

**A PHILOSOPHICAL ANALYSIS OF KIERKEGAARD'S CONCEPT OF  
AUTHENTICITY IN REFERENCE TO CORRUPTION IN KENYA**

**BY**

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**DECLARATION**

**DECLARATION BY THE CANDIDATE**

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## **DEDICATION**

In memory of my late dad Burache Athanasius, my mother Shumila Ritah, brothers and sisters, my dear authentic friends whose encouragement has made my life better than before. May the Almighty God bless you all graciously and grant you prosperity in your daily endeavors.

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## ABSTRACT

This was a study of corruption in Kenya using Kierkegaard's concept of authenticity as a category necessary for the eradication of this menace leading to a corrupt free Kenya. Corruption is virtually responsible for many socio-economic and political problems that beset a country such as post election violence of 2007/2008, bad governance, dishonesty, moral and environmental degradation and many other social ills. The study assumed that the search for authenticity in human existence can reel out this absurd malaise in shaping personal destiny. Authenticity is a mark of an individual's freedom expressed in engagement and commitment to the divine will (Kierkegaard). The objectives of the study were to critically assess Kierkegaard's concept of authenticity in reference to corruption in Kenyan politics from 2007 to 2013; and to propose a conceptual framework model for eradication of corruption in Kenya. The study adopted research premises as: corruption is rampant and prevalent in Kenya's political arena and affects the socio-economy of Kenya leading to inauthentic existence; that, Kierkegaard's elucidation of the concept of authenticity can be used to eradicate corruption menace leading to a corrupt free Kenya. The study was qualitative in approach and library based research in which philosophical approaches such as existential, phenomenological and analytic were employed in data collection and analysis while Socratic meiotic and observation methods were used to obtain first hand information. This study adopted a theoretical framework of Plato's theory of knowledge within which he espouses an ideal society. The study has shown that through authenticity we can discover our individual talents and thereby make a difference that is beneficial to oneself and society in minimizing or rooting out the causes of corruption. The work is viable source of reference to scholars of existential philosophy and those in -charge of the common good in the society. It is recommended in this work that banking mode of education, ethnic based political parties and those that lack party ideology should be abolished while both co-intentional and problem-posing modes of education, study of existentialism and election of visionary leaders should be enhanced in Kenya. Hence, the elucidation of existential philosophy if well applied can liberate Kenyans from corruption through personal authenticity, reverence of Supreme Being, authentic leadership and governance by undergoing proper education can lead to achieving authentic human existence.

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## CHAPTER ONE: GENERAL INTRODUCTION TO THE STUDY

### 1.0 INTRODUCTION

Existential philosophy is an intellectual movement. It is a response or a revolt against the west's preoccupation of collectivism and technological innovation. This preoccupation had led an individual person into anxiety, despair and destruction through wars. It had destroyed the individual existing being and replaced him with pure thought, for example, *all human beings are social*. Existentialism therefore, had to refocus existential conditions of peoples' lives of hopelessness and despair to meaningfulness and purposeful living. Existentialism as a philosophy begins with the individual as a subject not an object that is an initiator of action and centre of feeling. This study focused on the authentic existence from an existential perspective. It evaluated Kierkegaard's concept of authenticity as an individual moves through aesthetic, ethical and religious stages of human existence and applied them in a concrete historical situation of Kenya in reference to corruption as the cause and effect of the flawed election of 2007/2008.

The word authenticity etymologically comes from Greek foundations *authentic* which mean to be true and accurate, to be real, bonafide, reliable, trustworthy, credible and conforming to the facts. It implies a particular way of dealing with the world by being faithful to internal and personal convictions rather than external ideas or succumbing to external pressures. Authenticity is a realization of personal dreams and visions in life through commitment to a cause of action in freedom and responsibility in a given historical situation, development of personal characteristics and acceptance of pain, fear, loneliness, and vulnerability from various frontiers in shaping personal existential

destiny. It is a perpetual search for self-actualization through personal worth, dignity, pride and greater autonomy and respect of others in a particular existential situation. In brief, authenticity is therefore, a process of an endless becoming by which a person creates personal comprehensive life meaning around freely chosen purposes. It makes a person to be focused, decisive, autonomous, responsible, resistant to conformity and external pressures. It is against radical individualism, self-fulfillment, and gratification of personal desires, cognitive illusions, self-deception and wishful thinking. For Kierkegaard, authenticity is a mark of an individuals' freedom expressed in engagement and commitment to the divine will. This existential re-organization of a person around personal freedom and purpose results in a unified and decisive personality that leads to authentic human existence.

On the other hand, corruption is the use of public power for a private gain which takes forms of bribery, extortion, improper influence by public or private interests or misappropriations of public funds or other resources. It is an infringement on fundamental rights of people, destructs informal, civil and criminal justice; constrains government powers and subverts security and social order. In brief, corruption disregards the rule of law. Hence,

it is deviation from norms, traditions and private office, thereby encouraging cheating, nepotism, favoritism, tribalism, bribery, dishonesty, mistrust, and disobedience to constitute authority (Ikenna,2011,165).

It is a universal inauthentic phenomenon that is practiced in the developed, developing and underdeveloped world. It only differs in magnitude or degree and the participants since it is in all spheres of human existence be they in daily endeavors, religious, civil

and private institutions, economic sector and cuts across all ages, gender, race and tribe.

While,

political corruption is the product of the illicit use or the abuse of political authority...diversion of public resources to non-public purposes...the use of legislated powers by government officials for illegitimate private gain( Ibid, 168).

This menace which is ripe in the society was experienced prior to, during and after the general election of 2007/2008. This absurd human situation can be reeled out of Kenyan society through the application of Kierkegaard's analysis of the concept of authenticity.

Therefore, existentialism philosophy calls for an active participation of the subject in shaping the world and personal human destiny. It holds that in freedom people can turn themselves towards what is absolutely good and shun inauthentic practices in life. But these people should be aware that freedom has to be apprehended in the individual not a crowd. Hence, Kierkegaard's central purpose was to persuade an individual modern person in freedom to the idea that one thing needful was to become a Christian. For Kierkegaard, the struggle towards a religious goal is and remains entirely personal and highly subjective in nature. He squarely stands in the Christian tradition of faith in Jesus Christ as the only means of personal salvation and a way to authentic existence. He emphasized the concrete and particular existence of man in the world in relation to the absolute, God.

Kierkegaard's philosophical thought was instrumental in defining away of being in the world that is characterized by an insistence on an individual and deeply personal experience leading to salvation or redemption. This redemption experience must be characterized by a highly subjective awareness of truth within one's own individual

existence. Hence, his philosophical goals can be described as trying to find a way of realizing an authentic religious experience that was not subject to the vigorous rationalism and dogmatism prevalent at his time and doing away with systematization of philosophy and speculation on reality to a pragmatic application of human reason to human problems in a particular existential situation while searching for the truth and reasonableness. Thus, in the final analysis existentialism is a philosophical school of thought which holds that a further set of categories must be governed by the norm of authenticity as a necessity to grasp human authentic existence.

### 1.1.1 Definition of terms

**Authenticity** - it is concerned with truthfulness of origins, attributions, commitments, sincerity, devotion and intentions in which one is true to one's own personality, spirit, or character despite external pressures ([www.wikipedia.org](http://www.wikipedia.org)). In this study, it will refer to an endless process of becoming by which a person finds a meaning in a meaningless society by creating personal comprehensive life meaning around freely chosen purposes through engagement and commitment to a certain cause of action that results into being focused, decisive, autonomous, responsible and resistant to conformity or external pressures. While, **Inauthenticity** is any negative human process and practices that go against positive living in the society and cause harm to an individual as a person, the society and the environment. It is living in bad faith (Jean Paul Sartre).

**Corruption** - a spiritual or moral impunity or deviation from an ideal ([www.wikipedia.org](http://www.wikipedia.org)). while, Ikenna,( 2011) defines corruption as a deviation from norms, traditions and private office, thereby encouraging cheating, nepotism, favoritism, tribalism, bribery,

dishonesty, mistrust, and disobedience to constitute authority. In this study, it will also refer to the use of public power for a private gain which takes forms of bribery, extortion, improper influence by public or private interests or mis-appropriations of public funds or other resources.

**Impunity** - in the international law of human rights, it refers to the failure to bring perpetrators of human rights violation to justice and as such, itself constitutes a denial of the victims' right to justice and redress ([www.wikipedia.org](http://www.wikipedia.org)). It is a negation of genuine practices of social justice, equality, freedom and non-commitment to the rule of law

**Immorality** - it is the quality, character or state of being immoral (world English Dictionary). Is the violation of moral principles; not conforming to the patterns of conduct usually accepted or established as consistent with principles of personal and social ethics ([www.Dictionary.com](http://www.Dictionary.com)).

### **1.1.2 Background to the study**

Kenya is ranked 147<sup>th</sup> by Transparency International in the Corruption Perception Index. That, corruption is rampant and widespread in Kenya is an undisputed fact in this society. The effects of corruption to socio-economic and politico-religious development, is debatable, based on the fact that there is a willingness of some Kenyans to pay bribes and the willingness of officers to receive the bribes either to subvert justice or for perceived personal gain. This socio-economic malice cuts across all genders in the society, race, age set, all countries be they developed, developing or underdeveloped. Hence it is in our everyday existence. The vampire politicians and public officers in

Kenya wish to acquire both wealth and political power regardless of any societal norms and at the expense of Kenyans. Exploitation of the masses through economic and political corruption is prevalent in Kenya this has in turn led to high standards of living and deplorable living conditions for Kenyans and thus the need to study this phenomenon.

This study, therefore, seeks to find a solution to the above historical existential malaise by applying Kierkegaard's concept of Authenticity to eradicate corruption in Kenya proposing a conceptual framework for a free corruption Kenya and help Kenyans to reach authentic human existence, that is, what Plato called, *an ideal state*.

### **1.1.3 Life of Soren Kierkegaard**

In Denmark, two hundred years ago a man called Soren Aabye Kierkegaard was born on 5<sup>th</sup> May 1813. He was a son of Michael Pederson Kierkegaard and Anne Sorensdatter Lund, within an affluent family in Copenhagen in Denmark. His mother had served their family as a maid before his father married her. Michael believed that he had God's wrath and that his children could not outlive him due to his personal sins that is, cursing God's name and impregnating Anne out of wedlock. Yes, his five children died before him but Soren and Peter outlived him that eventually Peter became a bishop in Aalbnorg. Anne Lund died on 31<sup>st</sup> July, 1834 aged 66 years old while Michael Redersen Kierkegaard's died on 8<sup>th</sup> August 1838, aged 82 years old. Soren wrote about his father as:

My father died on Wednesday (the 8<sup>th</sup>) at 2:00am, I so deeply desired that he might have lived a few years more, and I regard his death as the last sacrifice of his love for me, because in dying he did not depart from me but he died for me, in order that something, if possible, might still come of me. Most precious of all that I have inherited from him is his memory, his transfigured image ... but transfigured by many little single episodes I am now learning about, and this memory I will try to keep most secret from the world. He was a faithful friend (Kierkegaard, 1843: 90).



Kierkegaard met Regina Olsen on 8<sup>th</sup> May, 1838 and they felt attracted to each other. After he had completed his degree in 1840, he became engaged to Regina Olsen (1822-1904). It was during this time of courtship and serious engagement that he wrote his book: *Fear and Trembling* that does reflect authentically his personal passionate hope. He had first doubted the fitness of getting married to Olsen, and then he believed that it had divine sanctions and latter after returned the engagement ring to her. But still Olsen had hoped that marriage was still possible. She was not convinced of Kierkegaard's sincerity of abandoning her. It was then on 8<sup>th</sup> Sept, 1840, that Kierkegaard proposed formally to Olsen about their marriage. He soon felt disillusioned blaming his melancholic character that he was unsuitable for marriage. He broke off the engagement on 11<sup>th</sup> August 1841.

Kierkegaard attended school of Ostre Borgerdyd Gymnasium in 1830, where he studied Latin and history among other subjects. Since he wished to be a pastor of Lutheran church, he studied theology at the University of Copenhagen. He held that he did not want speculation and the demands of what I must know but was interested of what am I to do. In this he propagated freedom in using ones talents to pursue a Christian authentic living. He seriously turned his life towards examinations and on 29<sup>th</sup> August 1841 due to his broken engagement. He defended his dissertation on; *the concept of irony with continual reference to Socrates*. It was on 20<sup>th</sup> October 1841, that he graduated from university with magister Artium an equivalent of a Doctorate of today. He was now able to fund his education, his living and publish his works. He wrote many works some published others unpublished, some under his own name while others had pseudonymous authorship. It is documented that he wrote until death.

Kierkegaard as a scholar was a Danish philosopher, theologian and a religious author. He was a serious critic of idealist intellectuals and philosopher of his time such as George Wilhelm Freidrich Hegel, Freidrich Wilhelm Joseph Schelling and Karl Wilhelm Freidrich Schlegel. Consequently, he was critical of the State Church relationship and the practice of Christianity, primarily that of the Church of Denmark.

Kierkegaard was the most widely known person in Copenhagen but he poisoned his popularity when he wrote a critical piece of work in a popular weekly *The Corsair* in 1845. The Copenhagen mocked and ridiculed him relentlessly and mercilessly. He attacked Peter Ludwig Mollers personal integrity in the article *the activity of a travelling Esthetician*. In the *Dialectical Result of a literary police Action* he attacked the corsair, criticizing the journalistic quality and challenged the reputation of the paper. He attacked conformity and assimilation of individuals into the crowd; accusing the corsair newspaper of decay and decadence. In response to these accusations, the corsair unleashed a series of attacks making fun of Kierkegaard's appearance, voice and habits. Kierkegaard became a victim of harassment on the streets of Denmark. His friends retreated and flung at him in mockery and scorn. Due to this he felt alienated from the wealthy Danes and elite. This was a turning point from his pseudonymous authorship to authentic authorship that had both his name and that contained vehemently public protests against Christendom.

Although he felt alienated from the rich and the elites of his city, the poor and the casual laborers had time for him. It is noteworthy to be informed that Kierkegaard sat outside churches on Sundays reading a newspaper and remonstrating with the people not to go in the church as part of his attack and protests to the christiandom.

Kierkegaard mounted attack on the State- Church relationship of the church of Denmark and all Christian's institutions as detrimental to an individual. He held that many people claim to be Christians according to the New Testament yet the ideals of the New Testament have gone out of their lives. For him, *the Human race has outgrown Christianity*. (Kierkegaard, journals, 1852: 446). When Professor Hans Lassen Martensen who soon became bishop eulogized the deceased bishop Jacob Mynster made Soren to be disturbed. In the presence of Kierkegaard and in the Church, he claimed that the deceased bishop, was a truth-witness, one of the authentic truth-witnesses. This did not go well in the mind of Kierkegaard who had known Mynster very well because he was his father's friend. Kierkegaard had wished to attack the church-state relationship but postponed for years until the two, Mynster and his father had died and that he had acquired a famous name of a theologian writer. He had seen Mynster's misconception of Christianity and strongly objected any portrayal of him as a truth-witness. He attacked aggressively by use of the language, the Danish priests as playing Christianity, calling them man-eaters whom he had formally called liars, hypocrites and destroyers of Christianity. This verbal direct violent attack to Christianity caused sensation in Denmark. Kierkegaard collapsed on the street of Copenhagen and stayed in the hospital for over a month. He refused communion as he regarded pastors of the church as mere political officials a niche in the society who were clearly not representative of the Divine. He died in Fredrick's Hospital on 11<sup>th</sup> November 1855 after over a month from the complications that occurred from a fall he had from a tree in his youth. His nephew, Henrick Lund caused a disturbance at Kierkegaard's funeral by protesting his burial by the official church. He held that Kierkegaard would never have approved had he been alive as he had broken from and

denounced this Christian institution. He was buried in the Assistens Kirkegard in Norrebro section of Copenhagen- Denmark.

Therefore, although Kierkegaard, two hundred years ago lived in Denmark and analyses the mode of existence of his contemporaries, this research analyses corruption in political governance within the existential historical situation of Kenya between 2007 to 2012. The application of both his philosophical thought and theological orientation will be applied in a desire to root out corruption menace and propose probable solutions that can usher in an authentic Kenya. This study was occasioned by post election violence of 2007/2008, the mushrooming of denominations, sects, social groups and political parties that deny a person's freedom of choice by imposing dogmatized world views, systems of beliefs and cultural biasness, political ideologies and prejudices leading to inauthentic practices.

This research provokes us to be on guard against inauthenticity which is demonstrated in inauthentic deals such as corruption, impunity in life, nepotism, politically instigated violence just to name a few by avoidance of irrationalism, dogmatism of our way of life, bad faith and always appealing on the devil whenever our actions are questionable. It enables us to accept responsibility of our human actions that we have done in freedom and in a particular existential situation. Thus each person ought and must be agent that truly and freely participates in the shaping of his/her existential destiny *at hic et nuc*.

## **1.2 Statement of the problem**

Kenya as a society has morally deteriorated and has degenerated into inauthentic practices and behaviour. One of these inauthentic practices is corruption which has become widespread in Kenyan politics and governance and was demonstrated from

general election of 2007 and the consequences of this phenomenon. This country is ranked 147 by Transparency International organization on corruption perception index out of 176 countries. But not all Kenyans are corrupt; some individuals are the ones who are corrupt. Therefore, there is a need to move from all Kenyans (the crowd) to individual persons in Kenya (subjectivity). Here existentialism becomes handy to tackle this malaise. Thus, there is need to analyze and seek solutions to this corruption menace. The above situation from an existential philosophy results into human anxiety, despair and hopelessness. There have been various ways promulgated to root out this existential malaise but most of them have proved to be elusive or unsuccessful. Therefore, an individual person ought to search for meaning and purpose through existential freedom and courageous choices, engages and participates in this absurd historical situation of social conformity and corruption to shape his or her own authentic human destiny in turn liberate Kenyans from this existential malaise. This study therefore, prescribes authenticity as the solution to corruption in Kenya so as to reach human authentic existence.

### **1.3 Objectives of the study**

The history of human existence shows man living inauthentically. The concept of inauthentic existence is a universal phenomenon which through the application of human reason to it and in truth can lead to a change of an individual to start living authentically.

The objectives of this research are: -

1. To critically assess Kierkegaard's concept of authentic existence.
2. To analyze corruption by application of Kierkegaard's concept authenticity.

3. To propose a conceptual framework model for eradication of corruption in Kenya.

#### **1.4 Research questions:**

- Can the application of Kierkegaard's concept of authenticity eradicate corruption in Kenya?
- What conceptual model from this study can lead to a corrupt free Kenya?

#### **1.5 Research premises**

The research premises within this study are that:

- Corruption is rampant and prevalent in Kenya's political arena and affects the socio-economy of Kenya leading to inauthentic existence.
- Kierkegaard's elucidation of the concept of authenticity can be used to eradicate corruption menace in Kenya resulting into a corrupt free Kenya.

#### **1.6 Significance of the study**

Existentialism as a philosophy rejects idealism and materialism that occupied western thought to concretize an individual in a situation. This study has demonstrated that philosophy is part and parcel of our contemporary era. Existentialism recognizes the interplay of dynamism, freedom and determinism by presenting possibilities that a person can study himself in his own individual concreteness without appealing to dogmatism of thought and living. It gives avenues of new critical thinking in freedom and responsibility as one shape one's own human destiny leading to an authentic existence.

This study helps an individual to focus on one's own living, the choices one makes and the acceptance of responsibility in case of corruption in Kenya. It helps in developing courage in face of absurdity and provoking in the reader an application of human reason to the problems encountered by an individual in society. This enlarges an individual's knowledge and gives room for others to think for themselves.

### **1.7 Scope and limitation**

This research was basically a library based but the researcher did go to the field in order to have personal experience of this phenomenon and did collect some relevant primary data. It is a qualitative research that aimed at content analysis of data collected from secondary sources. The study evaluated Kierkegaard's concept of authentic existence in reference to corruption in Kenya. Kenya as a country was destabilized by inauthentic practices that left many people alienated, in despair, hopelessness and in anxiety in 2007/2008 general election. The scope of this study was therefore, limited to negative consequences of this election between 2007 up to 2012 based on corruption and how do reel out this menace through authenticity as analyzed by Kierkegaard.

### **1.8 Research methodology and Sources of data**

The study being a philosophical inquiry in the Kierkegaard's concept of authentic existence is basically a qualitative research work. It explains human authentic existence by the use of reason founded on logic and metaphysics to analyze the phenomenon of corruption in Kenya and how authentic governance can be realized. Although the study was primarily a library based research but to obtain first hand information and to demonstrate the practicability of philosophy, the researcher went to search for firsthand

knowledge from Kenya's existential life-experiences in the government and some social set-ups.

### **1.8.1 Socratic Meiotic method**

This method is associated with Socrates, a Greek philosopher. As a pedagogical technique, it is based on the idea that truth is latent in the mind of every human being but has to be given birth by answering intelligently proposed questions. This technique was adopted by the researcher for this study by conducting three qualitative informal or oral interviews with District criminal investigating officer in Busia County, Ethics and Anti-corruption officer in Eldoret office and with Bungoma County Commissioner. They gave their honest experiences in their places of work and the prevalence of corruption in Kenya.

### **1.8.2 Observation method**

This method involves the researcher going to the field and watch for himself or herself the phenomenon being studied. This surveillance method was very flexible and measured the actions of the passengers, the police officers and the drivers directly on the highway while traveling. The researcher in this technique undertook a covert observational research on the highway from Bungoma to Eldoret and in Busia police station, researcher participation in the phenomenon was undertaken to have a firsthand experience of corruption.



### **1.8.3 Sources of data**

The primary data obtained through the above methods was then subjected on critical analysis based on various philosophical approaches to synthesize the data in the desire of the researcher to arrive at objective knowledge within this study. On the other hand, libraries were the main sources of secondary data which included and not limited on text books and periodicals written by Soren Kierkegaard and those which other authors have commented about him and his work as shown in the Bibliography and other authors on the same subject and those on corruption, politics and good governance. This research was conducted in various libraries and institutions of higher learning. This study was basically a content analysis research.

### **1.8.4 Research approaches**

The researcher adopts the following philosophical approaches for this study:

#### **1.8.4.1. Phenomenological approach.**

This is Edmund Husserl's method of philosophizing which allows the bracketing off of other researchers empirical opinions or dogmatism held by others allowing a new reality to appear so to speak for mental analysis. Here,

the researcher does not rely heavily on data i.e. experimental accounts of others, but on her/his own contemplation. The phenomenon arises to clearer awareness by approaching it from different angles...is a process of wondering about and searching, delving into a phenomenon, awakening to it, and letting oneself be inspired (Renata, 1990; 15).

It was a meaningful method for the researcher so as to produce and add new information to the pool of knowledge without the application of the universally held ideas of others. It was employed by the researcher to deal with corruption phenomenon from a neutral point

of view against other people's opinions, suggestions and views of the common people so as to uncover new reality. This gave him freedom of thought and research to approach this social issue in search for truth and objectivity.

#### 1.8.4.2 Existential approach

It is an approach associated generally with existential philosophy and particular with the elucidations of Jean Paul Sartre. It emphasizes an individual human person as a subject, human freedom in making choices and in taking responsibilities. It was useful in this study because the researcher exists as an individual rational being, freely existing and has freedom of thought to discuss the subject matter of inquiry and takes part actively in the desire and yearning for authentic existence without appealing to any universally held point of views. This was useful to the researcher because it required him to be a participant and not spectator in shaping Kenyan destiny. This technique required inventiveness and creativity from the part of the researcher and did not depend fully on history or on universal moral code of conduct to conform to in the external world. In other words, you choose what you want to be and to do as an individual and become responsible for your own actions and decisions regardless of the outside world. This process was used by the researcher to look at corruption phenomenon with a complete sober mind. He did not have a formed opinion or prejudice, presupposition or prejudgment of any tribe. This made the outcome of this study an objective expose.

#### 1.8.4.3 Rational approach

It is also called speculative or deductive function. This approach explains issues by the use of human reason alone. It transforms a distorted world view into an objective world view by a logical and systematic reasoning that leads to analysis and a synthesis of the

data at hand. This thinking makes necessary distinctions, separating clearly what is essential, what matters, from what is accidental and of less importance (Njoroge and Benaars- 1986). As a rational being, the researcher employed this approach in attempting to tackle corruption in the contemporary Kenya. It involved a critical analysis and reflection on the subject of research to reach a rational judgment. It was used by the researcher to offer suggestions, recommendations and solutions to the ways of reeling out corruption menace in Kenya and how authenticity can be applied in governance to shape our political destiny. In this way arriving at an objective synthesis of the facts that resulted into an objective knowledge of this study and as a technique, it was used as a means to an end. The end result of this approach was to liberate Kenyans from inauthentic political existence demonstrated by myopic parochial mindsets, ignorance and personal illusions, prejudices and biased judgments to an objective approach to others by dignifying them, respecting their opinions and critically assess corruption in Kenya's politics.

### **1.9 The Theoretical Framework**

The study was guided by Plato's theory of knowledge in which he espouses an ideal state in a bid to explain how it may aid in eradicating political corruption in Kenya. According to Plato's theory, the state is a natural institution which originates from a reflection of man's economic needs. This requires many skills and no one is self sufficient thus calling for division of labour. He holds that the origin of wars and conflicts is economical due to an individual's insatiable desire to always have more and disagreement between the three social classes. He propagates that in ideal state there must be acceptance of one's own social class based on the elements of the soul of an individual which are; reason for the

ruling elite, spirit for the guardians and the appetite defining the common folk who are farmers, artisans and so on. For Plato, the state is *man writ large* meaning that the state is a magnified individual.

To arrive at an ideal state, an individual must be just, must approach life *eudaemostically* that is, directed towards attaining the highest good, the basis of true happiness. Therefore, goodness, virtue and justice must prevail in a person. When the three elements of the soul work harmoniously, there will be a just society, an ideal state. The ruler in such a state is a philosopher, a king who schooled up to the age of fifty years, one who has attained the highest level of knowledge, the vision of the *Summum Bonum* (the highest good). But the ideal state declines because of a dialectical process that is the outcome of internal contradictions. Therefore the state reflects the kind of people the community has. The kind of people there are depends on the level of internal harmony they achieve. It depends on the element of the soul that takes the upper hand. The state will therefore reflect the variations in the human character. The study seeks to find out if Plato's theory of an ideal state, through the application of authenticity in a contemporary society, can result into a corruption free Kenya.

## **1.10 Literature Review**

### **1.10.1 Introduction**

Human authentic existence and the phenomenon of corruption have been dealt with from various perspectives but since both of them are dynamic nobody can admit to have objectively and exhaustively studied them. Due to this assertion, this section reviews relevant literature on bad and good governance, corruption and philosophy, pointing out

what others scholars have written, their strengths and weakness and the researcher's attempt to fill the gaps through the current study.

The general election of 2007 and the violent reactions that followed may reflect deep rooted pain, historical injustices be they landlessness, joblessness and poverty. All these are the outcome of bad governance, impunity and corruption. Thus, to reel out this menace, authenticity is the solution in our management of human and natural resources. It is within this historical context that corruption and human authentic existence has been discussed by both scholars and lay persons at different levels and time but not arriving at exhaustive conclusion. Therefore, this section is a review of some of the existing literature related to this study.

### **1.10.2 Review of Related Literature**

Kibwana (1999) deduced that many countries do acknowledge the problem of corruption that is so prevalent in the society and that there is a need for a normative framework for regulating and establishing independent institutions to address corruption. He recommends impartial implementation of the regulative norms and protection of those who fight against corruption. This work of Kibwana is good source of secondary data for content analysis. But, the researcher goes further to underscore that this work lacks the norm of authenticity. This study contributes to the norm of authenticity to the solutions of fighting against corruption and that the study of existential philosophy is of a grave necessity. Hence, unless an individual regains personal authenticity, all norms promulgated in Kenya, protection of individuals and better judicial reforms will never bear any genuine fruits of reforms.

Kiruki ( 2011) discusses the challenges of political authority and governance in Africa. He holds that political leaders do exercise power with some basic assumptions or metaphysical mindsets. He discourages coalition governments and that they should be embraced only as a necessary evil in the society to avoid anarchy. He states,

hegemonic assumptions are those that we think are in our best interest but have actually been designed by more powerful 'others' to work against us in the long term ( Kiruki, 2011,139).

Furthermore, on the issue of origin of human beings he states that people find themselves in the world without asking to be in it and do not want to exit the world. This is the importance of myths. He concurs with Plato and Aristotle that human beings are social and political. Although his work is good for a philosophical content analysis, the researcher differs with his admittance of the social and political nature of human person. This study shows too that human persons are destructive, rebellious, rioters and anti-social in the face of absurdity in existence. For the researcher therefore, human persons are existential beings by nature. This means that they act according to their particular unique existential historical situation in freedom, that is, they have no fixed perception to any reality either alone or in a community that is already determined as neither social nor political.

Ikenna (2011) admits that the monster- corruption has bedeviled the entire world and has much pangs felt in Nigeria. In his discussion of this inauthentic menace, he analysis the concepts of corruption, political authority, the causes of political corruption, they're both positive and negative effects and the way forward. All these are contextualized in Nigerian historical existential situation. This study underlines the fact that corruption has no international boundaries nor race, gender or religious orientation. More so, this study

confirms that the end does not always justify the means as positive side of corruption in Nigeria as the author wants as to accept. This research applies philosophical thought to corruption, rejects the so-called the positive side of corruption. For example, a person should not engage in corrupt deals to get capital for a project investment to employ a few workers. Such practice depicts a lack of being an authentic self.

Nwabuzor (1993) sees a country's process of modernization as a source of corruption. He believes that the colonial rule that changed the basic African values, that employment must be sought through academic achievement (meritocracy), modern practices of leadership as a source of wealth and power that leads in the search on how to acquire more wealth and protect the political power, promulgation of many laws hence more laws to be broken and the encouragement of foreign investors have become sources of corruption deals. The researcher concurs with the author of this article but rejects the blaming of colonialists. In Kenyan perspective, get rich quickly mentality, bribery, inducing others for advice, deceiving those in authority, holding conflict interest in a project, abuse of public offices and resources and dealing with suspected property this are inauthentic personal behaviour that have nothing to do having been colonized by Europeans. This research informs us that we should live for today and plan for tomorrow and stop blaming our former colonial masters.

Murungi (2000) elucidates how the colonialists handed over a corrupt government at independence to Kenyans. He accuses the colonialists of politically oppressing and subjecting the Kenyans into dehumanizing and deplorable conditions of sufferable pain and leading them into an existential anxiety. For him, they designed laws which ensured that the citizens remained poor, bequeathed bad governance, economic stagnation, and

poverty to Kenyans. Although the researcher acknowledges that political corruption is a mode of inauthentic mode of being and that it is a universal phenomenon, he does not concur with the author who still blames the colonial government for perpetuating the current corrupt deals. The author himself has participated in various post independence governments that he mentions. The question is: what has he done to liberate this country from the menace of corruption and impunity? In the coalition government where he was the then minister of energy and there was the energy scandal of oil, what did he do? From a philosophical perspective, he was actually the architect and agent of corrupt deals in the energy sector. Fifty years of independence, the researcher resolves that public officers should be accountable for their misdeeds. This needs reformation of the judiciary especially the prosecutorial powers to reign on these corrupt and incompetent leaders of the caliber of the author so as to stop impunity and corruption in Kenya.

Wamwere (2008) deduces that political leaders in Kenya have turned into tribal chiefs and warlords. They have grounded themselves in their tribes making negative ethnicity an inescapable reality. For him, this leaders have failed to educate their communities on human equality, acceptance of others and interdependence of all. He concludes that, it saddens that intellectuals, journalists, priests and academicians search for ascending to power and wealth through negative ethnicity. The author analyses the root cause of post-election violence of 2007/2008 as the continual manipulation of ethnicity by the political class. The researcher admits that the above inauthentic practices results into corruption of various magnitude. Although the researcher concurs with the author but this study differs in that it applies existentialism philosophy to the foundation of impunity, negative political ethnicity, violence and corruption that is demonstrated in dehumanizing



conditions of landlessness, unemployment, in equal distribution of natural and economic resources and cultural biasness which are adopted by political leaders as weapons to brainwash their ethnic communities for their selfish political and economic ends.

Chelanga, Ndege and Singo (2009) underscore the fact that economic and political processes in Kenya go simultaneously with tribal conflict. This is demonstrated by ethnic competition of natural resources, cultural and economic factors, availability of arms in wrong hands, bad governance just to name a few. This study finds this work very important for analysis but does approach it from a philosophical perspective as it recommends authenticity as the only way to root away corruption in Kenya. This study avoids false generalization of condemnation of an ethnic group for the mistakes of an individual and thus underscoring the fact that in every tribe, there are individuals who abhors ethnicity. These are people who have under gone self examination and self-awareness, have undertaken reflective judgment, responsibility and have led them to understanding others and demand the equitable use of resources.

Nyaga and Theuri (2011) clearly and distinctly explain the cancerous phenomenon of the effect of corruption. They hold that corruption is a disease that destroys the society and that it needs to be alleviated at all costs. In their own terms, *corruption is a dragon whose sting is deadly and it always fight back; it is insidious*. The authors explain that Kenya has undergone many changes and during this survival dynamics, incidents of corruption and economics crimes have gone unpunished thus promoting impunity and corruption in Kenya. The authors of this book do define terms that do pertain to the study of corruption, types of corruption, methods that are put in place to counter this menace and probable solutions. The researcher found this book appropriate for the philosophical

analysis and supports this line of thinking which do promote the authentic culture of accountability, transparency and responsibility. However, they do not mention commitment to rule of law as a principle of authentic being with others.

Ruwa (2001) in a very simple and clear language does explore the role of the church towards the political kingdom. He tries to elucidate how the church has championed the cause of justice and that of good governance especially in Kenya. He has explained clearly and distinctly in the existential historical context of Kenya in regard to the social and political changes in the society. Consequently, he has discussed the role of the Catholic Church in politics as it is articulated in her universal social teachings. The researcher does concur with the author's historical perspective and indeed shall follow very much his approach to the various issues especially the part that deals with good governance. But the researcher finds the book too shallow for the purpose of transforming Kenya from impunity and corruption to an authentic society. In this respect, the book is not an exhaustive expose for a purpose of constitutional reform process in Kenya. Although in simple terms he outlines the principles of good governance but he does not mention the rule of law as one of the principles of good governance. The rule of law will help in upholding integrity, purposeful living and general moral guidelines towards our existential destiny.

Were and Amutabi (2000) argue that the process of democratization of any state in Africa goes hand in hand with development issues. They expressly elucidate various concepts that are part of the democratic state such as nationalism, patriotism and infrastructural and human development and how they are at the core of a people-centered development. The researcher followed this perspective, analyses it and do concur that, once people's

attitude of nationalism, patriotism, and cohesive nationhood are eroded in the society the resultant features are corruption deals, nepotism, cronyism, political sycophancy and ultimately impunity and more corruption scandals.

Omosa, Njeru, Ontita, and Nyarwath (2006) propound and deal with the practical perspective in governance. They apply civic engagement in dealing with core concepts in a genuine leadership. They more so deal with the theory of governance elucidating the central core national values, political ideology, political parties, party manifestos, and generally national leadership. It elucidates coalition politics, transition and change, resource allocation processes and forms of socio-economic and political inclusion as part of governance. This book is a good resource material for the researcher's content analysis who concur that good governance free from corruption and impunity demands a workable politics of coalition, authentic reformations in the government and a strong and informed private sector. This shall consequently demand fair and equitable national resource allocations, devolution of both socio-economic endeavors and finally political governance. As the authors do underscore, communication enhances participation and buttress good governance that protects freedoms and national norms.

John Kasyoka (2006) holds that authentic existence means to be responsible to what is happening, to what is the reality. It means to be aware of ourselves as the ones involved in the reality, in the being, in the existence. He does not state the source of human suffering. This research demonstrates that living in bad faith leads to suffering which results from inauthentic human existence. Therefore, authenticity cannot broadly speaking neglect the social, historical and political aspects, the threefold spheres of human existence. Hence, authentic existence underscores that all choices must be

attentive to history in terms of contextualization of the individual person in the process of commitment or engagement in the world and in intersubjectivity with others who are shaping their own authentic destiny.

Chukwu (2011) affirms that

*Inauthentic manner of existence is a global disease that each individual person needs to transcend by his or her own efforts. One of this inauthentic behaviour worldwide is corruption. Every time we lie by saying or doing something other than the truth, we know to the best of our understanding or ability... It is a betrayal of our real selves, an expression of temporal inauthentic mode of being (Chukwu, 2011; iii).*

Although Chukwu's analysis of the globalization of inauthenticity as a universal phenomenon; he does not prescribe a real solution to this universal malaise. He goes on to deal with Jasper's existential philosophy by opening wide the scope of pragmatic existentialism as a philosophy that does not have determined preposition. Thus, the researcher found it necessary to follow this mode of searching for authenticity. In that, human beings should be treated as individuals so as to be accountable to the society individually, as every historical situation is different and dynamic and what the truth yesterday might not be the same today and tomorrow. For example, the Catholic Church in Vatican I propounded a doctrinal theology that *Ex ecclesia, salus non Est.* that is, outside the Catholic Church, there is no salvation. Therefore, anybody outside the church was a heretic, schismatic or an apostate. But came with the Vatican II changes, all the non Catholics but Christians are called *our separated brothers and sisters*. Hence now the search for ecumenism and with Muslims they advocate for dialogue and coexistence. The study underscores that, the way an individual thinks will always influence his mode of action, mode of behavior, mode of living and mode of perception. It is epistemologically

true that thinking precedes action and that people do act and live according to their metaphysical mind set. The researcher contends that an individual who leads an inauthentic life will always force people to conform to his behavior and require them to behave inauthentically towards their own desires while obscuring their true reasons of acting.

Kierkegaard (1844) expounds his philosophy of freedom and that, for him, to be an existing individual means to be free. An individual has a unique freedom to determine his/her behaviors. The freedom of choice in making values and norms by which to abide with is unalienable right for living authentically. This commitment leads to responsibility that in turn produces anxiety or dread. At this juncture, for Kierkegaard, to reject responsibility for one's action, an individual is guilty of sinful existence which is depicted as an inauthentic mode of human existence. It is in the researcher's view that freedom and responsibility must co-exist in an individual being and that following the footsteps of the author, that individual Kenyans should be held responsible for all practices they do in freedom regardless of their status in the society. This book is very vital for this study since it brings out clearly the mind of the author on whom this research is founded on.

Kierkegaard (1848) diagnosed that the life of his contemporaries was so much tragic. People had really forgotten the means to live authentically. They had fallen into an inauthentic living by searching for objective knowledge through speculative thinking and the advancement of science through various technologies. For him, life had become comic as much significance was put to epistemology and the clergy were held in a high esteem than the professors of theology. This was his source of attack on Danish church as an inauthentic institution. Although in this book, Kierkegaard attacked his contemporaries

both in the church and secular state; it is still the same in the current state of affairs. The researcher concurs with him and underscores that Kenyan society be it socially or religiously, many people do not have any personal commitment over any course. On the other hand, the political sphere is so overcrowded with hecklers, sycophants, tribalists, nepotists and corrupt individuals who engage corrupt deals of various standards. They pretend to be representing genuinely the needs of their people in various political constituencies yet they actually are promoting impunity and corruption in the society. Since, a politician represents others to the assembly; the researcher underscores that the search for an individual politician's authentic existence has an impact to others. Hence in the long run personal authenticity of a politician must be evaluated within the spheres of authentic being- with- others.

Kierkegaard (1843) demonstrates that the alternative to an aesthetic mode and ethical mode into religious stage is not automatic. This is because from the ethical, an individual teleologically suspends the ethical through the leap of faith in to religious mode. He realizes that the divine command is addressed to an individual person and that it is paramount for ones genuine faith. Thus, the true love for God is totally expressed in the absolute willingness to set aside all moral codes by unconditional response the divine command. The researcher refutes Kierkegaard's religious experience as not the only ultimate code of moral or religious principles of authentic living. It will be difficult to know whether the convictions and opinions one has either are genuine or personal desire and whether they are from God. The researcher accepts that to be authentic you too need others who are busy shaping their destiny and that a person should not hinder others to shape their own authentic destiny.

Kierkegaard (1838) depicts a Christianity that is uncompromising, prophetic in nature, confrontational in approach and puritanically sterner. He verbally attacked the heads of the Danish Church while depicting Danish priest as playing Christianity, who are liars, hypocrites and destroyers of Christianity. This Kierkegaard diagnosis of priests' behavior caused sensation in Denmark. He regarded the pastors of the Church as merely political officials, a niche in the society who were clearly not ambassadors of the Divine and the State-Church structure as offensive and detrimental to the individual. The researcher concurs with Kierkegaard, that the current situation in Kenya is similar to that of the Church of Denmark. Although the State does not choose Church leaders in Kenya as it was in Denmark, but the church leaders do take political stands instead of taking a prophetic position. Kenyans can deduce from their perspective whom do they stand for in the political field. For example, during the constitution referendum. The researcher goes further to confirm that, we have very good trained individuals who claim to be Christians in various fields and in the church yet almost all scandals in the three arms of the government and in the church pass through the hands of these Christians either as co-authors, or co-operators or investigators. Thus, corruption has not spared men and women of God.

*Kenya Vision 2030* discusses elaborative various pillars that can transform Kenya into a middle class growing economy. After the leaders and their citizens diagnosed the causes that led to post election violence of 2007/2008 they prescribed some very fundamental strategies to counter any other future deplorable conditions that do dehumanize Kenyans leading to hopelessness, alienation, boredom and anxiety. The vision explains three pillars as; economic pillar, social pillar and political pillar. On the discussion about the

political pillar, the vision outlines the need to democratize Kenya whereby every person shall be equal in the face of the law regardless of one's race, ethnicity, religion, gender or social-economic status. This vision aims at moving Kenyans into a transformed future filled with hope, happiness and prosperity by respecting everyone and harnessing Kenyans diversity of individual values, traditions, and aspirations for the benefit of all. This will transform Kenya from a country of a large crowd to an authentic community of being-towards-others. The researcher found it better to follow this vision which enshrines positive changes and strategies for the betterment of the Kenyans to live authentically in this divine given beautiful country of Kenya and found it a better source of data for content analysis.

Ackerman (1999) underscores that economics is a powerful aspect that can never be done away with in the cultural analysis of corruption. It is well to confirm that economic development is associated with the increase in a fairly distributed national income such that more people are able to lead better lives. The researcher underscores that apart from the political violence of 2007/2008 after the election, the deeper underlying issues that cause violence are more structural economically. It is in this perspective that the researcher concurs with the author and applies her thought pattern to the existential situation in Kenya prior to the occurrence of the post election violence that destroyed Kenya. The existential conditions of many Kenyans are depicted in a dehumanized condition with the worst living conditions for human beings as they participate in the economy through households, firms, government institutions and international trade.

Kriegler report (2008) did not take sides in their findings. This was a surprise to many and still unfortunate to a democratic system of the government of Kenya. The report is a



purely a diplomatic approach to a post election violence. In the report, it does not blame any side or any high profile *political heavy weights* and does not add merits or demerits to any particular conspiracy theories that did prevail at the time. Although the researcher concurs with major part of this report, he disagrees that no one should be blamed for the same. The existentialist researcher believes that some individuals were responsible for this flawed election and tries to analyses some of them that could be culpable because historically there was a political problem and some people were responsible.

### **1.11 CONCLUSION**

The above biographical information of Kierkegaard informed and shaped his human life and his existential philosophy. It had an overwhelming impact on his personal life from childhood under the custody of his father through his education and ambitions in life; his marital predicaments and social life and finally his experience of religious life. This led him to elucidate a philosophy of human existence that was inauthentic (read corruption) in its twofold stages of aesthetic and ethical modes of being to authentic sphere (read free from Corruption) of religious mode of being. This background is necessary for this research because it highlights important issues in Kierkegaard's life that shaped his life, his philosophical and theological thought and how it will be applied in this study.

Secondly, the information raised in the above literature review section, the concept of authenticity and corruption has been addressed by various authors from different perspective as a social political problem in Kenya by pinning down to corruption in Kenyan politics propagated by politicians and suggesting possible solution. The research endeavored to affirm that the search for authenticity has both primarily an individual

perspective and secondarily a communal perspective. Thus, with or without God, an individual within a community of others not the crowd must strive to live authentically and must dialectically realize that in life there are three things that always never come back as time, words spoken and opportunity at ones disposal. In this regard a subject must avoid dialectically the loss of peace, hope and honesty as it almost happened after Kenyan general election of 2007/2008. The next chapter will elucidate or analysis inauthenticity in human existence and life in Kenya.

## CHAPTER TWO: INAUTHENTICITY AND LIFE IN KENYA

### 2.1 Introduction

Existentialism as a philosophy, as earlier on stated, is an intellectual movement and not a philosophical classification that has a permanent point of view on a particular reality or being. It is a response and a revolt against intellectual collectivism and technological advancement which dehumanize and depersonalize an individual. It is an existential call to dignify a human person as a subject in the world and not an object. Hence, it is against a universal objectification of persons in disregard of a person's uniqueness, freedom, actions, responsibility and commitment.

Human beings exist in Kenya through the three spheres as elaborated by Kierkegaard in which aesthetic and ethical existence depicts inauthenticity and religious existence demonstrates authenticity. Generally most Kenyans live a life of inauthentic existence and *religiousness A*. This is depicted in inauthentic practices such as ethnicity, nepotism and corruption. This chapter will generally analyses the concept of human existence with relation to Kenyan society in the practice of corruption. Corruption involves different types of illegal acts or inauthentic practices performed by Kenyans for a gain or personal favors. This is demonstrated through persons who abuse their authority for their own benefit, for the benefit of family and political friends or sycophants. More so, corruption in Kenya is done in both private sector organizations and by government officials who use public money or resources for their own personal enrichment or gain, or corporate executives improperly awarding contracts or taking other decisions in exchange for

bribes. This is done by suspension of tendering procedures and norms while, bribe-taking is common among many lower-level officials in the society and the common Kenyan citizen as witnessed always on our roads or in the arresting of common Kenyans and at highest levels of the society where by sums of money exchange hands. This study enlightens our knowledge on the Kenyan situation in light of what shaped Kierkegaard's existential philosophical thought underscoring an epistemological fact that environment and education shapes a person's thinking and actions.

## **2.2 Modes of existence in Kenya**

The concept of human existence is unique and dynamic and requires both theistic and atheistic approaches to human existence. Theistically, Kierkegaard exposed the routine ways of life and religious formalism in worship that was possessed by his contemporaries in Denmark. He described in great details the process of living more authentically instead of remaining well adjusted conformists by purification of one's heart by willing *one thing*. Whatever he condemned in Denmark church and Christianity at that time still is there in the contemporary society in Kenya.

All existential philosophers hold that only man as a human being actually and absolutely exist. For both, theistic and atheistic existential philosophers admit that God and other beings which are logical, spiritual or corporeal realities do not exist but they are. For them, to exist is to have a cause and effect, to be historically situated, to make decisions, to have a free will and to commit and participate in shaping personal destiny. A human being must come into existence at a certain time in a particular existential situation whereby he comes to be conscious of his being. But God is, God is eternal hence he does

not exist. *For Kierkegaard, existence is the mode of being proper to a thing that has a first cause and a temporal duration.* (Collins, 1983: 250). He reserves the use of the word existence primarily for human being. He admittedly held that existence in the long run has a definite religious importance. An individual according to him is never so to speak contented with a particular existential situation where he is located. He strives in the searching for authenticity to assert his selfhood over and against dogmaticism of his time and solid reality of things. The search for the dominance of his existential environment which is depicted in his finitude through cultural dynamisms and technological advancements proves his uneasiness and constant need for self-actualization and affirmation. In Kenya, a person who is found to be corrupt and is arrested, appeals to the tribe, the crowd which in essence is untruth. The corrupt fellows end up provoking the masses by telling them that our tribe is being finished. Since the masses (crowd) are ignorant with the true facts, lack education and knowledge of the concept of authenticity, they end up in attacking their fellow Kenyans by suspending all the ethical norms. This mode of appealing to the tribe in politics is inauthentic and therefore corruption. Kenya,

Under Kenyatta, a kikuyu clique advanced itself spectacularly, especially over parts of the white highlands from which the settlers had been bought out. After his death in 1978 Kenyatta was succeeded by his vice president Daniel Arap Moi. Moi, not kikuyu but kalenjin was not part of Kenyatta inner circle, who regarded him as a lightweight and someone swiftly to be elbowed aside. However, he proved far more astute than expected, and moved against Kenyatta's insiders to surround himself in turn with his own ( Gifford, 2009, 11).

Human beings as they exist, participate and are involved in shaping their destiny in Kenya may lead to either authentic or inauthentic mode of being which can be deduced from how many people are busy doing things yet they do not realize the ultimate futility of their daily endeavors. In Kenya, a person who finds a job advertisement in an office or

private premises and applies for the advertised job; If the officer in the office tells him or her that the chances for employment are minimal and asks for a bribe so as to intercede to the boss and demonstrate to him that you deserve the chance. This amounts to an inauthentic existence. The asking of a bribe by that officer is an inauthentic practice that amounts to corruption and if the applicant accepts to give the said bribe, he also practices corruption. Authentic living demands that the applicant should shun from paying the bribe and report the matter to the police even if he or she will lose the advertised chance. This absurd behavior of giving and taking of bribes is a form of inauthentic practice that is prevalent in all levels of Kenyan society. It was there during colonialism, in post independent Kenya and almost destroyed Kenya during and after general election of 2007. Therefore, any person who exists in aesthetic and ethical mode of human existence is characterized by a distinct set of beliefs and behavior that is easily identifiable. These aesthetic and ethical spheres of existence practically lead to corruption, when applied to Kenyan historical situation. Many Kenyans have stereotype and prejudice information and beliefs against others in this country. This attitude results into inauthentic existence that breeds corruption. For example, the Kikuyu elite create an inauthentic impact among their masses. They claim that,

We are superior, we are the Israelites of Kenya, we are God's special people. When the president is kikuyu, the government is ours, we are born to rule...You cannot trust Luhya, Kamba love sex too much, Kalenjin are inherently hostile, people from other communities are enemies and internal critics are traitors.(Koigi,2008:54).

This is why existentialism insists and is pre-occupied by the return to the singular, the individual. It is opposed to the objectification of human beings by affirming that the subjective is the truth. It more so considers the personal individual lived experience in its

unrepeatable uniqueness against platonic theory of forms. We have to move from the platonic world of forms to the ideal world of the real things. In other words from the phenomenological world to the noumenal world of the ultimate truth. The tripartite modes of being propounded by Kierkegaard do not necessarily exist independently but they do overlap each other. These modes of being aesthetic, ethical and religious,

are not distinguished abstractly, as the immediate, mediate and the synthesis of the two, but rather concretely, in existential determinations, as enjoyment-perdition; action-victory; suffering (Kierkegaard, 1845: 261).

When an individual moves or exists from either aesthetic, ethical/ or religious modes of being, an individual can fall back in either stage, for its true from empirical point of view that every exit is simultaneously an entrance in another sphere. An individual, who walks out of something, does not walk into nothingness unless that is what one chooses, but even not choosing makes a human person to walk into something else. More so, those who do not belong to the Kikuyu community live in the platonic caves of lack of proper knowledge. They commit a fallacy of false generalization of their tribal chauvinism, narrow-mindedness and uncalled for social discrimination that leads to bigotry, intolerance, injustices and unfairness in the country. In the example above, other Kenyans hold that,

The kikuyu are arrogant and born greedy. They are all thieves. They always want to dominate and rule others. They are parasites who suck the blood of others. Outside the Central province they are madoadoa, spots to be cleased. They never vote for others. Everything they own were given to them by Kenyatta and Kibaki. They never let others do business in their own land. A good kikuyu is a dead one.( Koigi,2008:540).

This is the experience of Kenyans everydayness living and engagement with each other. Therefore, the philosophy of Kierkegaard essentially has been expounded on the doctrine

that, there is a threefold stages of life experience which do represent three fundamental attitudes towards life called the three philosophies of life. The purpose of these modes of existence reflects an individual attempt to win salvation, in getting satisfaction and finally life's greatest good. In Kenya, many people live in caves of tribalism, nepotism, corruption, greediness, violence just to mention a few. Plato used a symbolic story of the allegory of the cave to explain this type of ignorance in which Kenyans have been chained in since childhood. The allegory suggests that most people dwell in the darkness of the cave, happy to live in a world of shadows and appearances. They take the world of fleeting images (forms) to be a world of reality (the ideal), but it is not. Until they turn their eyes toward the fullest reality which is symbolized by the light of the sun illuminating the world outside the cave; they will not have a true education or come to the true realization of the objective truth. For those liberated from the cave, the highest knowledge is attainable by contemplation. But they cannot remain in such a state. They must come down and educate the others.

### **2.2.1 Aesthetic Existence in Kenya.**

Aesthetic existence in Kenya is demonstrated by many Kenyans who have become spectators, onlookers and eyewitnesses without making any decision in life for so long as they enjoy their own life. The Aesthetic mode of being is depicted by individual Kenyans who are hedonistic in approach to life. They search for pleasure or romance in their everydayness and from academic circles, those intellectuals who are interested in abstract speculation exemplified by rationalism of Hegel. It is a mode of being that demonstrates the inadequacy and futility of speculative and rational philosophy. But in *the Phaedo*, Plato held that, *reason enable us, most importantly, to recognize what is the best for us,*



*which is also what we desire...*( Taylor,1997:429). Since they know the truth according to Plato, they are properly qualified to direct the running of the state. However, we can still get individuals in administrative position who are knowledgeable but are still corrupt due to the lack of personal authenticity. In the aesthetic mode of being a person is shaped by hedonistic pursuits. The aesthetic Kenyan lives a life of the senses summarized in the search for the pleasure of the moment. Here, there is no commitment to anything which makes the individual to be an observer, a viewer, non committable or non-participant and non-involvement in life situations. Hence,

The aesthetic individual has no fixed principle except that he means not to be bound to anything. He has but one desire which is to enjoy the sweets of life-whether it's purely sensual pleasures or the more refined Epicureanism of the five things in life and act, and the ironic enjoyment of one's own superiority over the rest of humanity; and he has no fear except that he may succumb to boredom: ( Kierkegaard, 1843; 229).

The aesthete Kenyan lives an outward life that appears fulfilling; a life of contentment and with a carefree attitude towards life yet inwardly a person is full of loneliness that results in frustrations that bears the fruits of anguish. This mode of living is sensual oriented and the losing oneself to sense pleasure leads to ruin. The social evils that beset Kenya as a society such as corruption, nepotism, ethnic clashes just to name a few arose due to imperfection in public officers and offices. The remedy to such authentic practices in Kenya is the pragmatic implementation of a well designed and well executed education system in Kenya that aims at producing cultured people and not scholars. According to Plato, the ideal state should be ruled by the philosopher kings who will rule effectively because they know what is best for the society.

In Kenya, human existence on family level shows many people in an ethical sphere. For example in a marriage set up, a man decides to hang about with a woman and start to have children. The lady asks the man that they solemnize their marriage and the man does not say yes or no. But answers that let us prepare first for I am not ready and continues to show no any signs of any preparation. This union of *marriageless marriage* is a form of an inauthentic existence in Kenya. It demonstrates that the two associates are not autonomous in taking both decision and risks that do pertain to family life. They lack critical reasoning on the importance of a solemnized marriage and empathy for the others. All these two fellows are both in aesthetic and ethical spheres of human existence. Thus,

One who lives in the aesthetic, plays emotionally and imaginatively with all possibilities, renounces nothing, commits as little to vocation, marriage, belief enjoys a literary interest in all faiths and customs and relationships, comes and goes in his wishes and desires of the moment, and is subject to fortune and misfortune (Lescoe1973:53).

Many people still live in this sphere of life. They prefer feasting at the expense of work, technological advancements in field of leisure and the expense of personal involve. This can be deduced from various television shows and radio programmes which advertise hedonistic programs e.g. the advertisements of condoms with slogans; love without condom is regrets. This can be seen also in the pushing of the idea that students in the secondary should be supplied with condoms. The question is for what? Why not provide them with books, enough teachers etc. The pleasure of the moment which characterizes the mode of living which ultimately leads to regrets or suicide unless one leaps in ethical. It is worth noting that an individual aesthete finds that this mode of existence leads to boredom and eventually suicide. The individual after living aesthetically inwardly feels there is something a mess, in my being. I ought to do something. This impulse, the inner

feeling which makes him consciousness of the futility of aesthetic mode of being motivates an individual to move to a form of life, in which there is a concept of oughtness to discipline the aesthetes' pleasure.

Dialectically, Kierkegaard's uses three characters with the literature of the western to exemplify this mode of being. They are Don Juan, Faust and Ahasuerus. Don Juan demonstrates that person who lives for the pleasure of the moment. In this aesthetic perspective,

there is no continuity, no reflection, and no pattern to his life. He merely exists in the aggregate of the moments of pleasure which he experiences. (Ibid, 35).

The fundamental and absolute goal for the aesthetic individual is the search for the pleasure of the moment not the search for authentic living. But since the pleasure of the moment do not satisfy an individual hunger and thirsty for the absolute good, self-fulfillment and authentic satisfaction, this results into threefold dialectic fruits of aesthetic life of doubt, boredom and despair. Thus Don Juan, the hero of Mozards opera yields to Faust. Faust, for Kierkegaard, is the true embodiment of boredom. He realizes that the life of pleasure is fruitless, useless and never achievable in any existential situation. An individual tries various ways of living but the end result leads an individual into boredom. A human being has not only a horizontal life to lead but also perpendicular. Material things and all sensual feelings can never satisfy a human person. This second dialectic stage leads to the third phase of existential dialectic of Ahasuerus. It is a phase of existence that embodies the aesthetic despair. This fellow wonders in neither the world without any goal nor aim without hope, peace and rest. This person believes in nothing, neither the ultimate being or fellow human beings the results are absolute despair.

The end of the aesthetic man is despair. Despair over himself, because he no longer believes in himself.... Despair over his human nature, because he no longer believes that any sort of self is possible for him... despair over life, because all his tomorrows will be same today. (Kierkegaard, Lowrie: 140).

Thus from the above quotation, it is worthy to note that aesthetic mode of existence culminates in an inward despair. Despair well apprehended can lead to an authentic emancipation of an individual. In brief, an aesthete knows no morals, no laws, and no regulations and on virtues, he or she exists inauthentically. Therefore, in a community where you live with others and you lack the above information, you will easily fall a prey to corruption in the society. This leads to second sphere of existence he calls ethical stage.

### **2.2.2 Ethical existence in Kenya.**

In the aesthetic mode of existence, an individual finds that life is full of futilities, hopelessness and meaninglessness that results into existential despair. This life of pleasure and abstract thought lacks completely any act of choice. It is a stage of purely inauthentic mode of living. This makes the person subjectively more on the ethical stage whereby one is existentially confronted by existential situations that needs an individual to make a personal decision and a resolute commitment. Thus, Decision,

the condition since quo non by which the self discovers its integrity and unity, is awareness. Authentic choices are made with inwardness, with passion, tension and feelings. (Sahakian, 1968: 345).

This is a mode of human existence where the pursuit for duty takes the precedence. It is not an automatic step by step movement from aesthetic mode of living. It requires a leap into ethical mode of existence and resignation of an individual from a particular situation to the universal. Thus,



the disillusioned man now frees himself from the transitory and feeling aesthetic pleasures and he chooses a world of permanent values. (Lescoe, 1973:37). Every human existence not conscious of itself as spirit, or not personally conscious of itself before God as spirit..., every human existence which is not grounded transparently in God but vaguely or in the dark about his self... every such life is none the less despair (Kierkegaard,1849;46).

The ethical individual in existential freedom makes an existential personal choice which demonstrates his uniqueness in purpose and dignity. He makes decisions towards the future prospective in life that contains both meaning worthy and true being. The purposeful life is achieved through freedom by choices a person makes. Thus,

the ethical man thus achieved both self-understanding and self-mastery because he now conforms his actions to a moral standard (Lescoe, 1973: 37).

But since he lacks commitment to the moral code and follows the masses, the crowd. He can join any inauthentic behavior simply because he belongs to a certain tribe. In Kenya, it has been witnessed always when we have general election. Whether consciously or unconsciously tribal animosity between major tribes in Kenya ( read Gikuyu, Kalenjin and Luo) has led to political violence, impunity for the perpetrators and corruption. Many Kenyans follow the politicians' opinions blindly without any critical thinking. The politicians imagine issues or policies and the electorate believe them uncritically. This is why education is of paramount importance. In the theory of the divided line, Plato's explained this theory of the divided Line that too corresponds with the allegory of the cave. The divided line symbolizes different levels of being and the mental faculties that are used to know them. It lays out four levels of reality namely images, objects, mathematical objects, and forms and their corresponding faculties that are used to know

them as imagining, belief, thinking, and understanding. The first two belong to those who are in the cave of academic ignorance while the latter are for existential thinkers.

In the name of majimboism, in the run up to Kenya's first election under the restored multiparty system in 1992, KANU politicians incited followers mostly using bows and arrows and other traditional weapons to drive a way Luo, Luhya, and Kikuyu Communities who would almost certainly vote for opposition parties. Every one new the names of these politicians, they acted with total impunity. Before the 1997 elections, politically motivated ethnic violence returned; and in early 1998 it again seemed that KANU politicians were punishing communities for supporting the opposition *Democratic Party* ( Gifford, 2009,12-13).

The difference between the aesthetic man and the ethical person is that the former has no continuity but the latter has continuity and possesses universality through the relationship of rational and social order of human beings. Accordingly Kierkegaard elucidated that the church fathers spoke about paganism as full of vices and despair. For them, believers should not possess a life of vices and that despair is replaced by faith. All these people either go to church or to the mosque but murder each other. Hence,

that is what the old church fathers meant when they spoke of pagan virtues as splendid vices. They meant that the heart of paganism was despair, that the pagan was not conscious of himself before God as spirit (Kierkegaard, 1849; 46).

It is through an individual's characteristics, personal talents, unique temperament, level of education just to name a few that distinguishes one person from the other. All these variables in personality must be chosen freely, nobody is socially, naturally, religiously, economically nor politically determined. Corruption as an inauthentic practice in Kenya can be seen in an office where an employee who in fear of losing his job becomes party to corrupt deals through pressure from other employees. For example, a finance officer is asked by his or her boss to okay a particular contract in which a certain amount of money will go to him as a bribe. If the financial officer refuses to sign the particular contract, the

boss will automatically suck him. As such, any officer who would not want to lose his job and salary, on which his upkeep and that of the family depends, will okay the contract and practice corruption. Therefore, to be authentic the financial officer should reject the bribe, refute the contract and willingly be ready for sucking. This perspective to confront and denounce inauthentic practices in an office will need the officer to make of hard choices some that may even lead to death. An existing individual must freely and fundamentally make a choice. Since,

he who chooses himself ethically chooses himself concretely as this definite individual and he attains this concretion by the fact that this act of choice is identical with this act of repentance which sanctions the choice [Kierkegaard,1843;225].

In short, an ethical person knows morals, laws and virtues but lacks engagement and commitment to shape his destiny and transform the society. The second president of Kenya Daniel Arap Moi illustrates this point clearly. He was so much immersed in the crowd which is untruth against political authenticity. During his presidency, corruption was widespread that involved himself on many occasions and powerful political leaders in Kenya. He and nearly the entire government was part of the Goldenberg scandal, where smuggled gold was exported out of Kenya in exchange for high government subsidies. It is well documented that, many officials from the Central Bank and more than 20 senior judges were implicated. Up to date, only a small handful of people have been charged with a criminal offense. This is an example of a person who is not committed to the rule of law yet he knows the law. Hence, Moi in this existential perspective was, an ethical person. Due to the fact that each person exists in a community with others, the behaviour of such a person will lead to corruption. It is in this perspective,



the individual thus become conscious of himself as this definite individual, with these talents, these dispositions these instincts, these passions, influenced by these definite surroundings, as this definite product of a definite environment. (Ibid, 225).

### 2.2.3 Religious existence in Kenya.

In *religiousness B*, to exist authentically, demands Kenyans to become dutiful and pious in their daily living. An individual must be holy and devout in approach to life. This spiritual real requires *aweness* before the sacred. Kenyans should realize the inadequacy and incompleteness of ethical sphere of living although it's better than the aesthetic one.

When the ethical man, with sorrow in his heart for his sins chooses himself as guilty and asks divine forgiveness, he moves at this instant from the ethical to the religious stage (Lescoe, 1973: 38).

The finitude of an individual that is attached to selfhood motivates a person to search for the universal transcendental being who is immutable. But the discovery of one's sinfulness, sense of guilty, and in the domain of faith demands an inward spiritual movement that results in the leap of faith into the absolute divine will. A person,

probing deeper and deeper within himself, discovers his sinfulness and his faith, which are means whereby he can meet the Absolute Paradox and the divine Transcendence (Lescoe, 1973: 38).

This ushers in the spiritual mode of existence. The value of Kenyans who wish to strive for in his mode of existence is shaped by the obedience to God and more ultimately commitment to God. It primarily involves both, human suffering and religious faith. In that,

faith is shown by self act of relating itself to its own self, by willing to be itself (authenticity) and to stand transparently before God (Integrity) (Sahakian, 1968: 346).

It demands an individual to acknowledge God through a personal confession of one's sinfulness, choosing oneself as guilty before the Almighty God and hoping for divine forgiveness and not divine retribution. It is through this mode of being that a personal commitment that goes beyond rationalism of Kant and the absolute idealism of Hegel leads to an inward searching of living passionately. Hence,

By making this choice for God, man transcends the finiteness and temporality of his own existence and establishes a personal relationship with his creator. His life is hereafter God oriented and he is ever living before God (Lescoe, 1973: 39).

The example cited by Kierkegaard is that of Abraham who was faced by an existential paradox. It occurred between the ethical and the religious mode of existence. He was asked to sacrifice his son Isaac by going contrary to the ethical norms just to prove and test his faith. This demand from God proves that a person in religious sphere may undertake non-rational judgment in an existential situation to show his commitment to the Divine. In Abraham's utter obedience, commitment and his resignation to the divine led perfectly to a knight of faith. It is worthy to note that,

this is ... clear to the knight of faith, so the only thing that can save him is the absurd and the grasp by faith (Ibid, 57).

Kenians must know that wealth and power are not necessary but important to live authentic life. More so, that faith in God satisfies the deepest desires and the most intimate aspirations of man which can never be controlled normatively, doctrinally, dogmatically or authoritatively. It is by an inward personal obedience and commitment to God that answers a human being's innermost aspirations. It is faith not based on any creed or dogmas. Admittedly,

having entered into a life of faith, man gains his selfhood and he begins to exist authentically (Lescoe, 1973: 40).

Kierkegaard talks about resignation. For him,

Resignation is, as it were renouncing one's most cherished things when whatever is hoped for proves unattainable. Resignation is not giving up thinking about one's own desires. On the contrary being resigned requires retaining the original interest by accepting that nothing on earth will permit it to be satisfied (Op. cit,57).

The unwillingness to be oneself and thus to live in bad faith is actually to despair in life. Kierkegaard believed that Christian despair is so to speak a sickness unto death. The human wish to die is a result of despair but a human person tries to overcome death through Christian theory of immortality. But through faith, an individual can overcome all obstacles that hinder each person to live authentically. Sahakian contends:

Anticipation of death makes a difference in how an individual lives. We must live as each day is the last for us. A major import does not rest on what is in fact chosen; but on the manner in which choice is made. The passion of inwardness is the criterion of the right choice, and it paves the way for a choice to be made. The inwardness of choice entails self knowledge, self-commitment, the attainment of authenticity and selfhood. (Sahakian ,1968:345).

It is worthy to deduce from the scholarly works of Kierkegaard that for an authentic mode of existence, faith in the absolute God is of paramount importance. It is only faith in God that does satisfy the deepest desires and the most intimate aspirations of an individual human person. It is existential true from theistic perspective that each individual person, the absolute being has instilled the fundamental aspirations towards the supreme good and towards a lasting eschatological happiness. There is nothing in both aesthetic and ethical modes of human being which has been characterized by temporal values that can completely and absolutely fully satisfy the hunger of the human heart with its aspirations.

The religious mode of living is the highest life where commitment is ultimately enshrined. The aesthetic and the ethical find their culmination in the religious everything. A person who does not commit oneself to the divine and commit to mundane realities is existing inauthentically and hence corruption. This can be exemplified by some Church leaders like Ndingi Mwana Nzeki, Timothy Njoya, Henry Okullu and Alexander Muge. They genuinely criticized Moi's reign of terror, assassinations and dictatorial rule. Moi in creating his own political hegemony went for a policy of nepotism and ethicized public administration. In his approach to Kenya politics, he took people from Kalenjin tribe and positioned them into many administrative offices. It is during his reign that Kenya experienced a military coup of 1982, the down fall of Charles Njonjo, the murder of Robert Ouko. All these people claimed to be Christians and were Sunday church goers. In this perspective, Moi discarded all forms of academic meritocracy while the Church leaders illustrate that,

In faith, man risks everything but he receives in return infinitely more than he has been able to give. He has abandoned the ethical and the universal. He has now chosen the religious and, in faith, he has transcended the finite, thereby affecting a union and communion with the infinite code. He is now leading a truly authentic existence. (Loscoe,1973: 40).

### **2.3 The practice of Christianity in Kenya.**

All Kenyans do not belong to one religion. But from an existential perspective, most of them in their various religious orientations lack confidence in their belief. They have no trust and reliance to the super natural being. They have no perfect assurance and personal conviction in what they claim as their religious faith and belief. In many cases, many Kenyans lack devotion and loyalty to the Supreme Being. This is what Kierkegaard describes as the practice of religion as *religiousness A*.

Christianity therefore, demands personal faith in the Triune God, forgiveness of sins and the offender, a total obedience and an authentic commitment and absolute dedication to the Divine. In its existential perspective, it can never be summarized in dogmas, norms and infallible pronouncements according to Kierkegaard. It is true and surprising to note that the so called orthodox Christians are actually the destroyers of Christianity. In many instances, many Kenyan religious leaders demand conformity and obedience to external norms and creeds by destroying personal freedom. These leaders forget that,

The truths of Christian religion are existential; that is, they concern the order of real becoming, freedom, history and individual striving. As such, they resist inclusion in a system of philosophical idealism, just as vigorously and effectively as does the act of existing itself (Collins, 1983: 211).

Kierkegaard was not interested in doing away with Christian truth but with the false interpretation and persuasion that prevailed among his contemporaries. He held that

it is high time that Christianity was taken away again from men in order to teach them to appreciate it a little (Kierkegaard, 1854: 153).

They are so many Christian theologians and those who claim to follow Jesus Christ but deep inside them, they do not uphold Christian virtues.

True Christianity according to Kierkegaard involves a synthesis of one's personality, a refashioning of one's existence, a reintegration or better still, a rebirth (Kasyoka, 2006:119).

The religious institutions and denominations need an urgent awakening to an authentic Christianity. Hanke contends:

It is said that our time is the time of enlightenment; alright, people have got to be enlightened; enlightened about their ignorance, their immorality, their rejection of God and his church; enlightened about those whose leadership they had trusted so far; enlightened about authentic Christianity and those incompetent attempts to usurp its name ( Hanke, 2001:110).

Christianity ought and must reform an individual Kenyan. It ought to regenerate and restore an individual Kenyan citizen to authentic life. An individual can never be the same again since it renews a person daily. For Kierkegaard paradoxically held that God has,

Organized Christianity in such a way that it revolts equally against the man who from the human standpoint may be called the most good-natured man, the most defiant man. For God does not desire any direct transition from something human to being a Christian. According to Christianity man does not live in a splendid world which God loves-in this case' (Kierkegaard,1853-55:123).

Kenyans must apprehend and appropriate Christianity individually so as to have real and authentic Christians in the society. Kenya is full of nominal Christians who still live in Kierkegaard's aesthetic stage and a fewer number in an ethical mode. Very few Christians reach the religious stage; a stage of a leap of faith, personal commitment and suffering. Thus,

People insists on marrying our wondrous globe with their evil designs...if they were all authentic Christians, pondering more about heaven, caring for it more than for this earth, trying to correct their own faults rather than rubbing against the faults of their neighbors, they will soon all have enough on this earth and be reconciled at last. If they feared God, they will not lie and cheat one another but rather meet with an open heart and sincerity, thus avoiding all that endless contention, hatred and fighting. But real faith and fear of God are generally lacking and thus things go the way they are often the snag is in our families, with quarrels and opposition reaching into top politics, as these only reflect the wheeling and dealings of our little lives (Hanke, 2001:108).

For Kierkegaard, the goal of being a Christian is salvation. A single individual is to be saved from sin so as to arrive at a desired authentic existence. He agreed about the existence of suffering since for him as a Christian, he believed in the *spiritual fallness* state of humanity. To be a Christian in the Denmark Church lacked passion, commitment and total dedication. He held that,

It is not the Church of Christ...not by any means. No, I say that Christendom is twaddle, which has clung to Christianity like a cobweb to a fruit, and now is so polite as to want to be mistaken for Christianity... The sort of existence which the millions of Christendom gave of has absolutely no relation to the New testament (Kierkegaard,Lowrie;192).

Kenyans must come to a realization that, to equate being a Christian by residing within a particular state or belonging to a particular church, denomination or sect is absolutely ridiculous. The brand of Christianity where nothing is required of the individual is a mockery of God who cannot be apprehended by reason. Therefore, any system that claimed to demonstrate God's being using pure reason was to be rejected out rightly. Christianity is not a system of infallibly-spoken dogmas and a clear cut way of life. It is an event, a happening, something that is ongoing in personal life. God always does something in our midst. The salvific event happened once but the process of redemption, regeneration and rebirth is an on-going process. We are always becoming true Christians. This is why,

Kierkegaard attempts(sic) to discover true religion in the inward act of freedom. He had an ardent faith in Christianity and was overwhelmed by the desire to become a true Christian. For him, the official Christianity of priests is not authentic Christianity, it is just hypocrisy. (Chukwu, 2011: 80).

Secularization has become the order of the church's authority in Kenya. Christianity is a vital matter of the individual conscience and not a social institution concerned primarily with respectability, obedience, recitation of creeds and external observance of rites. In the early ages of Christianity, to be a Christian meant to separate oneself from the crowd, to do what was not easy to do. It meant an effort, a sacrifice; it had to cost something. The situation today in Kenya is completely opposite whereby one becomes a Christian by the most natural processes. Thus,

In Kierkegaard's opinion, it was hardly possible any longer to gain a decisive impression of the Christian faith from within Christendom as it actually was. Christianity had gained a Pyrrhic victory by entering the Christian world and being absorbed by it. By making Christianity a topic for a speculative, historical or aesthetic study in steady of a concern affecting the existence of every individual, the philosophers swindled the world and robbed it of Christianity (Diem, 1966:15-16).

For Kenyan Christians and reminiscent of Kierkegaard, to be an authentic Christian requires practicing and living Christianity. A true Christian must and ought not to study Christianity as a doctrine or a body of knowledge but must totally and completely practice and be totally involved in living it. Kenyans must be alive totally against speculation or rational interpretation of Christian faith. True and authentic Christian can never ever be corrupt or engages or participates in corruption scandals as it is being practiced in Kenya. Since,

Christianity protests against every form of objectivity; it desires that the subject should be infinitely concerned about himself. It is subjectivity that Christianity is concerned with, and it is only in subjectivity that the truth exists, if it exists at all, Christianity has absolutely no existence. If its truth happens to be in only a single subject, it exists in him alone; and there is greater Christian joy in heaven over this one individual than over universal history and the system, which as objective entities are incommensurable for that which is Christian(Kierkegaard, 1846:116).

#### **2.4 Experience of despair in Kenya.**

In general election of 2007, many Kenyans had an experience of despair that almost led Kenya as a fallen state. This experience of fallenness or nothingness breeds despair in human existence. Despair threatens the self which is a synthesis between the infinitude and the finitude. Since an individual is always in a process of actuating the self, this process of becoming breeds despair as both a universal phenomenon and a sickness according to Kierkegaard. He maintains that despair as a universal phenomenon has a



threefold aspects, that is, *the dividedness, the breaking of continuity* and the *emptiness of existence*. But one has to make a fundamental decision and choice in freedom. The solution to the above despair is the leap of faith in God and Jesus Christ as savior so as to enjoy the benefit of Christianity. This is a symbiotic relationship that an individual expresses in faith and is the authentic meaning of being a Christian or believing in God. Hence,

Despair according to climacus is a sickness of the spirit, it is the sickness forms. First there is the despair, as already pointed out, of not being conscious of having a self- meaning. It is not despair in the strict sense; second, there is the despair not to will to be oneself, that is, refusing the reality as it presents itself. Finally, there is the despair to will to be oneself. (Kasyoka, 2006 : 98).

The Kenyan environment in which we find ourselves is already determined by so many laws, norms and regulations put there by those in authority. Most of them are rigid and not dynamic to the historical situation and uniqueness of a person. If a person does not fulfill them, one feels hopeless and estranged. These breeds despair which Hanke aptly asserts:

This illness of our era has grossly aggravated that ill life- conditions of society beyond anything known as so far, apparently pushing us towards a total crisis of despair. We are squeezed to death in a baby birth of laws and decrees which like parasitical plants creep into our intimate lives to monitor our humblest utterances, thus depriving our true life of light and air, until we waste away and suffocate (Hanke, 2001: 113).

## **2.5 Experience of Anxiety in Kenya.**

The post election violence of 2007/2008 created nervousness and uneasiness in many peace loving Kenyans. This disquiet experience made Kenyans to exist inauthentically. For Kierkegaard, the concept of anxiety has a double understanding. It may mean the possibility for freedom and also as freedom's disclosure to itself in possibility

(Kierkegaard, 1883: 155). Anxiety makes a single individual powerless and impatient that emanates deep within from oneself that is a predisposition to sin and a consequence of sin. This nervousness in political leaders of the caliber of Raila and his supporters after general election of 2007 led them to feel powerless in the face of the election outcome. They were impatient that led them to appeal to the crowd and not the judicial court. This curtailment of an individual's human freedom to support a flawed election led to inauthentic human existence in Kenya for both the perpetrators and the victims of violence.

When we are anxious we use our freedom to make ourselves feel powerless, act as without freedom. But for freedom to become entangled within itself, it has to be actual. It is only through the throwing away of our anxiety can we achieve full freedom. (Kasyoka, 2006: 88).

Anxiety is often accompanied by nervous behavior since it is an unpleasant state of inner turmoil. In his own words, Kierkegaard's contends:

All existence makes me anxious, from the smallest fly to the mysterious of incarnation; the whole thing is inexplicable to me. To me all existence is infected, I myself most of all. My distress is enormous, boundless; no one knows it except God in heaven, and he will not console me, no one can console me except in heaven, and he will not take compassion on me (Kierkegaard, May 12, 1939:170).

It is from the above quotation from Kierkegaard's book *the concept of anxiety* that we can deduce the psychological aspect of anxiety. Therefore deductively, fretfulness is part and parcel of human existence that can destroy one's authentic destiny. Anxiety

is the dizziness of freedom... and comes about when the spirit wants to posit the synthesis and freedom looking upon its own possibility (Kasyoka, 2006; 95).

Every individual must accept the reality of angst in one's life. Surely,

Anxiety is a pure possibility. Its existence is like as total emptiness, which you find in the feelings of anxiety. But it is not anxiety for something like it would have been possible if the conscience advised the anxiety since the conscience realizes and established a relation between subject and object. Anxiety, instead, is the feeling that leads to itself (Papi, 1994: 185-186).

## **2.6 Sin in Kenya.**

Sin is a condition without which one cannot become a Christian according to Kierkegaard. He defines sin as despair before God, not to will to be oneself or in despair to will oneself. (Kierkegaard, 1849, 12). For him, a person by coming into existence is an individual sinner. In other words Sin, for any believing Christian, is an offense against reason, truth and right conscience; it is a failure in genuine love for God and neighbor, caused by a perverse attachment to certain goods. It wounds the nature of a human being and injures human solidarity. St. Augustine defined sin as an utterance, a deed or a desire contrary to the eternal law, (St Augustine, contra Faustum 22: pl 42, 418). Kierkegaard through his pseudo name, *Climacus* expounds sin this way:

This self has a conception of God and yet does not will as he wills, and thus is disobedient. Nor does one only occasionally sin before God, for every sin is before God, or more correctly, what really makes human guilt into sin is that the guilty one has the consciousness of existing before God ( Kierkegaard, 1849, 80).

The manifestation of sin in Kenyan human existence demonstrates itself in many inauthentic forms such as brutality, fighting, hostility, cruelty, sadism, bloodshed, unwarranted aggression and violent behaviour towards others. Sin in 2007/2008 demonstrated itself through unbelief in Christian law of love, that is, love your neighbor as you love yourself, in the murder of over 1000 people, hatred that was directed to PNU and ODM supporters in various parts of the country, mockery of the swearing in

ceremony in the parliament, cowardice of many church leaders to condemn the status quo, cruelty and betrayal unleashed by neighbours and friends alike, hypocrisy on the part of the electoral commission led by the then Kivuitu, denial of the truth and flight of some Kenyan into neighbouring countries. In general, Kenyan society is faced with different kinds of sins such as fornication, impurity, licentiousness, idolatry, sorcery, enmity, strike, jealousy, anger, selfishness, dissension, factions, envy, drunkenness and carousing. These vices which are a result of peccadillo cause competition among people, pride and destruction of people and property as we saw in 2007/2008 violence. Thus for Kierkegaard sin being part of inauthentic mode of being must be dispelled by the leap of faith.

Kierkegaard says that Christianity begins with the teaching of sin, and thereby with the individual. This individuality is due to the nature of sin. Instead of uniting, it divides one individual from another as a sinner (Kasyoka, 2006: 128).

An individual can co-operate by participating directly and voluntarily; by ordering, advising, praising or approving them; by not disclosing or not hindering them when we have an obligation to do so and ultimately by protecting the evil doers. The observation made on 8<sup>th</sup>, April, 2014, the researcher travelling from Bungoma to Eldoret depicts how corruption has become a daily mode of our existence. The tax driver pays Kshs. 60/= as a bus park fee, but there is no bus park in Bungoma town. At the so-called bus stage, every passenger is charged Kshs. 300/= as bus fare to Eldoret. Before the tax takes off, the driver must pay Kshs. 250/= per seven passenger tax to the touts. The journey that takes two hours, the tax goes through six check- points, which in truth they check nothing. But at each check point, the driver drops Kshs. 50/=. On arrival at Eldoret, Kshs. 300/= has been unlawfully given to the police officers. The driver loses Kshs. 610/= per journey.

The passengers do not complain and do not report anywhere at all. All the police, passengers, touts and drivers in such a scene are inauthentically. All these become ethical persons in the long run breeding corruption. Thus, sin makes individuals to become accomplices resulting into concupiscence, violence and injustice to reign among themselves giving rise to social situations and institutions that are contrary to the divine goodness. The above examples of crime may result into impunity and corruption in the society.

Kenyans in 2007/2008 discarded all morals, rule of law, and became jealousy, envious and angry. In this situation, some existed aesthetically; others lived ethically while minority was in religious mode of existence. Those who were in ethical and aesthetic mode of human existence ended up in hopelessness and angst. This in turn led them to committing various offenses of different magnitude that Kenya had never witnessed. The Kenya Red Cross recorded that, more than 1200 people were killed, there were massive destruction of property including 41,000 houses were burnt to ashes and 268,330 people were displaced, looting of both shops, homes and commercial outlets was so rampant. Hence, broadly speaking,

Sin is an offence against reason, truth and right conscience; it is failure in genuine love of God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as an utterance, a deed or a desire contrary to the eternal law (CCC, 1995:447).

## **2.7 The practice of faith in Kenya.**

Kierkegaard discussed subjectivity with regard to religious matters and not objectivity. He profoundly argued that doubt is an element of faith and that it is impossible to have

objective certainty about religious doctrines such as the existence of God or the life of Christ. He held that it is probable that the Christian doctrines are true, but if a person were to believe such doctrines only to the degree they seemed likely to be true, he or she would not be genuinely religious at all. Thus for him, faith consists in a subjective relation of absolute commitment to these Christian doctrines. Faith for him is a condition *sine quo non* for authenticity. Collins confirms that,

Kierkegaard calls faith man's supreme passion and his highest act of existence (Collins, 1983: 171).

Faith is a total dependence on the Triune God and a mark of a disciple of Jesus Christ as an individual. Adam stepped out of God-dependence relationship to in-dependence when he sinned. Thus, to recover the original relationship, faith which imparts into an individual not the crowd the grace assists an individual to transcend the natural senses of seeing, hearing, tasting, smelling and touching. It therefore, transforms an individual from inability to *His-ability*, God. God expects an individual to obey and have absolute faith in him. A believer must be prepared to take risks and face the difficult situations as a test of his/her faith. Timothy Njoya, Mwana Nzeki and Okullu engaged in political arena of Kenya and they were authentic preachers of the gospel message and were committed to God. They took a confrontation action with the government regardless of the powers that were there. They transformed themselves into the voice of the voiceless in Kenya and tried to transform the then Kenyan political existential situation. Kenyans in the vein of Kierkegaard must acknowledge that the leap of faith is a personal conception of how an being would believe in God and how a self would act in love as Abraham deed. For him, faith is a total obedient action in response to the Divine call directed to an individual. He

held that, faith is the highest passion in the sphere of human subjectivity (Winn, 1960:34).

Authentic faith is expressed in obedience, action and hearing the Word of God. It calls for an individual response and not the crowd. He elucidated that to have faith in God is to be aware and to know that an individual has no perpetual or any access to God and yet still has faith in God. It is doubt according to him that gives faith the substance, that is, doubt is conquered by faith. Consequently,

God himself must give the power to believe, and the individual must freely commit his understanding and will into God's hands, as he makes the act of faith (Collins, 1983: 172).

Faith involves making an absolute commitment to God as the final destiny of a human being. It does not demand evidence nor proofs but a personal decision and choice to believe in the transcendent God. Consequently,

Faith, our personal Christian commitment, is a gift from God and a light from above which we cannot directly receive or transmit. (Hanke, 2001: 66).

The prophetic experiences, the experience of the burning bush for Moses, the Damascus experience for Saul, the vision for Peter at Joppa and all those who were healed by Jesus confirm the fact that, faith is personal commitment to God and can only be shared with other but not transmitted into others nor the crowd. Truth and faith is always a subjective experience in this existential perspective. One doesn't love the crowd but love their neighbor, who is a single individual. Nowhere in the Bible is written, *you shall love the crowd*. But love your neighbor, a single individual. This principle was discarded throughout 2007 general election. The neighbors were killed, women and girls were raped, houses were burnt, properties destroyed in the name of *the stolen election*. Where

did the heroic faith of the saints go? Where was the Church during this conflict? These inauthentic behaviours are a result of lack of a genuine faith in God and his creatures.

Thus,

The problems of human happiness and historical existence receive a common answer in Kierkegaard's account of Christian faith. All of Kierkegaard's inquiries into the meaning and deepening of existence come to focus in his reflection on the incarnation, our act of faith, and its influence over our way of living (Collins, 1983: 172).

Kierkegaard wasn't wrong to demand personal faith for every individual Christian. It goes beyond any reasonable doubt and frankly speaking that faith is a personal experience that is demonstrated in an individual's actions. It is genuinely true that *faith is reflected in the individual and his actions* (Hanke, 2001: 22).

Faith means having a complete trust, assurance and confidence in God and His Word as it is directed to an individual. The process of having faith in God, it must involve an exchange of self trust for God-trust. In this perspective, an individual stops trusting his/herself and starts to trust God. Kenyans must abandon relying on their limited source of knowledge and start receiving from His unlimited source, the Eternal Being. Dialectically, Kierkegaard rejected both the sense knowledge, that is, the empirical knowledge and the rational knowledge that is, the intellectual knowledge. All these two types of knowledge are called Man's wisdom which only assists an individual to exist either aesthetically or ethically. He accepted unquestionably the Revelatory knowledge. This divine knowledge is based on the truth of the Word of God. It is received through man's spirit infused by the Power of the Holy Spirit and described as God's Wisdom. Faith received in this knowledge is based on: the nature of God who cannot change (Mal 3:6), cannot fail (Job 42:2) and cannot lie (Num 23:19); the redemptive work of Jesus



Christ (Heb 12;2) and the Word of God (Matt 24:35). It is worth to note that faith is not passive but active that needs commitment and participation. For Kenyans, they have no alternative but to embrace empirical, rational and revelatory forms of knowledge.

Kierkegaard understood that Transcendence gives new meaning to what is concrete, temporal and contingent. The paradox of incarnation in which the temporal Jesus of Nazareth is the actual son of God, in whom, time and eternity are freely joined contradicts and defeats logic and metaphysics that human intelligence and will can grasp and rationalize. Thus the Triune God who is both transcendent and immanent in the economy of salvation is beyond reason and human senses. Hence, it is only when an individual apprehends faith subjectively that he/she is redeemed, restored, regenerated, reformed, recovered, reconciled and justified to be living authentically according to Kierkegaard.

## **2.8 CONCLUSION**

We infer from this chapter that the aesthetic mode of being which the aesthete exists knows no morals, no laws nor regulations and no virtues. It is a stage where all religious, morals and societal values have collapsed and the one lives only for the pleasure of the moment. In short, the individual in this stage creates a utopia world of dreams, living inauthentically in the immediate present; rejects any universal moral standards; no specific religious beliefs and convictions. The personal motivation or the driving force in this mode of being is an individual desire to enjoy the widest varieties of pleasures of the senses while resenting his personal freedom of choice and the only limiting principle is personal taste. It is egoistic and hedonistic approach to life that renders a person to exist

inauthentically. This pleasure of the moment results into perdition and leads to despair.

Kierkegaard opines:

Occasionally you plunge into pleasure, and every instant you are devoting yourself to it, you make the discovery in your consciousness that it is vanity. So you are constantly beyond yourself; that is despair. That is the reason why your life lies between two prodigious contradictions; sometimes you have enormous energy, sometimes an indolence just as great (Kierkegaard, either/or; 199).

Consequently, the individual person in the moral sphere knows morals, laws, virtues and is conscious of being part of the totality, a member of a community, that is, believes in intersubjectivity and being-towards-others and do consider the totality as a guiding principle of his behavior. Here an individual is called to action which results into victory of conquering oneself. In this stage an individual lacks commitment and responsibility in the decisions one chooses thus ending up living inauthentically as that of aesthetic stage. Thus Kierkegaard held that institutionalized Church other than helping a person to become a Christian, it does put aesthetic and speculative obstacles in the way of achieving personal experience, salvation and authenticity.

One factor that fuels the problems of corruption in Kenya is nepotism. Many Kenyans reject their Christian faith that unites all tribes and fall back to their tribal cocoons. People in Kenya are first and foremost loyal to their families, then their clan (extended family), then their tribe (read the crowd). In Kenya's politics, a leader of a particular powerful tribe forms a political party (read TNA, URP, and ODM) and all members of the same clan or tribe often join this party to assist one of theirs to ascend to political power. This attitude makes the fight against corruption very difficult that leads to the fight against corruption in Kenya being politicized and ethicized. When a

politician is reprimanded or accused of being corrupt in Kenyan historical situation, he or she falls back to his or her tribe and claims *we are being finished*. This is an inauthentic behavior of our everydayness experience in Kenya. It can be deduced from inequalities in the composition and staffing of important administrative and governance positions as a resultant phenomenon of ethnicity to consolidate political power.

Finally, in the religious stage of existence, Kierkegaard called for authenticity in human existence through the Knight of faith or leap of faith in to the unknown. The religious individual through the leap of faith discerns an absolute relationship with the absolute divine Being. Due to this theocentric relationship, the focal point is that of suffering that comes as a result of decisions and choices made in freedom that requires absolute commitment and responsibility. In this religious sphere dialectically leads to the threefold most valuable things as faith, prayer and love which results into virtues as hard work, sincerity (integrity) and commitment. As an individual, one must acknowledge God, confess sins, accept personal guiltiness, commitment and responsibility for actions done and hopeful for divine forgiveness.

This research too rejects the aesthetic sphere and suspends the ethical mode since they result into vices that led to violence of 2007/2008. These vices included, impunity as a result of abandonment of the rule of law, corruption as an outcome of lust (greed) and pride and destruction of lives and property as the consequences of hopelessness, despair and anger. But the religious sphere which imparts infinite and eternal significance to the finite and the temporality of one's existence affirms to a subjective individual the threefold things one should look for and be ready to encounter in existence. These things

which are always constant are change, death and the Triune God. This mode requires freedom of choice; engagement, commitment and personal responsibility for actions undertaken in self-actualization and transformation of personal historical situation. It is from this perspective that the next chapter will deal with Kierkegaard's analysis of the concept of authenticity in reference to corruption in Kenya as depicted in the *culture of impunity* and corruption in Kenya as a resultant effect of post-election violence of 2007/2008.

## **CHAPTER THREE: THE ROOTS AND DEPTH OF CORRUPTION IN KENYA.**

### **3.1 Introduction**

Kierkegaard defined authenticity as a mark of an individuals' freedom expressed in engagement and commitment to the divine will. He expounds three stages of life as one finally needs to leap in faith for authenticity or else one ends up in the first two stages that leads to disillusionment and boredom. The giving or receiving of a bribe through illegal means or immoral approaches that are inconsistent with a person's duty or that infringes on the rights of others results into inauthentic human existence.

Plato held that every human being has three parts of the soul that correspond to the three classes of citizen within the state. Each of them contributes in its own way to the successful operation of the whole person. The rational soul or the mind or the intellect is the thinking segment within each person. It discerns what is real and not merely apparent and judges what is true and what is false. It intelligently makes the rational decisions in accordance with which human life is most properly lived. While the spirited soul or the will or volition on the other hand, is the active fraction. Its function is to carry out the dictates of reason in practical life, courageously doing whatever the intellect has determined to be the best. Finally, the appetitive soul or emotion or desire is the section of each of us that wants and feels many things, most of which must be deferred in the face of rational pursuits if we are to achieve a salutary degree of harmony and self-control. If the above work in disharmony and reject the control of the rational part in a person and therefore, the society will breed corruption. Since Kenyan society does not work

harmoniously, this chapter will discuss and demonstrate the roots and depth of corruption in Kenya. It will expound the prevalence of this malaise in fulfillment of the first research objective.

### **3.2 Kierkegaard's concept of authenticity**

In Aesthetic stage, he deduced that the aesthetic and speculative obstacles found within a Christian environment hinder an individual to exist authentically. The aesthetes can never reach life of fulfillment since an individual indulges in the pleasurable and beauties that life has to offer. It is marked with pitfalls and illusionary promises of contentment. Therefore, a person is led by emotions, passions and desires that results into awareness that his human existence lacks fulfillment and meaning. The search for pleasure leads to boredom. For Kierkegaard, he called this realm of being as a search for anchorage on a *boundless sea of pleasure* (Lowrie, 1962:27). In Kenyan perspective, many people around us still live in this sphere of life. They prefer feasting at the expense of work, technological advancements in field of leisure at the expense of personal involvement or participation deduced from various television shows and radio programmes which advertise hedonistic programs. For example, the advertisements of condoms with slogans; love without condom is regrets. This can be seen also in the pushing of the idea that students in the secondary should be supplied with condoms. Why not provide them with books, enough teachers, learning materials just to name a few. The pleasure of the moment which characterizes this mode of living will lead to regrets or suicide unless one leaps in ethical. An individual person after aesthetic existence inwardly feels there is something wrong in ones being. Thus, one ought to do something. This impulse, the inner feeling which makes him conscious of the futility of aesthetic mode of being motivates a person

to move to a new form of life. The concept of oughtness is searched for so as to discipline the aesthetes' pleasure. This leads to ethical existence.

In the ethical mode of human existence is where the pursuit for duty takes the precedence. It is not an automatic step by step movement from aesthetic mode of living. It requires a leap into ethical mode of existence, resignation of an individual from a particular to the universal. This universality does not lead to authentic human existence. Thus, the

disillusioned man now frees himself from the transitory and feeling aesthetic pleasures and he chooses a world of permanent values. (Lescoe, 1973:37).

The ethical stage makes the individual to appropriate a moral code. In this mode, Kierkegaard argues that for philosophy of rationalists personal life becomes meaningful when an individual rises to the universal by bringing ones immediate natural desires and the inclinations under the moral law. But for him, by doing so one loses his uniqueness and individuality because the moral law holds and bides all. In deducing from Abraham's sacrifices of Isaac his only son is not a moral law applicable universally. It is a profound divine address to Abraham in his existential situation as an individual and his personal singularity. Thus, authentic human existence becomes a philosophical problem in dealing with a paradox that through faith, the single individual human being is higher than the universal.

In this mode of existence, an individual conforms to the external establishment in terms of general manner of conduct in society. It involves life-style of people devoid of genuine self-articulated choices, decisions and characterized by common place thinking and uncritical interpretations of issues at hand. It involves a dogmatic pronouncements and rigid conformity to the external codes, norms and behavior without both positive and

negative criticism. It totally disregards individual freedom. This leads a person to ape how everyone else behaves, an indication that individual freedom is often forfeited: an example in Kenya is Mwai Emilio Kibaki. He was a seasoned, astute politician and a good economist. He was not a political novice, a family man and church goer an embodiment of both aesthetic and ethical modes of existence within the religiousness A. He was elected in 2002 mainly on the promise to end corruption in Kenya. Admittedly, Kenya went through some improvements in terms of infrastructure and social services such as press freedom, introduced free and compulsory primary education for all just to name a few. But he too practiced inauthentic practices of his predecessors when it came to corruption menace.

He went back to ethnicity in which his administration consisted largely of Gikuyu members of his tribe, yet, this tribe is only 22 percent of the Kenyan population of over 40 million people. Under his reign in power, his cabinet spent 14 million dollars on new Mercedes cars and others took large allowances. The falsification of election results of the 2007 that led to skirmishes and many economic scandals were realized under his political reign. **(Paraphrased: [www.Kenya-Advisor.com](http://www.Kenya-Advisor.com))**

This demonstrates how one fails to be an authentic self when he or she succumbs to external pressures and influences. This depicts the characteristics of both an aesthetic and an ethical person.

In the religious mode, an individual needs a leap of faith to grasp it. Faith for Kierkegaard does involve a teleological suspension of the ethical. For him; the life of faith transcends moral categories through obedience to God as Abraham deed. Existential transition from inauthentic existence to authentic mode existence needs fear and dread. For existentialists,



fear has an object in the world while dread's objects is unknown, nothingness, nothing, beyond the world, the absolute and God. It is a sphere of being whose condition sine qua non is the leap of faith. It demands an individual to acknowledge God through a personal confession of one's sinfulness, choose oneself as guilty before the Almighty God and hoping for divine forgiveness and not divine retribution. It is through this mode of being that a personal commitment that goes beyond rationalism of Kant and the absolute idealism of Hegel leads to an inward searching of living passionately. A person realizes that the divine command is addressed to an individual person and that it demands a genuine faith. Thus, the true love for God is totally expressed in the absolute willingness to set aside all moral codes by unconditional response to the divine command. Although for Kierkegaard, Abraham suspension of the ethical stage to sacrifice his son Isaac shows how personal faith demand from an individual and a necessity to be a true Christian can be, this can never be objectified. Thus to be a Christian is always a becoming process since there is nothing that is static, fixed and eternal about the 'I' of our single individual existence. He insisted on an individual and a deeply personal experience leading to salvation. This salvation experience is characterized by highly subjective awareness of the truth within one's own individual. He conceived an individual as higher than the state and that a true Christianity as antithesis of the Church of Denmark.

The divine demand from God may require a person to undertake non-rational judgment in an existential situation to show his commitment. In Abraham's utter obedience, commitment and his resignation to the divine led perfectly to a knight of faith. It is worthy to note that,

this is ... clear to the knight of faith, so the only thing that can save him is the absurd and the grasp by faith (Ibid, 57).

It is faith in God that satisfied the deepest desires and the most intimate aspirations of man which can never be controlled by norms, doctrines, dogmas or authority but by an inward personal obedience and commitment to God. It is faith not based on any creed or dogmas. Thus admittedly,

having entered into a life of faith, man gains his selfhood and he begins to exist authentically (Lescoe, 1973: 40).

The finitude of an individual that is attached to selfhood motivates a person to search for the universal transcendental being. But the discovery of one's sinfulness, sense of guilty, and in the domain of faith demands an inward spiritual movement that results in the leap of faith into the absolute. This primarily involves both, human suffering and religious faith. Hence existentially,

Faith is shown by self act of relating itself to its own self, by willing to be itself (authenticity) and to stand transparently before God (Integrity) (Sahakian, 1968: 346). Thus, Existence is authentic to the extent that the existent has taken possession of himself ... has modelled himself in his own image (Macquarrie, 1972; 36).

Thus, to exist as human beings entails the willingness to take up the challenges one faces through freedom. An individual who hides from knowledge of his freedom and passes off his responsibility on the other people, ideas and institution thinking that they can take care of his anxiety and absurdity is engaging in bad faith. Jean Paul Sartre called this situation as self deception. Each individual existent must take responsibility of the choices one makes in his/her particular authentic existential situation. Consequently,

Existential freedom is conceived as one's own spontaneous, creative power of self determination. The authentic choice is deliberate and is not imposition by eternal forces of conventional norms. Authenticity pertains to the perpetual striving for self fulfillment in every situation (Chukwu, 2011; 48).

For Kierkegaard, authentic existence is achieved by making a leap of faith and by becoming totally committed to a life of subjectivity and truth. While Heidegger understands an individual as being-in-the-world exists authentically through a tripartite manifestation of first, self-awareness i.e. as *a dasein* becomes aware of his sex, race, intelligent, emotional stability finds himself absolutely pure and unconditioned possibility, secondly understanding in which the individual's ability to stand up and account for his *thrownness* develops his possibilities and potentialities for being; thirdly, discourse whereby he significantly articulates his intelligibility of Being in the world before any interpretation of the world.

Heidegger's man is also urged to live authentically by means of the existential choices he makes in the dread and in the shadow of death (Macquarrie, 1972; 48). Since, authentic being with others is precisely that mode of relation to the other that promotes existence in the full sense; that is to say, it lets the human stand out as human, in freedom and responsibility (Ibid, 62).

The ultimate basis for an authentic meaningful life is commitment and engagement in shaping ones human destiny in the universe before arriving at the authentic substantial change. This process answers the existential condition of being human. It does not flee this condition by an appeal to an abstract system of reason or divine will, magic or political leaders. Thus engagement or participation becomes a source of meaning for an individual who chooses oneself in every historical existential situation.. This is done without neglecting the social, historical and political aspect of human existence.

Due to the social existential freedom Kenyans find themselves historically situated, confirming the historical reality of being and as an individual citizen ought and must struggle against dehumanizing conditions in Kenya. Each Kenyan must choose in a context where there are others doing the same thing in the society that is historically, socially and politically situated. For Kenyans therefore, authenticity should acknowledge it depends on other existential factors such as personal circumstances, interpretative skills, personal abilities, culture of a people, religion, political ideologies, existential worldviews, personal character and experience, knowledge a person has acquired, personal emotions and level of education. But in all these dependencies, an individual subject must put in mind that all the above are constantly changing at every moment and that to be authentic is a lifelong process.

Therefore, this calls for freedom of conscience, thought and judgment since authentic politics will vary; but each will seek genuinely the most individual freedom for people within the society. This will result into a search and a journey for an authentic true self and a genuine in human existence. Authentic Kenyans will agree that human life has a meaning, though not optimally satisfying. They will realize that, those external norms and political orientations that destroy an individual, making one become whatever those in power desire and resulting in dehumanized persons and reduced to being objects are completely eradicated. . Therefore, authenticity as a dynamic process of endless becoming in Kenyan historical existential situation may constitute the essence of human life and existence. Since life is more than political empowerment and material acquisition. It requires more and more to consider the uniqueness of an individual; one's own existential

freedom and historical existential situation. This uniqueness of an individual therefore is not in who he or she is but who he or she becomes.

### **3.3 Depth of Corruption in Kenya.**

Corruption has affected the human society from time immemorial. The Bible denounces corruption and states that;

a wicked man accepts a bribe from the bosom to prevent the ways of Justice.  
(Prov. 17:23).

Therefore, those who participate in corrupt dealings, reject to commit to any moral code, any realization of the future well-being of the country and dependence on the divine providence. The Greek philosophers of the ancient epoch such as Socrates, Plato and Aristotle concurs that inequality in the human society and personal inclination towards greed and egoism in political, judicial or economic spheres are a fertile ground for the breeding, germination and growth of corruption.

In Kierkegaard's existential philosophy, inauthenticity in existence depicted in this research as corruption is realized in the aesthetic and ethical modes of human existence. In the former mode of being, an individual is less concerned with the future well being of anything. An aesthete therefore depends on the past so as to heighten the present. The founding father of our country, Jomo Kenyatta is a good example of an aesthete person. In that, the European colonialists stole fertile highlands from other Kenyans, in this case, the Kalenjin tribe. It is a historical fact that, Kenyatta never returned these lands to the former owners after independence in 1963. He handed it over to members of his own clan and tribe (the Kikuyu). Kenyatta himself became one of the largest private land owners in the country. This has caused tribal animosity between his tribe and the so-called the historical

owners of this land. Hence, the tension between the individual politician and the crowd, the electorate resulted in both aesthetic and ethical modes of existence. These can be deduced from the character of human thought and reason behind this situation before and after any political election in Kenya. These inauthentic attitudes results always into the loss of self-identity, destruction of property, death, rejection of norms, commitment to the divine, unscientific explanation and interpretation of the elections results. Since,

the aesthete constructs for himself a fictitious world of dreams, lives only in the immediate present, rejected by moral realities...it is a dead-end route that leads to boredom and disgust and deprives life of all meaning (Ibid, 24).

This is a situation of meaninglessness, despair and hopelessness that result in dehumanizing conditions for human existence in Kenya. For the purpose of this research, we shall adopt therefore the descriptive definition that is contained in the Anti-corruption Economic Act, 2003. Corruption is described as:

An offense under section 39 to 44, 46 and 47, bribery, Fraud, Embezzlement or misappropriation of public funds, abuse of office, breach of trusts and an offense involving dishonesty in relation to payment of it under any written law relating to the elections of persons to any public office.

Corruption becomes an abuse of delegated power for private or personal gain, be it materially, economically or socially. In further doing this, it infringes on others who solely depend on the integrity of others in positions of authority. Thus, economic status of the principal, the agent or the client must be analyzed so as to understand better this perennial human vice. Due to the fact,

*Economics is a powerful tool for the analysis of corruption... an economic approach is fundamentally to understanding where corrupt incentives are the greatest and have the biggest impact (Ackerman, 1999: xi).*

It is deductively understood that behind corruption lies an individual who puts first and foremost his/her personal self-interest, those of his family and clan, leading to nepotism. Although people call this behavior differently, the basic concern is greed that leads to corruption. Since,

There is one human motivator that is both universal and control to explaining the divergent experiences of different countries. That motivator is self interest, including an interest in the well-being of one's family and peer group. Critics call it greed. Economist calls it utility maximization... Endemic corruption suggests a pervasive failure to tap self- interest for productive purposes. (Ibid, 1999: 2).

It is from the above perspective to deduce that,

Corruption reduces the effectiveness of industrial policies and encourages business to operate in the unofficial sector in violation of tax and regulatory laws (Ibid, 1999: 2).

Mega corruption that is practiced by officials in higher offices who through various deals like contracts, support *kick-backs* from the deals and make sure that those who reinforce laws in the society, belong to their cartels. The scandal at the Department of Defence is a case of concern here. It was discovered that there was a bribery scandal involving senior KDF officers in the purchasing of armoured personnel carrier worthy 1.6 billion from South Africa. The then minister of defence Yusuf Haji retired several high ranking officers in January 2011.

The finance institution officers like managers of major banks, Kenya revenue authority, the then ministers, permanent secretaries, energy regulating companies were a group of the same area. Some of these

Corrupt high level officials support too much unproductive public investment and under-maintain past investment (Ibid, 1999:3).

This, too, had influence over the then law enforcers, be they police commissioner, National security intelligence services boss to name a few. In the long run these malpractices in turn results in impunity and corrupt deals in Kenya. Admittedly,

Country is poorer overall if corruption levels are high. It may be caught in a corruption trap where corruption breeds more corruption and discourages legitimate business investment: (Ibid, 1999: 3).

This can be well illustrated through the Post Election Violence of 2007/08 whereby money had been allocated to Internally Displaced Persons for the last five years in the so-called the program for their resettlement. But the question is where did their pieces of land go if they had land? Who took their land? What about those who destroyed their property? Why haven't they been prosecuted? The existential question one asks is that are the displaced persons equivalent to squatters? Who really is the government of Kenya through the Ministry of special programmes settling? In other words, are there real internally displaced persons in Kenya?

Corruption in government institutions is almost a normal behaviour perfected by the public officers. The Bungoma County Commissioner on 9<sup>th</sup>, April,2014, confirmed this prevalence of corruption in Kenya. He held that after working in various capacities in the civil service in Garissa, Embu, Mombasa, Nakuru and currently in Bungoma, confirms that,

For so long as the police officers are under the public administration in Kenya, public service will remain corrupt. He decried the many scandals in the public domain which are not reported and that those reported are never successfully concluded. Generally, he held “ that some individuals in the government do abhor this menace but they have no political power to eradicate this malaise”. (Interview,Mohamed Maalim; 9<sup>th</sup>,April,2014: 10am to 10:45am).



A good example is the scandal in the Ministry of Health which involves National health insurance fund (NHIF) and health institutions providers called the Clinix and Meridian whose origin, owners and board of directors are questionable. This medical scandal involved 1.2 billion Kenya shillings meant for the first round of a medical scheme for civil servants.

The National Health Insurance Fund lost Sh. 91 million. The board was sent packing after irregularities were reported in the award of tenders worth Sh. 634 million. The irregularity in this economic scandal included payment to ghost clinics, unprocedural selection of clinics and creation of an unproved unit at NHIF to run the scheme. The board had listed 112 ghost clinics as service providers in the medical scheme. Of Sh. 91 million lost, Sh. 66 million was paid to clinix while Sh. 25 million was given to meridian hospitals. Officials behind this mess have not been prosecuted. These make the payments to these institutions illegal and yet up to now nobody has been arrested. ( Paraphrased, Daily Nation, 15/12/2012:3).

This shows clearly that management of public funds is in the hands of corrupt officials and there is no political will to *crack the whip*. Thus, we concur that,

Payments are corrupt if they are illegally made to public agents with the goal of obtaining a benefit or avoiding a cost. Corruption is a symptom that something has gone wrong in the management of the state (Ackerman, 1999: 9).

The current public institutions and some private institutions set out for the benefit of Kenyans by the government or private sector are no longer necessary for the citizen. From the government's point of view, institutions such as the police, national health insurance fund, national social security fund; the policy of free primary education and Kenya bureau of standards are used to enrich some individuals with their cronies. Thus,

Institutions designed to govern the Inter relationships between the citizen and the state are used instead for personal enrichment and the provision of benefits to the corrupt. (Ibid, 1999: 9).

The act which requires public servants to declare their wealth is still in force and has not been repealed. We need a leadership that is transparent. It is not enough for public officers to declare their wealth. They should fundamentally and categorically reveal the source of their wealth. This is because; they are in-charge of the resources of the country for the common good. Their mismanagement leads to dehumanizing conditions in Kenya. Poor management of resources and economy through corruption is the cause of poverty, landlessness, poor health services and poor roads. Therefore, those who have been found to have really embezzled public funds should have their accounts frozen by the government.

It is on record that, in June 2008, the Grand Regency scandal that involved the Central Bank of Kenya was secretly sold to a group of Libyans for 4 billion Kenya shillings. This was negotiated by the then finance minister Amos kimunya. He was censured in the parliament, but he vehemently denied any wrong doing. Another scandal involved Foreign Affairs ministry officials who ignored land offered by Japan. Here, there Kenya country lost 1billion Kenya shilling. This led to the resignation of the then Minister of Foreign Affairs Moses Wetangula. The second one was at the Department of Defence whereby it was discovered that there was a bribery scandal involving senior Kenya Defence Forces' officers in the purchasing of armoured personnel carrier worthy 1.6 billion from South Africa. The then Minister of Defence Yusuf Haji retired several high ranking officers in January 2011 due to this corruption scandal.

It is worth noting that, bribery reduces personal savings, taxes, dues and leads to poor services. The givers and the receivers of bribe must all be held responsible for the inauthentic conditions Kenyans reside in. An individual single person or party cannot be

corrupt; it needs at least two parties for corruption to materialize for example, a police officer as an individual cannot be corrupt unless a matatu conductor corruptly wills to part with some cash so as to evade being arrested for poor conditions of one's vehicles. These,

Taxpayers and corrupt officials divide the savings in taxes and duties. The costs are born by those tax payers who are poorer and less well-connected and try the general public in the form of reduced services? (Ackerman, 1999:20).

The ministry of Education officials diverted funds meant for Free primary education and

Doctored documents to justify non-existent expenses. This led to “an estimated Sh.8.2 billion which could not be accounted for ...the figure came down to Sh. 4.2 billion after audit review...about Sh.1.9 billion of the money did not reach schools as top officials in the ministry diverted the funds to private accounts...Kenya Anti-corruption commission led the investigations that led to top directors of the ministry facing court charges but were later to be acquitted for lack of evidence (Saturday Nation, 15/12/ 2012:2).

These officials up to now have not been arrested. The corrupt officials are well- connected to the ruling class, the elite and security agents and sometimes they do collaborate. Kenyans who do or practice inauthentic illegal business in all sectors try to corrupt the policemen too.

They often actively try to corrupt the police. They seek not only immunity from prosecution for themselves but also assurance of monopoly of power in the illegal market. (Op. Cit. 23).

The corrupt officials adopt cunning mechanisms by ensuring that the political leadership accepts dumbness as a strategy to out maneuver critics and allies alike. They violently reject scrutiny and criticism by eliminating media freedom. This process ensures that the culture of impunity is intact and corruption prevails in Kenya. There are various forms of corruption that Kenyans have witnessed and all people involved have gone scot-free and

thus the inauthentic mode of existence that breeds impunity and corruption. They can be analyzed as follows:

### **3.3.1 Grand corruption in Kenya**

Grand corruption in Kenya is well practiced, promoted and defended by the then corrupt ministers, parliamentarians, business men and women and chief executive officers for their personal gain. It disregards transparency and accountability by accepting *kickbacks* on contracts and misuse of discretionary powers through unchecked authority with no rule of law. These public officers make sure that information released in their areas of work is scanty, censored and inaccessible to the public.

This type of corruption is perpetuated by prominent persons in the government who influence in the management of public affairs (Nyanga & Theuri, 2011: 5).

It is a well documented fact that most of the major scandals have taken this format. For example, during the reign of KANU under Daniel Moi, in 1990's Goldenberg scandal *Kenya lost US\$820.512, 820* and while in the Anglo-leasing scandal, Kenyans lost *US\$102,564,102*(Nyanga and Theuri, 2011:9) *and* the reign of NARC under Mwai Kibaki as the president. Some people were arrested but later own released for lack of enough evidence to sustain a prosecutable processes. Some have been promoted to other civil positions; others have become pastors, others retired while some have died. They still enjoy the fruits of these scandals.

### **3.3.2 Petty corruption in Kenya**

Petty corruption involves junior public officers and the general public in the society. It is untrue to say that the Kenyan police force is corrupt. For corruption to materialize, there

must be the a giver and the receiver of the bribe for example, if a public transport vehicle is in poor conditions and lacks the requisite particulars to be on the road, the conductor decides to bribe the traffic police so as not to be arrested. Both of them are corrupt and this is a form of impunity, since all know the law but they are not committed to it. They all lack commitment to their job values and do live in the aesthetic and ethical modes of human existence. These render many Kenyans to receive poor services, waste time and fear for the recourse to the law. This corruption

Is affected mostly by junior officers in the public sector who demand tips, commissions or kickbacks from members of the public for official services to be rendered. (Ibid, 6).

### **3.3.3 Social corruption in Kenya**

Social corruption is practiced by those who are given the responsibility to guard the common good but in turn use the governed as means for their personal gains. It is demonstrated or practiced where human beings are dehumanized and abused in the society, poorly governed and in situations of armed conflicts. Whenever there's a general election in Kenya this form of corruption can be felt for example, the post election violence? It

Involves dishonest and exploitative behavior when dealing with other people in the society... abuse of human rights, nepotism, child abuse among others (Ibid, 7).

It is well documented that, there are over 4400 cases in courts as a result of post- election violence of 2007/2008 in Kenya. One has been concluded in Nakuru court, other four are awaiting International Criminal Court's verdict and for those in Kenya nothing is being done. This type of unwillingness to prosecute and judge perpetrators of violence resulted into impunity and hence corruption.

### 3.3.4 Economic corruption in Kenya

Economic corruption permeates all levels of the society in religious, public and private institutions. The church leaders, public officers and private owners who apply for funds and when they receive the funds, they use them for their personal gains without disclosing to their employer or congregations. For example, the Nairobi cemetery land scandal, millions of tax payers' money to the Nairobi city council was buried in the graves land deal.

The ghost of the Sh. 283million ...still hangs on the heads of land surveyor and a valuer after former mayor Geoffrey Majiwa was acquitted...magistrate...ruled that there was no evidence to prove Mr.Majiwa and former deputy Town Clerk Geophrey Kahindi conspired to purchase the controversial cemetery land in Mavoko,Machakos county... that surveyor Cephas Kamande Mwaura and land valuer Bonface Misera had a case to answer over their role in the scam (Saturday Nation,15/12/2012:3).

Therefore such corruption involving such colossal amount of money in the high ranking offices with high respected public officials leaves a lot to be desired. It is hard to fight this type of corruption since,

This type of corruption involves activity of both public and private sector officials who are mostly engaged in such illegal activities like bribery, embezzlement of public funds, grabbing of the public land among other illegal acts. (Nyanga & Theuri, 2011:6).

Systemic corruption is a systematized form of corruption that is practiced in the all systems of an Institution's *everydayness*. It is a result of low- political competition, low or uneven economic growth, a weak civil society and a deliberate deficiency in the overall management and governance institution mechanisms to handling and solving the problems. It is seen as if corruption is part of the daily running of institutions.

This type of corruption captures the whole society and it is seen as normal way of conducting all daily activities. It affects institutions and influences individual behavior at all levels of political and socio-economic system (Ibid, 8).

### **3.3.5 Political corruption in Kenya**

Political corruption is one of the major causes of impunity in Kenya. This type of corruption takes a threefold form for all the participants, those political candidates who take bribes and illegal campaign money, the rich multi-national business institutions and wealthy individuals and groups who want to protect their economical empire and perpetuate business monopoly. For example, Unilever and finally, the voting multitude, who tolerate to be given something touchable so as to elect them. Thus, political corruptions can be deduced from a symbiotic bribery relationship of toleration of corruption deals and the will of the rich and wealthy sector to influence the results of those who will be elected. They do determine the political landscape through their undercut monetary deals, thus, promoting corruption. They

Affect politicians' willingness to accept bribes and illegal campaign, voters' tolerance of such payoffs and the willingness to pay of wealthy group (Ackerman, 1999:132). Hence, It leads to the misuse of the government agencies like the police forces to harass the government political opponent's election Fraud illigimate grabbing of power, denying resources to those regions seen as opposing the ruling party. (Nyanga & Theuri; 2011:7).

The politics of Kenyans lack ideology or ideas. They are based on conflict seen as a struggle between protagonists and antagonists. Due to this inadequacy, the politicians form groups and refer to them as political parties. These so-called parties are regional, tribal outfits and masquerade them as national parties. They inauthentically demand that all people in that particular region must adhere to them, participates in its norms and regulations even if it goes against their freedom and personal conscience in the name of

collectivity or else you are declared a traitor. The meaning of multi-party politics must be reconsidered in Kenya. Kenyans must move from a political plural system to a two-party system. It is not in order that Kenya has registered fifty-two political parties in the name of multi-party politics yet super powers such as United States of America and The Great Britain have two dominant political parties and Israel too has the same political system. Unless this meaning is existentially sought, the so called political parties will disintegrate the nation into tribal chiefdoms as it has happened to our neighbor, Somali.

Inauthentic governance has prevailed in Kenya during colonial epoch and post colonial era. The use of violence has been in politics throughout Kenyan history. In colonial time Kenyans used mau mau while the Europeans used assassinations. Kenyatta and Moi through assassinations, detention without trial, violence and manipulation of the constitution suppressed dissenting views in their governance of the nation. The general election of 2007 was strongly marked by tribalism in that Kibaki is a member of Gikuyu who got much support amongst people of Central Kenya namely Gikuyu and neighbouring tribes commonly referred to as GEMA like Embu and Meru. Odinga, as a member of the Luo ethnic group in South Nyanza , build a wider political base through a coalition with regional leaders from the Luhya in Western Kenya, Kalenjin from the Rift Valley and Muslim leaders from the Coast Province. While, Kalonzo Musyoka's political base was mainly amongst the Kamba tribe. The announcement of Kibaki's victory sparked political and civil unrest directed against members of Kibaki's ethnic group outside their traditional settlement, that is, Central Kenya. The other candidates were politically insignificant in this election.



### 3.4 General election of 2007/2008.

The General election of 2007 was conducted on 27<sup>th</sup> December, 2007 which plunged Kenya into turmoil and almost in a category of failed states in Africa. Political corruption has really affected and destroyed the theoretical pillars of development. These pillars which are mainly the economy, the social/private sector and governance. The culprits have been left Scott-free due to the fact that the political environment was driven by an inherent incompatibility between the reformers and non-reformers. It is in this perspective that Murungi argues,

Those of us who dismissed tribalism as a backward ideology and primordial political force which would take its place in the dustbin of history with the advent of multi-party democracy were in for a rude shock. (Murungi,2000;159).

This in turn leads to a conflict that showed irreconcilable differences that was depicted in their contempt of each other. This created tension all over the country and rendered the election results doubtful. It led to the conflict of personalities indoctrinated by ethnic's identity and not conflict of ideas or ideology. Kosgey admits that,

Formation of tribal parties is an old tactic of divide and rule and those parties will disintegrate (Daily Nation, 27/8/2012:12).

This political scenario ends up in the aesthetic and ethical mode of being. The Post Election Violence of 2007/2008 was the apex of the political violence that always occurs in Kenya whenever we have a general election. But behind this violence, there are deeper underlying issues which are much more structural. The issues such as abject poverty, unemployment rate, lack of proper education and competition over limited resources leads people to live in an existential situation of despair. Despair, a condition that is a result of boredom is realized in aesthetic living. Such people who live in a hopelessness situation

are like a dormant volcano that awaits a simple fault line to erupt. An aesthetic individual who refuses to face his or her being so to speak, and assume personal responsibility for ones actions is guilty of corruption. This is the focal point of an aesthetic living. Since an aesthete believes in the pleasure of the moment, is distracted by the worldly desires. He searches for vain glory and enjoyment of unlimited pleasures that the world offers without consideration of the other individual person. One inauthentically appeals to the crowd while forgetting the singleness and uniqueness of an individual. For Kierkegaard, the crowd is untruth.

In this General election, the presidential candidates were: Mwai Kibaki of Party of National Unity (PNU), Raila Odinga of Orange Democratic Movement (ODM), kalonzo Musyoka Orange Democratic Movement-Kenya (ODM-K), Kenneth Matiba of Saba Saba (SSA), Ngacha Karani of Kenya Patriotic Trust (KPT), Nixon Kukubo of Republican Party of Kenya (RPK), Pius Muiru of Kenya Peoples' Party (KPP), Waweru Ng'ethe of Chama Cha Umma (CCU) and Nazlin Omar of Workers Congress Party (WCP). Every presidential candidate had given the masses high hopes of winning the election but this was not forth coming. Thus, the announcement of results contrary to the masses belief was the eruption point of nationwide violence.

Political parties are viewed in Kenya from a perspective of perpetuation of corruption and not for the common good of the nation. It is in this perception or standpoint that,

People perceived KANU government as corrupt, tribalistic and not interested in fostering unity and national development, but are keen only to plunder the country's resources through patronage and clientele networks that kept the poor further away from national resources. ( Chelang'a and Others, 2009:1)

Therefore, here some of these parties lack a nationhood outlook and any authentic ideology.

In the general election of 2007 and according to the Electoral Commission of Kenya, Mr. Emilio Mwai Kibaki had 4,578,034 votes translated to 46.4% and Mr. Raila Odinga had 4,352,993 votes translated to 44.1% this was through Kenya Broadcasting Co-operation Television Channel 1. Surprisingly on 31/12/07 at 5:30 pm, the presidential press services released its results as Mr. Mwai Kibaki had 4,584,721 which was equivalent to 47% and Mr. Raila Odinga was 4,352,860 equivalents to 44%. Others were:

PARTY	CANDIDATE	votes(ECK) 29th Jan	votes( Kibaki Gov't)	Percentage
PNU	Mwai kibaki	4,578,034	4,584,721	47%
ODM	Raila Odinga	4352860	4352993	44%
ODM_K	Kalonzo Musyoka	879,899	879,903	9%
KPTP	Joseph Karani	21,168	21,171	0.20%
KPP	Pius Muiru	9,665	9,667	0.09%
WCPK	Nazlin Omar	8,624	8,624	0.09%
SSA	Kenneth Mat-iba	8,049	8,046	0.08%
CCUP	David Ng'ethe	5,976	5,976	0.06%
RPK	Nixon Kukubo	5,926	5,927	0.06%

Source: [Wikipedia.org/wiki/Kenya\\_presidential\\_election\\_2007](http://Wikipedia.org/wiki/Kenya_presidential_election_2007)

According to the then old constitution, Mr. Mwai Kibaki won the election since it states,

The candidate for president who receives a greater number of valid votes cast in the presidential election than any other candidate and who in addition receives a minimum of twenty-five per cent of the votes cast in an at least five of the eight provinces shall be declared to be elected as president (The Constitution of Kenya, Revised 1998; Chapter 11:8).

As these presidential votes were being announced, existential anxiety all over the country turned into an existential despair. This despair for Mr. Mwai Kibaki supporters was meant to defend at all cost that he had won the election. This is an ethical mode of being since the focal point is action that results in victory and yet lacks both responsibility and commitment. Mr. Kibaki had been sworn in as a truly elected president of the sovereign republic of Kenya according to the results released by the electoral commission of Kenya. In this he and his supporters automatically belonged into an ethical mode of human existence. This stage is characterized by an individual's adherence to duty and obligation. It demands living by standards and codes of conduct that have been set up by the society, the state, the church or oneself. Kierkegaard calls for transcending this ethical mode of being and suspension in order to enter in to a life of subjectivity. It is in this perspective that an individual and the crowd can measure ones adherence or non-adherence to ethical norms as laid down by the society. This is the origin of the dispute. While Mr. Odinga's supporters demonstrated that victory for him had been stolen and denied. Instead of applying for arbitration to the High Court, they called for mass action. All sides decided to propagate lies at the expense of the truth. As Sartre held,

The essence of the lie implies that the liar actually is in complete possession of the truth which he is hiding. A man does not lie about what he is ignorant of; he does not lie when he spreads an error of which he himself is a dupe; he does not lie when he is mistaken. The ideal description of the liar would be a cynical consciousness, affirming truth within himself, denying it in his words, and denying that negation as such(Winn,1960:61).

The Constitution of Kenya, Revised edition of 1998 article 10, sub –article 2 stipulates that, the determination of questions as to the validity of presidential elections is vested in the High Court of Kenya. This was not upheld by the anti-Kibaki campaigners led by Mr.

Raila Odinga. They did not have any recourse to law and the judiciary. In the case of presidential dispute, the law states,

Whether the President was qualified to be nominated for election as President, or was validly elected as President...he shall make one application only to the High Court (Op.cit).

The two camps determination two hold onto the status quo led to chaos nationwide that almost plunged Kenya into a fallen state.

The international community admitted too that this election was flawed. The European Union's head observer in 2007 election, Alexander Graf admitted that election was flawed and that, the then Electoral Commission failed to establish the credibility of the tallying process to the satisfaction of all parties and candidates. In the same perspective, David Miliband, the then United Kingdom's Foreign Secretary said that his country had real concerns about the election and the United States initially congratulated Kibaki and called for the results to be respected. But in a twist of political events, it also expressed concern, and on 2 January 2008 a spokesman for the US State Department declined to confirm US recognition of Kibaki's victory. This was due to the admission of Kivuitu on 2<sup>nd</sup> January 2008, that PNU and ODM-K mounted pressure on him to announce results without delay. Therefore, declared Kibaki as a winner and claimed latter that he did not personally know who really won the presidential election. In the course of this dispute, United States of America conducted an exit poll that,

*Indicated that Odinga won the election by a margin of 6%, 46% to 40%, well outside of the exit poll's 1.3% margin of error. (<http://www.nationmedia.com> Retrieved on 3<sup>rd</sup> April,2014).*

Consequently, it is from this background that the national hope for victory in post election existential situation turned into fears of defeat. Kenya desperately fell into chaos,

destruction of lives, property and infrastructure. The anxious Kenyans were very angry and frustrated as according to the above presidential results. Kibaki was not ready and had no political will to surrender the presidency and even ready to accept a re-run as constitutionally stipulated that the president-elect must garner 25% in five provinces. Thus, the flawed election and the succumbing to external pressure of Mr. Kivuitu shows inauthentic mode of being since the results were inauthentic. The elections were never free and fair according to article 42A sub article C of the old constitution. The politicians who thought that they had won elections led by Raila found it difficult to dislodge a hurriedly sworn in president. They in hopelessness and existential despair called for mass action and mass demonstration. This appeal to the crowd is a mode of inauthentic existence. Kierkegaard concludes,

So it appears that every aesthetic view of life is despair and that everyone who lives aesthetically is in despair, whether he knows it or not. But when one knows it and you indeed know it, a higher form of existence is an imperative requirement (Kierkegaard, *Either/Or*,11;197).

The demand for mass action resulted ultimately into violence all over the country. This was due to the politicians' slogan *demand your rights*. It is worth noting that up to today, no single individual politician has been held responsible within Kenyan justice system. Kierkegaard therefore calls for singularity in existence. This always comes to the light at the moment of conflict between ethics and religious faith. He demands an individual to raise above to the universal by subjecting his/her immediate natural desires and inclinations under a moral law in the ultimate focus to the divine. For him,

A man in a crowd is released from conscience and responsibility, or at least he is weakened in responsibility for himself as an individual (Winn, 1960:20)

For Kierkegaard, truth is something that can be possessed by all individuals subjectively.

He said

This is the miraculous nature of the truth: that the simple people understand it and the wisest man never quite exhausts it (Ibid, 106).

This means that the coalition government with its forty-two ministers has existentially condoned and promoted impunity and corruption. Such that when the policemen and women rounded up several youths in various parts of the country, the agents of impunity and corruption demanded that they should be released unconditionally. This was done by the administration especially the executive arm of the current grand coalition of government. This type of government as we speak, over five thousand cases have not been concluded in the courts of Kenya. This results into impunity and corruption.

Admittedly, it is true that the crowd is untruth,

A crowd-not this crowd or that, the crowd now living or the crowd long diseased; a crowd of humble people or of super people; or rich or poor- a crowd in its very concept is the untruth, by reason of the fact that it renders the individual completely impenitent and irresponsible, or at least weakens his sense of responsibility by reducing it to a fraction (Kierkegaard, 1939:114).

That the crowd is untruth can be exemplified by the parliamentarians who demanded for the Post election violence cases and the Waki report to be handed over to The Hague Court. Kierkegaard warned,

The larger the crowd the more probable that that which it praises is folly, and the more improbable that is the truth, and the most improbable of that it is any eternal truth(Ibid, 20).

Now as the individuals came to their senses, they decided to blame others for this predicament. Some have tried shuttle diplomacy that has failed and the president has tried

to bring the cases back. This individual inwardness has bred remorsefulness, leading to the affirmation that Kierkegaard underscored many years ago that the truth is subjectivity. This truth is not timidity but as Sartre held,

Truth itself is revolutionary. Not the abstract truth of idealism but Truth concrete, willed, created; upheld, conquered through social struggles by the men who work for the liberation of man (Ibid, 108).

During the campaign period according to Kriegler report, vote buying was rampant, giving of money to voters and agents. The high rate of intimidation of other tribes, agents and bribery was evidenced throughout the country. There was no recourse to instruments of justice. Since the justice apparatus were compromised until Kenyans resorted to violence, destruction of lives and property. It was vote counting and tallying done at Kenyatta International Conference Centre that sparked the general mood that the election victory for Odinga was being *stolen*. Although the country had witnessed some sought of violence during campaigns; it was at this juncture that the full scale violence erupted everywhere. They hurriedly fixed the swearing in ceremony of the President by the Attorney General Amos Wako and the Chief Justice Evans Gicheru. This was done privately at State House. This act of swearing in of a head of state based on disputed and unreliable results showed how corruption was rampant in Kenya.

Impunity and corruption can be deduced from the aftermath of this election in which Kibaki, the then president, was declared a winner but analytically with how many votes? According to investigations done by Kriegler Commission, they concluded that between Mwai Kibaki and Raila Odinga, nobody authentically won the elections. Then it follows necessarily that if neither the two protagonists won the election; then their ruling the nation in a coalition government, is inauthentic. The question one asks is: Where did this



idea of coalition come from yet our constitution by then never talked of a coalition government. Some analysts have argued that,

This grand coalition idea did not emanate from the parties or from the process. It was probably manufactured in Washington or London and delivered by Annan to Kenya; another dubious foreign experiment on Africa. (Saturday Nation, 14/7/ 2012:3).

It was from this existential perspective that we deduce that the then was government an illegal government, an inauthentic government, run by two inauthentic leaders. All the participants from the tallying clerks, electoral commissioners and the two protagonist leaders especially the executive should have been arraigned in court and make them be responsible for this actions. But to legalize this illegal government, the parliament was asked to change the constitution hurriedly. They introduced the idea of the Prime minister, two deputy prime ministers and the grand coalition government. This is why from an existential freedom, the president had no freedom to make existential decisions alone, choose or appoint any person in the leadership position alone until he must consult the prime minister. Thus, the president succumbs to external pressure and international community's norms. This national leadership that accepts external pressures diminishes our political sovereignty, making our leaders to lead our beloved country Kenyan categorically speaking, inauthentically. Many people in the political sphere and religious fraternity do confirm that the election was flawed. But all the members of the disbanded Commission under Mr. Samuel Kivuitu have gone scot-free. This too has promoted impunity and lack of political will to curb this vice leading to corruption. It is still worrying that some of the former members have been retained by the current electoral body, the Independent Electoral and Boundaries Commission.

It is from an existential perspective deducible from Kriegler and Waki reports that the presidential election was flawed, the tallying process was demeaning and the results announced weren't genuine; meaning they were unreal, untruth, fake, untrustworthy, fictitious and incredible. All public officers given the constitutional mandate on behalf of Kenyans, be they the judicial officers where opposition rejected to present their grievances; the administration and the security agents have kept lying to Kenyans up to date. This has promoted impunity and corruption in political and social spheres of Kenyans. It is worth noting that this grand coalition government has come to an end of its five years term with a high probability of no traces of justice for various groups that were affected by this electoral process.

Some people who killed others, stole and destroyed property are well known yet nothing has been done to arrest them. The killings done during the violence, the destruction of private property, the murders done by the crowds, the raping of women and stealing of people's property has never been accounted for by the government which is supposed to protect the citizens and their property. It is only one person who has been judged and sentenced in a Nakuru court. The Kenya Human Rights Commission does always condemn the police shootings but what about the crowds that were all over destroying lives and property? They even claim that the police used live bullets. But the crowds used poisoned arrows, machetes, pangas, fire and petrol which destroyed property and killed people as did the live bullets of the policemen. One wonders why the security agents carry the blame and yet the crowd destroyed people's lives and property. The security agents, when they shoot a criminal, they are condemned for violation of Human rights but when thugs kill a police officer, the Kenya Human Rights Commissioners go silent as if

nothing has happened. A philosopher wonders whether they work for these criminals. Hence an inauthentic mode of behavior can be deduced whenever the law is applied in a double standard manner of being. This double application of the law results into corruption.

The separation of powers between the three arms of the government was nonexistent prior to the Post election violence of 2007/2008 in Kenya. All institutions responsible for the common good and commissions were appointees of the Executive and were a prerogative of the political wing of the government. The legality of this government has never been challenged in the courts because until the start of judiciary reforms, the chief Justice, the Attorney general, the Public prosecutor, the Police investigators and prosecution departments and even the military commanders were government appointees. Weak bills were passed by the legislature and handed over to the judiciary for interpretation in favor and betterment of the executive for implementation. Hence,

The study of corruption forces scholars and policy makers to focus on the tension between self seeking behavior and the public values. Those worried about the development failures common throughout the world must confront the problem of corruption and the weak and arbitrary state structure that feed it (Ackerman, 1999, xi).

Kenyan judicial system under the then Chief Justice Evans Gicheru and the Attorney General as the Chief advisor to the government, led Kenyans in doubting the credibility of justice in the courts. Even the government itself had lost its trust in its local courts. In the parliament, the government and the legislature refused to set up a local tribunal but endorsed absolutely the Waki report fully which brought in the International Criminal Court. For them, the judicial system in Kenya had lost moral trust, personal dignity, judicial integrity, respect of the law and public decorum. In Kenya,

Corrupted lawyers connive with corrupt judges to defeat justice at whatever cost. Part of the reasons that informed the post election violence in Kenya was the corrupt and inept judiciary system, the aggrieved party ...ODM refused to accept presidential results. The logical thing in avoidance of anarchy would have been to go to the courts for arbitration, but the party leaders said they did not have faith in the corrupt judiciary (kiruki,2011,158).

This led the parliamentarians to appeal for ICC court at The Hague. The protagonists who really masterminded the violence have never been arraigned in court. The courts had lost the power for arbitration. It is true therefore that,

A corrupt judiciary is costly for democracy because it cannot credibly play the role of watchdog on constitutional values or monitor the honesty of the other branches of the government (Ackerman, 1999: 156).

It is consequently worth noting that corruption, accompanied with impunity, is so cancerous to the individual and the society at large. The outcome or effects of this cancer in our nation can be deduced from reduced total investment. It has encouraged excessive public infrastructure investment which in turn has led to the creation of inefficiencies in the service delivery. It has sometimes led to a total collapse of certain firms for example, Kicomi, Pan Paper mills and it has created inequalities in the society like marginalized areas. Thus, poverty, marginalization, economic exclusion and lack of political participation on the part of the citizens has led to escalated corruption in Kenya. Unequal distribution of income and wealth has also been an integral part of Kenya's social-political life while the public lack confidence in the public institutions such as the Kenyan judiciary system. Thus,

Political and economic elites have only perfected the art of sustaining themselves in power in order to a mass wealth. As a result, social ills such as land grabbing corruption, tribalism, nepotism, poverty, diseases, insecurity and underdevelopment in general have persisted (Mary and Others, 2006; 101).

The Tenth parliament bred out of 2007/2008 violence that formed the coalition government, promulgated the New Constitution and voted for International Criminal Court so as to end impunity in Kenya. It is credit for the rewriting of our constitution and later on compromised the laws on elections, integrity, passed weak anti-corruption laws and legitimized party hopping. It violated the same constitution by passing the retirement perks which should be done by the Salary and Remuneration Commission. Mr. Mutua Opines:

Parliament acted selfishly on legislation touching on integrity, electoral process, academic qualifications for candidates (Daily Nation, 11/1/2013:9).

They watered down Chapter Six of the same constitution they passed especially on the integrity of the public officers. It rejected vetting of political aspirants and state officers. They denied Anti- corruption commission its role to issue certificates of compliance to aspirants. This parliament spared aspirants and state officers from National Security Intelligence Services, Kenya Revenue Authority, High Education Loans Board and Police scrutiny and heinously removed punitive consequences of lying about one's wealth, which had been put by the Constitution Implementation Commission.

Willy Mutunga contends that the parliamentarians,

Having been socialized in and benefited from a retrogressive culture, they lack the skill, appetite and inclination to live and thrive in this new environment. It is terra incognita (unexplored land) for a political class not used to accountability and bureaucratic elite accustomed to patronage and insularity (The Standard, 22/4/ 2012: 8).

It was the last parliament whereby the executive and the legislature had been intertwined. The Kenyans through a referendum decided to vote for the new constitution which the politicians were not ready for it for two decades. This parliament showed all signs of both

aesthetic and ethical modes of human existence. They renovated the parliamentary building and put in it the most expensive chairs affirming the hedonistic approach in political circles. It is from this perspective that,

The Tenth Parliament was not particularly endowed reformists. But it came at a historical moment when the wheels of constitutional and statutory change were reaching their crescendo. The two decades struggles for radical change in our fundamental laws imposed a responsibility that, in many ways, appeared beyond the average appetite and competence of many honorable (Daily Nation, 13/6/ 2013:19).

Finally, impunity and corruption has been affirmed by Ms Dorcus Oduor who is the Deputy Director of Public prosecutions in Kenya affirms that, there are over 8,869 suspected violence perpetrators of 2007/2008. They will go scot-free because the report compiled by the task force chaired by her deduced that, evidence against most of the subjects can't sustain prosecution and police officers disregarded professionalism in their investigation and compilation of evidence. This suspected criminals are therefore, assured of walking free. The taskforce deduced from 4,408 files that most of the post election violence cases fall below prosecutable threshold and that they are not pursuable by the prosecutor's office. Ms Oduor sighting loopholes after five years holds:

Scenes of murder could not be identified with an acceptable measure of certainty, murder files are incomplete...sexual and gender-based violence cases were reported late. Offenders were not identified as they attacked in groups. Victims could not remember the exact date or the place of the crime (Daily Nation, 18/9/ 2012: 5).

Corruption can be seen in all the process that dehumanize and depersonalize an individual human person. It is through these conditions that the society has objectified that do usher in inauthentic mode of existence. In the political arena, we may critically deduce the implications of inauthenticity or corruption as bad governance, political patronage, lack of political will to follow a just course and the perversion of societal values and norms. It is

witnessed whenever the executive takes the policy of non-enforcement of the law; it is realized whenever the public officers are appointed based on tribalism, favoritism, nepotism and cronyism at the expense of meritocracy. It breeds weak management systems that results into greed and an inefficient public sector. It is observed when there is lack of transparency and accountability of public officers. This in turn leads to a weak civil society and apathy. It is seen when political leaders lack professional integrity and misuse discretionary power vested in individuals and/or offices for the common good become the source of impunity and corruption.

Corruption and impunity flourishes well where there is submission of an individual to choices, moral codes and norms from the external world without a personal appreciation, apprehension and commitment to the same. A single individual does not strive to be oneself in action, does not consider alternatives, does not choose and does not make one's own self-articulated decisions. Thus, Kenyans who practice corruption and impunity live in the aesthetic and ethical spheres of existence. These spheres involve non-participation in shaping one's destiny and lacking responsibility by hiding in the herd, the crowd, in the public or the mob. In Kierkegaard's on words,

The aesthetic individual has no fixed principle except that he means not to be bound to anything or anybody. He has but one desire which is to enjoy the sweets of life-whether it's purely sensual pleasures or the more refined Epicureanism of the finer things in life and art, and the ironic enjoyment of one's own superiority over the rest of humanity; and he has no fear except that he may succumb to boredom" (Kierkegaard, 1843;12).

The Political arena in Kenya has evolved into one of the weakest multi-party democracy in the world. The so-called political parties lack commitment to any ideals. They lack any national vision for the nation and lack accountability to the electorate. This existentially

demonstrates inauthentic mode of existence that is realizable in the aesthetic and ethical spheres of life according to Kierkegaard philosophical elucidations. This is provable from the fact that politicians in these political parties lack ideologies and even fight over office control. They change unexpectedly and they are unpredictable. They cannot withstand the test of time since they lack a shared vision. They are formed and discarded now and then without any consultation from the electorate yet they want to shape the destiny of Kenyans. They form inauthentic coalitions as can be depicted in pre-election pacts towards 2013 general elections. They are used by politicians for their political convenience and for ascending to power regardless of the needs of the citizen and the international community. They in the long run are meant not for authentic governance but as a source of wealth. This type of politicking causes anxiety, despair and hopelessness in the country. This renders many political parties as useless, meaningless and absurd that breed corruption. These parties are formed by aesthetic politicians since,

The aesthetic person knows nothing of any universal moral standards. He has no specific religious belief. His chief motivation is a desire to enjoy the widest variety of pleasures of the senses. His life has no principle of limitation except his own taste; he resents anything that would limit his vast freedom of choice (Stumpf, 1971:458).

Most political parties participate in an existential shared confusion leading to inauthenticity in Kenyans' politics. Kenya has moved on for almost fifty years after independence against the torrential waves of political impunity and corruption. These are forms of inauthentic mode of existence which was seen in the destruction of lives, property and infrastructure after the 2007/2008 election. The decisions that almost all the perpetrators of these heinous acts shall go scot-free demonstrates lack of commitment to



any ideals. Displaced persons who are dehumanized in the camps show how inauthenticity can ruin the society.

Currently the effects of this mode of being have resulted into poor infrastructure in Kenya. The cost of living and the poverty levels have increased tremendously affecting the common citizen. So many public projects have stalled and many Kenyans receive poor medical services. In the long run, the donor community has reduced investments in the country thus affecting our economy. This has resulted into high unemployment rate, insecurity and crime rate in many parts of the country. In many instances, justice has been delayed and sometimes denied, leading to despair for the victims while the culprits go scot free. The grabbing of public land, property and utilities had become common phenomena in Kenya. Some public officers had started a habit of non compliance with court orders making Kenyans lose faith in the judicial system. This has bred social unrest and demonstrations of various social groups who are dissatisfied with the status quo. In the long run the above effects have created a negative international image of our country.

The above are the fruits of inauthentic mode of living in politics and governance. This can be deduced from politics of ethnicity and corruption of various kinds and different magnitude, the phenomenon of undisciplined political parties emerging day and night, party hopping and general immoral politics of betrayal that have ravaged our beautiful and divine given land. Living in Kenya has blurred our public life and has destroyed our international image and reputation leading to this study of authenticity in Kenyan politics. The political leadership has nothing to do with existential virtues of effectiveness in leadership, transparency in public offices and accountability coupled with responsibility for ones decisions and choices made. The concept of political responsibility, whenever

there is any failure, is nonexistent in their vocabulary as well as political inclusiveness and diligence. Due to the above vices, the political arena in Kenya is full of people who are disobedient, dishonest, uncaring, selfish and greedy, unreliable, inconsistent, disrespectful and indisciplined. They exhibit vices such as being arrogant, wasteful and inconsiderate in their everydayness of their existence. They desire and propagate moral degradation and always do what is wrong and unacceptable. Kiruki admits,

Poor leadership are here to stay, but we need to be vigilant to keep them at the possible minimum at all times, so that, the socio, political and economic dispensation can progressively move towards delivering quality life for the citizenry. Democracy cooked in an African pot that delivers peace, unity and socio –economic and political development is long overdue (Kiruki,2011,161).

These are the characteristics of individuals who live both aesthetically and ethically according to Kierkegaard. In platonic terminology, this exists in the society where the spirited and appetitive elements take control of ruling the society against the authority of the rational element.

### **3.5 CONCLUSION**

The content of this chapter illustrates inauthenticity as demonstrated in Kenyan politics through impunity and corruption. In it Kierkegaard's analysis of authenticity has been elaborated yet it does not find a place in our society and that corruption is prevalent in Kenya has been demonstrated. In short, this from an existential philosophical perspective is called human inauthentic existence.

In this sphere of inauthentic human existence, politicians galvanize the whole country proclaiming themselves as social and political messiahs and once they acquire political power, they create policies that will retain them in power, amass wealth and dominate the

citizens leading them into dehumanizing conditions. They plunder our economy and natural resources for their benefit at the expense of the Kenyans themselves. They subject Kenyans into abject poverty, submerging the country into political dilemma and into an international indebtedness and conditional perpetual dependency that breeds corruption.

It is in this mode of being that those who have been given discretionary powers do manipulate other arms of the government, demolish participatory democracy, control electioneering processes and do not uphold citizen rights such as rights to assemble freely, to move, to own property, to express opinions and to associate. They lack vision and are exemplified in a one man's show. Ochieng warns,

If we do not transform our government into an agency for broadening the citizen mind through the classroom, scientific training and technological invention, even the peanuts that we garner from agriculture, industry and trade will fall more and more into the hands of white collar thieves to deepen our political anarchy(Daily Nation, 6/1/ 2013:13).

This can be demonstrated in the society through leaders who are inauthentically defenders of personal pride and egoism at the expense of the nation and move all around the country in the form of searching for popularity context and feel powerful when the opinion polls show them higher over their opponents. They propagate the theory of infallibility of their pronouncements, decisions, and actions and are too parochial and individualistic oriented in the beneficial of a few at the expense of the whole nation. Their leadership is characterized by jealousy, indispensability, assassinations, murder, torture, arrests without trial and ultimately the defense of tribalism, nepotism, corrupt officials and manipulation of judgments in courts of justice.

The above inauthentic mode of participation in politics demonstrates aestheticism and moralistic existence in Kenya. Corruption and impunity continue to be the order of the

day. Survey after survey has often ranked Kenya among the most corrupt countries in the world. It has been demonstrated that corruption was and is propagated through lies, impunity, fear of failure for those in power, prior programming of the outcome of the results, external social pressures to conform to, desire to avoid conflict with others in authority, maintenance of the status quo of those in political power, and avoidance of admitting individual flaws, limited knowledge, biasness, prejudices towards other tribes, nepotism, tribalism and know-all-attitude. Therefore, the next chapter will elucidate the contextualization of authenticity in Kenya situation as a solution of reeling out impunity and corruption.

## CHAPTER FOUR: TOWARDS AUTHENTICITY IN KENYA

### 4.1 Introduction

In the national anthem, Kenyans appeal to God for blessings and guidance for human authentic existence. Every Kenyan should be aware of personal incompleteness and move forward as an individual towards authentic being-with-others. This will need professionalism in various fields of specialization, division of labour and a well designed education system of inculcating virtues in their lives. According to Plato's idea of the ideal state, it was an attempt to stratify people into three discrete social classes. This division of labor can be attributed to a checks and balances in a political organization. An ideal state had three core components to function properly. He held that we need a governing body to create laws, a defending body to protect the city from internal and external enemies, and a producing body responsible for creating and distributing goods. Thus, being-towards-others calls for transcendence, an attitude that focuses on the individual self in relation to the creator. It is a characteristic of practical engagement into the world that is acquired in the religious mode of human existence.

To do this authentically they must perceive their state not as fated and unalterable, but merely as limiting and therefore challenging (Freire, 1972: 57).

Thus, authenticity becomes an endless process of becoming and not a fixed state of being. It is a process by which a person finds a meaning in a meaningless society (read Kenya). It requires creating personal and comprehensive life meaning around freely chosen purposes through engagement and commitment to a certain cause of action. This in turn leads to shaping oneself into being focused, decisive, autonomous and responsible in his or her

undertaking. Thus, giving a person the capability of transforming the society to resist conformity or external pressures. In this chapter, the study will illustrate various aspects that can make authentic Kenya a reality. They will include and not limited to education, personal and political authenticity, reverence of God, authentic governance and leadership.

#### **4.2 Education in Kenya**

Education is of a paramount importance for a person to live life of human authenticity. Proper education is the most powerful weapon that an individual person can use to transform and change the whole world. It is education that is the real key to ultimate freedom of thought, choice, action and responsibility in the contemporary society. Kenyans must be educated within the framework of liberating form of education and not the usual everydayness of the banking mode. This will inculcate in Kenyans a deep sense of personal consciousness, worth and dignity. This education will provoke a mental paradigm shift and a social revolution that will lead to the process of searching for the truth and genuine commitment. In this view, authenticity will become a condition of self-making, self-perfection or self-actualization as an individual and as a nation. For Kierkegaard, *authenticity is a mark of an individuals' freedom expressed in engagement and commitment to the divine will*. Since authenticity does not hold on the some specific way of life but focuses on the sources self-deception and hypocrisy, education will help in analyzing historical situations, and decisions a person takes so as to govern the manner an individual engages in the Kenya whether transparently or opaquely. Therefore, to be an authentic Kenyan can be thought of as a way of being autonomous, committing oneself to a certain course of action and a certain way of being in the world regardless of the powers that are there in the society and hence, transforming our country. According to Freire,

A deep consciousness of their situation leads men to apprehend that situation as a historical reality susceptible of transformation (Ibid, 58).

Kenyans must authentically create and disseminate knowledge that is geared towards liberation of its subjects from abject poverty, corruption, bad governance and impunity. This can be done through a conducive authentic atmosphere of quality and relevant teaching and research without aping western forms of knowledge, political ideologies or theories and methodologies.

The authentic electorate has to undertake civic education which imparts the necessary knowledge for one to make an informed decision and in freedom. Since according to Karl Jaspers,

Knowledge brings freedom. Outer freedom, which leads knowledge in limited areas to mastery of natural forces, is not spiritually decisive. It is rather inner freedom which is decisive (Winn, 1960:37).

This education will assist Kenyans to make informed decision in electing leaders with integrity whose leadership core values include and not limited to only persons of foresight and clarity of vision, decisiveness in decision making and correct judgment in public affairs for the common good. They will have a sense of progressiveness in thought and action and a source of inspiration for the Kenyans. According to Plato, the educational system should be set up to produce the philosopher kings, the rulers. He describes these philosopher kings as "those who love the sight of truth" (*Republic* 475c). A philosopher has the moderate love for wisdom and the courage to act according to wisdom. Wisdom is knowledge about the good or right relation between all people leading to social justice. This education should be disseminated genuinely by Kenya Integrated Civic Education programs whose major responsibility is to

Promote collective aspirations as envisioned in the constitution; enhance citizens' participation and engagement; and promote responsive governance (Daily Nation,7/12/12:X).

The civic education will make sure that elected persons are good organizers and good master planners for the country. They should and possess good international reputation and good public relations. The elected leaders ought to be time conscious, managers in their fields of specialization and who believe in hard work and productivity. They in turn will uphold virtues such as trustworthiness, accountability to the public, personal commitment to duty for the sake of others and cherishes personal worth, integrity and dignity in and out of all public administrative offices. In the *Republic*, Plato (1941:234) held that, the graduads should be confirmed in the following words,

We have brought you into existence for your country's sake as well as for your own, to be like leaders and king bees in a hive; you have been better and more thoroughly educated than those others and hence you are more capable of playing your part both as men of thought and as men of action.

#### **4.3 Personal authenticity**

Personal authenticity demands self-assertiveness. This will require every Kenyan to have a strategic vision to motivate and inspire oneself that results in self-awareness, self-empowerment and empowering others in freedom and truth. Hence, to reach personal authenticity and become autonomous to resist conformity and confront corruption, each Kenyan as an individual will need existential freedom, make hard choices, take risks and sacrifices that can even lead to death. As it has been demonstrated, corruption is an absurd historical, existential malaise and situation. Therefore, authentic existence shall call for integrity and credibility in one's undertakings, personality and conforming to authentic facts of life. The genuine knowledge acquired in learning institutions should be liberating



the mind for a better future and authentic existence. This needs a political metamorphosis, metanoia and a metaphysical paradigm shift into a transformational society that is now enshrined in the vision 2030 though some people up to today have not embraced change.

It is worth to underscore that,

The constitution has radically recreated the Kenyan Republic. Few have internalized this reality and even many more have yet to make the mental shift to the new order. Vestiges of the old republic are actively resisting the new constitution (The Standard, 22/12/ 2012: 8).

Personal authenticity demands faithfulness and sincerity in heart and action in dealing with the world. As Jaspers put it,

the world as a whole is not an object, but an idea. What we know is in the world, but is never the world (Winn, 1960).

It requires being faithful to internal convictions in the society and a realization that it is not a one time achievement but a lifelong endeavor. It is a process through freedom and personal choices that everyday fosters self-worth as an individual. It inculcates into a person a genuine appreciation and commitment to human values, both respect and kindness towards others. This in turn makes an individual courageous to defend the truth and be tolerant towards other's opinion.

Personal authenticity demands caring and being concerned for others' welfare. This people-centered spirit reinforces compassion to the needy regardless of what others say and commitment to the family and to any authentic community. This mode of authentic existence supersedes aesthetic and ethical spheres making an individual to be self-disciplined and responsible in his or her life. It demands personal integrity and credibility that promotes personal and authentic community's well being. It assists in understanding social, political and economic endeavors of other rational beings.

Personal authenticity requires self-respect and dignity. An individual Kenyan through authenticity must strive to maintain a sense of self-respect as a unique individual who has his/her own aspirations in the society. This personal self-esteem and respect ought to be seen actively in ones discipline towards others in the same existential situation. It must be seen in personal commitment and responsibility without appealing to the crowd in the form of tribalism, nepotism, comrade, cronyism or sycophancy. This will foster an authentic loyalty in various institutions that are not rigid to dynamism. It will not impose its perspective to an individual but through genuine dynamics that fosters personal uniqueness and freedom.

#### **4.4 Political authenticity**

Political authenticity is a process of embracing change and transformation that will usher in politics of integrity. Kenya yearns for politics of radical change in our political culture and for public decorum, respect of others and personal integrity in the service of its citizen. The end result of political authenticity will change Kenya from individualism and greediness to a community of being-towards-others. This transformational politics in Kenya will result into a new way of socio-economic and political dimension that now is commonly called the vision 2030. This vision aims at transforming Kenyan into second class economy. It is in this context that all Kenyans must realize that authentic existence has social, political, economical and religious dimension. This is due to the fact that all our choices must be attentive to history. Hence, political authenticity calls for the contextualization of Kenyan political situation in a particular historical temporality. Thus, to arrive at political authenticity, the vision categorically states that,

The economic social and political pillars of Kenya vision 2030 will be anchored on the following foundations; macroeconomic stability; continuity in governance reforms; enhanced equity and wealth creation opportunities for the poor; infrastructure; energy; science; technology and innovation (STI); land reforms; human resources development; security and public sector reform ( Kenya vision 2030: vii).

The strategy on the political pillar that safeguards Kenya as a one sovereign nation undertakes these transformation of political governance through a six fold strategic areas. They include: Rule of law; Electoral and political processes, Democracy and public participation; transparency and accountability; public administration and service delivery and finally security, peace-building and conflict management. It is through institutional reforms that Kenya can come out of inauthenticity. The continual development and improvement in several government sectors and infrastructure does not necessarily demonstrate that Kenyans have reached authentic existence. Since,

Constructing dams, highways and port facilities is technically straightforward. Reforming government and nurturing a strong private sector are more subtle and difficult tasks that cannot be reduced to an engineering blue print (Auckerman, 1999: 1).

Political authenticity will demand that politicians must stop bribing the electorate and misinforming them. *Politicians must be prevented from giving gifts and valuable favors to constituents* (Ibid, 1999: 138). Politicians who dish out money in funerals and who use natural misfortunes to lure people to vote for them ought to be arrested and judged in the court of law. They should properly educate the masses to know their rights, duties and obligations so as reel out corruption. They should know that Kenyans are supposed to be taught how to do the fishing and work hard to earn their living genuinely and more so, they must know that good services are their rights as enshrined in the new constitution.

Therefore, Kenyans should report any form of corruption and impunity to relevant authorities to minimize corruption and make the public servants to live authentically.

Political authenticity demands commitment to the rule of law. This will require the replacement of one person's authority in shaping the destiny for others with the rule of law. The law always must establish a framework to which all conduct and behavior ought to conform. The application of the law has to be done equally to all Kenyans. Thus,

The role of law, then, is to protect each member of the society from his or her fellow members, thereby preventing their rights and liberties being encroached upon (Heywood, 1997: 284).

This demand for the rule of law does not deny a person freedom. Kierkegaard maintained that,

We often think that freedom exists, and that it is the law which restricts freedom. However, it is just the other way: without law freedom simply does not exist, and it is the law that gives freedom (Winn, 1960:56).

Accountability and transparency is another fundamental principle in political authenticity.

An officer who is not accountable to the public and whose dealings are not transparent should be dismissed. Public accountability should be a *condition sine qua non* to hold a public office. Since, *Public accountability is necessary for the control of corruption* (Ibid, 1999: 143).

Political authenticity demands a policy of political inclusivity. This social principle of all inclusiveness is a necessity for the realization of an authentic Kenya. All Kenyans must be put on board in their various roles. Since,

No sustainable democratic will (sic) take place in Kenya until KANU elite, the opposition, and the civil society leaders negotiate an inclusive political sharing arrangement (Murungi, 2000: 208).

This will promote competitiveness, specialization, self autonomy and respect of our sovereignty without political and economical pressures from the external world. Since,

Bad governance suppresses and oppresses the people, retards development and makes the people poorer and more miserable ( Nyarwath and others,2006: 33).

In brief, political authenticity requires mass monitoring of election electronically and empirically nationwide. It requires decentralization of governance into smaller administrative units in which resources will be distributed and the acceptance of the court orders and ruling for crimes against humanity and economy. It involves reformed procurement systems that usher in new hopes for a better free Kenya. More so, the promulgation and implementation of anti-corruption laws, coupled with administrative reforms, media freedom and civil education are necessary to propel our country Kenya to Vision 2030.

This calls for a pragmatic approach to development by Kenya, constant monitoring of both internal and external development and a political to make the changes rapidly so that our economy does not lose any ground(Vision 2030:134).

This is due to the fact that authenticity is an endless process of becoming.

#### **4.5 Authentic governance**

Authentic governance requires a genuine dynamism of the individual and institutions that prevails through existential-authentic-symbiotic relationship of give and take. This gives birth to politics of natural cohesion, integrity and fostering of national patriotism in Kenya. The moral rottenness of the general society that hinders an individual to authentically exist can be conquered by authentic governance and requires an authentic society. Since, it is *dangerous to isolate oneself too much, to evade the bonds of society*

(Winn, 1960:98). But through various processes that have been put in place by genuine individuals and with political will an authentic Kenya is a possible dream that can be realized. This can be realized through vetting of public officers, the serious implementation of police reforms and the creation of independent electoral and boundaries commission that upholds fairness and transparent election. The Justice and truth commission should be headed by officers with impeccable character and the move to curtail freedom of speech for hate mongers is a step in the right direction.

Authentic governance will require prompt delivery of services to Kenyans. This will be realized through increased public revenue collection and distribution, creating jobs for the youth and alleviation of poverty for the masses. This will stimulate funding of our social services, improve our infrastructure and lead to a better health care. The living standards of our people will be improved and we will gain again our social pride. There will be better ways of use of our natural resources to develop our country leading to a decline in crime rate and insecurity. The Kenyan companies will manufacture quality products of affordable prices and this will increase investor confidence, peace and stability in our country. The resultant feature will make Kenya *a compassiotheantric* society that is, a caring society.

The necessity of a constitution can never be left out in authentic governance due to the fact an individual is a being-towards-others. The new constitution in the preamble and the national anthem appeal to the Divine to bless Kenya and admittedly, the constitution,

Empowers states by defining a sphere of independent authority, establish a set of values, ideals and goals for a society, bring stability, order and predictability to the workings of the government, protect the individuals from the state, and legitimize regimes in the eyes of other states and their people (Heywood, 1997:290).

Therefore, the constitution must elevate Kenyans to focus beyond the mundane life, help them to gain their selfhood and after this life receive the beatific vision or join the city of God. They really should come to know that real sovereign power actually is possessed by God alone and peoples' sovereign power is participatory. Since the new constitution has

Reset the power relations between the state and the society in favor of the latter. In article one, it has made an unambiguous declaration that sovereign power reposes (sic) in the people (The Standard, 22/11/ 2012: 8).

The judiciary too has a role to play in authentic governance. It is in this perspective that the President of the Supreme Court declared war on corruption and the culture of impunity in Kenya. He affirmed that the era of defiance of court orders and impunity was long gone. He maintained that judicial officers must bring honor and dignity to their offices. He warned that,

For those who seek to subvert the constitution, we must remind them that it (sic) our only defense against lawlessness and disorder. Unless we obey the law-we cannot expect others, be they government agencies, private interests or individuals, to be held to that standard (The Standard, 22/11/ 2012: 8).

Authentic reformed judiciary will interpret the constitution and be a corrupt free zone. Service delivery in courts will be prompt leading to a progressive legal jurisprudence. It will have a refreshed progressive insight in all matters. This will protect absolute basic human rights for each individual, regardless of one's status in the society, academic qualifications, faith orientation and tribal perspectives. Hence,

To deliver justice fairly, impartially and expeditiously, promote equal access to justice and advance local juris-prudence by upholding the rule of law; the judiciary has implemented various reforms queered towards this end. The judiciary launched the Judiciary Transformation Framework solely to provide general principles and goals to be pursued and methods of undertaking the transformation (Daily Nation, 7/11/ 2012: X).

Authentic governance requires that the government of the day put in place measures and norms to deter inauthentic existence and malpractices. It is in this perspective that the government of Kenya has put in place a twofold approach to deterrence of corruption and impunity in Kenya. This twofold strategic process has taken a form of legislative and institutional approaches. The former includes acts of the parliament that include Anti-Corruption and Economic Crimes Act, Public officers and Ethics Act, Public Procurement and Disposal Act, Government financial management Act, Penal code, Witness Protection Act, Proceeds of crime and anti-money laundering act, Truth, justice and reconciliation Act and Mutual legal Assistance Bill. 2010. While the latter to deter, root out and minimize corruption and impunity and usher in checks and balances for the public officers and use of public resources has taken the form of Evaluation and monitoring unit, Kenya integrity forum and National anti-corruption campaign steering committee. They have put in place the Kenya Anti-corruption Advisory Board, Kenya national Audit Office, Public Complaints Standing Committee (Ombudsman) and Procurement Oversight Committee Authority. In the same perspective, to increase accountability and transparency the Government has put in place the Public Accounts Committee and Public Investment Committee. It has rolled out the National Security intelligence Services, Kenya Police Services and Special anti corruption courts. Hence,



To deliver on this ambitious process of national transformation will require a fundamental shift from business as usual to business unusual, from a multiple and often uncoordinated levels of decision making to centralized implementation process; a new management philosophy from a limited sense of urgency to relentless follow up; legislation from slow, reactive to fast, proactive legislating; special budgeting from low and dispersed to high and ring fenced investments as well as management of top talent from shortage of skills to a war for talent(Vision 2030:134).

Authentic governance demands a participatory democracy. Participation in the mode of governance is part and parcel of an individual's way to shape his/her destiny. As every person participates freely in family, so an individual must participate in state affairs freely since it's the largest society formed out of families. Thus, a society can shape us, influence us and can destroy us. But to do this, one has to participate by making authentic choices and being responsible. It is in this respect that, Society

As a form of objective play an important role in human welfare; it refers to that reality of the human world which offers us the living conditions and the necessary traditions to build and shape our lives (Chukwu, 2011: 35).

The presidency in authentic governance will be seen as an office of service to the nation whereby integrity and honor should be considered for those to be elected; a centre of national unity and sovereignty for the nation. The bearers should be of non impeachable character and who command both local and international respect. More so anyone who vies for this office and fails to be elected must be forbidden to vie again for any political office in the subsequent political elections. This will do away with party leaders who form parties only when it comes to general election simply because they have economic power. We should therefore encourage public debates on presidential candidates through an open forum and analysis their development records.

Authentic-being-with-others will demand respect of dignity of a human person and foster the promotion of cohesiveness. This in turn will require equitable resource distribution to minimize competition for the scarce resource. It will demand the respect of others' freedom to express their diverse views in promotion of cohesiveness in the society. In the perspective of Kierkegaard, *people hardly ever make use of the freedom which they have, for instance, freedom of thought* (Winn, 1960:37). It is not worthy that lack of cohesiveness in a community leads to the breakdown and inauthentic mode of existence. This promotion of freedom of opinions and the virtue of receptability of other people's views without influencing individual results into authenticity that involves interaction, meaningful dialogue, a spirit of tolerance and there enhancement of authentic reconciliation which has been pragmatically elusive in kenya to restore peace, harmony and order in Kenya.

The Kenyan authentic community must be founded on moral pillars of compassionate, generosity, trust, reparation, restoration, remorsefulness, forgiveness, truth, love and human dignity. This shall breed peaceful Kenya that cherishes co-existence, a happy citizenry, consultative, prosperous and harmonious living. This can be realized through authentic governance.

The state to authentically exist and govern must recognize and respect human rights at all spheres of human life. This must be done from the individual family and community by promotion of independence, prosperity and happiness of individuals within an authentic community. It must promote and protect a family since the family is the basic unit of the society. It is a well-lived fact that all of us before we choose various life styles once were brought up in a family. While this family was not isolated, there were interrelationships

with others forming a society not a crowd. Kenyans to reach authenticity ought to cherish community life against the current capitalistic mentality. Since, people are unique and historical situations are dynamics. The state should continue

Ensuring security with human rights; expanding jobs for youth; reducing the gap between the rich and the poor with better economic growth; land rights and reforms that respect ancient and recent history; ending corruption and waste, starting with the top in Parliament and the Executive; and creating an inclusive nation that ends and minimizes tribal discrimination in economic, political and social terms(Saturday Nation,19/1/2013:13).

Authentic governance guarantees a right to vote freely to be represented in the parliament of leaders who will steer the country to prosperity as it pursues its purposes as a state for the common good. Elections are a means of securing the next crop of leaders for a mere five years in Kenya. Kenyan politicians should and absolutely must bury their political difference and propagate their ideologies and leadership abilities to the electorate without straining the bonds of national patriotism and cohesion. Political voting needs freedom and peace for a better electoral process to achieve authentic results. Therefore,

Politics should be seen as that which may offer the parliament an opportunity for his authentic decisions and actions in moral responsibility to the people (Chukwu, 2011: 35-36).

Kenyans should freely choose their leaders through a spirit of tolerance and nationhood that do surpass self-interest. This also needs the protection of life, liberties and property as paramount to allow everyone to pursue their interests without any hindrance.

Authentic governance will require teamwork. This team will require tolerance with those of dissenting opinions against ours and perseverance as one sails through this ocean of Kenya. It will demand a genuine promotion of the culture of peace and justice. It will demand that those who have been assigned with authority and responsibilities ought to

endeavor to uphold meritocracy in all fields. They ought to genuinely use delegated powers for the common good and honestly appropriate a culture of practicing professionalism in their daily endeavors. In that,

Authentic authority is not affirmed as such by a mere transfer of power, but through delegation or in sympathetic adherence (Freire, 1972: 145).

Authentic governance requires freedom of speech and mass media in the insemination of information and knowledge. This requires need for genuine network of means of communication and individuals who are credible and whose integrity is unquestionable. Although mass media especially the use of radio has become popular but the news anchors should be vetted so as to liberate Kenyans from mis-information. Social violence and armed conflicts are the resultant features of lack of authentic communication. This lack of authentic communication leads to communication breakdown, unnecessary litigation, self-deception, betrayal, fraud and deceit.

Authenticity will demand both authentic communication and consultation where one finds him/herself in an existential situation full ignorance, prejudice, dilemma, confusion and corruption. The freedom to communicate is an alienable right that must embrace freedom of speech, freedom of expression and freedom of access to information as enshrined in the new constitution. This will demand a right to assemble, discuss, inquire, and take part to be informed and to form and impart knowledge or information to others. In the cause of searching for a better life, an individual since is a being-towards-others must search for consensus building in matters that can separate or pull down the authentic community as it happened before and during electioneering periods. This will ultimately and consciously

lead to efficiency and effectiveness in the authentic community to focus and move forward authentically to their various authentic destinies. Thus,

Existential communication is a form of interpersonal communication, to be dogmatic, dishonest, fanatical and unwilling to converse causes existential communication to breakdown” ( Ibid, 2006: 175). In brief, authentic governance is, credible, transparent, accountable and honest... takes responsibility... protects forest, private and public land... maintains security... addresses the causes of suffering.... Is committed to justice, truth, guards its people from fear, violence and all injustices (Nyanga and Theuri, 2011:32).

#### **4.6 Authentic leadership**

Kenyans need an authentic leadership that will transmit energy to her people, that gives them a new sense of hope and confidence in achieving the vision 2030. Authentic leadership promotes a partnership approach of power sharing and creating a shared sense of vision and meaning with others. It is responsive to the real needs of the people and develops participative strategies to include people in shaping their existential destinies. This allows more self-government at the local level of the society since all politics is local. For Plato, the governors, the ruling class should possess the virtue of wisdom. This class is responsible for creating laws that will benefit the overall good of the state. The governing body will possess political power and have good moral standing, intelligent, rational, self-controlled, in love with wisdom who are well suited to make wise decisions for the society. They correspond to the reason part of the soul. According to Plato, not anyone can have the ability to become a ruler, only philosophers can become rulers. The reason is that, a true philosopher will not concern himself with worldly material possessions, but rather a constant pursuit of knowledge. Hence being a true philosopher is sufficient enough to be an eligible candidate for a ruler position.

Authentic leadership will demand a transformative leadership at all levels of administration which will involve core values and principles such as integrity, courage, commitment, hard work and determination which will usher in unity and national integration, justice and equality. Authentic governance will demand respect for others, environmental conservation and true ideals of justice, freedom, truth, transparency and self-reliance in relation with others. It will inculcate in Kenyans a need to avoid the spirit that it is our time to have a share of the national cake. Since, Kenyans should transcend simple parochial, myopic and greedy mentality to politics of patriotism and nationhood. All Kenyans should existentially preserve their common heritage. In so doing they will realize that,

Politics ... is not about who gets what, when and how, as many individuals believe- a view that helps breed corruption –rather... politics must be always be guided by a supra-political ethical will, which must ensure that politics conforms to prior principles(Ibid, 2011: 36).

Authentic leadership can be achieved by destroying all forms of dehumanizing conditions and replacing them by creating conducive working conditions for all citizens. It requires a proper and authentic living environment for self-actualization and perfection. This in turn will result into a proper working and living conditions within the government, the religious institutions and the private sector for the genuine and betterment of our beloved country Kenya. All Kenyans individually ought to understand and admit that what makes existence authentic is not the correctness of the person who adopts it but a genuine personal conviction, action chosen in freedom, personal commitment and readiness to accept responsibilities regardless of the consequences.

Authentic leadership ought to employ workers and promote them based on meritocracy. They have to remunerate them according to their qualifications and must exhibit exemplary governance qualities in their administration of their places of work. In this way, they have to show equity in handling others and absolutely avoid double standard morality. They have to demonstrate their own authenticity through personal integrity and social justice.

Finally, authentic leadership demand for visionary leaders who are builders of new dawn of a transformative Kenya, who work with imagination, insight, and boldness in executing their political mandate in Kenya. In this point of view, Plato says reason and wisdom should govern the individual and the society at large. In his own words he aptly opine,

Until philosophers rule as kings or those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide, while the many natures who at present pursue either one exclusively are forcibly prevented from doing so, cities will have no rest from evils,... nor, I think, will the human race."**(Republic 473c-d)**

They are called upon to present challenges that call forth the best in the people and bring them together around a shared sense of purpose. These leaders should know that,

there are not men in every generation who, socratically speaking, are not afraid of having a wrong opinion; but there are thousands and millions who are more frightened of standing alone, even with an opinion which is quite right, than of anything else. (Winn, 1960:70).

#### **4.7 Reverence of God**

The authentic governance from theistic perspective will demand reverential fear and respect of God. For Kierkegaard, *there is only one proof that the External exists: faith in it.* (Ibid, 1960:34). Therefore, if we acknowledge the presence of the Divine Being; this

will require humility for us, followed by giving honor and respect to those who might appear to be unworthy of honor and respect. The resultant effects of this respect of the Supreme Being, God, will symbiotically bestow honor and glory to that individual who has obeyed God's principle: The more we give, the more we receive. Thus,

The Christian faith becomes a lived reality only if it includes a commitment to struggle for a transforming liberation of men and women in the society (Davies, 1978: 51).

Admittedly, all Christians must remember that,

To live Christianly should be identical with the greatest possible insecurity before man and God. Christ's disciples suffered persecution and death; they had no official status and were never recognized in any manner or form. The anonymous early Christian followers were martyred; not honored; paid and respected for belonging to the church (Hubben, 1962: 25).

Authenticity will demand that the Church reaffirm herself in the gospel values and enrich herself from the prophetic tradition of her founder. For Kierkegaard, an individual must undergo a *leap of Faith* so as to authentically exist. This leap of faith depicts how an individual would believe in God and how he/she would act in love. He maintained that, *without risk there is no faith and that faith is the highest passion in the sphere of human subjectivity* (Winn, 1960:34). Faith for him, therefore, is not a decision based on evidence or beliefs about God are true or a certain person is worthy of love. But it involves making of a total commitment to the divine call. It is sad that the church in Kenya which is supposed to be on the side of the oppressed and proclaim the Gospel of liberation has joined the

Politicians to go to court to block the media when they engage in scandals and immorality, now men of God have joined them (Daily Nation,7/12/12:14).



For Kierkegaard, if one is a Christian and accepts the New Testament as the source of the truth, then an individual person must be prepared to respond to the gospel truth as an address to *me*, the individual. Kenyatta theorized that,

The Church is the conscience of the society, and today a society needs a conscience. Do not be afraid to speak (KEC, 1977: no.42).

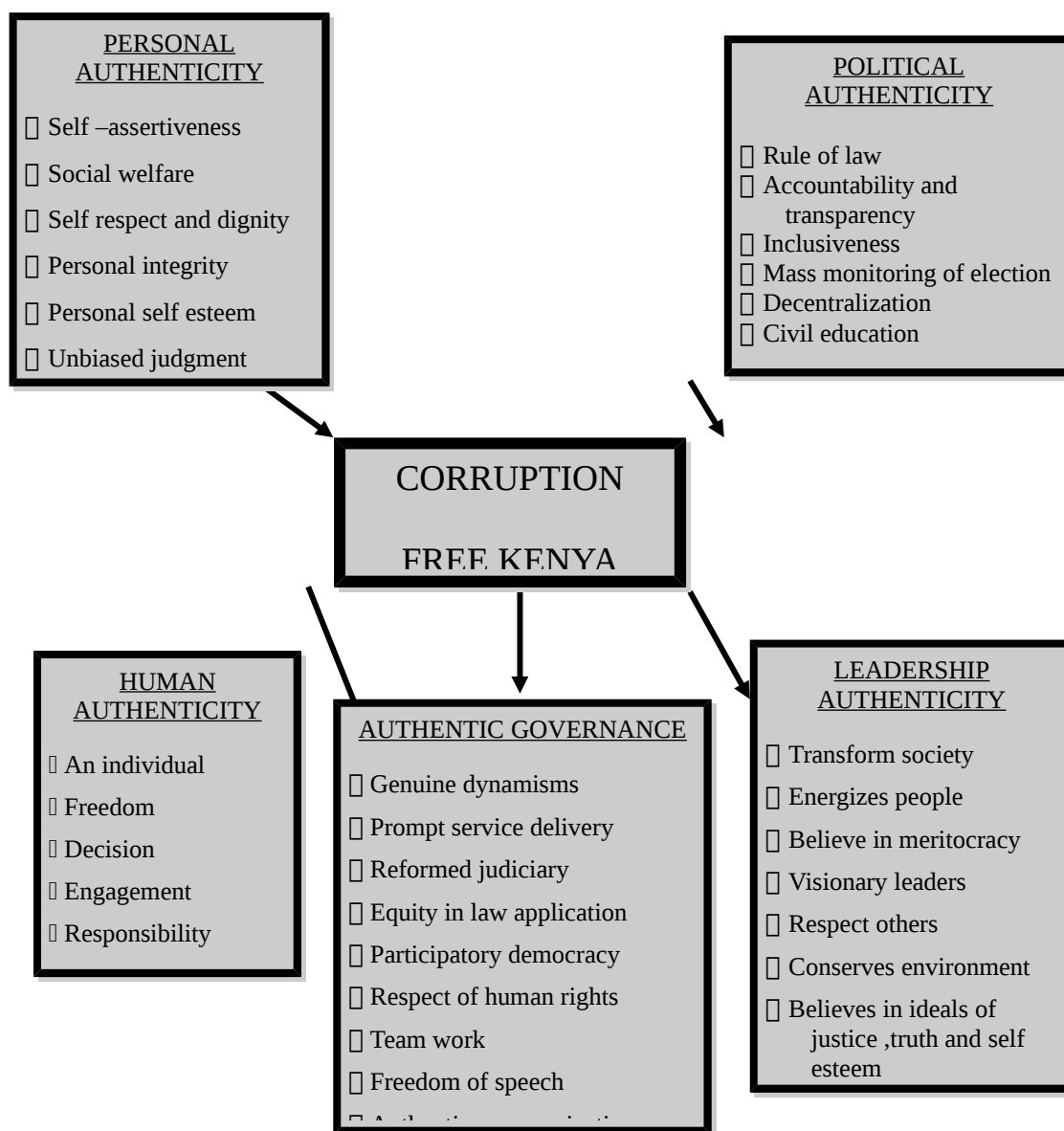
In the long run these should prompt Kenyans into action, responsibility and commitment. Therefore, when Kierkegaard calls for human existence, he really calls for an individual as a subject in relation to the divine. For him, this should be done through involvement, commitment, freedom, engagement and the dignity of the individual. Admittedly,

In faith, man risks everything but receives in return infinitely more than he has been able to give; he has abandoned the ethical and the Universal. He has now chosen the religious and in faith, he has transcended the finite, thereby affecting a union and communion with the infinite God. He is now leading a truly authentic existence (Lescoe, 1974:40).

#### **4.8. Authentic Conceptual framework.**

Every person in the world and Kenya in particular is in search for authentic existence. But failure to realize this apex of human existence results into inauthentic existence demonstrated in corruption as expounded in the previous chapters above. Many approaches proposed to reel out this menace haven't yielded much fruits. Therefore, to achieve authentic existence in Kenya and to eradicate corruption will need the realization of personal visions and dreams, freedom, commitment and responsibility. The outcome of this will be personal and political authenticity, authentic governance and leadership. The researcher conceptualizes in this study and proposes a conceptual framework model to be applied for the eradication of corruption and achieve authentic human existence in Kenya.

Kenyans need to undergo a metaphysical paradigm shift both in education, social, economical and political spheres. In this perspective, the below conceptual framework can be used to root out corruption in Kenya and bring about authentic human existence.



#### 4.9 CONCLUSION

Authenticity in Kenyan politics will demand of Kenyans to shun absolutely impunity and corruption. They have to stop living in the aesthetic mode of existence to authentically embrace both ethical sphere of existence and religious mode of existence. These will demand embracing of both human and professional core values and in dealing with both human and natural resources. It will require fostering of a genuine team work in the search of authentic being-with-others. This can be done through authentic collaboration with others and promotion of the spirit of creativity and innovation in various fields in which respect of others rights and duties ought to be of paramount importance. As Kierkegaard held that, *rights and duties are valid for all, and their transgression can no more be excused in the great than in politics, though some people imagine that national states are free to do wrong* (Winn,1960:93).

In this chapter four on authenticity in Kenyan politics, the study has demonstrated the necessity of education in formation of personal authenticity, reverence of God, authentic political leadership and governance that entails the separation of powers of the arms of the government, promotion of the Institutions of checks and balances and upholds people centered constitution. It has been elaborated that, the process of nurturing a patronage free Kenya and a genuine participation in elections by the people to shape their own political and economic destiny requires a strong internal political party democracy, a transparent and accountable government to its people and a total commitment to a genuine cause for the betterment of our country and the citizen. Karua contends, *the status quo hurts our*

*nation. We need to fight the pervasive corruption, divisive tribalism and persistent poverty* (Sunday Nation, 3/2/ 2013:1).

Authenticity has been illustrated by a demand for authentic governance and leadership requiring internalization of personal virtues, national values, moral values and a search for political ideology, genuine party politics, fair and equitable allocation of national resources, enhancement of socio-economic development and politics of inclusion. For this to be realized, authentic communication at all levels of administration, upholding of the rule of law and freedoms must be upheld by shunning egocentricism, nepotism and tribalism that breeds corruption. If the above national and personal core values are upheld, then corruption will be minimized or even absolutely rooted out. This calls for commitment to the truth and authenticity as our norm so as our country Kenya becomes a *compassionate society*.

Finally, it is proper to deduce that existentialism as a philosophy has a wide variety of philosophical, religious and political avenues that have no universal set of ideals, beliefs or philosophical systems. The researcher admits that, philosophy, is

A thinking that breaks the paths and opens the perspectives of the knowledge that sets the norms and hierarchies, of the knowledge in which and by which a people fulfils itself historically and culturally, the knowledge that kindles and necessitates all inquiries and thereby threatens all values(Winn,1960:80).

Therefore, authentic politics will vary but each person will seek genuinely the most individual freedom for people within the society. This will result into a search and a journey for an authentic true self and a genuine in human existence. Hence, to achieve this state of political existence will require an authentic personal judgment as a determining factor of what is to be believed rather than arbitrary religious and secular world views.

Authentic Kenyans will realize and agree that human life has a meaning, though not optimally satisfying. They will realize that, those external norms and political orientations that destroy an individual, making one become whatever those in power desire and resulting in dehumanized persons and a doctrine that some tribes are basically good and others are bad ought to be reeled out.

Authentic Kenyans will reject social and political values and structures that control the individual. They will reject political power, wealth, pleasure or honor as a means to make good life for political elite while they remain living in abject poverty. They ought to reject violence and political sycophancy as a means of making everything better and maintaining those in power. They are ultimately called upon to treat people as individuals and as subjects and not as objects. For existential philosophy, to exist subjectively means not to objectify others. Like Kant, an individual must treat others as ends and not as means. Finally, they should accept authenticity as the only human category that solves all our human conditions in a particular human existence in any given existential historical situation.

## CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

### 5.1 INTRODUCTION

Existentialism philosophy as elucidated from the above chapters has confirmed the fact that philosophy is pragmatic in finding solutions to human issues in our *everydayness*. The application of Kierkegaard's analysis of authenticity has been expounded and grounded in a Kenyan existential historical situation based on corruption and the general election of 2007/2008 and its aftermath violence that took place and their consequences. Therefore, authenticity has been critically analyzed and demonstrated that it puts in mind both the historical existential situation, the uniqueness of an individual and personal freedom in choosing personal status in life and authentic destiny through an active participation in the world without influencing or interfering with others to shape their own destiny in their own freedom. Therefore, this chapter gives conclusion and recommendation as we move towards a transformed Kenya in achieving vision 2030.

### 5.2 CONCLUSION

The analysis of human existence as deduced from the foregone discussion on authenticity, corruption in Kenya and authenticity in Kenyan politics based on the way human beings find themselves existing in the world as exposed by the application of existentialism of Soren Kierkegaard has been elucidated. It has been explained that existentialism is primarily concerned with the finding the self and the meaning and purpose of life through free will, choice, commitment and personal responsibility in searching for authentic human destiny. The researcher has demonstrated that authentic being-towards-others needs genuine norms for a political and social being that have been personally apprehended. This

ought to be done in respect of the fact that each individual is unique and even existential historical situation is always dynamic and unique. Therefore, authentic existence looks forward to ending all forms of objective processes of depersonalization, dehumanization and thingification of human beings as was done through post election violence of 2007/2008. All these process that make people fall into estrangement, alienation and forlornness that breeds corruption in the society ought to be rooted out. Corruption and the continuous search for objective truth in the election process of 2007/2008 led Kenyans to be degraded, stifled and oppressed. All these processes of objectification and functionalization of the individuals in politics can be minimized or brought to an end through the application of the norm of authenticity. It is the researcher's view that all the objectives set for this study have realized. Admittedly, authenticity is the only way of rooting out corruption in Kenya and the only way to realizing Kenya as a compassiotheanthric society. Therefore, for Kenya to be restored back to political authenticity, the following recommendations should be undertaken:

### **5.3 RECOMMENDATIONS**

This study recommends that:

#### **5.3.1 Change in modes of education**

Education in higher institutions of learning and civic education should move from banking mode system to co-intentional mode on any existential condition that depersonalizes and dehumanizes an individual Kenyan and problem-posing mode on any existential issues that hinder authentic existence and governance in Kenya. These types or modes of education will liberate Kenyans from parochial and myopic thinking and fixed mindsets to

politics of ideology, genuine political governance and authentic human existence. These institutions should encourage all students to do some courses in political governance, public administration, political philosophy and management of public affairs and resources. Those who seek political offices must have at least diploma in public administration as a basic requirement for one to be elected. The syllabus must contain core values that are derived from our culture, tradition, sessional paper number ten of 1965 and those common to most political party's manifestos. This education should be taught with an intention of eradicating ignorance in the masses, empowering them to take actions and engagement in shaping personal existential destiny. Thus, to achieve this, the banking mode of education ought to be abolished in higher institutes of learning in Kenya.

### **5.3.2 Enhancement of party democracy and ideology**

Party democracy and ideology must be enhanced in Kenya. This will promote internal democracy in political parties, uphold a time limit for office bearers, and should discourage *tribal lords and cultic approach* to leaders of political parties. This will make party leaders not dictate the political pace and direction of the country through prevailing public opinion, political mood and external influence. This ought to be well elaborated in a party's manifesto. The manifesto will spell out the national vision, resource allocation, taxation and foreign policy. Hence internal democracy should be encouraged through regular internal elections primaries before Kenyans go for the general elections. Hence, all ethnic or regional based political parties and those that lack ideologies in Kenya must be abolished.



### **5.3.3 Adherence to the rule of law**

The rule of law should be applied at all levels of Kenyan society in addressing socio-economic political disparity through devolution of natural resources, allocation of leadership roles and promotions ought to be based on meritocracy. In doing all these, the law should impose tougher sanctions for anyone and any medium of communication that perpetuates impunity and corruption in the society. In this respect, the government, all public officials, agents, individual persons and private entities must be accountable to the rule of law. The laws enshrined in the new constitution (2010) must be clear, published, stable and just. They must be applied evenly, protect fundamental freedoms and rights, provide security and protect property. The laws must be administered fairly, efficiently and promptly. In this respect, justice will be timely delivered by competent judicial and executive officers who are neutral, sufficient in number, have adequate resources at their disposal and reflect the national fabric of Kenyan communities.

### **5.3.4 Election of Visionary leaders**

The election of visionary leaders ought to be encouraged and enhanced in Kenya. These type of leaders ought to work with the power of existential intentionality and in aligning with a higher purpose of human existence. They are to be social innovators, authentic reformers and change agents in the society. They ought to subjectively see the bigger picture of Kenyan existential situation, think strategically for the betterment of the whole and co-intent on reality with those whom they lead in search for solutions in regard to the issues raised in the world. They are interested in creating real breakthroughs to societal issues so as to bring about an authentic society. In this way, the resultant feature will be an existential interconnectedness with the whole society that encourages participatory

approach in searching for solutions for all dehumanizing conditions that be-devil the society. In this perspective, they will transcend the usual adversarial approaches to other peoples' opinions and in addressing the causal levels of problems.

### **5.3.5 Restoration of Church's prophetic role**

The Church must revive her prophetic role in Kenya. Like the time of Kierkegaard when the Church had lost its prophetic role, it has to become a conscience of the society whereby her prophetic voice will remind us of all the uncomfortable truths, even throw us off the everydayness of our equilibrium, popularize the unpopular truths for the Kenyans without despair or fear, without falling into the spirit of defeatism and hopelessness. This prophetic message should be proclaimed in unequivocal terms on living authentic Christian life in Kenya. It will bestow on her to prophetically support the fight against the causes of impunity and corruption. This calls for risking of one's life and suffering in the confrontation of dehumanizing conditions that bedevil our country Kenya.

### **5.3.6 Compulsory philosophy of existentialism**

Philosophy of existentialism should be taught to all students of tertiary and higher institutions of learning. This philosophy will inculcate in them freedom of choice, thought and action. It will require them to engage individually in every existential historical situation, committing to an authentic course of liberation, taking responsibility for all their decisions while shaping their destiny. Since, every person is unique and each situation is dynamic; this philosophy will empower them always to challenge *the status a quo*, imposed morality, unwarranted biasness and prejudices. It will require every student to undergo a process of unbiased self-introspection that will result into self-awareness, accurate self-knowledge about personal dignity and worth. More so, due to the fact that an

individual person is irreplaceable, this philosophy will develop in him or her personal integrity, critical reasoning and reflective judgment in unique and dynamic situation. This will lead to humility and a genuine creativity in the society while the *status ad quem* being authentic human existence.

#### **5.4 Suggestions for further research**

Corruption is a wide phenomenon within the society. The researcher admits that some of its aspects were not dealt with in this study. The study covered depended on time allocated for it, scope and limitation of this study which were the requirements of the nature of this academic discipline. Admittedly, the scope of this study was limited on corruption as the foundation and the consequences of the general election of 2007/2008. Therefore, it was not possible to exhaustively discuss other areas where corruption menace affects the society of Kenya and other related issues in a study of this kind. The researcher therefore, recommends that there is need for further research in the following areas:

- The impact of corruption in government agencies, parastatal bodies and the institutions of higher learning in Kenya.
- The role of religion in either condoning or eliminating corruption in their institutions or society

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