

Pre-assumptions of Aesthetics Training and Education in Epistemology (In the ideas framework of Mohammad Taghi Jafari)

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Abstract

This study has been done to analyze the notion of aesthetics pre assumption training in epistemology with a qualitative approach, methodology is a "descriptive- inference" method. So, the assumptions are analyzed besides the description of the epistemological foundations of contemporary fecund "Mohammad Taghi Jafari". The results shows that this fecund attention and considering to Cognitive pluralism and verification in experience has been a base to leave the education system of a narrow-minded state and has guided all to an especial literacy named "aesthetic literacy". teaching and learning process, in this method has been of an artistic nature that affects the judgment, decision making and practice for teachers and students and it leads to enter emotional dimension of this process.

Keyword:

Cognitive pluralism, aesthetic education, aesthetic experience, teaching and learning

Introduction

An Efficient education system should be a comprehensive system that could encompasses all aspects of mind and body and foster rationality in different dimensions. Today's, there are many challenges facing educational systems. Cognitive monopoly and ignoring the cognitive aspects of human existence and a one-dimensional look are its challenges.

Human emotional dimension is of aspects which are ignored, because experts believe that many systems of education should concentrate and focus to teach and educate the man's rational aspects and teaching Cognitive area and ignore the emotional aspects. They argued that cognitive aspect or rational one cause the emotional feeling has been controlled by human. Because feeling are in an inferior level in comparison to human rational

aspects, and it should be guided by intellect. But in contrast view, this expert has considered the emotional aspect as an important human's dimension and as a part of rationality, besides the training and education. They also consider it as a n obligation in education system. Aesthetic education is maybe a way to consider this aspect and dimension where the designed experiments are used with cognitive and training approach.

Although the philosophical foundations of the method, have a long history and beauty has been traced always in everything like poetry, music, painting, architecture "(Shanshiri, 1385: -16) but analyzing the contemporary prioritization in education system showed that, there has been lees correct view in relation to aesthetic education and the philosophies of education has just focused on this dimension in an theoretical form. emotional aspect in the

acting time is also in a lower level than other aspects and aesthetic experience has not been used as a containerized for purposeful learning experiences and has not pursued yet. So, some Criticism have criticized the mechanical form of scientism in the education system. They see it in contradiction with the training and education spirit and basis. They believe it is without motivation and the Damage in training system is caused by view, should be thought. Criticism pointed that, just limited cognitive skills have been considered on this approach and education will be limited by narrow thinking,

Profound challenges of this kind in education would clear that a serious approach to aesthetic education in the education system is a serious need and necessity. Education system cannot meet all learners' needs through the generalization of findings and absolute general laws. But also to see from the point of feeling and by means of aesthetic experience.

the importance of combining feeling and thinking in terms of aesthetic education is the followed cases, and since, the educational theories of practical realization are an philosophical thought, so pre-assumption in epistemology has been proposed by contemporary fecund" Mohammad taghi Jaffari"¹ presuppositions And seeks to clarify

¹ Mohammad Taghi Jafari (1304 - 1377), is a contemporary professor, philosopher and Rumi researcher in Iran. His peak and glorious life was during the years 1340 and 1371 and his relationship with world dignitary's thinkers, including writer, teacher and scholars and thinkers from around the world and had scientific discussions on issues with him. His scientific correspondence with Berterrend resell ", a British philosopher, is one of it. His another interaction result, is the book named "review and criticize the ideas story "that contains the analysis and critique of theory and positivist philosophy of Alfred North Whitehead to criticize and analyze the contemporary neo positivist and positivist, commentary and critique of Kant's theory, Hegel, Descartes and David Hume is. in other cases is association with Professor Rosenthal and Mayer from Germany, professor Montini from France, Elizabeth from England, and professor Young from America. Jaffari also has meet different conference during these years that the most important one is the Symposium on comparative philosophy of East and West in England , seminar of human right in Manila in Philippines and millennium international human world of Ebne sina in Tehran and, Islamic-Christian dialogue conference in Switzerland, Lecture at the University of British Shefl by the topic, named" the status of research in the humanities in the past, present and future, subject to all kinds of philosophy at the University of Athens fourth Conference on the topic of intuition in mathematics and mathematicians in Iran and many other items, including important papers in Persian by Jafari include: the right to human dignity, justice and a profound lack of (DOI: [dx.doi.org/14.9831/1444-8939.2015/3-2/MAGNT.44](https://doi.org/10.29253/1444-8939.2015/3-2/MAGNT.44))

the epistemological theories based on emotional aspects efficiency to what extent can prove the need for aesthetics training and education.

Methods

This study has been done through qualitative approach and was conducted using descriptive and inferential method. The population for this research is documents and content related to Jafari's thoughts on discussed topics. So this resource has been analyzed in the first stage, and in the second stage, the results has been classified and has been offered in the form of aesthetic education requirements.

Implication

In Jaffari points of view, the important of teaching and learning tools and experience that leads to recognition, is much more and higher than the recognition itself in education system. Accordingly, what is referred to the aesthetic education of this discussion is a tool to foster meaningful experiences, a practical approach based on designing the aesthetic experience. These experiences longed with intellectual Imagination has been valuable and is a combination of imagination and perception or realization. They are designed and organized in a way to guide the teacher in a direct and specific way. This type of education and training is controlling the perceptions growth and the sensitivity of phenomenon's aesthetic characteristics, the creation and appreciation of art, imagination foster and the growth of emotions (Amin, 1384: 9-7). The aesthetics necessity and states in epistemology can be

interest in the struggle for survival, originality, organization, family, survival in twenty-first century (Vancouver), new philosophy division and his important articles in English: Human Survival in the century study and critique of Vancouver Genuine Family Solidity Understanding the Universal Abrahamic Religion ... Modern Division of Philosophies - Theokratie und Demokratie He has left more than eighty books which has also frequently been reprinted and has been translated into German and Japanese and English.. Some of these include: Pioneer Culture to the Rescue of Mankind The Mystery of Life Beauty and art in Islam view, art philosophy in Islam, , music from philosophy and the psychological view Philosophy of Science Knowledge from the science and the Quran perspective

better explained by entering into this mutual understanding.

1. The pre -assumptions of aesthetic education

Since philosophical presuppositions in the views of philosophers, is the basis of educational theories, thus aesthetic education point of view, is no exception, and even if there are not clearly explained, but formed the basis. Explaining the aesthetic education process with the applicability of scientific education, (cognitive domain) is the practical realization of Jaffari's philosophical thinking and describes the emotional aspects of his teaching experience. Some of these assumptions can be summarized in these cases.

1.1 The nature and cognition characteristics

Based on the idea of Jaffari, epistemology is the main possibility and cognition and understanding need. In his idea, a permanent and continues suspension of the thinkers has been considered as the most clear reason of understanding and cognition possibility. so, not only the cognition is possible, but also is a necessity in life and this necessity is not devoted to a specific time, group or situation in the life and it is generalized for whole life time and whole people and situations. So disagreement in cognition in every reason, is a reason of its reality and are related to errors in perception. But the real understanding is what other of the senses and the mind and other means shape this outstanding cognition. (Jafari, 1375: 7 / 238- 214

Another principle of understanding and cognition is related to the nature of cognition. Jaffari claimed that cognition has an objective and objective nature, so the mind has a especial quality which is effective, although is a complex process and influenced by the outside world and any other theory, is with its extremes. (Jaffari22:1360).

According to the third principle of the Jaffari about epistemology, cognition and understanding phenomena like other phenomena in outside and inside world is an effect and wouldn't create without a cause. In fact, accident is impossible about cognition. This causes and the phenomenon of cognition plays the role of understanding and cognition

motivation for the human. These motivations are factors such as natural algebra for mind and feeling, scientific laws, personal demands, maximizing, innate desire, stimulation, love, faith and beliefs that provide different types of cognition and understanding. (Jaffari 1360: 23 and 44) . These principles are the first principles of intellectual direction to connect cognition and education.

2.1 Relationship between epistemology and education

The interaction between cognition and education is one of the most important discussions that Jaffari, specifically mentioned it. In view of Jaffari,, because the process of education is focused on understanding and cognition, considering the principle of recognition of the principle of the possibilities first cognition principle, means the first principle of epistemology, In fact, includes the acceptance principle and the possibility of education. Since most educational efforts done to gain cognition and is a hard trying for favorite cognition and understanding. So, multiplicity of cognition has flexible capabilities to provide a variety of educational experiences and points out to different ways of learning. They also refer to understanding and cognition as a basis for teaching and learning in close interaction with education. Then it is in line with cognition that the key elements of teaching and learning make. So , Jaffari has focused on continual questioning and trying to understand for continues learning as the most important educational responsibility and pointed out to a continuing questioning and trying to understand it in training from one aspect and its definition as cognition belonging by proposing "Four main question of humanity" (who am I? where did I come from? What happened to me? Where do I go?). Another point that Jaffari acknowledges that cognitions is the result of widespread transformation, induction of concepts and facts and understanding of educational opportunity (Jafari, 1981: p126) .this link and relationship caused various topics in education be concluded from different area of epistemology by JAFFARI through different cognition and its belonging way.

3-1- Cognitive pluralism

Cognitive pluralism is importantly, the dominant theoretical paradigm of epistemology by Jaffari that propose to achieve all of the facts and variety of experiences. This paradigm can be proposed in two cases: tools and resources and types of cognition

- Cognition tool

Jaffari has divided the cognition tools, knowledge into two groups. The first group which are the external, natural and former tools which includes natural senses and sense amplifiers devices that made by human and the second group tools are the internal tools that includes intelligence and inner knowing, thinking, reasoning and visualization on the covers. The first group tool, the objective and outer world need cognition and understanding and would and would reflect the reality with their own terms. The second tool realm of the mind and focused on the imagination, fantasy, but also are related with information from external devices. With this approach, the two groups of devices are not isolated and independent and are complement and cover both mind and reality territory. Jaffari has proposed the Cognitive pluralism, considering the verification in cognition tools and pointing different

-Cognition sources

From Jaffari idea, another important issue in the multiplicity of cognition is the cognition sources. These resources, in turn, includes the sense and experience territory as the first and most natural sources of understanding and it also includes both theoretical intellect, intuition, illumination and revelation and provide the internal cognition through the light of wisdom and direct, personal understanding of cognition. (Jafari, 1375: 216.7). The human itself is the first division of cognition. According to him, "his" realm of human life is of different type and besides the general and natural meaning of "itself" in all animals, is in the highest levels of "human self". Human self is of two types: "I" in transverse and length form. I express in length form, due to the mental development of the human spirit, step beyond ordinary human self and cause the freedom come true with an angelic face and his soul will flourish.

Then a "fellow" belongs to human cognition. JAffari is a human with high potentiality that the most important and effective part of him would flourish in community and association management; (Dastanpur quoted Jafari, 1385: 62) so, fellow and cognitive relationship would form one of the most important stages of cognition of the human. "Universe" would place in the cognition and understanding direction and this cognition forms in three types of scientific, general, aesthetic and philosophical direct communication. And a specific perception would form in each. Another cognition belonging is "God". Jafari also Insisting that no one in any new submission of evidence of successful schools of thought couldn't prove to deny god, , stipulates that God is essentially a constant human belongs in cognition and human being have never lived without Unity and this need have always been and would be also.. (Jafari, 1375: -24 /11). So in epistemology by Jaffari, human begins to communicate with him and to achieve recognition in the presence of God and brings reasonable life human in an evolution that begins to waft "Man-Ruhi "spirit.

-Types of cognition

The seven major steps is an important step in the transition from scientific monopoly. Jaffari proceeds the levels and grade in cognition which the lowest level is the "mimetic understanding and cognition" that is the acceptance of another saying without the reason. This is reflected from something in the essence and its acceptance without the reason, however. This reflects the recognition of all kinds of phenomena like saying, ethics and other issues and it is placed in the early stages and the low level of recognition. "Cross pure cognitions" is another level that is the moderate level of the primary and high cognitions and justifies the higher initial understanding from cognition belonging. . (Jafari, 1379: 200- 127). These cognition are in correlated with the of early-age training methods.

"Experiential cognition" that related to cognitive phenomena and their objective relation in the natural world and is specific to observation and conquests. Is placed in the next level. This experience, coupled with a sense of spiritual reality and the main factor of

man's potentiality. Four main fundamental factors have been considered that includes: experienced person, the tenant principles of mind experience, motivation and experience subjects. In "conjectural cognition" transfer to the next point or the result of a mental process occurs without interim steps. This is based on conjecture and guesses, and sometimes this guessing make cognition as a result of compliance with all or some of its reality or reality matches up with different qualities. In "cognition discovery" level, mind, feels new light shining in his face instantly so explorer cannot analyses the mental state into the information, preferences and his previous purposing, in mind trying and define the contribution of each of them.

"Rational understanding" in Jaffari idea is the next level that is subjective act in a logical thought process in which the laws of logic, thought, have been applied to know the world. This cognition is the most sensitive human mind operations. "The illuminative cognition" is in another level that is beyond sense of reality and is the illumination of reality in the mind of man. In "intuitive cognition" direct contact with reality, is out of natural and rational sense contact. In perfect level, there is an inspiration level which is done like a discovery. The only difference is that the inspiration area is much more extensive than discovery and include any objective issues and understand and solve scientific problems and life events. While discovery cognition, need further mental activity. Inspiration, is an event which emerge with lower preliminaries. At the end, is the most complete level in an inspiration based recognition. The recognition process is based on revelation which is done by the direct induction of fact and enters the human into the realm of the reasonable life by answering his all dimensions. One of the most creativity of the Jaffari which makes it possible to learn basic practical explanation of the various methods is discussed with reference to the different cognition path.

2. Explanation of aesthetic education in epistemology

Aesthetic education can be explained in two direction of the principles of epistemology,"

position and the necessity or need". The most of these assumptions are:

1-2- Necessity of aesthetic education

Analyzing Jaffari Viewpoints on epistemology suggests that there is a kind of cohesion and adaptability, in the components and elements of his philosophy and there is a logical integration with educational topics. Although he clearly suggests that it can be seen that teacher teaching experience and learning experience of the student is an Aesthetic experience that affects judgment, decision making and action of teacher and student by a slight hesitant and thinking in teaching and learning process, and also help him to enter the emotional dimension. Focusing on epistemology by Jaffari, based on cognition effect, refers to the importance of motivation in education debate and education performance would prepare the base for cognition and understanding to make motivation for learner and teacher. So, aesthetic education is an applicable method to make inner motivation to encourage individual learning and cognition. This motivation is in the algebraic and natural factors based on three elements of natural sense and universal elements, is of the stimuli for love and inner passions to science and knowledge. This desire, would force every person to make recognition based on the self-senses to meet the limitless requirements, provided they put it in an appropriate field. (Jafari, 1360: 439). Aesthetic experience, with its emotional features, provides motivation in different directions, while the secret ideas in this experience will also foster the motivation. Therefore, a person's thoughts and feelings will tie together and prompts his desire for knowledge acquisition. It is therefore necessary that every fact should be induced in a manner which the learner could feel the inner purpose. (jafari, 1379: 64).

The "intelligible life" On the other hand, in Jaffari idea, is the ultimate goal in the education and people's entering and transferring into it, need experience and cognition and understanding. (jaffari, 1360: 238). This relationship, in turn, is achieved when you have a goal aspect and this aspect is to make motivation and preparation of mind and choosing the topic (Jaffari, 1375:7/114).

Since, Aesthetic experience related to the inner needs of the human and the cosmos, it is one of the strongest factors driving people to know. In Jaffari idea, although this recognition is created through internal and inner passion and love, is not clear for the self and others, in the first step, but it has a surprising identity and would come to reality very fast from the man's mind to the objective world,

So, the importance of determined subject for recognition is much higher than recognition itself, in education system. Understanding the sensory qualities such as sounds, colors, shapes, signs, symbols and sensory are the most important components of cognition because these issues category, cover an important aspect of education, which is to foster feelings and emotions., these experiences transfer a unit sense content, form and balance with the idea and meaning in an aesthetic education form to the learners and cause an attention in cognition. So aesthetic education cause a learner as a grown observer receive more stimuli for the detection of sensory components. So aesthetic education is education system requirement to improve human (Parsley, 1375: 7/109).a thinker which hasn't understand such a positive emotional perception, and is not sensitive to it, cannot have a true understanding and judgment.

Because basically there is a difference between nurtured and unprocessed taste and feeling in the accuracy and piercings in person.

another thing that can be pointed to the need for aesthetic education, NOTE epistemological foundations deep relationship with the coaches education methods in view of jaffari, a variety of tools, knowledge, and ability to fit each application's default diverse training methods that can be of various elements such as joy, integrity, imagination, fantasy, sure. The aesthetic education, training and experience, then as a field of study with a number of related activities are much broader than mere art.

The use of aesthetic education, the attention to individual differences in the ability to Jafari stressed that teachers face with different groups of learners, so using different strategies and methods is essential and experience in

different fields of knowledge, provides n this regard, parsley learners into three groups of learners neutral, the seeker sensitive and resistant groups and individuals emphasizes that for each style of special educational needs (parsley, 1379-: 123-). In addition to absorbing the aesthetic education of the first two groups, the breeding of resistant learners is very impressive. the need for specific training in the field of emotions, according to the need of the beauty in regard to the plurality of programs parsley epistemology of knowledge; And aesthetic education was necessary to explain what the importance of education, epistemology, and deep relation with said Refers to individual differences in students' reasons for this training. Education in addition to the emotional, the idea of transportation as well.

2-2- Role of aesthetic education

In epistemology, the role of aesthetic education is explored in two ways. One is in term of the relationship of this type of training with a variety of recognition and the other, in terms of the role of aesthetic education to make scientific motivation and encourage the learner to acquire the cognition.

1/2-2-Cognitive pluralism tool

In Jaffari idea, cognition is not merely the product of mental, brain sensory or experience process, but also a result of involvement in the identification, with whole body aspects like mental, emotional and practical aspect. Thus, cognition and understanding has a wider meaning that is common. Jaffari, on the other hand, suggests with an educational approach, that, "essentially, cognition which has been obtained at accepting the education time, it is not only just a subjective mental activity but also has been generated with two types of coincided mental activity or knowledge that is the inner educations acceptance. With the adoption of two experts or internally generated "(Jafari, 1981: 125).

The epistemological approach parsley in direct relation to the notion of diversity of knowledge and learning, teaching and attitudes in terms of diversification in terms of literacy, Parsley these limitations in education, a process called anti knowing that throughout history, due to the limited number of experts

located. Therefore, attention to aesthetic education, ability and attention to individual differences. Jaffari, comprehensive approach to the already drawn attention to various aspects of human existence in terms of recognition of the seven projects is emphasized. The plurality understand their relationships with each other as well as with education, training and other forms of literacy affects and the various ways of teaching, learning guides, including these cases, aesthetic education

That relates to the imagination and fosters the development of aesthetic feeling, tasteful aesthetics, understanding, appreciation and creation and appreciation of works of art and artistic values. Based on extensive relationship with the truth in general design aesthetic experience in the field of beauty and art in particular are formed.

The learner would receive these two types of information directly from the coach in traditional education process, and it aims to encourage young people to study and recall selection of sources of knowledge by scientists and researchers. Jaffari says, the handling of this kind of education and the recognition and acceptance of the information through this way is risky for the learners, One of the dangers is addiction to unconditional acceptance as a result of influencing different variables, Challenges such as learners who are satisfied and compelled the fact only by the teachers gravity, compelling and submit or are to seek acceptance and cognitions merely that prevent creativity... so teacher must stop the learner from limited scope and point out that he is just a means to transfer the underlying facts and circumstances with different types of mind condition and cognition in teaching and learning process.

Jafari stressed that teachers face different groups of students, so, the use of different strategies and methods is necessary, and provide the background for different cognition experience.

Jaffari, In this case, divides the learners into 3 groups which include: independent learners, seeker and receptor individual and resistant groups and emphasizes that an specific educational method for each group (Jaffari, 2000: 123-).

Hence, education must necessarily seek to provide the learners to perceive a variety of cognition skills and literacy. When this conceptual approach is identified, the selection of tools can be assigned by the teacher to exploit it and this case is the only case that should be assigned to teacher., there are many ways to select according to the different abilities of humans and inner and emotional perceptions and perception of beauty essentially is the computational ways of facts. This emotional and aesthetic experience has a significant role in the realization of certain kinds of cognition, a training and education that has mind carrying and transportation index besides emotional aspects. So, aesthetic educations are useful in breeding resistant learners in addition to attract first two groups. So the plurality of recognition has deep connection with education. Aesthetic education position in each of them can be explained by caring in different perceptions and recognition.

2/2-2- Realization types of recognition in the experience of beauty

Imitative recognition in the aesthetic

Imitative and dependent cognition is one of cognition that includes aesthetic education that it is useful to apply it in the primary and elementary level. Placing the learners in the path of appeal of the patterns character that have cognitive and scientific points, various practical ingenuity and creates a vital effect in visualization, interpretation and justification of peoples life has been formed based on aesthetic tendency. Knowing an optimal experience forms in this kind of recognition and attracts the learner. These aspects include characteristic attraction that sometimes enters into the deep psychological levels of the people.

One of the main reasons that attracted great interest in achieving mental balance is that, since this attractive personalities is not accessible, it saturates the interest (Jafari, 1981: 143). This pleasant experience are like to imitate an art picture that cause every details should paid attention But the honest and complete imitation hasn't been defended even at the level of art. Therefore, although the beauty and attractiveness of form in presenting the facts, is very pleasant and optimal, but the

learner should have the recognizing power of the form and content, leads to an emphasis on content.

Experimental recognition in the aesthetic

Perception of sensory attributes of the objects is the first step in aesthetic education. Because, sensitivity to aesthetic form is the basis of the aesthetic experience, so the sensory detection of the learner would improve by creating a deep look and feeling delicacies and caused a learner detect different patterns changing and come to an introduction to critical thinking, and achieve an experimental recognition in jaffari idea, "in empirical understanding and recognition, perception has been done in respect of the subject that, discovery of one or more desired target were considered as a pleasant goal and included any fact like cognition of some phenomenon like imagination, illusion, imagination, desire, pleasure and even the ideas are perceived and understood by sensory tools and means. In aesthetic education, learner faces this special experimental cognition which helps him to solve the problems.

Jaffaris suggestion to the doers of training and education in that they necessarily should familiar the learners with empirical cognitions in emotional experiences form and aesthetic with through teaching, research and debate is because of this fact. Learner would place at an enjoyable way of learning by this skills and will achieve reasoning and creativity by imagination.(Jafari, 1981: -140). Since the learner perceps this fact in aesthetic education, that life meant to feel the excitement of nature, in every moment of life, in contrast to the colors and shapes and sounds and rhythms.

In fact, in the aesthetic experience, he reaches the combination of sensory images and emotions (Brody, 1977-: 58) and brain receives the facts with different senses of reality and saves it different memory network, and the memory which is saved in this way, is much stronger and more accessible than a simple set of memory.

So educational activities in the field of aesthetics is multi-sensory, and helps the

learner to associate with better concepts and better be able to transfer their thinking to higher level by using games, role-playing, experiences and learners' motivation. This type of recognition leaves the learner from surround imitation and enter him into the first step, identification and judgment.

- Exploration recognition in the aesthetic

Exploration cognition and acquisition of skills to solve the problem is another type of aesthetic education cognitions. Ideologists know the artistic creation as a result of problem solving. In jaffari idea, exploration cognition is a cognition which has been emerged as a result of learners trying to discover issues and problems by providing a suitable creativity tool and provides a kind of communication of fact with interests and love to the study subject. This cognition will continue to aware the mind and reach new facts and reality by making motivation. The subject of this research will result. This knowledge, the motivation for (Jafari, 1981: 186). According to jaffari, the mystery of science should be searched to prevent spontaneous creative people. Lack of spontaneous in education and social organization, is relates to the disintegration of the personality and the fun and imagination in education, especially at higher levels, has been neglected. To revive this, the educational system is required to enjoyable exploration experience (Jafari, 1999: -25).

Therefore, exploration recognition relates with aesthetic in different aspects: these features are consistent with a cognitive psychological needs means truth seeking and is considered as an aesthetic experiences.

Jafari stressed that many of the science researchers, points to the beauty of theories such as relativity and mathematical theories which have lead them to a good experience, which is an inner joy of truth seeking. (Jafari, 1360: 186). He knows the need of human spirit of modernism as a trend to this recognition, This need has raised to overcome the boredom and monotony of life and the possibility or certainty of reaching new realities with more enjoys, and has more joy and vivacious for human.

- Intuitive recognition in the aesthetic

Jaffari believes that, recognition in higher level is not just the result of logical reasoning and intellectual deduction but it is the result of emotional evolution of the humans. And its necessity is because of the understanding and knowing the general issues. But empirical and scientific knowledge leads to details and differentiation, this knowledge is the foundation of unity.

Aesthetic education can be effective and useful by foster these feelings in higher level to create illuminated and intuitive cognition which is beyond these feelings and thoughts and is an inner fact.

In his opinion, aesthetic is an intuitive fact and what is introduced as an indicator of aesthetics, is aesthetic manifestation or expressing aesthetic recognition, and its Methodology is based on the relationship between Intuitive knowledge and science achievement which ultimately leads to intuition.

He asserts that "what is an essential element of beauty, is the love of human on direct intuition of the existence world., when this intuition is achieved, then the human mind begins to explain the reasons and intellectual figures and mathematical of the universe '(jaffari, 1999: 158) 0 so aesthetic education can be effective and useful by providing an understanding of aesthetic as the main element in the recognition preparation in the high levels of intuition and illumination.

Besides, human faces with impressive features in this cognition, and its pleasant results, encourage the learner sense of beauty, so rationality grows through high and raw emotion and feelings.

Conclusion

To analyze the relationship between aesthetic and epistemology and its educational strategy, as it shown in diagram of number 1, it should also be noted that although jaffari discusses about the epistemology about the possibilities and ways to discover valuable knowledge and origins, nature and its field like other researchers, but he also discuss this issue that how and to what extent a human can have a relationship with the recognition object.

But he made a wide attitude in epistemology relying on vast diversity of human experience which, nowadays are discussed in the idea of pluralism, so he can provide one of the most important objectives in the cognitive domain of education that is, providing an all-encompassing relationship with self, others and the universe.

theoretical paradigm of epistemological pluralism paradigm and his accuracy in proposing various recognition tools and its application educational aspects, also caused the education system withdraw of narrow thinking in cognition and prepare the child's mind for understanding and fostering and a meaningful representation .Since , education has radically shifted to understanding and the learning and teaching process formed based on the recognition, so ,each learning method which meet this need, is necessary.

Thus, the relevance of cognitive plurality and avoiding of scientific narrow-minding in educational idea would provide the basis to propose other type of literacy topic and its issues that the need to aesthetic education to improve a specific type of the literacy is of these cases.

This type of training is a basis in useful experience in emotional aspects and causes a decoding capability of this type of recognition is aesthetic form of literacy.

This is also related to emotional aspect of rationality which is, emotional brain, issue repeated decrees sense and reason with an aesthetic tendency and then the mastermind would process it and then creates an experience for the person. This aesthetic experience, are not a separate sense of beauty, but are a unity of sense, form, balance and the ability to communicate contents and is separable to components and details, whenever necessary, but it cover all components , and cause acuity in integrated perception.

This is the difference between talented and untalented teachers that determines the Realistic level of detection of sensory and visual acuity in person. And the last point is that, Jafari was seeking to help the education system to increase learning opportunities areas and intellectual capabilities of the students by

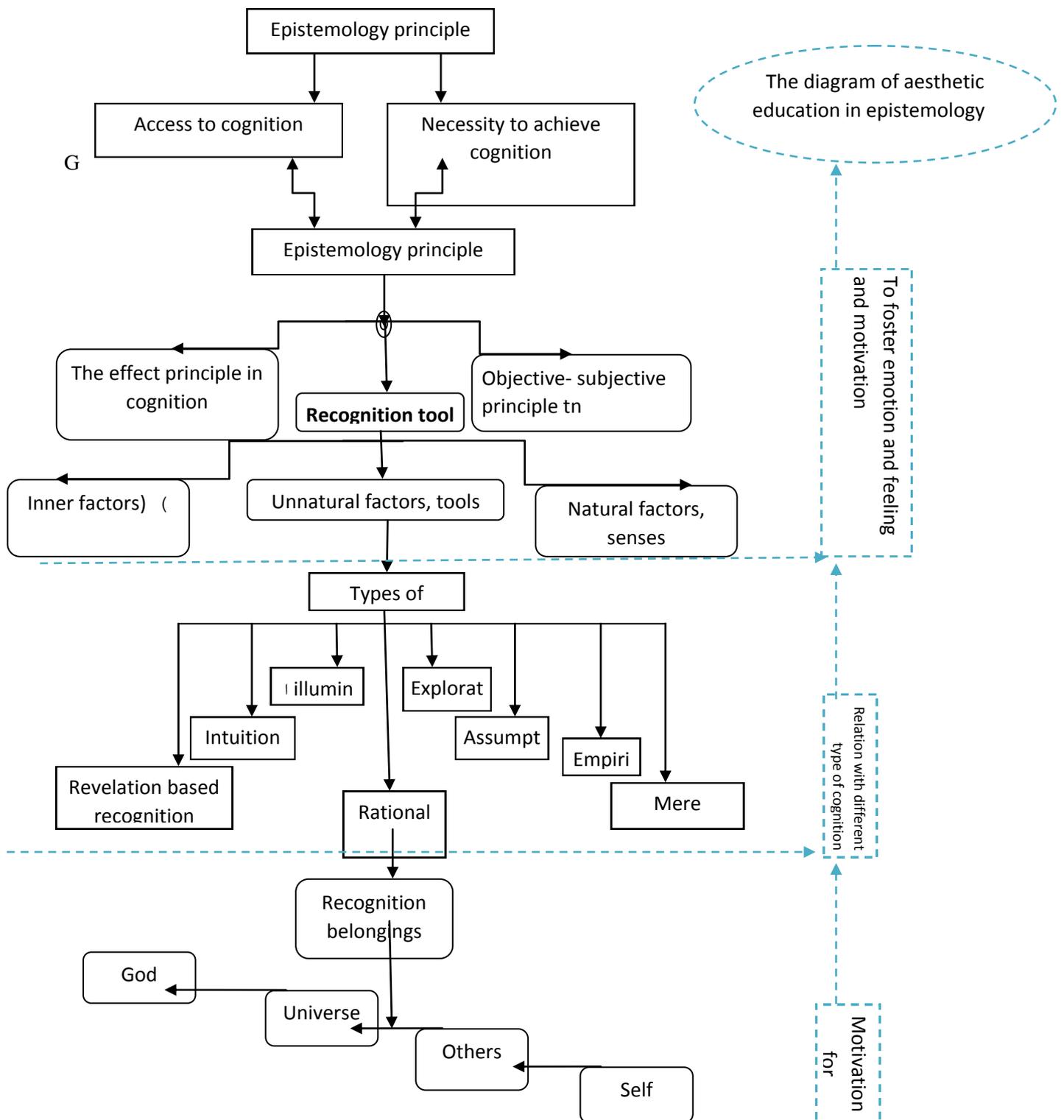
considering aesthetic education and pay the individual differences.

So education system should have accessibility to recognition in designing and planning by using various resources on the mental state of

the teacher and achieve the educational goals by an especial emotional experience and leads this form of simple experience to get combinational and complex experience and a wide range of values.

Figure 1

Designing the principles of epistemology and explanation of aesthetic education points in it.



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