



# Existentialism School of Philosophy: The Baseline Causality of Lifelong Teaching and Learning

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## ABSTRACT

The philosophy of existentialism is a philosophy which draws attention to how human beings can insulate their distinct being in the world through the reality of individual being and the freedom of choice under the stance that existence precedes essence. The idea 'existence precedes essence' means that human nature is determined by the course of life rather than life by nature. However, pragmatic, progressive and reconstructive societal tides negate the individual being and freedom of choice. An attempt to recover individual being and freedom necessitates the need for education and lifelong learning. This study focused on existentialism as the cause of lifelong learning. The theory of determinism which holds that all events are instigated by other prevalent causes was therefore used to explain that lifelong learning is the outcome arising from the fact that human beings are susceptible to alienation and estrangement, and they use education to situate themselves. In this treatise, coherent abstractions revealed that the distinctiveness of human beings is contracted by existentialism, while teaching and learning is used to assist human beings to come to terms with issues of existence over essence, being and nothingness, anxiety and authenticity, absurdity and irrationality, freedom and independence, situatedness, alienation and estrangement. The implication is that these existential negations substantiate why human beings strive as individuals to transmute their essence or nature through lifelong learning.

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## 1. Introduction

The benchmark of human society, past, present, and future is to have a system that is pragmatic, progressive and worthy of reconstructing societal tides (Taylor & Hamdy, 2013:1563). As the society elects to accept continual change or attempts to resist change posed by the potential threats or consequences, individuals incline towards a deliberate and reflective process (Caruth, 2015:69). As a result, human beings strive to find suitable means to counteract their deficiency and identify the meaning underlying that reversal reality. This occurs because human beings are inadequate as per the standards of the society into which they belong. The implication is that societal tides must be perennial, realistic, informative, and restructuring. A system that upholds the four facets is lifelong in nature and character.

A perennial and lifelong system that permeates and shapes human society is education, whereby human beings who are susceptible to alienation and estrangement refer to education to situate themselves. An educational implication drawn from existentialism is to enable a human being to understand how to make life meaningful (Malik & Akhter, 2013:87). Iqbal (2009:1) concur that 'education is seen as an integral part of life and all the institutions of society with an educative potential are considered resources for learning'. However, human beings are naturally conditioned to opt for supplemental education otherwise they become obsolete.

According to Caruth (2015:69), the world is in constant change and confronting this transition requires lifelong learning. In a parallel trace, it is apt that existentialism

philosophy approves that individuals are in a constant state of change, *phanta rhei*. As a philosophy, existentialism ensued from the nineteenth century initiated by Soren Kierkegaard and Friedrich Nietzsche. These exponents witnessed a change in the meaning of existentialism in the twentieth century. This philosophy of existentialism is centered upon the analysis of existence and of the way human beings find themselves existing in the world. The notion is that human beings exist first and then each individual spends a lifetime changing their essence or nature.

In similar strand, existentialism is a philosophy concerned with finding self and the meaning of life through free will, choice, and personal responsibility. The implication is that human beings continue searching to define who and what they are strained to become guided by their experiences, perspectives, beliefs, and outlook (Hubert & Mark, 2006:236). A personal choice becomes exclusive without the necessity of an objective form of truth, but by nihilating activity (Hubert & Mark, 2006:247). The philosophy of existentialism upholds that a person must be coerced to choose and be responsible without the influence of laws, ethnic rules, or traditions.

As a philosophical perspective, existentialism focuses on how human beings can insulate their distinct being in the world. However, such distinctiveness is contracted by existential conditions, such that the necessity for teaching and learning is caused by the reality of human existence reflected in the themes of existentialism philosophy; that existence overrides essence, being and nothingness, anxiety and

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authenticity, absurdity and irrationality, freedom and independence, situatedness, alienation and estrangement (Caruth, 2015:68).

In this treatise, the themes of existentialism are further substantiated in the determinism theory which holds that all events are instigated by other prevalent causes (Audi, 2006:228). Audi (2006:228) argues that the theory of determinism entails that every event or state of affairs is brought about by antecedent events or affairs in accordance with the causal forces overriding the universe such that the intelligence will predict the world with an absolute precision. Therefore, the state of the world at any instant determines a unique future of identified knowledge. The upshot is that every event has sufficient cause; based on the past, there is only one possible future; and based on knowledge of antecedent conditions, human being can predict the precise subsequent history of the universe. Therefore, the relativity of this theory to this treatise is to align with the argument that the resolutions to the potential threats or consequences about change and stability, motion and potency, can be achieved through deliberate reflection offered by continued education (Caruth, 2015:69).

## 2. Statement of the Problem

It is palpable that people do not go to school because they want to do so, but due to external dynamics caused by the reality of existence. The existential condition of human beings spirals around the cognizance of inherent deprivation and therefore, they are naturally inclined towards an incessant search for fulfilment to counteract the natural deficit. As a school of philosophy, existentialism elaborates human deprivation under six main themes that lead to incongruity. This treatise postulates that human existence remains a natural condition that substantiates the essence of lifelong learning as an ideal equalizer necessary to facilitate human beings to counteract the devoid state of situatedness.

## 3. Objectives of the Article

3.1 To explicate the concept of existentialism and lifelong learning

3.2 To substantiate if existentialism causes lifelong learning

3.3 to present the implications of existentialism and lifelong learning

## 4. Theoretical Framework

In philosophy, determinism theory is perceived to override free will because it upholds that all events are instigated by other prevalent causes (Audi, 2006:228, 571). In this case, causal determinism prevails since it substantiates that every event is necessitated by antecedent events and conditioned by natural laws (Curren, 2006:29). An incessant sense is that the theory of determinism emanates from the fact that everything that is, has a sufficient reason for being and being as it is. Therefore, the basis of determinism theory is what Leibniz referred to as the principle of sufficient reason (Shouler, 2008:145). In this treatise, the influence of determinism theory is used to ratify that existentialism philosophy regulates and defines the necessity and implications of lifelong learning.

On the other hand, the implications of lifelong learning theory emphasizes on a broad socio-cultural factors whose implication is to condition the autonomy and perspectives of educational actors. This ensues when the actors review their competence within the precincts of a self-determined, socially-responsible, and critically informed beyond the academic setting (Oksana, 2015:2284). In a similar thread, Jiménez Raya (2007:33) concur that education is perceived as

a tool for personal empowerment and social transformation. This is a philosophical interpretation which presents education as an outcome of the philosophy of existentialism. In this view, education is associated with the ability of human beings to push the limits in order to transcend the line of the institutional culture such that the autonomy of and educational actor must align to the settings and societal aspirations to realize an effective means of stimulating their potential activity and the self.

## 5. Research Methodology

In this treatise, the analytical function of philosophy was used to break and clarify ideas, perceptions, and perspectives in order to situate and substantiate the meanings of concepts. The method aligns with existential phenomenology which focuses on an analysis of human being as a means to a fundamental ontology that transcends regional limits (Audi, 2006:665). According to Audi (2006:665), the task is to perform certain reduction, a radical change from things to inherent meanings, from the realm of objectified meaning to the realm of ascribed meaning to reality. Apart from phenomenology, the critical function of philosophy provided an evaluative facet which is necessary to sustain the existence of opposing theories in order to promote creativity and critical thinking required to prescribe worthwhile behavior and to formulate policies and practices of education. Phenomenology situates lifelong learning and pedagogy as a mandatory human activity (Mwinzi, 2012:125).

## 6. Existentialism and Lifelong Learning

In its entirety, any form of existence, abstract or corporeal, is naturally conditioned (Audi, 2006:125). Audi (2006:125) underlines that a sequence of causally connected events translates to causal chain. This aspect of natural conditioning applies to every reality including teaching and learning as well as its lifelong inference.

### 6.1 The Substance of Lifelong Learning

It is evident that human beings begin learning at birth and continue throughout life, but in the 21<sup>st</sup> century, lifelong learning has taken a perspective of value-oriented education. According to Bland and Pittman (2013:4), the rapid development of technologies is caused by the need for alternative skill sets, products, and services. This treatise endorses that lifelong learning is aligned to individuality and responsibility whereby human beings endorse learning as a responsibility to situate their being (Drew & Mackie, 2011:453).

The pressure of existentialism compels human beings towards frequent turnover, restructuring of organizations, and reliance upon contractual agreements. An attempt to situate the technology and organization explains the reality of existential conditions that consequently lead to increased need for lifelong learning in order to match to the realities over the centuries. Therefore, the nature of human being is replicated in creativity which is the subsequent ability to self-create and the base of existentialism (Mirko & Munjiza, 2014:34).

A pertinent question is; how much is learned and what is its value. The perception of lifelong learning and its value is self-centered because it varies from one person to the next; however, a critical assessment defines that value as existential in nature (Koskela & Siljander, 2014:72). Lifelong learning is currently used in addressing issues of international policy making, socio-economic development, and ratifying knowledge-based society. The concept of lifelong learning is intrinsic into the existential nature of human beings, because

humanity is naturally self-regenerating and self-preserving (Magrini, 2012:10). As such, this self-revival is achieved through education and training. In developing world knowledge and education, existentialism themes play a substantial role towards realizing the most tenacious concerns.

## **6.2 Themes of Existentialism Philosophy**

This expose divulge that the themes of existentialism are the irrefutable causes that explain why human beings strive to learn (Metz, 2014:199). The implication is that learning is not chosen substantially, but instigated by the prevailing circumstances. These circumstances are categorized as the key themes of existentialism. An outcome of lifelong learning shapes an essence to define human existence. It is from this backdrop that the following is deduced.

Human beings exist as realities that cannot be manipulated, predetermined or defined by any other reality whether abstract or corporeal (Caruth, 2015:77). The cause of redefining human essence is determined by the process of lifelong learning. According to the existentialism theme that existence prevails over essence, it is glaring that the existence of human beings cannot be manipulated or predetermined, and therefore, the potency of existence initiates the necessity of contriving a new stance of essence (Magrini, 2012:5). It is from this context that human beings strive to redefine their essence as an attempt to counteract their existential deficits.

The existentialism theme of being and nothingness or void underscores that human beings are stripped off all forms of essentials and consequently exposed to emptiness and fear of that negation (Mwinzi, 2015:680). A natural tendency to invoke the rational faculties to counteract the prevalent restraint stifling human extant is indispensable. In existentialism philosophy, being and nothingness or void underlie that human beings are stripped off all forms of essentials because such are imposed from without (Metz, 2014:199). All structures such as knowledge, moral values, and relationships are irrelevant and unacceptable. A human being is exposed to anguish at the edge of abyss to safeguard one's existence, which is nothing reality (nothingness). The notion of nothingness according to Sartre is that human being embraces education as the locus of potential, growth, and evolution, however, such human being is indefinable, because such a being is naturally nothing (Magrini, 2012:12). A human being lives in a structure of one's being in the world, such human being looks into emptiness and void under fear of negation. Death is the final stage of nothingness. This reality plunges human beings back to anxiety. Death is the most universal and authentic potentiality that wipes out human existence.

An existentialism theme of anxiety and authenticity accentuates that human beings exist under pressure of inherent fear which translates into a tragic despair (Chambliss, 2009:236). Human beings exist under pressure of anguish or uneasiness or inherent fear which is not directed towards any existence or reality. As a universal condition, human beings are naturally thrown into existence and they prefer anonymity as opposed to authenticity (Audi, 2006:297). This is a tragic aspect of despair in human beings. The level of commitment of an individual human being may be irrationality motivated or aptly influenced by circumstances whose implication is to coerce someone to opt for further learning (Hubert & Mark, 2006:236).

Another significant theme of existentialism is about absurdity and irrationality which identifies with the reality

that human life is delimited by absurd, illogical and contingent fact to other realities. According to Shouler (2008:250), absurdity is a confrontation between an individual and the human being with desire for meaning, and rationality that culminates at indifferent silent universe. It implies that human life is an absurd and contingent fact. The backdrop to absurdity and irrationality occurs because to exist as human being is a condition which is disturbing, inexplicable, unfathomable, enigmatic, and a baffling experience conditioned by place, time and space. In the state of absurdity, a human being has to continue living through persistence and valor, for this is all there is (Shouler, 2008:251). This implies it is one thing for human beings to recognize existential conditions and another thing to do something about it. An upshot is that human beings opt of lifelong learning to truncate and collapse the existential conditions.

The theme of freedom and independence insists that human beings are perceived to be free from any form of reliance (Koskela & Siljander, 2014:74). This aspect of reliance or predetermined paradigms is attached on isolated context of existence. Therefore, human beings have got isolated decisions from any deity, or existent values or knowledge. This freedom amounts to greater responsibility and accountability of human actions.

An existentialism theme of situatedness upholds the reality of individuality whereby an individual human being exists within specific context, in place, time and space. According to existentialism, Malik and Akhter (2013:87) concur that the individuality of human being is supreme and this individuality is greater and more important than the existence of any reality. The state of being situatedness or individuality is the background of absolute autonomy of individual human being which is defined by place, time and space, and within a particular context. The implication is that human beings are familiar with the potential possibilities, and their choices here and now must align to a meaningful abstraction of the situation.

According to the existentialism theme of alienation and estrangement, it is noticeable that human beings experience the condition of being separated. An attempt to be in terms with this reality leads to a motion from potency to act, a substantial action and reaction. Alienation and hostility manifests itself in all realms of human existence. Malik and Akhter (2013:87) argue that since alienation, loneliness and self-estrangement constitute threats to human personality in the modern world, existential thought is viewed as its cardinal concern that leads to a quest for subjective truth, a reaction against the negation of being and a perennial search for freedom.

The critical aspect of alienation and estrangement can be a form of separation from self or self-alienation against the liberty which ought to emanate from the conflict and contention of existence. An estrangement forces human beings to strive to recover the reality of their cognizance by mastering their creative potentiality (Cahn, 2009:97). Another aspect of alienation is societal alienation, which forces human beings to search for recovery and realization through societal structures whose implication is that their desires are system-determined and system-determining. One is alienated from otherness, science and nature, labour and consumer society, worker and product, reason and imagination, faith and religion.

An alienation from societal structures isolates human beings from identification with the society leading to emptiness and meaninglessness (Malik & Akhter, 2013:87). There is neither meaningful correlation to the past nor reasonable relativity to the future – human beings fail to perceive as a sense of belonging to the past, present, or the future such that all human relations are negatively detached from the other. It is inevitable that if this is the condition human beings are exposed to, how is it possible to continue living in it? Is there an exit from this anxiety and despair, nothingness and absurdity, tenacious alienation, living in an absurd and meaningless world? Malik and Akhter (2013:87) insist that alienation, loneliness and self-estrangement constitute threats to human personality and human situation within a comic context. This is where an individual human being strives for meaning and resolution of extant obstruction and disruption caused by alienation and estrangement. An attempt to fix and come to terms with these negations explains why existing human beings strive as individuals to transmute their essence or nature. This treatise looks at the themes of existentialism as the cause of persistent teaching-learning scenario which is the baseline of lifelong pedagogy.

### **7. Implication of Themes in Lifelong Pedagogy**

A practical shift from teacher-oriented education to learner-oriented forms the contemporary theory and practice of education. Therefore, the role of modern education is to preset certain objectives and guarantees that whoever completes the academic program suitably will achieve a good career. The upshot is that life of a human being involves continuous processes of learning, adapting and discovering ignorance which is a dynamic process of learning to be (Iqbal, 2009:6). However, the existential trends prove that the academic program does not prepare the learner to match the declarations of the society. The upshot is that the issues of existence over essence, being and nothingness, anxiety and authenticity, absurdity and irrationality, freedom and independence, situatedness, alienation and estrangement sets in.

It is palpable that lifelong learning comprises of being familiar with the issues regarding environmental competence, functionality, and creativity within the perimeters of social, economic and political concerns (Jarvis, 2007:118). However, the economic factor has taken precedence over social and political such that there is a concern and inherent demand of continual professional and vocational development of human beings all through. In this case, there is a tendency of focusing on human beings progress according to work-related competences occasioned by parallel learning provisions.

According to existentialism, the lived experience shapes the essence of a human being. There is no pre-given essence because every new experience leads to an adaption of an essence. The implication is that the essence of human beings is subjected and determined by existential choices which come with the possibility of hazard (Koskela & Siljander, 2014:73). In the contemporary society, education remains as a key player in setting up human essence, but the choice of embracing lifelong learning or continual education is not voluntary but an inherent condition that requires human beings to match the standards set by the society. It is apt to point out that even the philosophy of existentialism has got its roots from the societal conditions following the world war, the industrial revolution and agrarian revolution.

The primacy of existence over essence is the initial theme which attempts to depict human being as the subject

who cannot be predicted or manipulated – purely conscious existence. An inference into the theme of existence precedes essence and lifelong pedagogy is that education is the substratum that augments the totality of a human being as an indispensable means of being situated in the world of mutation, alteration and instability (Jarvis, 2007:99). A human being is a cognizing subject that cannot be predicted or be manipulated or defined by means of form or essence, or system. The idea that existence precedes essence means that human nature is determined by the course of life rather than life by nature (Malik & Akhter, 2013:88). An understanding of human life is shaped by reason. As a philosophy, existentialism perceives human knowledge as an upshot of the interaction between mind and object. According to existentialism, knowledge emanates and manifests from the self-itself. This knowledge expresses the relationship between the self and the object whose purpose is self-realization to substantiate an essence.

In reality, freedom is not an absolute reality per se, because it takes place a particular context including characteristics of individual human beings, prevailing circumstances, past and present experiences avert meaningful meaning. A freedom abstracted from the situation is illusive and closed to the probable possibilities and available choices. Therefore, this theme of freedom is subjected, contrasted, and relative to situatedness which necessitates the viewing or understanding life and existence. A learner acquires freedom which promotes freedom and flexibility for independent self-directed learning (Malik & Akhter, 2013:89). The implication is that human condition is characterized by being historically situated, it cannot simply turn back the clock or decide all at once to be other than it is. This is the perspective held by Heidegger that human existence cannot be abstracted from its world because being-in-the-world is part of the ontological structure of that existence. The corollary is that freedom is situated with respect to the judgments of others.

The concept of indefinite freedom is perceived in existentialism as an indispensable condition that human beings have the freedom of choice, and must choose between conflicting realities all through. This statement highlights that physical and social constraints influence how human beings are able to make choices. The notion of freedom culminates at making choices, but not eluding making choices. Ayeni (2011:513) underscores that the freedom and choice-making of a human being serves a good base for a natural feature. It is an observable that lifelong learning enables a learner to learn whether by the assistance of an educator or not. Therefore, freedom is not discounting the ability to act, but an impulsive necessity to align human beings to the existential realities (Drew & Mackie, 2011:458). In the contemporary society, freedom to choose incessant education as lifelong learning is an inevitable means to counteract the prevailing circumstances rendering the human being obsolete. A lifelong learner is transformed and the upshot is an acquisition of a new essence as determined by the demands of the society (Elmborg,2016:535).In this case, the essence gets determined, refined, and transformed not by the freedom of choice, but by societal coercion.

An attempt to be in terms with the practical concerns plunges human beings to be parallel to each other by suspending and compromising personal potentials for the common ends defined in the machinery of bureaucratic institutions. This positive reciprocity is revelatory of what an authentic social existence is.

As such, freedom emanates from isolated decisions from determination, existent values, and knowledge. According to existentialism, historical conditions do not submit to anguish but provides an opportunity for absolute and isolated responsibility (Barros, 2012:129). The freedom is however conditioned by time, place, and space associated with the changing moments. The significance of lifelong learning focuses on unfolding the freedom of the human being as being-in-the-world. The notion of freedom and the concomitant responsibility opens the potential of authentic and unique values of choice. An attempt to revert to human freedom draws attention to the existential possibilities.

An attempt towards self-situation situates education as a subjective reality and the acquired knowledge is relative to being-in-the-world. The reality of taking responsibility is partly subject to going to the teaching-learning institutes as an attempt to avert the aspect of situatedness. Accordingly, situatedness is evident in Hegel's analysis of 'recognition', and also reflected in economic and political conditions contingent to what nature inflicts on human beings.

A similar context, the theme of anxiety, or anguish is a form of uneasiness. This is the fear which is not aptly directed to any specific object. Anguish is the dread of the nothingness of human existence. The concept of anguish is the underlying, all-pervasive, universal condition of human existence (Shouler, 2008:244). It is the view of existentialism that failure defines the existence of human being reflected in suffering and sin, guilt and anxiety. This is an extension of despair which is tragic aspect of human existence. The society controlling human being has reduced the aim and value of education to the confines of statistical data, which cannot measure the degree of wisdom, the level of ignorance or the magnitude of human values. The inability to measure such variables with an objective scale has forced a human being to surrender into the state of anguish, anxiety, and despair. An attempt to emancipate the human being from that anguish, anxiety, and despair endorses the substance of lifelong learning and transformative education. According to Ahmed (2014:103), learning is an activity but a confined enterprise tied to a specific place or an institutional setting. In this view, choosing to learn is not optional but conditional under the influence of prevailing circumstance.

Another facet of existentialism is the element of viewing the entire life of a human being as an absurd and inexplicable reality which is contingently conditioned by place, time, and space. An existential absurdity involves an imperfect fit between human reasoning and its intended object which leads to impossibility of realizing certitude (Audi, 2006:297). Here, human beings are deprived of suitable setting which is neither a meaningful past nor connected to a meaningful future. The consequence is that such a human does not belong to the past, to the present, or to the future. According to existentialism, nature as a whole has no design and has no reason for existing, and equally the perspectives obtained from science plunges reality into an emptiness of value and meaning. As a school of philosophy, existentialism begins from a human being whose essence depends on existence. However, the contemporary society is complicated and absurd. An encounter with existence coerces a human being to focus on defining subjectivity. In this case, the purpose of lifelong learning is to equip the learner to acquire the essence necessary to respond to the absurdity posed by the contemporary society.

The facade of being and nothingness or the void pervades existentialism since there is no essence or structures to describe a human being. The term 'being' denotes the existential dimension of phenomena which is revealed by certain experiences of human beings. This means that Kierkegaard's lead is central that the structures of knowledge, moral value, and human relationship, have no consequences and therefore a human being remains as a monad in an atmosphere of anguish and at the edge of the abyss. An aspect of nothingness and void in the philosophy of existentialism draws attention to the cause of being in a state of being-obligated-to-be-nothing (Koskela & Siljander, 2014:73). The human being has a sole existence, but such existence is a nothingness filled with emptiness and the void. Relative to the theme of nothingness is death, and nothingness is a form of death, which is the final realm of nothingness. The entire human being tends towards the abyss of nothing and the reality of death which is an authentic potentiality, total nonexistence.

According to existentialism, education is a subjective of human beings to situate the aspect of individuality which facilitates an understanding of being (Malik & Akhter, 2013:89). The philosophy of existentialism identifies a human being as an entity pervaded by nothingness and void. A human being is equally aware of the issue of being and nothingness, and therefore there is a necessity of counteracting the naught, the negation, and the emptiness through a total development. A lifelong learning emerges as the typical encounter defined by subjective knowledge expressed by being the part of the objective world. Therefore, lifelong learning is embraced to initiate the subjective facet of human being in order to stabilize the individuality or 'self' (Koskela & Siljander, 2014:72). In this case, existentialism emphasizes on an existential lifelong learning to enable a human being to counteract and command the emptiness and void as depicted by the environment.

Alienation is perceived as the state of estrangement, whereby a human being is estranged from self by existence within time, place, and space (Ayeni, 2011:511). The same human being is alienated from freedom and the society which is defined by its structures and institutions. The human being is alienated from the social system, which defines the events surrounding human beings into system-determined and system-determining (Koskela & Siljander, 2014:72). The reality of reason alienates the human being from identifying the institutions of the society, since such institutions tend to be empty and meaningless. There is an alienation wedged between a human being and an awareness other realities. An attempt to get into terms with the other reality compels a human being to commit to the lifelong learning in order to master the other reality.

These types of alienation lead to the necessity for lifelong learning. Magrini (2012:4) emphasizes that the problem of alienation in lifelong learning and education is duplicitous and it unfolds in a vicious and circular manner, engendering an insidious process of codependence. This ensues because the existential condition of human beings is not a state of alienation from the essential nature, but rather it is a realization of being and becoming (Jarvis, 2007:132). The contemporary society has objective importance to science, such that science tends to give verdict to every enterprise of human being. Science perceives human being as an object in industrial society, the society of technology and innovation.

An attempt to match the demands of science dictates a radical alteration of human identity through transformative education as it occurs in lifelong learning.

### 8. Conclusion

This treatise argues that lifelong learning is conditioned by prevailing facets engrained and recognized in the society. These facets align the reality of human existence which requires an incessant search to shape a new essence. This is the background of the philosophy of existentialism which is experienced as human beings encounter existential crisis. An attempt to rectify and come to terms with existential crisis is reflected in the discussed themes of existentialism.

In conclusion, this treatise reveals that the philosophy of existentialism is the substratum and the substance of lifelong learning. The implication of lifelong learning is an enterprise of a tri-polar process (educator-learner-society). An educator has to unleash the learner from reluctance in order to get into new fields of knowledge as dictated by implacable society. In this case, the learner is able to realize a new essence. In the same strand, the learner has the freedom of selecting subjects which can promote a stable essence and match the expectations of the callous society. As a philosophy, existentialism promotes the necessity of using lifelong learning to minimize the impact of anguish, anxiety, and despair.

It is relevant that lifelong learning draws attention to human existence in order to minimize the primacy of being and nothingness, the clout behind being unable to realize self-actualization along the path of being an efficient human being. This means that lifelong learning is the harmonious and balanced amalgamation of knowledge aim, character aim, vocational aim, spiritual aim, social aim.... A lifelong learning is an endless enterprise of self-realization which facilitates being part of the world, learning how the system of being in the world is designed to function, and learning how to conform effectively to the existential world.

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