

A COMPARISON OF PHILOSOPHICAL BASES AND EDUCATIONAL OPINIONS OF AL-FARABI AND ROUSSEAU

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Abstract: Curriculum is one of the basics of education in any given educational system. The present study aims at comparatively reviewing opinions of Al-Farabi and Rousseau regarding curriculum components. This is a descriptive-analytic study. Data necessary for reaching research goals was gathered through available sources and texts related to the research topic using note taking forms and then was quantitatively analyzed. Results of the study indicated that in Farabi's curriculum system the purpose of education is reaching the ethics climax. In his curriculum, content is taken from different sciences. He suggests teaching-learning methods like: staircase, persuasion, ascending, descending, discussion, memorizing, repetition and observation for ideal learning. Farabi's evaluation system is mainly based on pre-evaluation, verbal and self-evaluation.

Key words: comparing opinions, curriculum, components, Al-Farabi, Rousseau.

1. Introduction

From the beginning of human life on earth a social phenomenon which is one of the basic and most challenging issues that Muslim scholars, ethics litterateur and philosophers pay attention to is education, purpose and goal of education, education methods and eventually what kind of a man results from education and training. Educational system and thought in any school is influenced by the view of that school to entity, life and human and it directs education in that school. Therefore studying the nature and truth of human is one of the most basic issues is education philosophy. And based on that its specifications are set and educational factors affecting human, ability and facilities for ideal change and briefly his educability is recognized (Kavandi, 2011).

In this regard, philosophers play the most important role in preparing schools. They provide a specific system which shows their way of thinking towards entity of the world and human and aim at explaining their educational opinions. In fact philosophers suggest their educational opinions along with the goals and purposes and at the same time challenge others educational opinions are continually the most effective factor on education trend. So that today we must accept some methods of philosophy basics for choosing educational methods (Naqhib Zadeh 2010).

Farabi is the first Islamic Intellectual who tried to recognize different kinds of science and classified different sciences in an integrated and systematic way. For this reason he is called the second teacher and founder of Islamic ethics after Aristotle. Unlike his contemporary philosophers this Muslim philosopher, did not suffice to quoting Greek sciences and transferring to world of Islam but he criticized, evaluated and examining them to created specific Islamic philosophy (Rahimi, 2011:68).

On the other hand, Jean-Jacques Rousseau was among philosophers and teachers who pay attention to nature's role in children's development and growth. He emphasized on nature's

role in formation of human existence more than his *predecessors* and was a complete role model for teachers of next generations. Some experts think that after Plato who was one of the primary founders of education and training no one could take an important role in this field but Rousseau. In fact it can be interpreted that the modern education system in Europe is borrowed from Rousseau's educational thoughts (Olidge 2012, Maier, 1972, Farahani, 2005).

Based on the above information, in this study we attempt to comparatively review Farabi and Rousseau's opinions regarding curriculum components and the overlapping or non-overlapping of the components.

2. Research Method

The study method is based on qualitative research was done using the comparative method. For this purpose, the first elements of the curriculum two Thinker separately described and then matched with each other, and the most important similarities and differences between them have been identified.

Research Questions:

What is Farabi and Rousseau's opinions regarding four components of curriculum (goal, content, teaching-learning methods, evaluation)?

How much these components overlap or do not overlap in Farabi and Rousseau's opinions?

3. Results

First research question: What is Farabi and Rousseau's opinions regarding four components of curriculum (goal, content, teaching-learning methods, evaluation)?

3.1 Goal Curriculum

One of the basic aspects in curriculum is goal, purpose or wills of the curriculum. The value of each curriculum lies in the consequent goal. The goals of Farabi and Rousseau curriculum falls in the mediational and final education category which we will clarify in the following sections.

3.1.1 Farabi opinion

Mediational goals

Physical training

Farabi believes that human existence aspects include body and soul. So in the education matter he considers both of them. But what is important is the originality he relates to the soul and believes that soul serves the body. The physical aspect of education in his opinion is so high that thinks the most important feature of city head who is the most complete man in city in the sense of education ability in different aspects, being in physical healthy state (Mirza Mohammadi, 2003). According to Farabi, physical education must help soul education. Unreasonably high attention to physical training and ignoring soul education derails the community.

Ethical training

According to Farabi the most important goal of education is closing man to God. He believed that entity is purposeful and that is to coming close to Allah. Reaching this level would happen through education as he defines the ethical goal of education to be reaching blessedness and it is worshipping and setting free oneself from materials and reaching God (Mirza Mohammadi, 2003). Farabi believes that ethics is acquired and human's deliberate actions based on will and authority can be ethically valued. In the field of ethical school Farabi is a Utilitarianism so that he thinks blessedness is the ethical purpose and the highest instinctive benefit. He considers this benefit at

the true blessedness and anything other than that as untrue blessedness (Bolboli Ghadkalaee, Parsaniyan, and 2013).

Intellectual training

Farabi believes that human is equipped with speech ability and thinks that it is the master of all abilities. Thinking is possible through this ability. He explains different meanings of intellect in the book "The meaning of reason". Intellect means foreseeing (form), common sense, natural perception, self-consciousness, potential and actual intellect, sacred intellect and infinite intellect (Mirza Mohammadi, 2013). For intellectual development, Farabi designed a complete curriculum in Ihsa al-Uloom a valuable book. He is the first Muslim philosopher who Ihsa al-Uloom and therefore he deserves being called the second teacher. In Ihsa al-Uloom sciences are categorized as: 1. Language science 2. Logic science 3. Mathematics science 4. Natural science 5. Divinity 6. Social science 7. Fiqh science 8. Speech science (Farabi. Translation: Khadiujam, 2010).

Artistic training

Farabi pays specific attention to the soul and mental discipline and for this aspect considers art. The basis of this belief is the presence of "creative ability" in human and its role in acquiring knowledge. In his opinion music and poetry has a sublimation for creative ability to acquire knowledge (Mirza Mohammadi, 2003).

Social training

Farabi believes the necessity of socializing is blessedness because in social policy book He relates perfection human and community finding true blessedness. He believes that without cooperation and coordination blessedness is not possible. According to him human is social by nature and naturally needs things that cannot be fulfilled but by taking part in community and receiving help (Nafisi, 1989). Human creation strives for preparations to reach perfection which is not a lonely task. To fulfill this need human societies are formed. In society, everyone gets help from others and other than meeting natural needs and necessities catches things that help striving towards perfection (Seminary and university research center, 2010:120). Farabi suggests: individual life is possible but to life blessedness and reach perfection a social life is needed. Based on cooperation life gets social (Farabi, 1979).

3.1.2 Final goal

The final goal of education as Farabi suggests is reaching a degree of intellectual moderation for life and after death life blessedness which is nearness to Allah. So his view and many other Muslim thinkers, the purpose of education is moderation in anger and sexual forces and their dominance on intellect. Therefore, building a moderate character with stronger intellect and speech rather than other abilities is the aim of education. Regarding goal, Farabi says "Utopia is where citizens help each other in reaching perfection attributes." (Seminary and university research center, 2007).

3.2 Rousseau's opinion

3.2.1 Mediational goals

Physical training

In Rousseau's opinion physical training is one of the most important parts of every human's life and is one of the necessities of education. One cannot have a strength in soul and intellectual thought unless he is physically strong. So acquiring high levels of knowledge and consequently blessedness requires healthy mind and subtilized soul which are possible when one is physically healthy and strong. Rousseau believes that a strong body can obey the soul. Weakness avoids trading the soul. The more weakness in body, the more it orders to soul and the more strength in body, the more the soul obeys. A weak body weakens the soul (Rousseau, 2014).

Ethical training

Rousseau believes training is mostly related to protecting human nature against filth in society. The best human aspect that distinguishes man from other animals is ethical conscious which is distinguishing good and bad. Human is pure and good. His conscious has a sign from God and judges good and bad (Rousseau, 2014). Rousseau focuses on the necessity to nourish true and natural needs and turn greed and abusing tendencies into creative and beneficial ones. He says Young nature destroyed if not, then great moral sentiments, such as love, justice and will task. Rousseau's beliefs about ethical nourishment of people roots in his belief that human can choose instincts (Hosseini & Safdarian, 2013). Regarding ethical training Rousseau points to negative training. He suggests that avoiding children from filthy situations is negative training.

Intellectual training

According to Rousseau, the biggest share of intellectual training should be carried by oneself and parents and family are responsible for preparing the development path as he states: the best training is to help a person grow logic. But today teachers try to reach the kid in this level only by logical reasons. It's like wanting to start a task from end to start it's like setting a result of an action as the tool to act. If children could perceive logical reasons they didn't need training at all! If from early stage we start talking with a kid in a language that he doesn't understand, we teach them to use useless, nonsense words. He evaluates what he hear with his understanding. They consider themselves as logical as their teacher and learn to argue and be rebellious. All you think the child is doing based on logic is not that way, but he acted that way because of fear and egotism that you triggered in him (Rousseau, 2013).

Artistic training

Rousseau thinks that nature is a good model for improving artistic abilities in children. Nature is the best artistic sign for children. So Rousseau states that: watching parties and gatherings prompts Emil to study art and enthusiasm in his surroundings. Art includes an ability to judge likes and dislikes. It changes based on climate, habit and traditions. The best ideal examples of beauty is found in nature. So most of the time art is destroyed by luxury. It results in ill-nature and ill-natured societies delicate and accurate thought must be learnt. So it's good to spend some time in such counties and correct his judgment by going to countries with good taste (Rousseau, 2013:306). Emil must learn drawing. But doesn't want a teacher other than nature. (Rousseau, 2013).

Social Training

Rousseau thinks a corrupted society affects man in the same way so in order to avoid it early stages of a child's life should be spent society. But after spending early life with nature he should return to society and continue adulthood in this frame. Therefore Rousseau believes all that God can do is flawless. But when it comes to human, corruption occurs (Rousseau, 2013). Rousseau was pessimist to society but a society that is corrupted and trains a child for a horrible adulthood. He believes that nature made us good but society can train adversely. Nature created a free human but society imprisoned him. Nature made human happy but society made him poor and disparate (Shawarde, 1972). One who wants to live apart from human and independent from human and meet his own needs, is unfortunate and he even can't survive (Rousseau, 1963).

3.2.2 Final goal

A child with complete coordination with nature in Rousseau's view is instinct good. So, Rousseau suggests we observe nature and follow the path it shows (Rousseau, 2013). So we see that based on Rousseau turning to nature does not mean returning to the animal state but means providing a condition to human in which he completes himself thoroughly and coordinately. Therefore blessedness only results from preserving tendencies in settled limits of nature (Alavi & Shariatmadari, 2006).

Table1. Comparative review of Al-Farabi and Rousseau's opinion regarding training goals

Goals	Al- Farabi	Rousseau
Physical	Playing game and military techniques	Just game
Ethical	Nearness to God by acquiring ethical virtues	Avoiding corrupted environments in society
Intellectual	Having proper intellectual training with a specific curriculum	Intellectual training is possible in its natural flow
Social	Presence in society from early stages of life	Avoiding society from early stages for protection against corruption
Divine	Religious training in the form of Islamic training	No specific religious training
Artistic	Art is a tool of affecting on people's emotions	Nature is the best thing for artistic training

3.3 Content Curriculum

Content includes a set of skills. Concepts and attitude is chosen and organized by planners and create teaching-learning interaction between teacher and student (Molki, 2012:127). In other words, content is a wide concept including knowledge, skills, and attitudes related to lessons and students and teachers' intellectual experiments in a lesson (Canon, Newbell, 2009:91).

3.3.1 Farabi's opinion

At the beginning of his valuable book, Ihsa al-Uloom says: We attempt to point to well-known knowledge books one by one and get a summary of each one's context, point to each section of the multi section ones and show a sample of each context. This book is divided to 5 parts. First part: language science and its parts. Second section: logic science and its parts. Third section: teaching sciences including: arithmetic, geometry, optics, astrology and music, Ilm-Hayil and Ilm-Asghal. Fourth section: natural science and its parts and divinity and its parts. Fifth section: social science and its parts and Fiqh and speech science (Farabi, 2010:39).

What we understand from this topic is that Farabi believes in categorizing different sciences and discusses about the value of each one and focuses on it. It can be concluded that Farabi considers different science is valuable and of different use. Learning it is essential for everyone. For example think of his language science which is two types generally: One is learning words that are meaningful for a community and the variety of things that it refers to. And second is learning rules of their combination. Language science has 7 parts in every country: 1. Knowing Singular words 2. Knowing plural words 3. Knowing grammar for singular 4. Knowing grammar for plural 5. Knowing proper writing 6. knowing proper pronunciation 7. Knowing poetry rule (Farabi, 2010).

Regarding training Farabi considers the ability of trainer important and based on individual differences different tasks should be assigned for different trainers because people are in different understanding levels. Therefore a different methods must be applied for each one considering their ability (Hashemi, Nourozi, 2010). Farabi also believes that the content of the lesson should guide students to God as the creator, believing him and obeying him as a creature and effect (Eslamian, Keshti Aray 2013).

3.3.2 Rousseau's opinion

Rousseau believes that the best content for children is what nature offers. We shouldn't have any teacher but the world and any teacher but events. The child that reads doesn't think. He just reads. He doesn't learn He just learns words. Do something that

your students and you observe the nature's work and gets curious. But to fulfill this sense of curiosity never hurry. Put him in contact with issues but let him solve it. He shouldn't take what you say. He must grab it himself. He shouldn't learn science but he should explore it (Rousseau, 2013). According to Rousseau lessons like history, geography, geology and music are beneficial for students in case they are kind of played with the student. Emil is mentally and intellectually ready for education from 10 to 15. He feels the need himself and getting to know history, geography, arithmetic and music is a kind of game and hobby for him. Emil won't study any book because Rousseau believes a book worth reading does not exist. The only book he suggests is Robinson Crusoe (Shavarde, 1972). Rousseau also does not believe in official content. He says: I set students free of doing homework I put this very misfortune maker away. Reading is almost the most common hobby given to children, but it's the biggest trouble. The 12 year old Emil doesn't know what is book. You tell me that she must eventually learn reading. I do agree but he must learn it when it leads her to result and before that this work is tiresome and depressing (Rousseau, 2013). Also Rousseau believes that theoretical science is good for youth and not for children at all because they still can't use concepts. This science is only for after youth hood (Shato, 1990). Emil's information is natural and only materialistic. She has not even heard of history and doesn't know what philosophy or ethics mean. He knows basic relationships between human and things and therefore doesn't know anything about ethical relationships between human. He can't properly generalize concepts and meanings and can't properly make abstracts. He sees common features between objects but can't see them as abstract. He has learnt abstract by geometry patterns and has learnt the quality of abstract and absolute by expressions. These expressions and patterns is a support for the time he gets tired of abstraction to rely on and rest. He is never into knowing the nature of objects but he wants to know about the relations in his own favor. For things other than himself he considers those with relation valuable (Rousseau, 2013). I don't want to give lessons planned by strangers and priest to children (Rousseau, translation: Kia, 1987). If you always want to lead to the best way always listen to nature commands (Rousseau, translation: Kia, 1987). Rousseau believes that the best training seals in a child's life is freedom of action and providing natural growth tools (Shavarde, 1972).

He also thinks the first lesson to a child is the way of living and living like a human. In natural life everyone is the same and their dignity is not only to be human. Anyone who is trained to be human might not necessarily do what a human must do. For me it's not important what my student is supposed to do in future, army, priest or judge. Nature says before doing any job you must take the responsibility of being human so I first teach them this occupation. After my instructions he would not be a priest, judge or soldier but prior to anything he will be a human it means as necessity determines, he will perfectly handle his human responsibility like others (Rousseau, 2013).

Table 2. Content of curriculum from Al- Farabi and Rousseau

Al- Farabi	Language, logic, arithmetic and geometry, geology, music, fiqh, speech, social science.
Rousseau	Natural science, history, geography, arithmetic, music.

3.4 Teaching-learning method Curriculum

The regular disciplined measures a teacher takes for accomplishing goals that is taken based on situation and equipment is called teaching method (Shabani, 2007).

3.4.1 Farabi's opinion

To achieve perfection and final blessedness, Farabi considers measures starting from speech ability (theoretical intellect) and continues to actual intellect. He believes that human spirit's development does not provide a simple short path for reaching final result. But teaching is a continuous process and current

dependent on preparation and eliminate obstacles. By setting stages for training and giving opportunities to trainer not only provides incentives, but also help him achieve goal. Training and education is a gradual process needing different theoretical and practical preparations (Kavandi, 2011). We can suggest a categorization according to Farabi's recommended method. In this study we discuss some of them.

Staircase

In this method the teacher considers intellectual abilities and skills of the students in scientific matters and starts his work from simple and matters close to their minds and gradually reaches harder or higher levels discussion. In other words, at the early stage of education, students' abilities are limited, so the teacher must use tangible examples to prepare them for scientific discussion (Beheshti, Faqih, Abojafari, 2006).

Persuasive

Farabi believes that theoretical science must be taught through a persuasion approach. People commonly perceive these sciences through thinking. Because they first perceive many scientific and nonmaterialistic basics and get to perceive these scientific topics. But people get an image of them by persuasion. Teacher must be familiar with what relates to a specific group of people, the way of teaching it to all, necessities of teaching to those people and things related to a specific group of people in a city. These differences help someone learn theoretical science with help of creativeness (Sharif, 1986).

Ascending

When teacher is inspired by interests, preparations and experiments of the students and generalize it to lessons, he is in fact using ascending or induction method. Farabi says this method starts from effect (sense) and reaches cause (intellect). It is used in many topics and lessons related to human and society. Teacher starts the activity and creates an intimate relation with students. This method helps increasing self-awareness, self-controlling abilities in students, improving thinking capacity, gathering information, organizing and data controlling and setting names for concepts (Jaberi Moghaddam, 2003).

Descending

When teachers offer lessons to students based on the type of organizing the topic and logical framework or in other words descend from a whole to its parts they are using descending or deductive method. Farabi thinks this method starts from cause (grace principle) and reaches to effect (the earth) and results in better learning. Knowledge gained this way is not easily forgotten. He applied this method in metaphysics and prophecy theory (Mirzamohammadi, 2005).

4. Discussion

Farabi defines this method as "encouraging and triggering student against what satisfies his mind and intellect without needing his full faith. He believes that no tool has served human as much as speech logical reasoning discussions help students get the things they already did not know. Teacher can provide a topic in class so that students learn the content in discussion together and with cooperation go to the depth of the context. This way the silent state of teaching turn to activity (Daq, Rashi Oyman, translation Koshafar, 1995).

4.1 Memorizing and repetition

Another method that Farabi talks about is memorizing and repetition which helps perceiving the content. He thinks that ethical virtues, writing skill, art and figures of speech is gained through repetition and habit and are engraved in brain. Farabi recognized two levels of memorization: first memorizing words and phrases that the listener repeats for memorizing like learning language, Quran and singing. Second: memorizing the meaning of the words and phrases so that students get to know them. He thinks perceiving the content is of a high value because memorizing is mainly concerned with words, phrases and details which is of no real use. While perceiving deals with meaning,

whole and rules and is very useful. It flourishes skills and makes use of abilities (Mirzamohammadi, 1995).

4.2 Observation

Farabi thinks the first step in education is using a proper name for objects. Then the object and its details must be completely defined and drawn as patterns and geometrical patterns on paper. This way students' creativity is triggered and understanding is easier and straightforward (Farabi, 1998).

4.2.1 Rousseau's opinion

Cooperation

Now is the time to adapt him to pay more attention to a specific topic little by little. But don't forget you always have to create enthusiasm and don't proceed the work with force and inflexible order. We must consider not to make them tired and feel fed up. Always listen to him and whatever lesson you are teaching stop before he is tired because learning with incentive is more important than the content to learn. If he asked you answer in a way to trigger his curiosity even more (Rousseau, 2013).

Negative training

As Rousseau points out negative training is introducing ideal models and try not introduce corruptions and teach them to follow the natural flow of life. He says: I strongly agree that good education is one with negative training. If you stop any further corruption you have already helped virtue to grow (Rousseau, 1989).

Experiment

Experiment method is one of the practical teaching methods most of the teaching experts focus on. So Rousseau says: Emil did not memorize anything till she got 10 but have explored and learnt many things by exploration. Teacher emphasizes on the abilities a child must gain according to his physical and mental growth (Olich, 2012).

Active

Active teaching method is a method in which the student is mainly responsible for learning and teacher is a guide in learning process. Rousseau says: let your child solve problems. Expose him to issues but let him solve it. He mustn't accept you but he must get it himself. He mustn't learn science but he must explore it. The art of teacher is to let the student enjoy while learning. In order to do this his mind should not be kept silent in response to what you say. In other words he must try to learn. Concepts must be perceived but not necessarily by saying a to z of something. The one who explains it all would not transfer more. If the student made a mistake let him do and do not correct. Wait for him to understand his mistake and correct it himself (Rousseau, 2013).

Explorative

Rousseau realized the importance of exploration in learning and therefore emphasized that teachers and trainers must leave room for exploration. He says: Let your child explore facts by himself because if you replace information source with reasoning in his mind he won't reason anymore. If speech penetration replaces intellect the student won't think anymore and later he will agree upon any new idea (Rousseau, 1963).

Table 3. Learning-teaching methods in Al- Farabi and Rousseau's opinion

Al-Farabi	Staircase, persuasion, ascending, descending, memorizing and
Rousseau	Cooperation, negative, experimental, exploration, active

4.3 Evaluation Curriculum

Evaluation is a systematic activity which provides benchmarks for validating along with providing information about event or

topic of evaluation. Then comparing the two data shows how beneficial and valuable a topic or event is (Mosapoor, 2011).

4.3.1 Farabi's opinion

By studying Farabi's training opinions we conclude that his evaluation system consists of the following methods.

Pre-evaluation

In ascending teaching method Farabi suggests that students must be evaluated about their qualifications (Jberimoghaddam, 2003:197). This suggests how qualified someone is.

Verbal

In defining this method Farabi states that encouraging and triggering student against what satisfies his mind and intellect without needing his full faith. (Daq, Rashi Oyman, translation Koshafar, 1995).

Farabi believes that a teacher must be able to apply ask and answer method in his strategy and also in evaluating students' learning in order to properly judge their level of learning.

Self-evaluation

In Ihsa-al-Uloom the valuable book of Farabi, logic science is introduced as the science of thinking properly. Farabi says: Logic helps us avoid mistakes and corruption (Farabi, 2010). According to this logic science plays a kind of self-evaluation role for us.

4.3.2 Rousseau

Self-evaluation

Rousseau believes that evaluation on students must be in the form of self-evaluation and teachers shouldn't hurry in judging their learning. He says If the student made a mistake let him do and do not correct. Wait for him to understand his mistake and correct it himself (Rousseau, 2013).

Practical evaluation

Rousseau believes that students must act practically and not all the materials must be taught theoretically and evaluation can be practical regarding their knowledge. It's really bad to send youth to life with theoretical information only (Reousseau, translation Zirak Zadeh, 1963).

Table4: evaluation in curriculum in Al- Farabi and Rousseau's opinion

Al- Farabi	Pre-evaluation, verbal and self-evaluation
Rousseau	self-evaluation , practical

Second research question: How much these components overlap or do not overlap in Farabi and Rousseau's opinions?

4.4 Goals

Overlapping

Both experts believe that final goal of the education is improving ethics. It is ethics that affects other training aspects and controls other abilities.

Non-overlapping

- Farabi believes that physical training must start from playing games in childhood and follow up with military activities in adulthood. But I think physical training grows with playing game and we must always put emphasize play time.
- In ethical training, Farabi views ethical virtues as the way of nearness to God. But Rousseau views avoidance from corrupted environment as the ethical virtue.
- Farabi believes that the way to reasonable ethical training is through ideal curriculum But Rousseau's opinion tends to nature's role in this regard.

- In social training Farabi focuses on social presence from early stages but in the same matter Rousseau emphasized on avoiding society and corrupted environment till adolescence.
- Farabi views religious training is in Islamic teaching path but Rousseau does not believe in teaching any specific religion and lets the student be free in this field.
- Farabi believes that art is a tool for complete effect on emotions. Rousseau thinks that finding patterns in nature is the best way of training in the field of art.

4.5 Content

Overlapping

Both experts believe that noting individual differences is important in learning. Learner's needs is important in their views as a common point. Curriculum content must be adjusted with learners' age.

Non-overlapping

Farabi categorizes science into different groups and again divides each of them into a subsidiary branch. When choosing content these categories must be considered and teaching content must be taken from sciences. But Rousseau did not categorize as Farabi did. Although he thinks learning different sciences is important for students, but mainly emphasizes on natural learning from nature and thinks teaching history, geography, arithmetic and music via game is beneficial.

Rousseau believes the best content for students is nature till students get 12 and rejects formal book like contents. But because Farabi believes in early stage presence in society don't think avoidance from it is regarded as a good thing so in his opinion book and formal content from early stages has no negative side.

4.5 Teaching-learning methods

Overlapping

- Both experts believe that education must be gradual.
- Both of the think that teaching method must be adapted to age.

Non-overlapping

- Teachers' role in Farabi's suggested teaching method is more pronounced while Rousseau defines a few roles for the teacher.
- Farabi's teaching methods include: persuasion, dialectical, ascending, descending, memorizing, repetition and observation. And Rousseau's includes: cooperation, experiment, observation, active and exploration.

4.6 Evaluation

Overlapping

Due to the gradual process of learning according to both experts, it seems that both believe in formative evaluation by trainer.

Non-overlapping

Studying Farabi's training notions shows that he mostly emphasized on verbal evaluation while Studying Rousseau's training notions shows that practical evaluation of pervasive learning level makes sure how much has been learnt.

5. Conclusion

The present study aimed at comparatively reviewing Farabi and Rousseau's opinion about curriculum components. To do this, four main curriculum components (goal, content, teaching-learning methods and evaluation) was derived from their training notions and discussed. In the goal section, first their opinion was divided to two goals: final and mediational. Farabi thinks that final goal is having good ethics. The result of discussion in content section was that Farabi thinks content must encompass different sciences and adjusted with students' age. While

Rousseau believed that the best content is what nature sets and teaching formal content must start from the age of 12. In teaching-learning methods we realized that Farabi suggests many different teaching methods and mostly emphasizes on those with higher involvement of the learner. He believes that in different conditions these methods would work. On the other hand Rousseau has another set of suggested methods with a focus on those with higher activity of the learner. Eventually regarding evaluation component we concluded that Farabi highlights verbal evaluation regarding question-answer method. After reviewing Rousseau's opinion in this field we realized that pervasive evaluation should be practical and observational. At the end of the article the amount of overlapping and non-overlapping of contents in both curriculums is somehow clear.

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Primary Paper Section: A

Secondary Paper Section: DE