

A Study on the Meaning of the 'Lifelong Learning to Be' implicated in the Philosophy of Nietzsche

Prof. Kwanchun LEE

The Department of Youth Education & Welfare, Myongji College
Seoul, South Korea,

Dr. Soo Yeon CHOI

The Graduate School of Education, Ajou University
Suwon, South Korea,

and

Prof. Un Shil CHOI

The Graduate School of Education, Ajou University
Suwon, South Korea

ABSTRACT

The purpose of the paper is to examine the meaning of 'lifelong learning to be' as the essence of lifelong education, which has been implied in the thoughts of Friedrich Wilhelm Nietzsche (1844-1900). This will be approached from the perspectives of 'learning to know', 'learning to do', 'learning to live together' and 'learning to be', which are the four pillars of education in UNESCO's 1996 Delors Report. Despite Friedrich Nietzsche being one of the most influential scholars of the nineteenth century, few types of research have been carried out concerning his philosophy and its impact on lifelong education. This article, first and foremost, seeks to argue that Nietzsche is a significantly prominent lifelong educator whose philosophy contains significant implications on lifelong learning in today's period of uncertainty. Secondly, we will discuss the 'learning to be' as the pillar of lifelong learning suggested in both Faure and Delors Report. In the final part, the article explores the implications of Nietzsche's idea on the four pillars of lifelong learning.

Keywords: Lifelong Learning to Be, Nietzsche, The Four Pillars of Education, Faure Report, Delors Report.

1. INTRODUCTION

In 1996, UNESCO's International Commission on Education for the 21st Century launched a wide range of policy dialogues containing the four pillars of lifelong learning. The result of the dialogues known as the Delors Report is 'Learning: The Treasure Within.' [1] However, twenty-four years earlier, the Faure Report [2] had succeeded in proposing an important notion of 'Learning to Be' as a key principle of lifelong learning to the international community. This concept had remained absolutely pivotal to the Delors Report which proposed updating UNESCO's lifelong learning policy.

Educational policy, including Delors Report, is the embodiment of the educational philosophies of the period. Since the unveiling of the Delors Report in 1996, we have faced more complex and rapidly changing environments even if they are not

experienced the same way in every country. Lifelong learners have to deal with more uncertainties in their field than ever before. Barnett [3] claims the changing world is not just *complex*, but also *supercomplex*. He thus argues that we can no longer be sure how even to describe the world that faces us. These peculiar traits of the 21st century demand a reinterpretation of the ideologies or philosophies embedded in the Delors Report.

To thoroughly reinterpret the philosophies of lifelong learning embedded in the Report, the article seeks to dwell on the radical ideas on learning and life of the German philosopher Friedrich Nietzsche. Who is Nietzsche? "It is clear that modern philosophy has largely lived off Nietzsche. But not perhaps in the way in which he would have wished." ([4] p.1) Many, as Deleuze said, agree that Nietzsche is one of the greatest philosophers of the nineteenth century. We, furthermore, claim Nietzsche as a great lifelong educator whose philosophy contains significant implications on lifelong learning in the complex and rapidly changing 21st century. Nietzsche alters both the theory and the practice of lifelong education as well as philosophy.

Despite Nietzsche being one of the greatest educators of the nineteenth century, this area of his philosophy has remained hidden and obscured.([5] p.2) David Cooper claims that "the neglect of Nietzsche's educational philosophy harmonizes with a general, if less exaggerated, neglect of his philosophy at large."([6] p.vii) Nietzsche was a philosophical outlaw even in the middle of 20th century, studied by students perhaps but excluded altogether from the legitimate philosophy curriculum.([7] p.3) Since the early 1980s, however, some value reversal of Nietzsche has taken place in the area of both philosophy and education. Nietzsche has become an essential figure in the history of philosophy and is studied in depth in many countries including Korea.

What is the reason for Nietzsche's fame? This can be attributed to the change in society at large. It is ironic that the same reason for the neglect of Nietzsche during the 1960s has emerged as the reason for his popularity in recent times. The rapidly changing society represented by sophisticated and uncertainty

demands a new epistemological interpretation of knowledge, learning, and life, leading to our concern for Nietzsche's philosophy. Nietzsche is the iconoclast who called into question the very basis of the ontology and epistemology that the traditional Western metaphysics and Christianity merely took for granted and analyzed.

Nietzsche raised fundamental questions about the traditional understanding of education as an epistemic enterprise, of the clear distinction between right and wrong, and of existing the correct answer. To what extent does this pedagogic model still hold in an age of artificial intelligence with an increasing number of people questioning the pedagogic dualism? Nietzsche's idea on the way of looking at life is insightful and suggestive of the philosophy of lifelong learning. Whereas traditional Western metaphysics understand life as a given order of beings, Nietzsche sees life as a continuous becoming. According to Nietzsche "it is an illusion to suppose that the world is a given order of beings." ([8] p.553) The world is only becoming.

We believe that Nietzsche's educational philosophy of life and learning has important implications for the 'lifelong learning to be' including the four pillars of learning emphasized in the Delors Report, paving the way for multiple interpretations of life and lifelong learning in today's rapidly changing world of uncertainties. However, Nietzsche's ideas on education, not to speak of lifelong education, have been consistently overlooked.

There have been considerable number of studies that discussed the philosophy of Nietzsche from the perspectives of school education. (for example, from [25] to [32]). Few types of research, however, have carried out Nietzsche's philosophy on adult education or lifelong education. The paper is an exploratory research in that, to our knowledge, the issue has not been conducted within the academic society of lifelong education. Though a full discussion of the philosophy of Nietzsche is beyond the scope and capacities of this article, it does concern itself with orienting the individual's attitude toward life and learning.

2. THE ESSENCE OF LIFELONG LEARNING

While we have known for centuries that learning is essential to humanity and life itself, it wasn't until the late decades of the twentieth century that learning is carried out lifelong process. According to Collins [9], learning had not been viewed as a lifelong process before 1980. With this notion accepted, the discussion on the essence of lifelong learning might be differentiated between before and after 1980. While the UNESCO's Faure Report belongs to the former, Delors Report belongs to the latter case.

The independent commission chaired by Edgar Faure produced the report, 'Learning to Be' and twenty-four years later, another commission issued the Delors Report. Despite the time gap of more than two decades that lie between the two reports these reports are common regarding the essence of lifelong learning, which is 'learning to be'. Both reports are based on UNESCO's enlightenment tradition that learning should be a key instrument to construct a just society, 'a better world to live in'. Both reports also "reflect on the future of education by questioning the validity of the existing systems not only of education, but of society as a whole." ([10] p.88)

It is noteworthy that the philosophy or ideology embedded in the two UNESCO reports is an enlightenment tradition, as Elfert states, "in that they are indebted to rationalism and progress, universal values, individual freedom, emancipation, and a humanist concept of human beings as masters of their own destiny." ([10] p.88) The essence of lifelong learning of both reports, therefore, should be interpreted in that philosophical tradition, which is partly differentiated from that of Nietzsche. In this article, we argue the differences as well as similarities of philosophies of lifelong learning between the UNESCO reports and Nietzsche.

The Faure Report, strongly influenced by the spirit of the late 1960s and early 1970s, "had a political-philosophical character, in that it tied educational ideas to the overall development of society, to equality and to democracy as a social and political system and to what the report called 'international co-operation' or 'solidarity' with developing countries." ([10] p.89). The report considers the essence of lifelong learning as the "complete fulfillment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments – as individual, member of a family and of a community, citizen and producer." ([2] p.vi). Lifelong education was at the heart of enabling the formation of the 'complete man'. For producing the kind of complete man, the report claims, learning should be not on schooling, educational institutions and provision, but to focus on the lifelong learning process of the individual. Although there may be debates on whether the Faure Report considers learning as a lifelong process, the report plays a crucial role in shifting from the emphasis of schooling to a broader perspective of learning.

Educational theories and practices are the mirror of the society of its time. Given the socio-cultural spirit of the late 1960s and early 1970s, Faure Report is considered to be underpinned by many theories such as classical liberalism, social democratic liberalism, radical democratic liberalism, Paulo Freire's educational practices for social change, and Ivan Illich's deschooling society idea [11]. Maren Elfert [10] argues that the report also reflects the strong interest of its time in psychology, in particular, Erich Fromm's philosophical psychology, which is considered to be partly connected to the philosophy of Nietzsche.

The Delors Report, released 24 years after the Faure Report, suggests new principles of lifelong learning in a different political and socio-economic environment including a new order of a knowledge-driven society and neoliberalism which was on the rise after the end of the Cold War. The report introduced four pillars of education and learning: learning to know, learning to do, learning to live together, and learning to be. The report emphasizes that "if it is to succeed in its tasks, education must be organized around four fundamental types of learning" throughout a person's life. ([1] p.86)

Fundamental Types of Lifelong Learning

'Learning to know', which has been traditionally focused mainly, if not exclusively, by formal education, "appears fully embedded in the realm of scientific progress and of technological breakthrough." ([12] p.105) This principle emphasizes less a matter of acquiring itemized, codified information than mastering the instruments of knowledge themselves, and it can be regarded as both a means and an end in life. ([1] p.86) The report stresses combining a sufficiently

broad general knowledge with the opportunity to work in depth on a small number of subjects. In other words, this pillar means learning to learn which makes the most of a multi-sectoral approach.

'Learning to do' are not to be indissociable from 'learning to know'. However, learning to do is more closely linked to the question of vocational training and emphasizes the question of how education can be adapted to future work when it is impossible to foresee exactly how that work evolve. Roberto Carneiro, one of the commissioners of the Delors Report, states that "learning to do lay the groundwork for bridging knowledge and skills, learning and competences, inert and active knowledge, codified and tacit knowledge, and the psychology and the sociology of learning." ([12] p.105) It also means learning to do in the context of young peoples' various social and work experiences which may be informal, as a result of the local or national context, or formal, involving courses, alternating study and work. ([1] p.97)

'Learning to live together' is the principle the Commission has put greater emphasis and described as the foundations of education. This principle can be realized by developing an understanding of other people and their history, traditions and spiritual values, and by recognition of interdependence in a spirit of respect for the values of pluralism, mutual understanding and peace. ([1] p.97) The Commission mentions the pillar of learning to live together is to a large extent left to chance in the formal education. The principle, according to the Commission, is the most important pillar for participating and co-operating with other people in all human activities.

Lifelong Learning to Be

'Learning to be', which was the dominant theme of the Faure Report, is emphasized as a timeless priority in the Delors Report. Delors Commission firmly restate "the fundamental principle that education must contribute to the all-round development of each individual" ([1] p.94), which is the complete fulfillment of man. Although learning to be thus is ranked as the fourth pillar of lifelong learning in the Delors Report, it is the essential pillar of lifelong learning embracing the previous three, which emphasizes the development of the complete person.

3. NIETZSCHE AND 'LIFELONG LEARNING TO BE'

The ultimate aim of lifelong learning to be is to develop a complete person, which is the endless process of learning throughout one's life. For Nietzsche, developing a complete person is "to discover one's most personal conscience to 'become what he is'." ([13] p.6)

Will to Learning to Know and to Do

Delors Report introduces 'learning to know', which has traditionally been focused mainly in formal education, as the first pillar of lifelong learning. To know something in the traditional Western epistemology is to understand or to find something. Many argue that this perspective of knowledge is no longer applicable in the 21st century's artificial intelligence age of 'uncertainty'. In sharp contrast, for Nietzsche to know is to create. Nietzsche's understanding of knowledge is deduced from his epistemology. The reality, for Nietzsche, is creating and transforming life itself, effectively dissolving the Platonic and Christian tradition on knowledge by criticizing it as anti-realistic and anti-natural. Knowledge and truth thus based on

reality carries different characteristics across different periods and possess attributes of relativity and variability which generates and becomes extinct.

Perspectivism: Epistemologically speaking, to know is to acquire knowledge. There is no doubt that one important goal of lifelong learning is acquiring knowledge. It should be noted, however, the viewpoint of knowledge described in the Delors Report, partly permeated by the traditional belief that objective truth exist, is differentiated from that of Nietzsche, mainly stemmed from his perspectivism.

Western philosophy has traditionally accepted the "metaphysical correspondence theory, the conception of truth as correspondence to the thing-in-itself" ([14] p.334). Being of objective reality behind the phenomenal world is taken for granted. According to the concept of falsification thesis articulated by Immanuel Kant, "because we are forever separated from this objective realm by the subjective nature of our experience, our perceptions are necessarily false because they necessarily distort this reality." ([15] p.273) Even in science, the truth of phenomena forms a "world" distinct from that of phenomena themselves ([4] p.95). The problem is whether one's ideas and statements about the world correspond to the thing-in-itself, which is the way things are in the universe.

Nietzsche rejects the traditional correspondence theory of knowledge and truth, arguing that the idea of an external, universal reality is unintelligible, leading to rejecting the Kantian duality between the *noumenal* and *phenomenal* realms and the possibility of attaining the knowledge of the existence of the thing-in-itself. If Kantian duality is false, then the falsification thesis can no longer be formed. The only world that matters is just the phenomenal world. Nietzsche claims that "The 'true world' – an idea which is no longer good for anything, not even obligating – an idea which has become useless and superfluous – *consequently*, a refuted idea: let us abolish it! ... The true world we have abolished. What world remain? The apparent world perhaps? But no! *With the true world we have also abolished the apparent one.*" [16]

Many argue that Nietzsche's perspectivism, and, by implication, his perspective of knowledge, seems to be relativistic. Sefan Ramaekers(2001), however, claims that when closely examined, his concept of perspectivism reveals that some perspectives are 'truer' than others. He contends that "this does not mean that they are truer according to the traditional standard of better reflecting 'absolute reality', 'reality itself', or 'the really real', but rather that they better reflect our perspectival reality, that is, the reality before us every day." ([17] p. 270) Discussion on whether Nietzsche's perspectivism is relativistic or not is beyond the scope and capacities of this article. What should be noted, however, is that Nietzsche denies the determinate nature or structure of the world and an absolute truth or knowledge in itself and as an ideal. In this sense, Nietzschean perspectivism paves the way for multiple interpretations of knowledge as text, permanently open to questioning.

Will to learning: Learning to know "can be regarded as both a means and an end in life." ([1] p.86) Nietzsche's approach for learning to know is more fundamental and straightforward. He questions 'why you learn to know'. One of the most original characteristics of Nietzsche's philosophy, as Gilles Deleuze argued, "is the transformation of the question 'what is...?' into 'which one is...?'" ([4] p.xvii)

That is, Nietzsche introduces a new way of thinking for capturing the true nature of things. For example, traditional Western metaphysics like Platon or Socrates formulated the question of essence of the form ‘what is learning?’, and many took this type of question for granted. The question of ‘what is learning...?’ presupposes a particular way of thinking and even implies a certain answer. It goes without saying that the form of question is based on Platon’s dualism, which is the opposition of essence and appearance, of being and becoming.

Nietzsche, however, transforms the question into ‘which one is learning, or why do you learn?’. Such transformation of Nietzsche’s question was deemed the most suitable one for capturing and determining the essence of learning. In ‘The Wanderer and His Shadow’, Nietzsche mentions: “What is it? I cried out with curiosity – which one is it? You ought to ask! Thus spoke Dionysus, then kept quiet in his own special way, that is to say, in an enticing way.” (cited from [4] p.76) The question of ‘which one?’ is asking the forces that take hold of a given thing. In the same vein, questioning ‘which one is learning?’ or ‘why is learning?’ is asking the will that possesses learning or the will to make people learn.

Learning, for Nietzsche, is the revelation of ‘the will to power’, which is the most misunderstood about his philosophy. Nietzsche, at the last sentence of the book, ‘The Will to Power’, asserts that “this world is the will to power – and nothing *besides!* And you yourselves are also this will to power – and nothing *besides!*” ([18] p.550) If all things reflect a state of forces then power, as Deleuze claims, “designates the element, or rather the differential relationship, of forces which directly confront one another.” ([4] p. xvii) For Nietzsche, all the object is a force, expression of power. The object is not an appearance but the apparition of a force essentially related to another force. ([4] p.6) It should be noted that the being of force is not singular but plural. From this point of view, learning to know can be regarded as one of the realization of a force.

Power is not just ‘wanting or seeking power’. By the same token, learning is not just wanting or seeking knowledge to prepare for life. As a means, learning to know functionally serves to develop occupational skills and to communicate and to enable each to train as a mere pre-requisite to increased job productivity. Although to want or seek knowledge as a means in life is necessary and important, it is only the lowest degree of the will to power, “its negative form, the guise it assumes when reactive forces prevail in the state of things.” ([4] p. xvii)

If ‘learning to know’ as a means in life is the lowest degree of the will to power, what is the essence of learning as the will to power? Power, according to Nietzsche, is not what the will wants, but on the contrary, the one that wants in the will.” ([4] p. xvii) So based on the same logic, learning to know could be regarded not as what the will wants, but as what wants in the will. In other words, learning itself is the end of life. The basis of learning to know therefore is, as Delors Report emphasizes, the pleasure of understanding, knowing and discovering. That is why the trend towards a longer period of education and more free time should lead to an increasing number of adult being able to appreciate the pleasures of personal research, although studying to no immediately useful purpose is becoming less common, since relevant knowledge is crucial in today’s world. ([1] p.87) In this respect, formal education is a necessary step, but not a sufficient one for learning to know as an end in life.

Lifelong learning to do: ‘Lifelong learning to do’ emphasizes usability and practice of learning. “‘Learning by doing’ and ‘doing by learning’ turn out to be a key to the most sought after problem-solving skills required to face uncertainty and the changing nature of work.” ([12] p.105) Nietzsche is in line with Delors Report emphasizing learning to do. Nietzsche refutes the transcendental purpose of education for the sake of formality based on the traditional metaphysics and criticizes education which bears no relation to life. The usability of learning is connected with the development of anticipatory learning competence emphasized by the the Delors Report. For the usability of learning, Nietzsche urges that each as ‘I’ must be the subject of activity and possess master morality, not slave morality. Nietzsche deconstructs the dualistic view of humanity of soul and body in the traditional Western philosophy and proposes the ‘bodily view of humanity’ as a unified being that encompasses reasoning, body and Wille zur Macht. Nietzsche places an absolute value in ‘emancipation’ as a condition for the activities and practices of bodily man. When it comes to the objective of emancipation through enlightenment, Nietzsche was able to set and present the philosophical criterion of critical philosophy half a century earlier than the Frankfurt School.

Lifelong Learning to Live Together

Lifelong education cannot be, by nature, value neutral in that it is necessarily concerned with certain values that guide both individual and social action. Although learning to live with others is one of the major issues in education today, this type of learning, Delors Report maintains, has been neglected in the formal education ([1] p.86). The Delors Committee, first of all, emphasizes that self-awareness or recognition of individual learners must form an essential prerequisite to be aware or recognize others.

Nietzsche agree with the importance of self-awareness as a precondition for understanding others. He, in the book of ‘On the Genealogy of Morals’, however, criticizes that we do not know ourselves: “We are unknown to ourselves, we men of knowledge – and with good reason.” ([19] p.451) He claims that it is because we have never sought ourselves.

In the same context with the Delors Report, Nietzsche claims that ‘to be yourself’ should be the main objective and whole part of learning or study. However, he denies the substantialism philosophy based on solipsistic subjectivity advocated by modern Western philosophy. The nature of independent being, ‘I’ is not considered as a thinking man or transcendental subject but as a unified being, united by reason, body, and desire. Nietzsche presents such person as ‘Leib’ or ‘das Selbst’.

Learning to live together is a perfectly ordinary thing [20] which learns how to live side by side with other people. It is an essential part of lifelong learning as well as an important purpose of school education. Nietzsche’s doctrine of ‘eternal recurrence’ implicitly provide us with the guidance for learning to live together. According to Nietzsche’s eternal recurrence, learning to live together depends on learning to see beyond a perspective that is preoccupied with one’s own self-interests and egoistic satisfaction. Recurrence doctrine is a conceptual representation of a particular attitude toward living with others because in the doctrine of eternal recurrence every part of life is causally bound together. Nietzsche, in ‘the Gay Science’, suggests asking the question, ‘Do you want this life once more and innumerable times more?’ [21] The question, he claims, would weigh upon your actions as the greatest stress.

"How, if some day or night a demon were to sneak after you into your loneliest loneliness and say to you, "This life as you now live it and have lived it, you will have to live once more and innumerable times more; and there will be nothing new in it, but every pain and every joy and every thought and sigh and everything immeasurably small or great in your life must return to you – all in the same succession and sequence" If this thought were to gain possession of you, it would change you, as you are, or perhaps crush you." ([21] p.101)

Lifelong Learning to Be

The ultimate aim of 'lifelong learning to be' is the development of a complete person. Nietzsche mentions what the complete person is, saying that "the true end of man is to discover his most personal conscience, to "become what he is." ([13] p.6)

However, the self or ego to Nietzsche is not a fixed being that fulfills the 'what one should do' purpose, or realization. The self-realization thus is a fictional idea. In the same context with the Delors Report, Nietzsche's 'Ontology of Becoming' emphasizes that the self or ego is not an object of realization but a subject of creation because the human being is a subject of a becoming and transforming from an animal status to that of the overman.

Overman as a complete person: In the book, 'Thus Spoke Zarathustra', Nietzsche describes the status of human being as a continuous 'becoming': "Man is a rope, tied between beast and overman – a rope over an abyss. A dangerous across, a dangerous on-the-way, a dangerous looking-back, a dangerous shuddering and stopping." ([22] pp.14-15) He goes on to remark that individual life is not a given order of 'beings': "What is great in man is that he is a bridge and not an end: what can be loved in man is that he is an *overture* and a *going under*." ([22] p.15)

In line with development of a complete person in Delors Report, Nietzsche stresses that 'human being is something that shall be overcome.' ([22] p.12) For Nietzsche, the development of complete person or self-realization is to overcome the status of a beast like an ape to enhance that of the overman. Nietzsche contends that "all beings so far have created something beyond themselves" and that asks 'what have you done to overcome yourself?'" ([22] p.12)

Nietzsche introduces 'the overman' as a model who has overcome oneself. He, however, does not mention who this is, simply saying "the overman is the meaning of the earth, remaining faithful to the earth, and not believing those who speak to you of otherworldly hopes." ([22] p.13) On the other hand, Nietzsche explains who is not overman, saying "Poison-mixers are they, whether they know it or not. Despisers of life are they, decaying and poisoned themselves, of whom the earth is weary: so let them go." ([22] p.13)

From the perspective of lifelong learning, overman is an energetic individual who would consistently engage in self-overcoming, leading to seizing control of his destiny; and an individual who affirms life in all its aspects. "Through such affirmation, life becomes an artifact that can be made- so it is up to the individual to create his or her destiny, a desperately painful process." ([23] p.4) Nietzsche strongly affirms such a destiny: "But thus my creative will, my destiny, will it. Or, to say it more honestly: this very destiny – my will wills." ([22] p.87)

Toward the stage of the Child: To be an overman, for Nietzsche, is a dialectical process of moving from the stage of the Camel, which is the stage of independence, via the stage of the Lion, toward the stage of the Child, which is the stage of independence. And it is a metaphor for lifelong learning to be a complete man through the endless process of self-overcoming. Nietzsche expresses the process metaphorically as the three stages of the camel, lion, and child.: "Of three metamorphoses of the spirit I tell you: how the spirit becomes a camel; and the camel, a lion; and the lion, finally, a child." ([22] p.25)

The stage of the camel is the stage that an adult takes upon himself the task of growth as the camel 'wants to be well loaded', and learns to develop the necessary skills required for living. It is characterized by the high spirit of reverence for the great works of the past. In this stage, every adult learner does not recognize who he is. He, moreover, often mistakes himself for something he is not, as Nietzsche metaphorically speaking "or is it this: being sick and sending home the comforters and making friends with the deaf, who never hear what you want?" ([22] p.26)

In other words, in the stage of camel "what he usually thinks of as his self is nothing more than the unessential aspect of his relation to the objective world." ([13] pp.4-5) Adult learner in this stage does not realize "all that which you now do and think and desire is not what you are." ([13] p.2) Adult learner during this initial stage therefore needs to learn to realize his ignorance, and develop the ability to think critically.

In the stage of lion, an adult learner's "spirit becomes a lion who would conquer his freedom and be master in his own desert." ([22] p.26) 'To be master in his own desert' is to be able to say no to all absolutes like 'the great dragon' ordering 'Thou shalt. ([22] p.26) Adult learner during this stage has to reject absolutism and question everything that do not permit experimentation. He is beginning to view life as it is, and "consciously refuses to allow himself the security and comfort of metaphysics, religion, or any absolute morality which is no subject to questioning and experimentation." ([24] p.409) The lion as a lifelong learner means an independent individual who is forming the 'eachness' or 'becoming a self', which can be a painful but necessary process.

The stage of the child is the ultimate aim of lifelong learning. The child is the symbol of the Nietzsche's overman and the complete person as the true end of 'lifelong learning to be' as the most important pillar of education described in the Delors Report. According to Nietzsche, this stage is a state of innocence, of an affirmation toward all of existence, and of childlike creation. "The child is innocence and forgetting, a new beginning, a game, a self-propelled wheel, a first movement, a sacred "Yes." ([22] p.27) The adult learner of this stage is characterized by viewing existence as innocent and by the sacred "Yes" of affirming his being and all eternity, leading to the state of freedom where he does not desire what others desire, but desire what he desires or his will to power. This childlike adult learner then becomes the one with the ability to create.

4. CONCLUSIONS

Learning to be, as an essence of lifelong learning, encompasses a variety of elements relating to work, life, and learning. On a

deeper level, however, “it is about knowing oneself better, gaining a kind of self-esteem to help us deal with the risks and constraints of life, acquiring the ability to take control of our own lives.” ([1] p.329), and becoming a complete person who is analogous to Nietzsche’s overman.

While lifelong learning ultimately aims to be a complete person, powered by will to learning as the will to power, Nietzsche’s philosophy is characterized by the constant process of ascending toward a state of ‘becoming what he is’ through discovering his most personal conscience, or becoming an overman, powered by the will to power. Lifelong learning toward a complete person is the endless process of self-overcoming. It is learning to be the state of freedom and creator, and to affirm all the existence.

The philosophy of lifelong learning cannot be separated with the philosophy of life. Nietzsche was one of the few philosophers who “educational philosophy and philosophy of life were one.” ([24] p.387) We are convinced that the philosophy of Nietzsche, unlike most philosophers who argue directly for the truth of single idea or system, should play a crucial role in paving the way for leading the life of the complete person in the 21st century society of a plurality of perspectives or a plurality of truths.

5. REFERENCES

- [1] J. Delors et al., **Learning: The Treasure within. Report to UNESCO of the International Commission on Education for the Twenty-first Century**, Paris, UNESCO, 1996.
- [2] E. Faure et al., **Learning to Be: The World of Today and Tomorrow**, Paris, UNESCO, 1972.
- [3] R. Barnett, "Learning for an Unknown Future", **Higher Education Research & Development**, Vol. 23, No. 3, 2001, pp. 248-260.
- [4] G. Deleuze, **Nietzsche and Philosophy**, New York, Columbia University Press, 2006.
- [5] M. Peters, "Nietzsche, Poststructuralism and Education: After the Subject?", **Educational Philosophy and Theory**, Vol. 29, No. 1, 1997, pp. 259-266.
- [6] D.E. Cooper, "On Reading Nietzsche on Education", **Journal of Philosophy of Education**, Vol. 17, No. 1, 1983, pp. 119-126.
- [7] R. C. Solomon & K. M. Higgins, **Reading Nietzsche**, New York, Oxford University Press, 1988.
- [8] H. Joosten, "Learning and Teaching in Uncertain Times: A Nietzschean Approach in Professional Higher Education", **Journal of Philosophy of Education**, Vol. 47, No. 4, 2013, pp. 548-563.
- [9] J. Collins, "Lifelong Learning in the 21st Century and Beyond", **Journal of Radio Graphics**, Vol. 29, No. 2, 2009, pp. 613-622.
- [10] M. Elfert, "UNESCO, the Faure Report, the Delors Report, and the Political Utopia of Lifelong Learning", **European Journal of Education**, Vol. 50, No. 1, 2015, pp. 88-100.
- [11] M. Lee & T. Friedrich, "Continuously Reaffirmed, Subtly Accommodated, Obviously Missing and Fallaciously Critiqued: Ideologies in UNESCO’s Lifelong Learning Policy", **International Journal of Lifelong Education**, Vol. 30, 2011, pp. 151-169.
- [12] R. Carneiro, "Learning: The Treasure Within – Prospects for Education in the 21st Century", **European Journal of Education**, Vol. 50, No. 1, 2015, pp. 101-112.
- [13] F. Nietzsche, **Schopenhauer as Educator** (translated by James W. Hillesheim and Malcom R. Simpson), Chicago: Henry Regnery Co., 1965.
- [14] B. Leiter, "Perspectivism in Nietzsche’s Genealogy of Morals", in: R. Schacht(ed.) **Nietzsche, Genealogy, Morality**, Berkely, University of California Press, 1994, pp.334-357.
- [15] M. Jonas & Y. Nakazawa, "Finding Truth in ‘Lies’: Nietzsche’s Perspectivism and Its Relation to Education", **Journal of Philosophy of Education**, Vol. 42, No. 2, 2008, pp. 269-285.
- [16] F. Nietzsche, "Twilight of the Idols", in: W. Kaufmann(ed.) **The Portable Nietzsche**, New York, Viking., 1968.
- [17] S. Ramaekers, "Teaching to Lie and Obey: Nietzsche on Education", **Journal of Philosophy of Education**, Vol. 30, No. 2, 2001, pp. 259-266.
- [18] F. Nietzsche, **The Will to Power** (trans. By Walter Kaufmann & R.J. Hollingdale), New York, Random House, Inc., 1968.
- [19] F. Nietzsche, "On the Genealogy of Morals", in: W. Kaufmann(ed.) **Basic Writings of Nietzsche**, New York, The Modern Library, 2000.
- [20] J. Delors, "The Treasure Within: Learning to know, Learning to do, Learning to Live Together and Learning to Be. What is the Value of that Treasure 15years after Its Publication", **Int Rev Education**, Vol. 59, 2013, pp. 319-330.
- [21] F. Nietzsche, "The Gay Science", in: W. Kaufmann(ed.) **The Portable Nietzsche**, New York, Viking., 1968.
- [22] F. Nietzsche, **Thus Spoke Zarathustra** (translated and with a preface by Walter Kaufmann), New York, The Modern Library, 1995.
- [23] C. Diethe, **Historical Dictionary of Nietzscheanism (2nd ed.)**, U.K, Scarecrow Press, 2007.
- [24] A.M. Sharp, "The Teacher as Liberator: A Nietzschean View", **Pedagogica Historica: International Journal of the History Education**, Vol. 16, No. 2, 2006, pp. 387-422.
- [25] A. Aviram, "Nietzsche as Educator?", **Journal of Philosophy of Education**, Vol. 25, No. 2, 1991, pp. 219-234.
- [26] M.E. Jonas & Y.M. Nakazawa, "Finding Truth in ‘Lies’: Nietzsche’s Perspectivism and Its Relation to Education", **Journal of Philosophy of Education**, Vol. 42, No. 2, 2008, pp. 270-285.
- [27] H. Gordon, "Nietzsche’s Zarathustra as Educator", **Journal of Philosophy of Education**, Vol. 14, No. 2, 1980, pp. 181-192.
- [28] J.S. Johnston, "Nietzsche as Educator: A Re-examination.", **Educational Theory**, Vol. 48, No. 1, 1998, pp. 67-83.
- [29] J.W. Hillesheim, "Suffering and Self-Cultivation: The Case of Nietzsche.", **Educational Theory**, Vol. 36, 1986, pp. 171-178.
- [30] E. Rosenow, "What is Free Education? The Educational Significance of Nietzsche’s Thought.", **Educational Theory**, Vol. 23, 1973, pp. 354-370.
- [31] E. Rosenow, "Nietzsche’s Educational Dynamite.", **Educational Theory**, Vol. 39, 1989, pp. 307-316.
- [32] N. Aloni, "The Three Pedagogical Dimensions of Nietzsche’s Philosophy.", **Educational Theory**, Vol. 39, No. 4, 1989, pp. 301-306.