



The Place of Lifelong Learning in the Paidia Curriculum

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Abstract

Lifelong learning has become an important keyword in international research and studies because of its increasing impact on educational policies globally. One of the important goals of education systems worldwide is lifelong learning. The research method is descriptive-analytical. Data collection is in the form of extracting data from Adler's books, the second category of resources related to the Paidia curriculum. The method of data analysis was classification and interpretation, which was done simultaneously with data collection. In this descriptive-analytical study, Mortimer Adler's educational thinking has been analyzed in the context of Paideia, and the relationship between public education and continuous learning has been examined. According to the research findings, according to Adler, the public education curriculum underpins lifelong learning, and after school education, any failure in lifelong learning constitutes a failure in public education, while continuing learning. It can improve the health of students in adulthood. On the other hand, vocational education has no place in the Paideia curriculum. If, in the light of the critique of the plan, a stronger foundation for lifelong learning can be hoped for, given the place of work and profession in the field of public education. It is recommended that in future research, researchers compare Adler's perspective on continuous learning with other thinkers. One of the most important limitations of the current research was the lack of access to schools that were designed based on the Paidia program. Another suggestion for future research is to examine the schools that have been established based on the Paidia program and study the continuous learning process in them.

Keywords: Adler, lifelong learning, Paideia curriculum

1. Introduction

The nature of learning has always been the focus of thinkers in the field of education and training all over the world. Learning as one of the components of the curriculum, along with content, teaching, and evaluation, is of particular importance (Heidari et al., 2012 & Field, 2010).

Also, the purpose of education in elementary, high school, and higher education is that students apply what they have learned in various fields in the next stages of their lives and learning continues. One of the latest reports released by UNESCO (2020) argues that lifelong learning is key for the future as it equips people with some capabilities to cope with change and construct an ideal future.

Lifelong Learning means learning for people who have worked and steady income or have their own source of livelihood. LL shows the learning and facilitation that are implemented throughout life without the limitation of time and age. It is purposely to improve life and skills in the fieldwork, improve practice and personality as well as knowledge in the field that they are interested to venture into (Othman,2022). The main point of lifelong learning is to support the importance of informal learning and to obtain acknowledgment that learning is an intentional and unavoidable human activity that merits both encouragement and study by professionals (Hidayat, et al,2022).

Lifelong learning is rooted in the integration of learning and living, covering learning activities for people of all ages, in all life-wide contexts, and through a variety of modalities that, together, meet a range of learning needs and demands. Lifelong learning has become an important concept in the arena of international and national education policy. The concept implies that an individual's life course can no longer be divided into a period of preparation followed by a period of action, rather than learning extending across the whole lifespan in different life phases. The concept also implies that learning takes place not only in formal schooling and training settings but also in diverse learning spaces and that learning can be provided through a variety of means and pathways. This view affects individual approaches to learning and has implications for the development and implementation of education policies. Today, the view that learning is a lifelong and life-wide process – and that all education should follow this principle – is widely acknowledged by education planners and policy-makers(Unesco,2022). Lifelong learning can address problems arising from rapid demographic changes and mass movements of people and can promote tolerance and democratic values in the face of deep social and economic changes (Singh.2018).

The idea of continuous learning has received serious attention in recent years and, according to many experts, it has brought about a revolution in the field of education and training (Karimi et al., 2018). In order to realize this idea, educational systems, on the one hand, must educate learners who decide to continue their learning in the next stages of life (ibid.). Interpretations of continuous learning vary widely around the world and it can be argued that there is no real agreement on what exactly continuous learning means. In fact, for some, continuous learning is a controversial concept. In general, the concept of continuous learning is vague and without a coherent implementation strategy. (Laverne and Popwick, 2018). According to the International Labor Organization (ILO), diverse understandings of learning have also led to disagreements about the role and importance of lifelong learning. Some interpretations limit the scope of learning to formal education and training systems, while others include lifelong learning. include types of informal learning (International Labor Organization, 2019).

According to the First World Conference on Continuous Learning, such activity can be defined as a continuous process of support that motivates and empowers people (Carlson, 2016, p. 875). Continuous learning has become an important keyword in international research due to its increasing influence on educational policies at the global level. In the European Union (EU), the promotion of continuous learning has been proposed as an important strategy to accelerate

economic growth. In UNESCO, continuous learning has been a new model for improving educational programs in developing countries (Rajmi, 2015, p. 133).

2. Literature Review

2.1. The Place of Lifelong Learning in Education

Research findings of Yilmaz & Kaygin's (2018) study carried out on 570 Turkish prospective teachers at two universities, revealed that there was a low, positive correlation between lifelong learning tendency and achievement motivation. According to their study, teachers should explain the significance of life-long learning for especially highly motivated students. However, further analysis is required to consider the factors which may influence students' motivation in order to engage them in life-long learning.

According to Guven (2020), higher education institutions need to integrate lifelong learning skills into their education objectives to prepare students for learning at university and working in the business world. The findings of his research suggested that project-based learning might help students gain competencies to cope with real-life problems, and it was concluded that comprehensive studies were needed to explore the effect of project-based learning on fostering lifelong learning skills (Guvan,2020). In this regard, project-based learning could be promoted as it offers an opportunity to foster various skills to cope with real-life problems in today's world (Giri, 2016; Rabacal et al., 2018).

According to Yurdakul (2017) semi-structured forms which revealed that only one of the students regarded *learner autonomy* as an advantage of problem-based learning could be considered significant because learner autonomy/self-directed learning is regarded as one of the most essential lifelong learning skills in literature. Flauzino et al (2022) concluded in their research that there is an imbalance between lifelong learning activities for older adults in the formal, non-formal, and informal modalities and that the lifelong learning paradigm has been incorporated into practical actions by different conceptual generations. According to Sung et al (2023), lifelong learning leads to volunteering, and vice versa, creating a virtuous circle of productive social engagement in later life. Programs or initiatives engaging older adults in either productive activity should promote and provide opportunities for participation in the other activity and it is one of the benefits of lifelong learning.

Moore(2020)states this systematic review investigated the contexts, critiques, and challenges of using heutagogy, an emerging instructional approach that emphasizes the self-determination of learners, to develop lifelong learners. A total of 33 peer-reviewed publications published between 2000 and 2019 were aggregated and synthesized, and findings explored the role that technology played in supporting the pedagogical approach and learning environments and contexts that have used heutagogy. The review concludes with the critiques and challenges of the pedagogical approach.

2.2. Adler's View on Paideia Curriculum

On the one hand, many researches have been done on Mortimer Adler's thought, but no research has been done on the theoretical foundations of continuous learning and its relationship with general education from Adler's point of view in the Paidia curriculum. One of the research related to the present topic is research entitled "Explaining and reconstructing the philosophical foundations of general education and its relationship with professional education in the field of

Curriculum from Mortimer Adler's point of view and presents a model based on it" which was published in Tehran University in 2013. It has been a doctorate and has been defended. One of the findings of the aforementioned research is that general education is the foundation of professional education and at the same time provides the necessary grounds for continuous education, but how such a relationship is not discussed. An article entitled "The epistemological foundations of the lifelong learning approach in the university curriculum based on Alfred North Whitehead's Perspective" was presented at the Philosophy of higher education conference in 2014 in Iran. In the mentioned article, the principles for continuous learning at the university level have been extracted, but the ratio of general education and continuous learning has not been mentioned.

The research entitled "Examination of John Dewey's and Mortimer Adler's views on teaching curriculum and goals of school education and the turning point of these views with the philosophy of Christian education" was conducted at Baylor University in 2008 by Claudia Simpin². In this research, the curriculum was compared from Adler's and Dewey's points of view, and the educational point of view of these two prominent thinkers was examined in terms of the strength and internal stability of their theories, and then their point of view was evaluated from the aspect of Christian education philosophy. In fact, this research was intended to explain the relationship between these two thinkers in the field of teaching curriculum, the purpose of school education, and the philosophy of Christian education. Based on this research, Adler's and Dewey's views on curriculum content, teaching, and school education goals cannot be completely combined. But some aspects of the views of these two thinkers can be combined with the philosophy of Christian education. This research did not intend to combine the views of Adler and Dewey. Dewey's pragmatist point of view and Adler's neo-Aristotelian point of view are two conflicting points of view that differ from each other in terms of metaphysical, epistemological, and value theory. These differences make it impossible to combine the views of these two thinkers. However, both thinkers have specific views on the teaching curriculum and goals of school education that can be compatible with Christian education. Therefore, this research has first evaluated these concepts from the aspect of Christian education and then examined the convergence of the educational point of view of these two thinkers with Christian education. In this research, there is no mention of continuous learning in the Paidia curriculum.

Based on Zayed's (2013) research entitled "Paradox in Mortimer Adler's Thought: Rethinking Liberal and General Education", with the analysis presented by the researcher in Adler's perspective, he claims that the meaning of liberal education is education. It is subject-oriented which deals with organized knowledge and its purpose is towards the deep thinking of learners and it emphasizes less on their behavior. However, in general education, learners are the main axis and the content of education is less important. Its goal is the all-around advancement of people, and as it emphasizes the intellectual improvement of people as an outcome of learning, it also pays attention to behavior and social efficiency.

In general, in this article, we will examine the place of continuous learning in the Paidia curriculum. The theoretical foundation of the Paideia curriculum is especially based on Mortimer Adler's educational-philosophical ideas. Adler has tried to express the dimensions of public education in the Paideia curriculum. In fact, the Paidia curriculum is considered a model for public and formal education in the 1980s in the United States of America, and it is still used in many schools in this country and in European countries today (Heidari et al., 2013). On the other hand, it should be known that the purpose of such studies in the field of other systems is not an ignorant

adaptation, but the purpose of gaining deep insight that makes us more capable of solving the problems of education and upbringing (Zibakalam, 2011, p. 131). Therefore, in a part of this article, we will criticize the ratio mentioned in the Paidia curriculum.

Research question:

"How can the relationship of general education and continuous learning in Adler's thought (Paidia curriculum) be explained"?

3. Research Methodology

The current research is of the basic research type and the basic research aims to develop the existing knowledge in a field. The method used is of descriptive-analytical type because on the one hand, it seeks to describe and understand the place of public education in the Paidia curriculum, and on the other hand, it seeks to extract the relationship of continuous learning with it. Data collection is in the form of extracting data from Adler's books, the second category of resources related to the Paidia curriculum. The method of data analysis was classification and interpretation, which was done simultaneously with data collection. The sources of data collection are mainly Adler's books and sources related to Adler's perspective. In this research, the main source used is the reference books that have been mentioned, and the documents and other sources that have been used include data and information that have been prepared by previous authors and researchers in the discussed area. After studying the sources, the materials are collected, selected, summarized, and categorized, then the materials are organized in order to achieve the research questions. The essential and important part of this article is a clear excurriculumation of the origin of philosophical thinking about general and continuous education in the Paidia curriculum, and the other part is an excurriculumation of the relationship of general education and continuous learning in the said curriculum.

Table 1: Adler's books that were studied in the present research and some of them have been used in this article:

No	Year of Publication	Title	Publisher
1	1957	<i>What Man has Made of Man?</i>	Frederick Ugar
2	1967	<i>The Difference of Man and the Difference It Makes</i>	Holt, Rinhart&Winston
3	1982	<i>The Paideia Proposal</i>	Macmillan Publishing Company
4	1983	<i>Paideia Problems and Possibilities</i>	Macmillan Publishing Company
5	1984	<i>The Paideia Program</i>	Macmillan Publishing Company
6	1987	<i>Ten Philosophical Mistakes</i>	Macmillan Publishing Company
7	1988	<i>Reforming Education</i>	Macmillan Publishing Company
8	1992	<i>A Second Look in the Rearview Mirror</i>	Macmillan Publishing Company
9	2001	<i>How to Think about the Great Ideas</i>	Open Court

4. Results and Discussions

4.1. Historical Background of Adler's Thought

In the 19th century, traditional lessons and methods dominated the educational systems. And then, a series of reform proposals were proposed and new educational methods were presented, and after a while, with the introduction of John Dewey's educational theories, it became more formal. Based on Dewey's progressive view, which paid attention to the change in human life,

education was as growth and adaptation to nature, and his goal was to promote social reform during professional education in its broadest sense (Martin, 1991). Gradually, the wave of progressivism was seen in many schools across the United States until in 1957, after the launch of the former Soviet Sputnik spacecraft, the United States Congress passed laws to support basic science studies (Heidari, 2012). The reformers of the 1950s also criticized the trend of progressivism, which emphasized change, relativism, and extreme freedom without order. The collaboration of Hutchins and Adler, which was the foundation of another reform movement in the United States of America, was in response to the aforementioned shortcomings and gaps in progressivism in the education system. Adler was a longtime colleague of Hutchins. In the 1930s to 1950s, in the book "Great Books Program" together with Hutchins, he paid attention to the development of human reasoning power and considered reasoning based on logical thinking, insight, and insight. From the point of view of these two thinkers, the content of the curriculum should include authentic works that express the highest human achievements in the field of wisdom. The Great Books program, which Hutchins and Adler started in 1938, is the embodiment of this belief. In response to the originality of change and relativism in progressivism, Hutchins and Adler believed in stability and loyalty to absolute principles (Gutek, 2009).

In fact, Hutchins and Adler have been the founders of the sustainability school in educational schools. Persistence is considered a movement against progressivism that discredited the extremes of progressivism and at the same time accepted some of its more moderate teachings. Adler's sustainable thought is distinctly Aristotelian, and for this reason, many experts have referred to Adler as a Neo-Stovian philosopher in the 20th century (Hartshorn, 1984).

In the early 1980s, the National Commission for the Improvement of Education of the United States of America was formed, and the National at Risk report was the result of this commission's research. The content of this report indicated the drop in academic performance and the decrease in the scientific and educational ability of students in various subjects, as well as the decrease in the scientific level and the inadequacies and problems of the American education system, and it was considered an alarm for the future of this country. After that, this commission was looking for ways to transform the educational system from the foundation (Heidari, 2012). Then, in 1982, Adler presented the Paidia curriculum as a curriculum for the transformation of education, with the cooperation of a group of education experts. In this curriculum, Adler advocates a common curriculum for twelve-year schooling. In fact, Adler recommends public education in this curriculum.

4.2. The Nature of Public Education from Adler's Point of View

General education is considered humanistic from Adler's point of view, in the way that it can be generalized for all humans, and at the same time, it includes various dimensions of human knowledge, including humanities, experimental sciences, and mathematics. In fact, like Hutchins' view, Adler also believes in the inclusion of members of society and the inclusion of knowledge in public education. In addition, such education is classical and traditional in the sense that in the curriculum proposed by Adler, question-and-answer sessions are held in the field of valuable literary and artistic works. His proposed curriculum is common and the same for everyone and is not discriminatory and is considered mandatory and universal. In this kind of education, elective courses and choosing different educational paths for students are not relevant.

From Adler's point of view, general education is considered to be in conflict with specialization and professionalism, but according to Adler's claim, it provides a basis for future specialization and profession. In fact, this education lays the groundwork for lifelong learning for students in all academic, artistic, and professional dimensions. In the texts of Paideia, we understand different aspects of general education, including intellectual education, physical education, moral education, religious education, artistic education, and professional education. In such dimensions, there is no tendency to specialize and be placed on a limited path.

Analysis of the concept of general education and the relationship with continuous learning :

In general, three paths for the word "general" can be presented based on Adler's view. It can be said that the first two paths refer to the inclusion of knowledge and the third path refers to the inclusion of people in society.

The first path: The first one refers to the absolute and general principles of knowledge. He calls general and absolute knowledge the same as moral knowledge. From Adler's point of view, such knowledge is absolute, immutable, and stable. In other words, these knowledges are the same for all humans and are suitable and useful for all ages. Thus, from this point of view, Adler's curriculum is unchanged. So, in this way, knowledge such as moral knowledge can be used throughout human life, and society members can continue to learn moral themes even after completing school education. In fact, learning moral points and standards is not limited to general education. Rather, people of any age and in any situation can learn and internalize ethics.

The second path: Second, Adler refers to non-metaphysical general knowledge and calls it scientific knowledge. It may seem that if scientific knowledge is variable, then the part of Adler's curriculum that includes such knowledge is also variable. However, based on Adler's texts, Adler's curriculum does not change in this section either. Because general principles include non-metaphysical branches of knowledge and specific assumptions of scientific knowledge are placed on the sidelines.

The general principles of science do not change often and play a central role in Adler's curriculum. Adler believes that his curriculum provides opportunities for students to apply general ideas to specific situations in their lives, and at the same time, he rejects the idea of learning about specific situations in general. In other words, situation-specific principles should never be presented separately from general principles of knowledge. In fact, the world of special experiences and special situations in human life seeks a stable state of variable characteristics.

In other words, knowledge quickly becomes fixed and absolute in certain situations. According to Adler's point of view, it is impractical to include knowledge about specific life situations in Adler's curriculum and only the objectification of the general principles of scientific knowledge can be realized in the curriculum. Because the general principles of knowledge can be applied in any specific situation. The general principles of scientific knowledge can be adapted to any specific situation in life (Simpson, 2008). It is certain that special situations in life are not specific to school education, but can happen throughout human life, and people will be able to adapt the general principles of scientific knowledge they have acquired to their specific life conditions throughout their lives. From Hamlin's point of view, the connection of the general principles of scientific knowledge with a specific situation means perception or understanding (Barrow & Woods, 2011). This connection and continuity can occur throughout people's lives and lead to better learning.

Third path: On the other hand, Adler mentions in the introduction of the book "Paidia Program" that the mentioned program aims to establish an educational course that is general and not specialized. Educational goals should be the same for everyone, both those who want to enter university and those who do not. Elective courses except foreign languages have no place in this program (Adler, 1983, p. 6). In fact, Adler does not divide students into thinkers and doers. Rather, in a democratic society, all members of the society must be thinkers and doers. Therefore, all students should have the same curriculum and only those students with special needs should receive remedial education. Teaching can be differentiated based on students' learning levels and not the content of the curriculum (Simpson, 2008, p. 120). Thus, by examining the context and content of the concept of general education in Adler's texts, we find that general education is not a specialized education, and at the same time, in terms of quality and quantity, it is provided to all members of society. In fact, it can be said that general education is the foundation for professional and specialized training, and people can engage in professional and specialized training after completing school education, and such training continues throughout their lives.

In general, the goal of education in elementary, high school, professional education, and higher education is to apply what students have learned in various fields, and learning continues in this period in new situations in life (Haskell, 2001). Learning, especially intellectual learning, deals with the excellence of the human mind. One of the serious mistakes in learning is to limit it to school. Although everything that happens from kindergarten to the end of high school is a fundamental part of education, learning is a process that belongs to the whole life. Adult education is the most important part of education. General education or learning during school is considered as a preparation period for adult learning. If students do not continue learning after completing public education, public education has actually failed. Dewey also emphasized that learning is for more learning, just as each stage of growth is for more growth. So the general goal of learning during general education is that students are ready to learn for the rest of their lives after the end of this education.

Adult learning is needed for every human being, but it is not compulsory like general education. One of the components of a good society is that students between the ages of 6 and 18 benefit from public school education. If the students do not benefit from education during this period of time, it is better for them to benefit from compensatory education during adulthood. Such a situation does not occur in an ideal society.

4.3 The connection of continuous learning with the content of the general education curriculum

In Paidia's curriculum, the only subject that students choose based on their interests and individual characteristics, and is actually the subject of students' choice, is a foreign language or a second language. Learning content is presented to students in the form of a common curriculum. The learning content that is offered to the general students along with the method related to each one is stated in the table below in the Paidia curriculum by Adler. In the first column, organized knowledge is divided into three main categories: the first category: literature and fine arts, the second category: mathematics and natural sciences, third category: history, geography, and social studies.

From Adler's point of view, these three categories of knowledge are basic knowledge. By learning these three groups of knowledge, the student learns about nature, culture and social life,

and so on. According to the first column, textbooks and teaching aids are used, the teacher uses the lecture method, and the human mind develops with organized knowledge (Adler, 1982). In this column, the emphasis is on knowing what is and knowing what is deep. In this section, the teacher's speech is such that the students think about the topic under discussion, and questions are raised for them. In fact, students do not passively receive what they listen to, but actively listen and think. Such basic knowledge can prepare people for lifelong learning. These three groups of knowledge are rooted in all specialized fields and are used in the ups and downs of future life. Whether the students want to go to the university after the end of the school education period or whether they are attracted to the work environment, such basic knowledge will be the basis of their learning in the university and the work environment.

The second column is related to the study of the subjects of the first column so learning the skills introduced in this column will make the learning of the subjects of the first column successful. In fact, the learning of skills does not take place in a vacuum but is done together with the fields of knowledge mentioned in the first column. Thus, learning the skills of the second column is considered a learning method that is necessary for learning the subjects of the first column and questions and answers in different fields in the third column. According to this column, the teacher acts as a coach and does not limit himself to the lecture method, and has a closer interaction with the student (Adler, 1982, p. 26). In this column, the emphasis is on knowing how which is a level of knowledge in the epistemological foundations of learning. In fact, the goal is to develop skills such as reading, writing, listening, speaking, calculating, problem-solving, estimating, measuring, and criticizing. Such skills are linguistic skills, mathematical skills, and scientific skills that students use to learn anything in their lives, both in school and in adulthood. With the development of these skills, teaching the organized knowledge of the first pillar will be successful. On the other hand, without these skills, it will not be possible for people to enter higher education centers and the business world. In fact, such skills will be central to lifelong learning. Today's life of people in society is intertwined with such skills, and without mastering these skills, continuous learning will be impaired.

In the third column, the emphasis is on books and sources other than textbooks and includes fiction, historical, scientific, philosophical, and works of art. The ideas and values presented in these works are the focus of the discussions in the class. The method suggested by Adler for such class discussions is the Socratic question-and-answer method. In this method, students are asked questions and class discussions are guided and students are helped to improve their understanding of the ideas and values found in the mentioned works (Adler, 1982). In this column, the emphasis is on knowing why. On the other hand, the skills of the second column make students able to analyze the content in the discussions of the third column. On the other hand, the discussions of the third column guide students to the ideas and values that are hidden in the subjects of the first column. It can be said that the third pillar of Paidia's curriculum is in line with the realization of the big book's curriculum that Hutchins and Adler proposed together. Adler dedicates a part of society's life to pleasurable affairs. In dealing with pleasurable affairs, people do public affairs or read classic works. The Third Pillar Curriculum of the Paideia Curriculum prepares students to address this issue throughout their lives. In addition, it can be inferred that in Paidia's curriculum, the three columns are not different and separate from each other and can be considered integrated. It should be noted that in addition to the categorized knowledge he introduced, Adler recommended manual work for the middle years of general education and physical education for all years. According to Adler's social analysis, in his society, many students engage in part-time work in the last year of the

twelve-year school period, which he praised because it provides the basis for getting to know jobs and the world of work. Dealing with manual work and part-time work is also the basis for learning work and profession continuously throughout life. Physical education also makes a person healthy throughout his life and is not limited to school education.

Table 2: From Paideia Program (1984)

	Column one	Column two	Column three
Goals	Acquisition of organized knowledge	Development of intellectual skills-skills of learning	Enlarged understanding of ideas and values
Means	Didactic instruction, lectures and responses, textbooks, and other aids in three areas of subject-matter	Coaching, exercises, and supervised practice	Maieutic or Socratic questioning and active participation
Areas Operations and Activities	(Language ,Literature and Tthe Fine arts)&(Mathematics and natural science)&(History and Geography and Social science)		

From Adler's point of view, public education can provide the basis for lifelong learning in two ways:

- 1) General education should provide favorable conditions for acquiring learning skills for all students. They must learn how to learn. Learning skills such as reading, writing, speaking, and listening that deal with learning are learned during school education. These skills are based on the basic knowledge that is learned in the course of general education.
- 2) Acquainting children with the infinite world and motivating them to continue the learning process after general education is considered an important field for lifelong learning. In this case, students come to believe that they have not learned everything in their lives at school, and continuing to learn is an important occupation in adult life (Adler, 2001). In fact, during general education, students should gain a deep insight into adult learning. Cultivating such a vision is included in the Jirga of ideas and values that can be reached in the third pillar of Adler's proposal.

4.4. Adler's Transcultural and Transnational Perspective and its Critique

According to Adler and other perennials, their educational theory is based on truth and justice and does not follow a specific ideology. They reject the ideological basis for education because ideology depends on specific social, political, and economic contexts and on the intangibles of human culture, not on its universal characteristics. They claim that education should be planned in order to develop human characteristics, and one can talk about human rights and freedoms in general trans-cultural and transnational concepts. From their point of view, relativistic philosophies such as pragmatism and educational theories such as progressivism have weakened the possibility of realizing a global civilization and culture. In addition, the conservatives claim that the theory of social reconstruction and critical theory aims to impose certain ideological formats on education, which leads to the induction of political opinion.

The theorists of the critical school criticize the claim of the perennials about the lack of integration of their educational theory with ideology. From their point of view, relying on great books is an imposition of the ideology of the dominant culture. At the same time, the claim of perennials in support of universality in education is derived from institutions that have dominated the culture of human societies throughout history.

5. Conclusion

From Adler's point of view, the process of general education is aimed at helping people to become educated. General education in the twelve-year school period is the preparatory stage. At this stage, learning habits are formed and a path is created to continue learning after school. For some, this preparation lasts until the end of school education, and for some, it continues for four years or more after the school education period (Adler, 1982, p. 10). In fact, in general education, it is during the school period that students develop learning skills and open the doors to the world of learning. Since general education is the basis for continuous learning, it can be said that any problems in learning basic knowledge, skills, and understanding of ideas can cause disruption in learning in the life period after the end of general education.

From Adler's point of view, stopping learning causes the mind to stop growing, and thus the death and decline of the mind begin. Naturally, at certain ages, the body stops growing, but the mind will continue to grow with the help of learning. So learning is one of the necessary conditions for mental growth. Humans need healthy nutrition and exercise to maintain the health of their bodies, and learning is also necessary to take care of the mind (Adler, 2001). It is certain that learning should be continuous and not related to a certain age. This is a point that not only thinkers such as Aristotle have pointed out, but modern science has also proved it.

The findings of the present research indicate the philosophical assumptions of general education that are effective in continuous learning. According to the current research, general education is the foundation of continuous education, and the components of the general education curriculum are each involved in the stability of continuous learning. Another important point is that if learning does not continue after school education, it is considered a failure in general education. Another finding of the current research is the formulation of the relationship between the components of the general curriculum in the Paidia curriculum and continuous learning. On the other hand, it should be pointed out the weaknesses of Paidia's curriculum in explaining the relationship of general education and continuous learning. In the Paidia curriculum, work and professional education is not considered in order to avoid professionalism and specialization. If according to the research conducted such as Hyland's (2007) research, work-based learning can be a platform for continuous learning. In this way, when students are exposed to work and career education during their school education, then after entering the world of work and career, they can better adapt themselves to the work environment and their learning in the field of work and career will progress continuously. In general, it seems that students need professional preparation after completing the general education course and being placed in the work environment, which should normally take place in the same general education course, which the Paidia curriculum lacks. It should be considered that work has a special place from the point of view of Islam and it has beneficial effects, such as earning halal income, finding one's dignity and personality, intellectual growth, gaining mental peace, physical health, spiritual vitality, and meeting social needs. Eliminating poverty and providing social support to the needy, expanding social ethics and

reducing corruption, forgiving sins, preserving and helping one's religion, and also enjoying God's reward and love (Javadi Amoli, 2011, p. 85). In Iran's education system, before the changes in textbooks in the late 1980s and early 1990s, the high school curriculum was only manifested in technical and professional trends, work, and knowledge. With the development of Iran's education reform document, which mentions the professional and economic field as one of the important fields of education, it is expected that vocational work will be considered in high school for all trends. In this way, it can be said that a stronger foundation is created for the continuous learning of students in the next periods of their lives. It is recommended that in future research, researchers compare Adler's perspective on continuous learning with other thinkers. One of the most important limitations of the current research was the lack of access to schools that were designed based on the Paidia program. Another suggestion for future research is to examine the schools that have been established based on the Paidia program and study the continuous learning process in them.

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