



Original Article

A Philosophical Reflection on the Relevance of Heidegger's Notion of Innovation to Unemployment Crisis in Africa

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The main purpose of this study was to provide a philosophical reflection on the relevance of Heidegger's notion of innovation to the unemployment crisis in Africa. The study used a combination of phenomenological and analytical methods for the study. It was found that Heidegger's philosophy of innovation has its basis in his concept of lostness. Dasein finds itself thrown into the world without prior information. Dasein finds itself in facticity without any help. Under facticity and fallenness, Dasein lives the inauthentic life that is characterised by averageness, publicness, and distantiality. As the Design struggles to meet its possibilities, Dasein is required to be authentic. It is authenticity that is implied with innovation in this study. It was found that Heidegger's philosophy of innovation is characterised by individuality, unscientific and unconventional, resoluteness and respect for individual uniqueness. Heidegger's philosophy of innovation can be relevant to African efforts to end the unemployment crisis when there is a balance between communalistic life and individual life under freedom. Moreover, the unemployment crisis can be fought against when the Africans are aware of the individual identities that make them complement each other in the community. It was concluded that the philosophy of innovation is an appropriate solution to the employment crisis not only in Africa but in all communities in the world that are struggling to fight unemployment.

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INTRODUCTION

Unemployment has been a critical and disturbing socio-economic problem facing the world today. Some scholars have mentioned some of the root causes of this crisis as population growth, advancement in technology, and other impacts of globalisation¹. Still, some other researchers blame technology emphasising that with artificial intelligence and automation, job loss has been rampant and predict more loss of jobs because automation will replace human workers. Some previous empirical data show that the unemployment crisis is rampant in both developed and underdeveloped countries². In 2013 for example, it was estimated that 47% of U.S. jobs would be automated in the next two decades³. Africa is also experiencing the crisis and its impacts on socio-economic development. Some examples from Tanzania show that it is estimated each year 700,000 graduates enter the labour market, but only 40,000 (5.7%) get employment in the formal sector, while the remaining number are unemployed or employed informally⁴. The situation is even worse

in countries like South Africa, Nigeria, Namibia, and others. The same reasons for demographic change (population increase), technology expansion, and talent shift as well as globalisation are identified by some scholars to be the source of this. Unfortunately, the problem of unemployment is significantly affecting the youth both skilled and unskilled, on whom society depends as they are vigorous, bold, and postures of new thoughts⁵.

Neither is the intention of this paper to discuss unemployment in terms of measurement or prediction of possible job losses but rather to provide a philosophical reflection on the crisis and a possible solution to it. Being aware of the philosophical discussion provided by the great philosophers in antiquity (such as Plato⁶ and Aristotle) who viewed employment from an ethical point of view; in the modern time (such as John Locke)⁷ who viewed employment from a political point of view; and in contemporary time (such as Karl Marx)⁸ who conceived the question of employment from an economic point of view, this study is not going to duplicate the same ideas. This

¹Ndyali, Lyata. "Higher Education System and Jobless Graduates in Tanzania." *Journal of Education and Practice* 7, no. 4, (2016): 116-121.

²Msigwa, Robert, and Erasmus Fabian Kipesha. "Determinants of youth unemployment in developing countries: Evidences from Tanzania." *Journal of Economics and Sustainable Development* 4, no. 14, (2013): 67-76.

³R. Msigwa and E.F. Kipesha. "Determinants of youth unemployment in developing countries, 67-76.

⁴Peter, S. "Nature of urban youth unemployment in Tanzania: challenges and consequences." In *REPOA'S 19th Annual Research Workshop*. 2013.

⁵Anyanwu, John C. "Does intra-African trade reduce youth unemployment in Africa?" *African Development Review* 26, no. 2 (2014): 286-309.

⁶Scott, Dominic. "The Republic." In *The Oxford Handbook of Plato*, (Oxford: Oxford University Press, 2008), 360-382.

⁷Locke, John. "Second Treatise." *The Two Narratives of Political Economy* (2010): 9-31.

⁸Marx, Karl, and Frederick Engels. *Marx & Engels Collected Works Vol 01: Marx: 1835-1843*. (Lawrence & Wishart, 1975), 112.

study will be enlightened by Martin Heidegger's philosophy of innovation to provide a reflection and discussion on the unemployment crisis, especially in Africa.

Heidegger emphasises that we should be authentic but does not explain in detail the reason why we should be authentic. In this study, Heidegger's authenticity is connected to innovation (the great need of our contemporary time) and the unemployment crisis (which is the striking problem currently) to explain why we should be authentic to solve the life challenges of today. Some scholars such as Steiner⁹, Costello¹⁰, and Blok¹¹ discussed the philosophy of innovation but fell short of its linkage with the unemployment crisis. Pavie¹² admits the availability of innovators in the contemporary time, but he opined that these innovators had contributed greatly to the disruption of the world through the growth of technology, DNA sequencing, genetic engineering etc., leading us to think about how to behave and how to master ourselves in order to innovate with wisdom. How can we innovate with wisdom? In which context are we to innovate with wisdom? For this study to innovate with wisdom, there is a need to innovate authentically to bring a solution to our problems such as the unemployment crisis. This study therefore, stands to provide the philosophical reflection on the relevance of Heidegger's notion of innovation to the unemployment crisis in Africa. It is the naked truth that for decades, innovation has been affected by culture, symbols, an environment, and an ecosystem that drown it in the way of being and behaving that reducing it to a device solely destined for economic production. Authenticity has not been given attention. In this study, the important information about the unemployment crisis in Africa and how innovation in the light of Heidegger's authenticity can be a solution is addressed.

⁹C.J. Steiner, A philosophy for innovation, 431-440.

¹⁰Costello, Gabriel J. "The philosophy of innovation in management education: A study utilizing Aristotle's concept of Phronesis." *Philosophy of Management* 18, no. 3 (2019): 215-230.

¹¹V. Blok, What Is Innovation? 72-96.

Objective of the Study

The major purpose of this paper was to provide a philosophical reflection on the relevance of Heidegger's notion of innovation to the unemployment crisis in Africa

METHODS

This study was undertaken under the phenomenologico-analytical method. This means that the study was conducted under the combination of the two methodologies of phenomenological method and analytical method. The phenomenological method was used for this study to describe, understand, and interpret the meanings of experiences of human life. Heidegger as one of the prominent existentialist philosophers of the contemporary time, enables this study to look at the problem as one experiences from an individualistic point of view. For Heidegger, each individual has a unique experience of the world. It is from this point of view, individual experience, uniqueness, and ownedness that one can be innovative.

This study also used the analytical method, which has to do with the breaking of ideas from complex to simpler ones. The analytical method comes from analytic philosophy, which emphasises the study of language and the logical analysis of concepts. The analytical method aims at breaking the concepts down in order to understand them and differentiate them from other concepts. In this study, the ideas of Heidegger's ideas are broken into simpler ones in order to suit the objective of the study.

THE BASIS OF HEIDEGGER'S NOTION OF INNOVATION

Heidegger's notion of innovation has its foundation in his concept of *lostness and facticity*. *Facticity* has to do with Man's past.¹³ For Heidegger, existence is *factual*. Basically, Heidegger, according to Walsh,¹⁴ uses the term *facticity* to express the fact that man has been thrown into a world which is not

¹²X. Pavie, Critical Philosophy of Innovation and the Innovator, 2.

¹³ Heidegger, Martin. "Ontology—The hermeneutics of facticity." (2008), 2.

¹⁴ Walsh Martin. A History of Philosophy. (London: Geoffrey Chapman, 1985), 535.

his own world without prior information. Man becomes aware of his presence in the world like a little bird hatched and abandoned. What is left for man is to struggle to survive. What determines his survival is man's ability to be innovative. When a man thinks of getting rid of *lostness* is when the idea of innovation is borne into his mind.

Despite the fact of *thrownness* or facticity, man can still realise himself because all facticity includes being able to be just as already, opens the door on the not yet¹⁵. Through the great responsibility of care and concern, galvanised into scientific and technological innovations, man achieved the onerous task of fulfilling himself amidst his facticity. This is why Heidegger is against science and technology, as the two do not embrace the connectedness of nature¹⁶. According to Heidegger, there is a connectedness in nature that we must observe and protect in our process of innovation. Heidegger is against technological innovation because of its process that violates connectedness in nature¹⁷.

It should be borne in mind that facticity does not mean fatalism or anything related to fatalism. For Heidegger, facticity does not connote fatalism or extreme determinism¹⁸. There are possibilities even in man's facticity. Thrownness does not mean that man is cast into the natural universe by a blind force or an indifferent fate but means that his real existence is manifest to him in a curious way that he can always only find himself there and can never get behind this already, to let himself come freely into being. *Facticity* must be accepted, encountered, and accommodated to fulfil one's possibilities.

Man as a creature of possibilities connotes him as a creature of distance¹⁹. Existence literacy means standing outside oneself. Hence, man's existence is not riveted to the immediate moment in time or immediate habitat. Man transcends himself and

transcendence constitutes an essential part of his nature because of his possibilities. The grandeur of this Heidegger's conception is in Barret's²⁰ contention that the silent power of the possible, which is always at work in Man to ensure that the doors of the future are never completely closed upon man, however he may box himself in his contemporary historical situation. It is within this contemporary historical situation that the freedom and choice of man are realisable and this provides an antidote for our tendency to regard character and personality as a nearly absolutely settled factor of human existence.

The Nature of Unemployment in Africa

Having explained the types of unemployment briefly, let us now go through the nature of unemployment as it affects Africa's economies. The nature of unemployment in Africa is structural or systematic character. According to Cloete²¹, structural unemployment implies the overall inability of an economy to provide employment for the total (or potential) labour force, even at the peak of its economic cycle. This is what is being witnessed today in most African countries where their economic systems are unable to effectively provide employment. Fundamentally, structural unemployment is long-lasting unemployment that comes about due to shifts in an economy. Due to its nature, structural unemployment is caused by forces other than the business cycle. This means that structural unemployment can last for decades and may need radical change to redress the situation.²²

In their discussion about the cause of this type of unemployment, some scholars argue that it happens when there is a mismatch between what companies need and what available workers offer²³. This implies that structural unemployment can be there even if the jobs are available. This is why this type of unemployment is attributed to the failure of the

¹⁵Cf. Heidegger, et al. "Being and Time." 132.

¹⁶Cf. Heidegger, Martin, John Macquarrie, and Edward Robinson. "Being and time." 132.

¹⁷Cf. Heidegger, et al. "Being and Time." 132.

¹⁸Cf. Heidegger, Martin, John Macquarrie, and Edward Robinson. "Being and time." 132.

¹⁹Cf. Heidegger, et al. "Being and Time." 132.

²⁰ Barrett. William *what is Existentialism?* (U.S.A., Grove Press, 1994), 54.

²¹Cloete, Anita. "Youth unemployment in South Africa- 513-525.

²² Zhang, Xuemin, and Xiangjun Zhang. "Address the Structural Unemployment of Graduates through Supply-side Reform." (2022), 23.

²³Mkhwanazi, Ntombizanele. "A sociological analysis of unemployment, 31.

employment system of a country. Some scholars still attribute it to the failure of the overall national economic system to provide employment to the employment searchers²⁴. This usually is due to the imbalance aspects in the economic systems prevailing. As a matter of fact, structural unemployment is a result of the disparity between worker and job profiles, institutional conditions, or persistent economic shocks²⁵.

From a philosophical point of view, it is realised that unemployment is an economic aspect that needs to be addressed based on economic philosophies. Viewing it from the philosophic point of view, this paper addresses structural unemployment by underlining the meaning of work (which is presupposed in (un)employment) from the African perspective but based on the economic philosophies of neo-liberalism, Marxism, and communalistic theories.²⁶

The meaning of unemployment can be based on different approaches. Three approaches in this study are analysed critically. These approaches include the neo-liberalistic approach advocated by Mark Rathbone; Marxism and Neo-Marxism influenced by Bond; and the communalistic approach advocated by African nationalists including Kwameh Nkrumah²⁷, Julius Kambarage Nyerere²⁸ and Kenneth Kaunda²⁹ and other African philosophers such as Anthony Kanu³⁰ and Idang³¹. The following are the analyses of the above-mentioned Kambarage approaches as they are reflected from the African context.

Mark Rathbone in his work, titled *unemployment and the gift in the South African context*, finds the

meaning of unemployment based on neo-liberalism, which is the atomistic way embedded. Neo-liberalism promotes self-interest, pro-market exchange-related economic policies that encourage foreign investment, expansion and minimal state intervention and/or radical policies³². Neo-liberalism in general is an atomistic economic philosophy that focuses on liberalisation, free trade, and open markets³³. It is a modern development of *laissez-faire* economic theory and the classical liberalism of Locke and Hume³⁴. The main point of departure of liberal economics is the notion of self-interest and natural law that is traced back to Adam Smith, the father of modern economics and his work *An inquiry into the nature and causes of the wealth of nations* [1776]³⁵. Therefore, neo-liberalism encourages the privatisation of state-owned enterprises, deregulation of markets and private sector involvement in society. In this regard, unemployment is viewed from the angle of liberalism and competition in the labour market. This being the case, structural unemployment is the result of poor structures that fail to provide opportunities for employment to the people who are willing and ready to work.

On the other hand, the Marxist approach takes the opposite view of liberalism by arguing that unhindered and unregulated market forces are directly responsible for economic inequalities and rising unemployment³⁶. Khalil³⁷ refers to this dominance of the market as “market anarchy” that is the basis for the commodification of labour and exploitation. This situation is being exacerbated by globalisation making unemployment and the exploitation of labour a global problem. As Marx

²⁴Mkhwanazi, Ntombizanele. "A sociological analysis of unemployment, 31.

²⁵Orlandi, Fabrice. *Structural unemployment and its determinants in the EU countries*. No. 455. Directorate General Economic and Financial Affairs (DG ECFIN), (European Commission, 2012), 9

²⁶Flew, Terry. "Michel Foucault's The Birth of Biopolitics and contemporary neo-liberalism debates." *Thesis Eleven* 108, no. 1 (2012): 44-65.

²⁷Nkrumah, Kwame. *Consciencism*. (NYU Press, 1970), 33.

²⁸JK. Nyerere, "Ujamaa: The basis of African socialism." 4-11.

²⁹Kaunda, Kenneth D. "Humanism and Apartheid." *Louis ULJ* 37 (1992): 835.

³⁰I.A. Kanu, "On the origin and principles of Igwebuiké philosophy.", 159-176.

³¹G.E. Idang. "African culture and values, 97-111.

³²Rathbone, Mark. "Unemployment and the gift in the South African context: Towards an economics of recognition and humility." *Koers: Bulletin for Christian Scholarship= Koers: Bulletin vir Christelike Wetenskap* 82, no. 1 (2017): 1-11.

³³Browning, Gary. "Contemporary liberalism." *Understanding contemporary society: Theories of the present* (2000):176.

³⁴G. Browning, "Contemporary liberalism, 176.

³⁵Smith, Adam. *An Inquiry into the Nature and Causes of the Wealth of Nations...* T. Nelson and Sons, 1887.

³⁶P. Bond, "Beyond neoliberalism? 198

³⁷E. L. Khalil, "Marx's Understanding of the essence of Capitalism, 19.

and Engels, in their *Communist Manifest*, state: "It is the very nature of the capitalist mode of production to overwork some workers while keeping the rest as a reserve army of unemployed paupers"³⁸. The result is that equality is sacrificed for the sake of economic growth and the self-interest of the wealthy.

From a critical point of view, the analysis of both shows that both neo-liberalism and Marxist approaches do not suit to address unemployment in Africa. Neo-liberalism, in general, is rooted in an atomistic ontology and Marxism mostly has a holistic view of reality. These ontologies can result in an absolute view of reality that is caught in a reductionist binary that fluctuates between pro-market and anti-market sentiments. Is it possible to move beyond this reductionist binary in order to address unemployment in Africa? To answer these questions, African nationalists such as Kwameh Nkrumah³⁹, Julius Kamabarage Nyerere⁴⁰, Kenneth Kaunda⁴¹, and other African philosophers sought a way to deal with the problem corresponding to the African ways of life. It was argued that the African ways of life were disintegrated by colonialism with the west's lifestyle which basically did not prepare Africans to address people's problems. What was proposed was to build African socialism that would reflect African life in the pre-colonial era, which was communalistic in nature.

The meaning of work from the African perspective is based on the communalistic approach. This approach is embedded in *Ubuntu* philosophy which is also reflected in African socialism that was formed after the independence of the African countries as a way to build African identity and deal with people's problems. *Ubuntu* defines unemployment based on the communal African way of life. It contends that the persisting unemployment

crisis is due to the lost solidarity and teamwork spirit of the Africans.⁴² Borrowing Heidegger's idea of *lostness*; that is, Africans find themselves thrown into an unemployment situation but do not have prior information about Ubuntu.

Heidegger's Philosophy of Innovation and its Relevance to Africa

Heidegger's philosophy of innovation is implied in his philosophy of authenticity as opposed to inauthenticity. Heidegger uses the term authenticity to indicate that someone is being oneself existentially⁴³. Heidegger's idea of authenticity is what more accurately expresses what is proper to the human being, what is its own⁴⁴. Heidegger's authenticity is deeper than being oneself behaviourally or psychologically. For Heidegger, to be oneself existentially means to exist according to one's nature which transcends day-to-day behaviour or activities or thinking about self⁴⁵. According to Steiner⁴⁶, central to the philosophy of innovation is authenticity. Heidegger's authenticity has the following characteristics: individuality and individual experience, unscientific and unconventional, respect for individual uniqueness, and resoluteness. Let us now go through each of these characteristics.

Individuality and Individual Experience

In regard to the question of individuality and individual experience, Heidegger is viewed as an existentialist for whom what matters most is the individual existence. This individuality is what Heidegger refers to as *mineness*⁴⁷. For Heidegger, *mineness* refers to recognising that individuals can have possibilities of their own that are not shared with others. In supporting this, Mansbach⁴⁸ identifies the central problem of Heidegger in *Being and Time* as individuality: how one individual is

³⁸Cf. Marx, Karl, and Friedrich Engels. "The Communist Manifesto." Selected Works by Karl Marx and Frederick Engels. New York: International Publishers 1363 (1848), 8.

³⁹Nkrumah, Kwame. *Consciencism*. (NYU Press, 1970), 33.

⁴⁰JK. Nyerere, "Ujamaa: The basis of African socialism." 4-11.

⁴¹Kaunda, Kenneth D. "Humanism and Apartheid." *Louis ULJ* 37 (1992): 835.

⁴²K. D. Kaunda, "Humanism and Apartheid.", 835.

⁴³Steiner, Carol J., and Yvette Reisinger. "Understanding existential authenticity, 299-318.

⁴⁴Cf. Heidegger, et al. "Being and Time." 132.

⁴⁵Heidegger, Martin. *Being and Time*, 80-89.

⁴⁶J. C. Steiner, A philosophy for innovation: the role of unconventional individuals in innovation success, 431-440.

⁴⁷Cf. Heidegger, et al. "Being and Time." 132.

⁴⁸Mansbach, Abraham. "Heidegger on the self, authenticity, and inauthenticity." *Iyyun: The Jerusalem Philosophical Quarterly* (1991): 65-91.

distinguished from the other. Heidegger is committed to the primacy of an individual's concrete experience in the real world. His notion of authenticity is based on three aspects of freedom, choice, and responsibility. For him, it is human nature for an individual to be practically involved in the complex world rather than intellectually and conceptually involved in the simplified world⁴⁹.

Innovation does not happen when people are in groups or in communities. For Heidegger to be innovative, one needs to stand on his own feet, to be alone away from the influence of others and the effects of the circumstances⁵⁰. This is what it means to be authentic. Authenticity needs independence from the influence of traditions and culture⁵¹. It is when one becomes alone and reflects on his capabilities, possibilities, and his truer self that he can be able to innovate. Innovation comes when the individual becomes aware of and acts upon the superficial socialised mode of being that one succumbs to when one fails to overcome their thrownness.

In modern times, globalisation and technological advancement have created a world that is more egalitarian and democratic. Technology has dominated both nature and man. The people's mode of being has been changed; people are losing their individuality and their truer self and have become the followers of the masses⁵². It is the call of Heidegger for the people to be authentic by coming back to their unique self, truer self, and self-ownedness. For Heidegger, being authentic makes an individual to be freer from the masses and to be the best individual⁵³.

The main theme here is that due to technology, people have lost their individual self-identities in exchange for being a part of the homogeneous collective. *Dasein* becomes lost in the *They*, acting

by following the dictation of the masses (*They*) in *everydayness*. Here, *Dasein* acts inauthentically because he neglects and forgets his uniqueness, self-ownedness and truer self and becomes swallowed in the *Theyness*⁵⁴. This is the act that Heidegger calls *fallenness* or *lostness*⁵⁵. Because we can now receive news from all over the world, easily travel across the globe, share cultures with just a click and so on, people have lost their individual selves in exchange for a global identity. Heidegger is in complete disagreement with modernity and offers a means to re-obtaining the individuality that we have tragically lost.

In this vague world, innovation cannot be possible, according to Heidegger until one becomes authentic. What causes all this is what Heidegger calls thrownness⁵⁶. Making his argument, as observed by Steiner and Reisinger⁵⁷, Heidegger emphasises that we become thrown into the world and time at the beginning of our life. At this stage, we do not have options as we find ourselves in a world full of prejudices and necessities over which we do not have control⁵⁸. This thrownness can include frustrations and needs that one does not choose, such as social responsibilities or ties of family⁵⁹. Whenever we intend to be innovative, we follow into this trap of social structures that limit us. The solution that Heidegger offers is that we should understand our thrownness, decide to get rid of it and become authentic outside of the *Theyness*⁶⁰. For Heidegger, we do not do this as a community or as a group of individuals, but we do it individually⁶¹.

The individual's act of tending towards authenticity is the personal response to the conscience that is the innermost call that each one of us has. That is, one is called by the conscience to be authentic, to conduct life with freedom from social prejudices, necessities, needs, circumstances, and the pasts. With this, one becomes clear and focused on

⁴⁹Cf. Heidegger, et al. "Being and Time." 132.

⁵⁰Cf. Heidegger, et al. "Being and Time." 132.

⁵¹Heidegger, Martin. *Being and Time*, 88.

⁵²Kennedy, Patrick. "Reclaiming Individuality from the Homogenous Mass." (2020), 2-5.

⁵³Cf. Heidegger, et al. "Being and Time." 132.

⁵⁴Heidegger, Martin. *Being and Time*, 80-89.

⁵⁵Cf. Heidegger, et al. "Being and Time." 132.

⁵⁶Heidegger, Martin. *Being and Time*, 80-89.

⁵⁷Steiner, Carol J., and Yvette Reisinger. "Understanding existential authenticity, 299-318.

⁵⁸Heidegger, Martin. *Being and Time*, 80-89.

⁵⁹P. Kennedy, Reclaiming Individuality from the Homogenous Mass, 2-5.

⁶⁰Watts, Michael. *The philosophy of Heidegger*. (Routledge, 2014), 55.

⁶¹Cf. Heidegger, Martin. *Being and Time*, 220.

listening to and heeding one's unique capabilities and potential. In doing so, *Dasein* authentically understands itself and is able to act in the world accordingly.

The implication here is that the first condition for innovation is self-knowledge and heed to one's call of the conscience. It is the fact that each person has his own call (vocation) that is unique and different from another person. This suggests that it becomes a tragedy when one person does not respond to his own call (conscience) and responds to the call of the other person. It is in this way that most people become lost as they act as other persons instead of being themselves. No person can be innovative when he/she is lost. One must first find himself heed to the call of the conscience, and innovation can follow thereafter.⁶²

Following this, it becomes clear that each person has his/her work that suits them to be their own. This is what Heidegger calls possibilities. Tending towards possibilities happens when one heeds to the conscience's call. The process of finding the truer self and uniqueness is what innovation is. When one realises one's special call, one can be really innovative. For one to know one's call, one needs a clear vision which Heidegger calls *resoluteness*.⁶³ Resoluteness means that a person lets himself out of lostness in the *theyness* and carves out one's unique and authentic place in and approaches to the world, doing one's work with special intent and self-knowledge⁶⁴.

This concept of individuality seems to be contrary to the African way of life. In African conception, the human personality is anchored not on the individual atomic or autonomous self but on the social, communal, and relational self-typified by John Mbiti, "I am because we are, and since we are, there I am"⁶⁵. By implication, the African existence is a relational existence. This is witnessed in his words, tradition, and life within the community. The

relatedness is not merely vertical but also horizontal, that is, "with God, the spirits, the departed ones, and ancestors as well as with the living human beings". The moral foundation of African culture across the African world is communally based. So fundamental is this in informing African ethics that everything; dance, music, and marriage is impacted upon. Music is communal, harvesting crops is communal, and even eating is communal: every ritual and rite is tied into bonding and reaffirming communal bonds⁶⁶.

It is important to remember that Heidegger is not against relational life. It is the fact that being relational is human nature as man is the social being who relates to other individuals. Heidegger understands that man is not an isolated creature.⁶⁷ Man does not live in a vacuum but rather finds himself co-habiting with other entities and fellow human beings.

It is Unscientific and Unconventional

The next characteristic of Heidegger's philosophy of innovation is being unscientific and unconventional. In the analysis of Carman,⁶⁸ it is shown that in Heidegger's philosophy of innovation, the person does not need to be a scientist or to earn degrees in order to be authentic. For Heidegger, as it is analysed by Steiner and Reisinger⁶⁹, being authentic one needs to heed the natural call of the conscience for self-knowledge to be what one ought to be. For Heidegger, authenticity is something that is unconventional. It is something that is naturally endowed to a particular person⁷⁰. Each person has his own authenticity, different from the other person. Authenticity is not common to all people or to groups of individuals. The same applied to innovation. Innovation does not need science, for science itself is a part of innovation.

The key reasons for the fact that innovation of Heidegger does not need science to be innovative

⁶²Cf. Heidegger, Martin. *Being and Time*, 220.

⁶³Heidegger, Martin. *Being and Time*, 80-89.

⁶⁴Steiner, Carol J., and Yvette Reisinger. "Understanding existential authenticity, 299-318.

⁶⁵Cf. Mbiti, John S. *African religions & philosophy*. (Heinemann, 1990), 108

⁶⁶Kolawole, Simon A., and Nigerian Baptist Theological Seminary. "Towards Authentic Existence in Africa." (2018).

⁶⁷Steiner, Carol J., and Yvette Reisinger. "Understanding existential authenticity, 299-318.

⁶⁸T. Carman, Heidegger's analytic: Interpretation, discourse, and authenticity in *Being and Time*, 7.

⁶⁹Steiner, Carol J., and Yvette Reisinger. "Understanding existential authenticity, 299-318.

⁷⁰Heidegger, Martin. *Being and Time*, 80-89.

are science uses linear and logical approaches to the empirical facts, it is objective and precise with reductivism thinking, and it is based on specialisation with traditional agreements. This, according to Heidegger, cannot make someone innovative for one will be influenced by the circumstances and cultures, which will take away the freedom of the innovator⁷¹.

Moreover, science is not so important for innovation because of the way science looks at things. Science looks at things detached from their natural linkages. It looks at things in a narrow way rather than in a whole way. Science takes the specimens out of nature to the lab and observes them through devices such as microscopes. In this way, it does not observe things in their linkages but the way they function in isolation. The knowledge obtained from the lab needs to be re-linked to other things in order to be useful. Innovation needs not to break the linkages of things in the process of creating the products, but it preserves the functional linkages. This is what Steiner calls functional integration in innovation⁷².

However, Heidegger's innovation is based on the acceptance of non-expert opinions which come out of the freedom of a person without any external influence but based on the innovator's unique self⁷³. In this regard, the innovators need to have their own objectives that are set based on their natural call of themselves. Their objectives are based on their uniqueness and avoid the traditions of the *They*. This makes the innovators able to evaluate their performance based on their uniqueness and vision. When this is done, the innovators are expected to be accountable for their own innovations rather than to the discipline paradigms or organisational hierarchies.

Heidegger's notion of innovation differs from the Japanese integration model of innovation, which emphasises people working in teams despite that it calls for the broad interpretation of the reality and

value of the interpretation of others⁷⁴. Heidegger's innovation is based on the individual with a unique self. Heidegger does not encourage teamwork for each individual will have a unique vision which is different from the visions of others⁷⁵. These visions cannot be integrated and cannot met. Unlike science which emphasises teamwork in accordance with the discipline specialisation, Heidegger does not have such a thing as teamwork and specialisation. When one gets into specialisation with fellow scientists, one becomes lost in the *They* and becomes inauthentic.

For Heidegger, the science that treats the world as an object should be rejected⁷⁶. Dasein is part and parcel of the world and for Heidegger, the Dasein is not the subject, and the world is not the object. This is the key reason that Afisi⁷⁷ argues that African science is considered to be a way of describing and explaining nature which has arisen within an African context and which does not rely on the purported objectivism of Western science. An African scientist considers the whole of a problem and does not believe it possible to isolate and control variables in all situations. African science accepts paradoxes and works with them. A paramount consideration is the consequences of actions and a belief that humankind must coexist with nature and not attempt to conquer it.

The relevance of this to African innovation is that science is inevitable as far as innovation is concerned. However, the Africans need to use it with care and concern to ensure that it does not take away the connectedness of nature. Living in unconnected nature, according to Heidegger, is *fallenness*.⁷⁸ This connectedness is viewed from the relationship point of view. Africans are relational beings⁷⁹. The Africans are relational as they relate to God, they relate to fellow men, and they relate to

⁷¹Steiner, Carol J., and Yvette Reisinger. "Understanding existential authenticity, 299-318.

⁷²J. C. Steiner, A philosophy for innovation: 436.

⁷³Heidegger, Martin. *Being and Time*, 80-89.

⁷⁴J. C. Steiner, A philosophy for innovation: 436.

⁷⁵Heidegger, Martin. *Being and Time*, 80-89.

⁷⁶Moran, Dermot. "Heidegger's Critique of Husserl's and Brentano's Accounts of Intentionality." *Inquiry* 43, no. 1 (2000): 39-65.

⁷⁷Afisi, OseniTaiwo. "Is African science true science? 59-75.

⁷⁸ Heidegger, Martin. *The fundamental concepts of metaphysics: World, finitude, solitude*. (Indiana University Press, 1995), 30.

⁷⁹A. Cloete, "Youth unemployment in South Africa- 513-525.

nature⁸⁰. This relationship and connectedness mark the identity of the Africans. Fighting the unemployment crisis, the Africans need to practice innovation based on these relationships and connectedness.

Respect for Individual Uniqueness

The third feature of Heidegger's philosophy of innovation is respect for an individual's uniqueness. Heidegger distinguishes being authentic from being inauthentic. As inauthentic, we think of ourselves as one among many⁸¹. We accept an average understanding of ourselves and the world. Because of our average understanding of ourselves and the world, our interpretation of our experience is shared by many others like us. We are lost in the publicness instead of being ourselves. The publicness gives others credibility denied to individual experience⁸². The publicness of our interpretations disburdens us of our accountability for them. In this situation, our uniqueness is denied and disregarded. Our individual experience is disregarded as far as it does not correlate to that of the publicness. This is the life of inauthenticity.

However, we can live an authentic life. As authentic, we recognise our individual experience rather than the publicness of our experience which makes us resolute. As authentic, we are able to interpret our experiences individually and take responsibility for our own interpretations. Each of us experiences differently from the other person. In this regard, there cannot be a general and objective interpretation of the experience⁸³.

In innovation, the innovators need to assert their individuality and break with their scientific traditions and synthesise fresh and creative interpretations. Unlike the scientists who are supposed to be objective as their thoughts should be the same, the innovators should think subjectively because of their subjective experience and interpretations. That is, a scientist's thoughts should be thought of by any other scientist in the same

situation.⁸⁴ The innovators should not be reduced to indistinguishable objective minds. Innovators do not need predictability, objectivity, and orderliness. The innovators need to be willing to interpret their experience outside the boundaries of their specialisations by making interpretations over the prescribed and objective interpretations.

Resoluteness

The last characteristic of Heidegger's notion of innovation is resoluteness. Resoluteness refers to the courage and tenacity it takes to claim one's own possibilities rather than share those of others. It takes courage and tenacity because Heidegger claims people have a natural tendency to conform and to embrace *they-selves* because they-selves are accepted and welcomed among others, while a myself may feel more alone⁸⁵. The situation refers to rare experiences in which people find themselves in their unique place in the world, in a unique situation in relation to the connectedness around them⁸⁶. It may be that innovation presents people with more situations than they encounter in their daily lives.

Resoluteness would manifest as a desire to get off the beaten track, away from crowds, away from the popular innovative spots. It would manifest in a rejection of advice about how to innovate, where to go for innovation, what to buy for innovation, and where it is safe for innovation⁸⁷. Innovators being authentic would be very hard for marketers and policymakers to influence. Being authentic, they would find every experience a unique situation valuable in itself, thus not needing a lot of catering to situate them in a forest, mountain range, marketplace, or town square, and they will make their own innovation.

Before the question of resoluteness is given to the analysis, it is important to remind ourselves of the economic values of traditional Africa. The economic values of the traditional African society are marked by cooperation. The traditional economy, which is mainly based on farming and

⁸⁰V. Msila. "Rethinking Education Leadership through Self-Reflection 662-690.

⁸¹J. C. Steiner, *A philosophy for innovation*: 436 - 440.

⁸²Heidegger, Martin. *Being and Time*, 80-89.

⁸³Heidegger, Martin. *Being and Time*, 80-89.

⁸⁴M. Heidegger. *The fundamental concepts of metaphysics*, 30.

⁸⁵Heidegger, Martin. *Being and Time*, 80-89.

⁸⁶C.J. Steiner, and Y. Reisinger. Understanding existential authenticity, 304-305.

⁸⁷C.J. Steiner, and Y. Reisinger. Understanding existential authenticity, 304-305.

fishing, was cooperative in nature. In African society, friends and relatives would come and assist in doing farm work not because they will be paid but so that if it happens that they need such assistance in the near future, they will be sure to find it. Children were seen to provide the main labour force⁸⁸. That is why a man took pride in having many of them, especially males. The synergetic nature of the African society is what made two or more individuals pool their resources together and uplift each other economically through the system of contributions hands together to get the work accomplished. Apart from this, they even cooperated in the building of houses and doing other things for their fellow members. When any of them was in difficulty, all members rallied around and helped him or her⁸⁹. This is how the Africans are and relate. This value is found in the African philosophical theories of Ubuntu and Igwebuikie.

In Africa, where authenticity is based on Ubuntu and Igwebuikie philosophical theories that call for participation in every aspect of the community, resoluteness can be real. In fighting against the unemployment crisis in Africa, one needs to attain resoluteness. It is noted that Dasein as a being that is primarily social and that is completely defined by the norms of its community, do not do justice to the fact that Dasein has an individual character which is a key element in its ontological make-up as well as in its ontic involvements. The question is how can Heidegger's resoluteness be applicable and relevant to Africa, where life and everything are viewed in communalistic ways? However, to answer this question, this study uses the African philosophy of Igwebuikie, which stresses identity as its own first principle⁹⁰.

Heidegger's notion of resoluteness is related to the African philosophy of Igwebukie with its principle of identity, which states that every being is determined in itself, is one with itself and is consistent in itself. Thus, every being is one with itself and divided from others. If reality does not have an identity, then everything would be

everything, giving birth to one thing since nothing can be differentiated from the other. The principle of identity is very important in Igwebuikie⁹¹ philosophy because, before we can talk about inter-subjectivity, interconnectedness, and complementarity, that which interconnects with the other or complements the other must have an identity of its own which distinguishes it from the other to which it connects or complements⁹².

CONCLUSION

Based on the analysis of Heidegger's philosophy of innovation, it becomes clear that one cannot understand this notion without first understanding his notion of authenticity. Understanding the notion of authenticity makes it easy to understand how innovation comes about. Authenticity makes the person understand this truer self and uniqueness by differentiating himself from others. Authenticity encourages someone to be freer from the limitations and boundaries of circumstances that can be the impediments for the Dasein to go for possibilities. It is learned from Heidegger that authenticity is the result of Dasein's personal/individual reflection on his individual world experience. This implies that despite the fact that we are living in the same world, each one of us has his own unique experience. It is the individual experience of the world that becomes the driving force for one to become authentic. Copying the neighbour's authenticity would result in inauthenticity because we are not the same and that is why we do not have uniform authenticity. This makes us learn that innovation is not uniform, but it varies from one individual to another.

Heidegger's philosophy of innovation is relevant to Africa despite the fact that it was reflected in the alien culture. This philosophy fits Africans who are relational beings. The Africans are relational to God (supernatural powers); they are relational to their fellow men, and they are relational to nature. Heidegger is aware of man's relationship in the world because man cannot live in isolation or in a vacuum. It is this aspect of the relationship that

⁸⁸Idang, Gabriel E. "African culture and values." *Phronimon* 16, no. 2 (2015): 97-111.

⁸⁹G.E. Idang. "African culture and values, 97-111.

⁹⁰I.A. Kanu, "On the origin and principles of Igwebuikie philosophy.", 159-176.

⁹¹I.A. Kanu, "On the origin and principles of Igwebuikie philosophy.", 159-176.

⁹²Cf. T. Okere, Theophilus, ed. *Identity and change*, 66.

pushes man to tend to authenticity through innovation. The philosophy calls upon the Africans to stand out of the mass and stand on their feet independently as one of the requirements of innovation. It is learned that its concept is not new as the Igwebuke African philosophy demands the same. Igwebukie's philosophy demands the person to live in a community with solidarity and complementarity, but its first and important principle demands self-identity. Self-identity reminds me that I am the individual in the greater community, but I cannot be this or that individual. This ability to stand out from the community is what causes me to practice innovation. Self-identity implies being indifferent to other members of the community, and I have to complement and stand in solidarity with them. The principle also implies that as an individual, I have unique feelings, thoughts, and experiences that are different from the experience of other individuals. This reminds us that human beings by nature are relational beings: they relate to their fellow human beings. This relationship influences the extent to which human beings lose their freedom. This loss of freedom is not voluntary but involuntary as we find ourselves in such circumstances. Our redeemer from this circumstance is the call from the conscience that insists we live authentically by tending to our possibilities. With authenticity, Heidegger's intention was to show us that we human beings are free creatures who live in the organised world. This freedom determines an individual's uniqueness. Each individual is uniquely different from others and it is the uniqueness that makes each individual have different experiences and perspectives. One can be innovative when one recognises uniqueness and possibilities.

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