CHAPTER I

INTRODUCTION
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Existentialism came into existence as a consequence of tragic events of the two World Wars especially the Second World War.

Existentialism is primarily, a reaction to and a voice of protest against all the rationalistic and speculative philosophies, particularly the Hegelian philosophy of pure thought, which consider this world of Nature as the immanence of God and pure thought and man as a helpless character in the great drama of continual revelation and self-conceptualization of God. “Existentialism begins as a voice raised in protest against the absurdity of pure thought, a logic which is not the logic of thinking but the immanent movements of Being” (Blackham, 1952, p.2). Against the pure thought existentialism emphasizes man’s own conditioned thinking as an existing individual seeking to know how to live and to live the life he knows.

Classical philosophies do not address to the essential qualities of human existence like love, passion, ecstasy, decision making, anguish, sickness, despair and death. Existentialism emphasizes human existence and the qualities which are distinctive in man. It signifies restoration of man to himself and calls him to face the problems and to realize the possibilities of his own existence as a ‘concrete individual’.

Existentialism is a humanistic perspective on the individual situation, a philosophy of existence, of being, of authenticity and of universal freedom. It is a search for creative identity. It acts as a counsellor in the crisis of individual’s life which calls upon him to make a ‘choice’ regarding his subsequent existence. One of
the chief aims of existentialists is “to understand how the individual can achieve the richest and most fulfilling life in the modern world” (Guignon, 2005, p.252).

Existentialism is not easily definable. “The philosophy varies with its proponents, some of whom insist that they are not existentialists at all” (Fuller, 1955, p.603). But despite their profound doctrinal differences, they generally held that the focus of philosophical thought should be to deal with the conditions of existence of the individual person and his or her emotions, actions, responsibilities and thoughts. Center of thought and meaning is the existing individual thinker.

The term “existentialism” seems to have been coined by the French philosopher Gabriel Marcel in the mid-1940s and adopted by Jean-Paul Sartre who, on October 29, 1945, discussed his own existentialist position in a lecture to the Club Main tenant in Paris. Some comprehensive definitions of existentialism are given below:

Existentialism as a philosophic and educational tradition may be “characterized as a reawakening of man’s interest in himself” (Kneller, 1958, p.31).

“Existentialism is an attitude and outlook which emphasizes human existence and the qualities which are distinctive in the individual persons rather than man in abstract or nature and the world in general” (Titus, 1959, p.290).

Existentialism is a “philosophical movement oriented towards two major themes, the analysis of human existence and the centrality of human choice” (Stevens, 2000, p.556).
“Existentialism is essentially the philosophy of man and his attempt to reaffirm and regain the lost status of man in this advanced, technological and mechanized society” (Taneja, 2005, p.208).

“By Existentialism we mean a doctrine which makes human life possible and in addition, declares that every truth and every action implies a human setting and a human subjectivity” (Cahn, 2012, p.1192).

In simpler terms, existentialism is a philosophy concerned with finding self and the meaning of life through free will, choice and personal responsibility.

**Theistic and Atheistic Existentialism**

Common observations made about existentialism revealed that it can assume both a theistic form or a radical atheism.

**Theistic Existentialism:**

Theistic existentialists consider God to be ‘the source of one’s being’, ‘the ground of all being’, or ‘one’s ultimate concern’. This is not a personal God, but is the meaning that arises out of the deepest concern of anguish of a person’s life. Theistic existentialism has marked theology since the first war. “Its emphasis on the negative qualities of man, on human estrangement and the tragedy of human existence, have supported the resurgence of the dogma of original sin and the entire structure of eschatological theology” (Fuller, 1955, p.603-604). Religious existentialists include Soren Kierkegaard, Karl Jaspers, Gabriel Marcel, Martin Buber and Paul Tillich.
**Atheistic Existentialism:**

The secular or atheistic existentialists are concerned with the same themes as the religious existentialists, but their presuppositions and belief systems preclude any supernatural or any idea of God. The atheistic existentialism has been popularized since the Second World War. Atheistic existentialists include Jean-Paul Sartre, Martin Heidegger, Simone de Beauvoir and Albert Camus.

**Themes of Existentialism**

Existentialism can be understood in terms of themes about human life which it radically elaborates. The main themes are discussed below:

1. Existence precedes essence
2. Freedom, choice and responsibility
3. Anxiety, dread and despair
4. Alienation
5. Nothingness
6. Death
7. Authenticity and inauthenticity
8. Absurdity
9. Individualism
10. Facticity
11. Anti-intellectualism

12. Intentionality

1. **Existence precedes essence:**

The most important theme of existentialism is the priority of existence over essence. Contrary to Plato’s doctrine of ideas, according to which essence precedes existence, all existentialists believe and emphasize the priority of existence over essence. According to existentialists, there is no idea preceding the existence of object. First the object exists then it is conceived by the mind/idea. Every subject is first an existing subject. Existentialists are concerned with the existence of man, his inner self rather than with his essence.

‘Existence precedes essence’ is the famous dictum of Sartre. By it Sartre means that:

First of all, man exists, turns up, appears on the scene, and, only afterwards, defines himself. If man, as the existentialist conceives him, is indefinable, it is because at first he is nothing. Only afterward will he be something, and he himself will have made what he will be. Thus, there is no human nature, since there is no God to conceive it. Not only is man what he conceives himself to be, but he is also only what he wills himself to be after this thrust toward existence. (Aloni, 2002, p.43)
Existence precedes essence signifies that man does not have a nature that determines his mode of being and acting but that, rather, these modes are simply possibilities from which he may choose and on the basis of which he can project himself.

The existence is what actualizes man’s essence. When we say, ‘I am a man’, ‘I am’ asserts the existence; ‘man’ designates the essence. In man, therefore, existence precedes essence and this assertion, with its variations makes up the fundamental thesis of all the existentialists. If man exists the process of formation, becoming or existence will be there i.e. existence is leading to becoming.

To existentialists, the essence of a particular object can change with the change of time, because what qualities an existing object has at present time, it will acquire more and more qualities in future time. They further argue that man does not acquire an ‘essence’ until the moment of his death, thus whole lifetime of existence precedes the acquisition of an ‘essence’ and even at death the ‘essence’ that man acquires is strictly individual and unique. Man makes his own essence- individually and exclusively and he makes it every moment of his lifetime. “The character we have achieved, the personality we have developed, the individual history we have made by living through certain events – all these are personal and wholly individual. We still do not become a segment of “essential mankind”, even after death” (Hunter, 1959, p.426).

2. Freedom, choice and responsibility:

Freedom is the core of existential philosophy. Existentialism emphasizes human freedom and retaliates against any determinism as determinism of any kind limits the
human personality to flourish and to extend and explain its different abilities, capabilities and personalities.

Freedom for a man lies in fulfillment of one’s inner demands of his unique disposition and is genuine expression of it. All existentialists refer ‘freedom’ to be a genuinely existing and valuable feature of the human condition. It is the nature of man. It is the source of ultimate values.

Freedom, when captured leads to fallenness and inauthenticity which is the source of all evils. For existentialists man is free by ontological necessity and any attempt to escape from ‘freedom’ is necessarily self-defeating. Escape from freedom as well as death both is inauthentic as both are real.

Jaspers held that freedom is central to man. For Kierkegaard, to exist and to be free were almost synonymous expressions. He considered freedom to be man’s greatness and grandeur. He further argued that:

Man’s freedom involves a ‘life of toil and much suffering and many dangers’ whether we like it or not, toil, suffering, and danger are our lot. Men have strived throughout history to free themselves from danger and from loneliness, anxiety and anguish by seeking recourse in the supernatural or in the social collective. Man has tried the religious escape, the cultural escape, and all manner of escape, but if he wants freedom, he must not escape from himself. Buried in the social collective, the individual rarely is able to extricate
himself and thus loses the very freedom which is the essence of man’s behavior. (Kneller, 1958, p.78)

For Sartre, freedom is the core of human existence which is grounded in it. Man does not first exist and then become free; to be human is already to be free. Freedom and human reality are synonymous. Freedom is the basis for all human activity. Sartre argues “man cannot be sometimes slave and sometimes free; he is wholly and forever free, or he is not free at all” (Christian, 2012, p.269).

For Marcel, freedom is not something substantive. It must be experienced. True freedom according to Marcel, is achieved when the self is conscious of the many rich possibilities of insight and development that are open to it. Man is truly free when he opens himself to hope, fidelity and love and when he understands that freedom points beyond itself and to transcendental reality or ego. He further argued that freedom leads to participation; it is closely tied to the need for communication and the desire to create. Thus freedom, for Marcel, is not autonomous; it recognizes the presence of other realities and one can be free only by exposing oneself to such existentialist attributes as loyalty, hope and love.

All existentialists would agree, however, that thinking about freedom and establishing its percepts avail nothing unless united by action. The realization of freedom is simply based on one’s own choice. A person can remain in his freedom only by choosing to choose. The existentialists argue that existence of man is based on choice. Man does not create himself, he chooses himself.

Existentialists develop the notion of choice in three forms. Firstly the choice implicit or explicit precedes action; behind every action of man there always lies a choice, so the action reflects the choices made and, thereby, the way of life chosen.
For Kierkegaard, a person’s action is either aesthetic or ethical or religious. Out of these one chooses the one as his way of life. Secondly, the choices are not rationally made; choices have criteria but there can be no rational criteria of the choices. And thirdly, no causal explanation for the choices can be given; existentialists denies that human nature (action and choices) can be determined and logically explained.

Freedom in whole means facing choices, making decisions and receptor them. The focus on freedom in existentialism is related to the limits of the responsibility one bears as a result of one's freedom. Freedom and responsibility are interdependent and a clarification of freedom also clarifies that for which one is responsible. Man is free in his actions and is responsible for them as well. Existentialism puts on man’s shoulders not only the entire responsibility for what he is, since he is what he makes of himself, but also for his own destiny.

The experience of human freedom also gives rise to anguish. Anguish is the dread occasioned by man’s realization that his existence is open towards an undetermined future, the emptiness of which must be filled by his freely chosen actions.

Existentialism has even been described as a search for ways in which man’s freedom to create may be widely established and understood.

3. Anxiety, dread and despair:

Anxiety is one of the moods occasioned in man by his feelings and understanding. It is a state of mind that illuminates the human condition. It is a combination of pain and anger. Existential anxiety is highly subjective, personal and
individualistic. When man is anxious, everything of this world become worthless for him.

Existentialists view anxiety as a moment of truth, an authentic experience and maintain that it cannot be eliminated inspite of hard efforts made by man. One cannot escape anxiety. Man has the continual pain of anxiety that he has to live a bogus life which he cannot and doesn’t want to live. Kierkegaard said that anxiety makes man detached from the day to day routine of life and leads him to solitude.

Anxiety arises as man comes to a sense of meaninglessness. For Sartre the root of anxiety is in the fact that man exists, must choose and does not find God present to put the responsibility on.

Anxiety is of three types – 1) anxiety about death which permeates all human situations, 2) anxiety about the meaninglessness, which accompanies an ability to participate in any cultural creation and 3) anxiety about what we have made of our selves. Existential psychotherapy attempts to help the individual live with the anxiety, rather than seek ways to eliminate it.

Anxiety and dread are counter emotions of man. Man has a generalized dread of nothingness. “Kierkegaard interpreted dread in terms of original sin. Heidegger sees it as an ontological constituent of the universe. Sartre sees it as a confrontation with the fact of freedom, of our own- unmade future” (Alasdair, 1967, p.149). Regarding dread and anxiety Sartre said that in anxiety we both are and are not at the same time, and this is our dread. Heidegger further says that man experiences ‘dread’ because of his continuous awareness of his ‘impending death’. Jaspers believe that one can experience dread because of the realization that his existence is fragile. Dread
demands a choice between inauthentic existence and the genuine existence of self determination. It demands of a man that he takes upon himself his own destiny.

Despair in existential term means the reaction to a breakdown in one or more of the ‘pillars’ of one’s self or identity. Being a theist, Kierkegaard presents his view of anxiety and despair in the settings of Christianity. For Kierkegaard, despair is the fundamental condition of man. “He said that just as in the medical sense no man is ever completely healthy, so there is no man who is outside despair. The only possible exception is the true Christian” (Wingo, 1974, p.316). Despair is sickness unto death. He also considered despair as “education toward faith” (Gill and Sherma, 1973, p.152). Despair in his view takes three forms: despair at not being conscious of selfhood, despair at not being willing to be oneself and despair at willing to be oneself.

4. Alienation:

Alienation is the feeling of loneliness. For existentialists alienation is the existent’s alienation from his own deepest being.

Kierkegaard considered alienation as an ongoing process in one’s own self, an internal relation based on one’s own attitude to oneself. According to Sartre, man is alienated from self, from God, from nature or material world and from society and this alienation is the price of human existence. Heidegger represents a specific form of alienation i.e. despair of an individual who desperately wants to be himself. According to Camus dehumanization is synonymous with man’s alienation from himself.

Alienation is due to the fact that we do not understand others. Generally we hide our real self and therefore we are lonely in crowd. Man feels alienated also
because he feels that there is no one loyal and affectionate to him. Existentialists say we should not allow such situation of isolation. In religious paradigm of existentialism such isolation can be minimized by having a firm belief in holy scriptures.

5. Nothingness:

According to existentialists, nothingness is the main fibre of existence. Behind and under all human activities the dreadful nothingness is present. Man keeps himself busy in social rituals and customs, in merry making because he is afraid of this nothingness.

Sartre approved Descartes argument that man starts with ‘no’ i.e. nothingness and brings nothingness into being. Existence is characterized by nothingness and it is from this nothingness that man produces essence to his existence. Life is cast up between ‘Being’ and ‘Nothingness’. Existence of man brings nothingness into being. He further argued that man continues to live with nothingness throughout his whole life and this nothingness leads to anxiety which man always try to escape but cannot.

According to Heidegger, man is always haunted by the emptiness of life. Life is like the ‘whistling in the dark’, because when we are in the darkness and are afraid of darkness we whistle to eliminate our fear from our selves. Here nothingness is the darkness and life is the whistle. He further argues that the character of man’s being is determined by what he is not, his nothingness. Life is cast up between nothing and nothing. Jean Paul Sartre also considered that nothingness is like a black night which one has to face whether he likes or not.
Nietzsche believed that inspite of the fact that nothingness weighs heavy on human soul, the existential man will wish nothingness rather than not wish at all. This is because wishing and desiring is the mode of his being as nothing is.

6. Death:

Another important issue that existentialists deal with is Death. Death is the inevitable and inescapable.

To all existentialists, death is not external, but on the contrary quite personal and internal. They say that death should be personalized means that when we see the death of others, we should think that it is inevitable and will happen to us sooner or later. Every death should be regarded as our own personal death; otherwise death will not have any meaning for us.

An existentialist sees in death a decisive motivating power for existential effort. Man has certain limit-situations; death is one of them. The authentically existing individual, therefore, must live in such a way that he is prepared to die at any time, even when it is least expected. Heidegger said, “To freely accept death, to live in its presence, and to acknowledge that for it there is no substitute and into it one must go alone, is to escape from all illusions and to achieve genuine dignity and authentic existence” (Fuller, 1955, p.608). Existentialists hold that in order to be oneself, one must embrace death as a central element in one’s being. One should be prepared to face death as a facticity of life that will give authenticity to selfhood.

The time of death is the part of the uniqueness of one’s life, which can never be changed. Existentialists believed that after this physical life there is no other life
except for the theistic existentialists who believed that death may be the end of physical life but it leads to another kind of life i.e. ontological existence.

7. Authenticity and Inauthenticity:

In existentialists view, authenticity means remaining true to oneself in one’s own freedom, of refusing to allow others to define the realm of one’s agency and of owning up to which you really are. However, authenticity has nothing to do with an ‘inner self’ that contains one’s true nature as we have no pregiven ‘nature’ or ‘essence’. Authenticity also refers to one’s genuine commitment to one’s self. All that is opposite of such categories as hypocrisy, falsehood, conceit or deceit is also authenticity.

Authenticity can be regarded as an ideal which has to be attained through continuous existential struggle. Idea of authenticity in existentialism is viewed as:

The notion of authenticity is supposed to give us a picture of the most fulfilling life possible for us after the ‘death of God.’ It calls on us to assume our own identities by embracing our lives and making something of them in our own way. It presupposes lucidity, honesty, courage, intensity, openness to the realities of one’s situation and a firm awareness of one’s own responsibility for one’s life. Authenticity seems to have more to do with what is called the ‘art of self cultivation’ than it does with ethics as traditionally understood. (Guignon, 2005, p.259)
The authentic person is one who will face the fact of his existence and through what Heidegger called “the resolute decision” will take his destiny into his own hands. He has permeation of his values and choices by clear awareness of his situation, especially regarding the fact of death. If a man considers death imminent he leads authentic existence. To be authentic can also be thought as a way of being autonomous. The authentic act is one that is in accordance with one’s freedom.

Most existentialists hold that to become authentic first of all man should take one’s own existence as an individual seriously and face up to the task of making something of one’s own life. Kierkegaard held that having infinite passions in one’s life is the only way to succeed in becoming a ‘self’ and such intensity is possible through a total life defining commitment to something that gives one’s life an ultimate content and meaning. Kierkegaard identifies authentic selfhood with true Christianity. Authenticity, he insists, cannot be achieved merely by doing one’s duty or fulfilling an objective social role, it is essentially a subjective phenomena.

Jaspers called authentic existence as ‘Existenz’. Existenz is possible through the recognition of the basic existential categories that are situationality, guilt and death. According to Jaspers, authentic existence does not escape the boundary situations. It accepts them and bears them out.

Inauthenticity is the condition wherein one chooses to believe that one possesses an essence, nature or destiny that is unyielding to human choice. Sartre calls inauthenticity as bad faith. He made a clear distinction between authenticity and inauthenticity. For him, recognition of one’s freedom as the source of all values and accepting responsibility arising out of this freedom is authenticity and it’s denial is inauthenticity.
Heidegger referred inauthenticity as ‘being-in-the-midst-of-the-world’ or ‘fallen state of man’. For him, the inauthentic life is characterized by its dullness. The subject of such a life is not the individual, but an ordinary and featureless public ego, the one-like-many, avoiding personal responsibility and taking cues from the conventions of the masses. The result of such life is the self-estrangement of human existence, which leads eventually to the spoiling of its possibilities and to its disintegration in the irrelevancy of everyday life. According to Heidegger in our everyday social existence we are estranged from ourselves and thus are inauthentic. He further argues that man exists authentically when his original possibilities, belonging to his being as man, are fulfilled. His existence is inauthentic when his possibilities are projected on something which is alien to himself and in that case the self is lost and scattered.

8. Absurdity:

Absurdity refers to meaninglessness and purposelessness. The notion of the absurd contains the idea that there is no meaning to be found in the world beyond what meaning we give to it. Because of the world’s absurdity at any point in time, anything can happen to anyone and a tragic event could throw someone into direct confrontation with the absurd.

For existentialists, life is also absurd; but human beings need it to make sense, to have meaning and purpose. Knowing that we can make the meaning of our lives also creates a tension when it comes to the validity of those meanings. There is a kind of depressing absurdity to the prospect of committing our lives to values and meanings that we know we have invented.
Sartre regards existence as absurd and not explainable by reason. There is no system, reason, logic in the world which can explain existence and thus being becomes absurdity and causes us anxiety and perplexity, on the one hand and guarantees human freedom, on the other, by which man may make his existence less absurd and less ambiguous.

9. Individualism:

Another concern of existentialists is individualism. They emphasize on the unique individuality of man. To them, an individual is not only the embodiment of any concept or an all embracing system but something more than that.

An individual is an individual; he himself can affect the world by his own free, dependent and determined actions. All the actions of self whether they put any strong affect on society or not, are determined by self itself. An individual is an individual in the sense that he has a unique and different world of his own feelings, emotions, interests, likes, dislikes, attitudes, aptitude, ability, capability, physical structure, cognitive and psychological pattern.

10. Facticity:

Facticity is another important theme of existentialism. Facticity is defined by Sartre in “Being and Nothingness” as ‘in-itself’. Facticity can be understood in terms of self. What the person is at the present moment is self-in-itself and self-for-itself is what a person becomes in his life by making different efforts. Self-in-itself is ‘given’ irrevocably and is a facticity but self-for-itself is chosen consciously and is the ‘possibility’ and therefore transcends ‘facticity’.
According to Heidegger “thrownness” is facticity. A person is ‘thrown’ to a particular situation or place from where he has to start and man cannot control this “thrownness”. Heidegger elaborated facticity further by saying:

one is born at a particular nation, born with certain personality traits inherited from one’s parents etc. One’s entire past is one’s facticity. One’s circumstances and responsibilities are a set of ‘givens’ but one’s plans and attitudes towards them are always undetermined. One can abandon one’s own country, but cannot disown one’s past or one’s bodily presence. (Ara, 2010, pp. 115-116)

Facticity is both a limitation and a condition of freedom. It is a limitation in the sense that a large part of one’s facticity consists of things one couldn’t have chosen like birthplace and a condition of freedom as one’s values most likely will depend on it. However, even though one’s facticity is ‘set in stone’ (as being past, for instance), it cannot determine a person. The value attributed to one’s facticity is still attributed to it freely by that person.

To disregard one’s facticity when one, in the continual process of self-making, projects oneself into the future, would be to put oneself in self-denial and would thus be inauthentic. Another aspect of facticity is that it entails anguish in the sense that freedom produces anguish when limited by facticity.
11. Anti-Intellectualism:

Existentialism is against all philosophies that believe in intellectualism and abstract thinking. Existentialists believe in the subjective approach of life. They attach great importance to the inner side of man i.e. what he feels, wills and thinks. Science, technology, industrialization and political concepts are the forces that reduce human individual and his concentration to see his inner potentialities. Social sciences i.e. sociology and anthropology pay their attention to external and objective side of man, not man’s unique inner side. Existentialists revolt against the loss of man in the modern industrial, technical, scientific and totally intellectual world.

12. Intentionality:

Life of a person depends on his intention. What he wants to become, what he wants to achieve, he takes initiative in that direction therefore existentialists emphasize the will power of man. Will power of man compels him to strive for a goal. Intentionality is important because if there is no intention the man will be like a rolling stone having no definite direction to go. To existentialists, our beliefs and emotions are not externally caused but internally intentioned.

Statement of the Problem:

The present study precisely aims at “A Critical Study of the Existentialistic View of Education and its Relevance to Human Existence and Progress”.

Objectives of the Study:

1. To study and analyse ontological, epistemological and axiological beliefs of existentialism.
2. To identify the educational implications of existentialism in the context of aims, curriculum and methods of education.

3. To examine the relevance of existentialism to human existence and progress in the light of its basic themes and educational implications.

**Justification of the Study:**

A great number of scholars and writers have attempted to critically examine and interpret existentialism in all its shades and aspects. As a result concepts and issues of existentialism have been explored and treated at length and in depth, if not exhaustively. But the question is whether existentialism is meeting the demands of present society. In present society, man’s existence is in danger, he is depressed and regressed, there is need to secure man’s existence and bring him out of depression and lead toward progress. In such situation existentialist themes and more importantly its educational implications acquire great importance as education is considered an important tool for solving the problems of the modern society.

Moreover review of literature shows that studies on educational implications of existentialism have not carried out in depth. No study has discussed directly the relevance of educational implications to human existence and progress.

The researcher feels a need for further studies in the field of existentialism to explore its educational promises and possibilities and their role in securing human existence and enhancing human progress. This justifies the selection of the problem of the present study.
Plan of the Study:

The study has been divided into the following chapters:

Chapter I. Introduction

Chapter II. History/Development of Existentialism

Chapter III. Review of Literature

Chapter IV. Philosophical Beliefs of Existentialism

Chapter V. Educational Implications of Existentialism

Chapter VI. Relevance of Existentialistic View of Education to Human Existence and Progress

Chapter VII. Conclusions and Suggestions

**Chapter I. Introduction:** In this chapter concept of existentialism with its major themes have been discussed. It also includes justification of the problem, plan and method of study, sources of data and delimitations.

**Chapter II. History of Existentialism:** In this chapter a systematic historical development of existentialism has been discussed.

**Chapter III. Review of Literature:** In this chapter, a systematic review of studies on existentialism has been presented. Studies include theses and dissertation abstracts, articles from journals and encyclopedias and book reviews.

**Chapter IV. Philosophical Beliefs of Existentialism:** This chapter deals with the philosophical beliefs of existentialism. In ontological beliefs, concepts of man,
existence, God and world have been discussed. Epistemological beliefs throws light on the nature of knowledge, its sources and criterion. In axiological beliefs, concepts of ethical, moral, aesthetic, religious and social values have been discussed.

Chapter V. Educational Implications of Existentialism: In this chapter, educational implications of existentialism in the light of its aim, content and methods of teaching have been discussed. It also include concept of school, teacher and teacher-pupil relationship.

Chapter VI. Relevance of Existentialistic View of Education to Human Existence and Progress: In this chapter the author has discussed how educational ideas of existentialism can be implied to secure human existence and lead him to progress.

Chapter VII. Conclusions and Suggestions: In this chapter, the researcher has concluded the relevance of existentialism to human existence and progress in light of its basic themes and educational implications. Suggestions have also been made for further studies in the area. In last bibliography has been given.

Sources of Data:

The following sources have been used in undertaking the present study:

i) Original works (in English translation) of some selected existentialistic thinkers and writers.

ii) Selected literature on existentialism.

iii) Encyclopedias of education, philosophy, humanities and social sciences

iv) Journals of education, philosophy, humanities and social sciences

v) Internet
**Method of Study:**

A critical, interpretative and evaluative study of some selected original works (translated in English) and critical literature available on the subject of study has been made.

**Delimitations:**

To study existentialism in all its shades and aspects is not possible due to paucity of time. The researcher has studied only philosophical thoughts and educational implications of existentialism and their relevance to human existence and progress. There are other areas which need to be explored e.g. the relevance and practicability of existential psychotherapy.

The original work on existentialism is mainly in German and French languages; other researchers fluent in these languages may discover new dimensions of existentialism.