

Explaining the Aesthetic Principles of Khaje Nasir and Rousseau's Thoughts to Develop an Artistic Pattern for Elementary Students

Nehzat Safaei¹, Seyed Ahmad Hashemi^{2*}, Abbas Gholatash³, Ali Asghar Mashinchi⁴

1. PhD student of Philosophy of Education, Islamic Azad University, Lamerd Branch, Lamerd, Iran.

2. Associate Professor, Department of Educational Sciences, Islamic Azad University, Lamerd, Iran.

3. Associate Professor, Department of Educational Sciences, Islamic Azad University, Marvdasht, Iran.

4. Assistant Professor of Educational Sciences, Islamic Azad University, Lamerd, Lamerd, Iran.

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Abstract

Purpose: The purpose of this study was to explain the aesthetic foundations of Khaje Nasir and Rousseau's ideas in order to develop a model of artistic education for elementary students.

Methodology: Based on the stated purpose, the type of research is applied and its method is qualitative (quantitative). The study population in the qualitative section consisted of 17 experts using purposive sampling method and the target population in the quantitative section was 108 teachers of Bandar Kangan elementary school using proportional stratified random sampling method. In order to collect the required information in the qualitative part, the deductive content analysis and structured interview were used and the researcher-made questionnaire was used to collect the required data. The questionnaire was confirmed by content and face validity and Cronbach's alpha coefficient and spss22 software were used to determine its reliability.

Findings: The findings obtained from the qualitative section were extracted in two general categories based on the aesthetic ideas of Khaje Nasir al-Din Tosi and Rousseau and 15 components. Accordingly, ethics, art, divine closeness, values, consciousness, perfection, nature, moral conscience, art, naturalism, community, intellect, aesthetic education are among the aesthetic elements of Khawaja Nasir al-Din Tosi and Rousseau's aesthetic elements. Similarly, structural equation technique using pls software showed that the above mentioned components are 0.95 at the significant level of 1.96 and these factors are effective in children's artistic education.

Conclusion: This study showed that artistic education of children is important and has aesthetic characteristics in the development of children which is clearly expressed in the thoughts of Khaje Nasir al-Din Tosi and Rousseau and can play an effective role in the development of humanity of children in all stages of individual life and Have their own community. The naturalistic approach of R. Usu and Khaje Nasir enables students to be more careful about the nature of individuals and to see the sophistication and sophistication of nature and to enhance artistic talent in different fields.

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* Corresponding Author Email: hashemi@iaulamerd.ac.ir

1. Introduction

The essence of art as the fourth basic skill is to balance and weight with the three basic skills of reading, writing and counting. The idea of art education and aesthetics as universal education, empowering children and adolescents, expressing perceptions, it is itself a form of media reflection, such as painting, pottery, writing, music, and body movements, and the main purpose of art and aesthetic education can be art-based learning or art-based learning and Self-motivation defined satisfaction (Rezaei, 2013; Haroud, 2010). Art education is responsible for the aesthetic nature of man and the basis for the development of future innovations and creations of societies. Nurturing self-control, reinforcing socialization, indirect or implicit transmission of ethical concepts, preventing psychological and social harm, treating mental disorders and identifying abnormalities, and even shaping the public opinion of the fruits of exploitation. It is an art education tool. Throughout art education, familiarity with the history of art is effective in creating and reinforcing artistic thought and helps to achieve new ideas and works of art (Boleyn & Haskings, 2015).

Art education makes every person a human being, a man who has all the benefits of life, but does not violate a single part of what the intellect requires. Such education is indispensable for the building of free men, who have absorbed this ruler's command so much that it has become their secondary nature (Dale, 2011). However, the child must be educated and influenced by the sense of perfection inherent in his or her nature, following the human beings who have passed the highest degrees of perfection and their existence in favorable virtues and attributes. Be well-groomed or guided in this regard by influential views and theories. Many experts believe in the educational aspect of art. According to Atkinson, B. & Mitchell, R. (2010) In their view, not only work, but also art can be the best representation of the human being, one of the most influential figures is Sheikh Nasir Uddin Tosi and It is Jean-Jacques Cruzo who has gone through stages of perfection and homes on the road to growth" Khaje Nasir al-Din Tosi in his book *Nasseric Ethics*, expressed his views on ethics, in the view of Khawaja, the science of moral education. He is one of the human beings who are involved in the completion of human nature, who considers nature to be the work of God Almighty, who has divine providence to conquer it. Inspired by nature and by the power of thought and thought, it is able to create in itself a secondary nature, that is, human nature (Rahnama, 2006).

Khawaja Nasir has favored the opinion of most Greek and Muslim thinkers about value and anti-moral values, and in the light of it, has considered virtue to be the intermediate, moderate, and exclusive of the four commodities, namely chastity, courage, wisdom and justice, and exasperation or exaggeration. He has introduced the triple powers of the soul, namely, Sawiyyah, Ghazabiyyah and Nakamah. So far, it is the thinking of Eunice Aristotle. But about moral vices, he developed a new, previously unpopular opinion: Others have viewed moral vilification and mental illness as just going out of moderation and going to extremes or exaggeration. But he prefers to point out that these two types are a departure and a slight deviation (moderation) in moderation, and another kind of deviation is due to a qualitative defect which they call inferiority. He thinks that he has solved the problems and inconsistencies that the theory of extremism has encountered in some cases (Sayed Tahereddini, 2015).

Jean-Jacques Rousseau's attitude to the dangerous is broader and more consistent than his predecessors, and his ideas are original and innovative; he has even influenced his own coaches. The accuracy of Jean Jacques Rousseau's educational work indicates that he has set an ultimate and ultimate goal and a set of intermediate goals (in order to achieve the ultimate goal). For Rousseau, the child is inherently good. For this reason, Rousseau recommends observing nature and following the path that nature has specified for you. So we see, in Rousseau's view, returning to nature does not mean returning to an animal state, but rather giving a position to man, in order to perfect himself fully. Therefore, happiness can only be achieved by maintaining and maintaining tendencies within the limits set by nature (Alavi and Shari'admari, 2006).

The educational aesthetics of Khawaja Nasir al-Din Tosi and Rousseau are based on similarities and inconsistencies. Based on the similarities of the principles of education, they consider the principle of individual differences and believe that special talents should be taken into account. These two scholars have

considered the role of effective factors in education and the importance of inheritance and nutrition in child rearing. Family is one of the effective factors in education and special attention is paid to the role of parents in this regard. They believe in religious and ethical education in the educational program and give special importance to the role of the child in the education and consider the necessity of playing in educational programs and time of education as necessary. However, the discrepancies between the two scientists suggest that Rousseau believes in the purity of human nature, while Khawaja Nasir al-Din al-Tosi does not believe in the good and evil of human nature. Rousseau believes that the child should stay out of the community and grow up in the natural environment until his youth. Whereas Khawaja Nasir Uddin Tosi believes that child education should be done in the community and that learning should take place in the community. At an early age, Khawaja Nasir al-Din al-Tosi relies on the habit. Whereas Rousseau's focus on education is on the negative education method, which is a solitary and practical approach away from society. Khawaja Nasir al-Din al-Tosi calls for the development of habit by the method of encouragement and punishment by the trainer, while Rousseau uses physical punishment and punishment by nature and believes in inner discipline and rejects external discipline. In Rousseau's curriculum, the book plays little role and relies on less memory. Whereas in the educational program of Khaje Nasir al-Din al-Tosi the preservation of epic poems and the study of historical books are considered (Tosi , 2012; Tosi , 2011, Mohammadi, 2000; Rousseau, 1996).

According to the general theories of Khawaja Nasir al-Din al-Tosi and Jean-Jacques Rousseau, the artistic and natural education of children is remarkable. Accordingly, all students must learn the language of art to make meaning in their lives. Students are expected to be able to transform human experiences into artistic expression, utilize their artistic product and others to construct meaning, and provide an informed understanding of the arts. According to the results of the researchers, artistic activities provide opportunities for children to develop their curiosity, senses, mind fluency, nurturing accuracy, confidence and self-esteem etc. in children that lead them to acquire artistic skills. It is also important in teaching other educational concepts and other courses. Artistic activities are a good basis for a successful experience in the work process. Thus, by becoming aware of one's abilities, one can gain more self-confidence and this can also provide the basis for greater effort and success in other tasks (Kenney et al., 1986; Golestani et al., 2017).

Ebadi and Javadipour (1986) have stated the requirements for attention to the place of art and aesthetic education in education. Heidari and Field (2016) found that art is one of the most efficient tools and methods of education in today's age, and its results and effects in many aspects, especially in the field of creativity and mental health, are the most important. Art can be a good basis for the growth and evolution of any individual's life, taking into account human needs, and given these characteristics, the necessity of using them in schools to foster creativity and promote students' mental health It feels more than ever. Rakhsh Solar and Salari (2016), have stated that the problem of learning children is mainly due to the difficulties at school. Therefore, art, as one of the most effective and effective educational tools, plays a very prominent role in children's learning. Steel and Saadatmand (2015) have shown that the elementary art curriculum is one of the aspects of aesthetic education and that all educational areas are effective in aesthetic education. Jupitis (2009) has emphasized the importance of children's art education in their creativity. Atkinson and Michelle (2010) stated that paying attention to art education leads to increased learning and creativity in learners. Liang and Liang (2010), found that art curriculum is a motivating factor on student learning.

At home, art is not an important priority subject that the education system needs to invest in to develop its related capabilities, and this is one of the negative consequences of the country's educational system in the field of artistic knowledge education. Learners. Therefore, given the great vacuum in the elementary education system of the country and also the importance and importance of artistic education of primary school students focusing on the aesthetic ideas of scholars such as Khaje Nasir al-Din Tosi and Jean-Jacques Rousseau, the overall aim of the present study was to design and accreditation is the pattern of art education for elementary students, given the aesthetic ideas of Khaje Nasir and Rousseau. This research is an effective step in the aesthetic education of elementary students in the educational system in order to realize the

potential of elementary students and their ethical guidance and sublimation for a bright future. There will be educators and teachers, curriculum designers, and educational system managers. Accordingly, the present study seeks to answer the following questions: 1-. What is the pattern of artistic education of elementary students based on the thoughts of Khawaja Nasir al-Din Tosi ? What is the pattern of artistic education of elementary students based on Rousseau's ideas? How is the validation of the elements and components of artistic education of elementary students?

2. Methodology

This research is applied in terms of purpose and the research method is qualitative (quantitative). The statistical population in the qualitative section consisted of 17 experts using purposeful sampling method. They were aware of the thoughts of Khawaja Nasir al-Din Tosi and Rousseau, and the researcher's purpose was to conduct an interview to measure the information obtained from theoretical and deductive studies. Table 1 presents the demographic characteristics of the experts:

Table 1. Characteristics of the interviewees in the qualitative section

raw	sex	Academic course	Workplace
1	Female	PhD of philosophy of education	Boushehr university
2	Male	PhD of philosophy of education	Boushehr university
3	Male	PhD of philosophy of education	Boushehr university
4	Male	PhD of philosophy of education	Boushehr university
5	Male	PhD of philosophy of education	Boushehr university
6	Male	PhD of curriculum planning	Teacher
7	Male	PhD of curriculum planning	Teacher
8	Male	PhD of curriculum planning	Teacher
9	Female	M.A of philosophy of education	Teacher
10	Female	M.A of philosophy of education	Teacher
11	Male	M.A of philosophy of education	Teacher
12	Male	M.A of philosophy of education	Teacher
13	Male	M.A of philosophy of education	Teacher
14	Female	M.A of curriculum planning	Teacher
15	Female	M.A of curriculum planning	Teacher
16	Female	M.A of curriculum planning	Teacher
17	Male	M.A of curriculum planning	Teacher

The data collection method in the qualitative section consisted of deductive content analysis and interview in 4 general and structured questions in 45 to 60 minutes and analyzed using coding method. Structured interviews were used to collect data in the qualitative part and a researcher-made questionnaire in the quantitative part. Accordingly, all the interviews were thoroughly and carefully studied, and those key elements that were thought aesthetically Khawaja Nasir al-Din al-Tosi and Jean-Jacques Rousseau covered the artistic education of elementary students (open coding). Following are those concepts and features that were relevant to the key points in open coding (axial coding). At the end, each of the key elements and elements were linked together with relevant concepts and features, and the rest of the additional information was removed (optional coding). After determining the main components and concepts and categories related to the principal components, in order to determine the validity and accuracy of the content of the completed interviews, the final results are based on the criteria of evaluation and validity of Creswell and Miller (2000), which include Assessment was achieved by interviewers, peer, participatory evaluation, and complete validity.

3. Findings

in the quantitative section, the research population consisted of 108 elementary school teachers in Kangan, 108 persons using proportional stratified random sampling method (Table 2).

Table 2. Demographic characteristics in quantitative section

Sex	Frequency	Frequency percent
Male	60	55/6
Female	48	44/4
Total	108	100
Academic statue	Frequency	Frequency percent
B.A	69	63/9
M.A	39	36/1
Total	108	100
Marital status	Frequency	Frequency percent
Married	93	86/1
Single	15	13/9
Total	108	100

How to collect the data in the quantitative section includes a researcher-made questionnaire in 119 items in the 7-choice answer range (totally "agree" - completely disagree). The validity and reliability of the questionnaire was confirmed by face and content method and its reliability in two sections by Khaje Nasir al-Din Tosi and Rousseau was 0.756 and 0.863 using Cronbach's alpha coefficient and spss22 software. The method used to analyze the obtained data is also structural equation modeling using Smart PLS software. Research findings 1. What is the pattern of artistic education of elementary students based on the thoughts of Khawaja Nasir Uddin Tosi? In order to answer the above question, qualitative data from deductive content analysis and interview were used. Accordingly, using content sources in the field of Khaje Nasir al-Din al-Tosi 's thoughts and deductive method of content analysis, and based on the theories of the scholars and using the coding method, the pattern of artistic education of elementary students based on Khaje Nasir al-Din's ideas Tosi was identified as in Table 3.

Table 3. Elements of Art Education from the Aesthetic Thoughts of Khaje Nasir al-Din Tosi

raw	Category	Definition	Example	Code
1	Khaje nasir belifes	From the point of view of Khawaja Nasir al-Din Tosi, the world is the realm of light and appearance, and the art of compression and beauty, the splendor and splendor of His Majesty, all but her, and the being, is the beauty of her infinite essence.	According to Khawaja Nasir al-Din al-Tosi, art is the beautiful essence of God and the necessity of educating students in divine perfection. Accordingly, the aesthetic thoughts of Khawaja Nasir al-Din al-Tosi can be found in the components of moral education, cultivation of virtue, dignity, moral character, intellectual habits, non-materialism, avoidance of extremes, value behavior, greed, lack of greed, Community, eating habits, good manners, art and craftsmanship, acquiring virtues and abstinence from morality, shyness and shame, ethics and human property, social education, personal endeavor, co-op, utopia, spirituality, Islamic perfection, Simple living, proper parenting, empowerment, prohibition of lying, self-knowledge, science and education acquisition, science and knowledge, deep thought and understanding, education Well-known personality, temperament of the soul, the beauties of the higher world, self-balance, inner beauty traits, beauty of body and soul, lack of pride, aesthetics, reason and will, God-centered (Tosi , 2012; Tosi , 2011) .	1(values), 2 (awareness), 3 (perfection)

As shown in Table 3, values, consciousness and perfection were extracted as the main aesthetic elements of Khawaja Nasir al-Din al-Tosi 's artistic training in elementary students. Following are the qualitative data obtained using the interview.

Table 4. Presentation of Aesthetic Principal Components of Khawaja Nasir al-Tosi 's Thoughts Extracted from Interviews by Subject Components, Features and Codes

The main components	The following components	Attributes	Related code
Ethics	Ethics	The Impact of Ethical Education on Complementing the Human Nature of Students	Code 3, Code 4, Code 5, Code 6, Code 11, Code 12, Code 13, Code 14, Code 15, Code 16, Code 17
	Refute	The importance of ethics in the pattern of artistic education of students	Code 6, Code 9, Code 10, Code 12, Code 14, Code 15
Art	Psychological refinement	The importance of the areas of moral education	Code 1
	Beauty	Nurturing virtues and removing evil	Code 2, Code 3, Code 4
Divine Approximation	Approximation	The moral education of students through art	Code 2, Code 3, Code 8, Code 16
	Theology	The role of family and school in the proper moral education of students	Code 7

As can be seen in Table 4, ethics, art, and divine closeness were the main components derived from the theorists' interviews in the three-step coding method (open, axial, and selective). Therefore, it is concluded that ethics, art, divine closeness, values, awareness and perfection are the main components extracted from interviews and content analysis of texts based on the aesthetic ideas of Khaje Nasir al-Din al-Tosi in the education of students. 2. What is the pattern of art education of elementary students based on Rousseau's ideas?

Table 5. Elements of Art Education from the Aesthetics of Jean-Jacques Rousseau's Thoughts

raw	Category	Definition	Example	Code (component)
1	Roso beliefs	Given all of Rousseau's thoughts on Henry, rejecting the idea that the aesthetic experience is a free action of our intellectual power requires no justification beyond the enjoyment of being one. Rousseau believes in adhering to old ideas; that the experience of aesthetics can only be justified when it is prepared for the truth of a species, the universal truth of human nature and morality.	According to Rousseau's aesthetic thought, students must learn the truth. For example, arts such as theater, music, etc., should be a tool for students to discover the truth. According to Rousseau, students in education and training should include the components of creativity, idealism, aesthetics in fact, natural outbursts of emotion, feelings of freedom, support for individual genius, imitation of conceptual nature for perception of truth, prohibition. Luxuriousness, arousing imagination, serving public resources, simple and intimate life, virtue and virtue, opposing tyranny and colonialism, living naturally,	1 (art), 2 (socialism), 3 (community), 4 (reason and thought), 5 (aesthetic education)

maintaining and maintaining tendencies in the natural environment, great moral feelings, truth perception, natural beauties, expression of emotion, Understanding social exchanges, public prosperity and interests, talent development, pervasive thinking, passion Understanding, reasoning, motivating individual research, play, intimacy and unity in the family, friendship and cohesion, charity, courtesy, creativity, the teaching of good morality, imitation of nature and its perception, attaining devotion and simplicity, nurturing the senses Learn the aesthetic of the child, the motivation for research, the emphasis on the child's dignity, the active education, the guidance of instruction, the motivation, the self-motivation.

According to Table 5, it is observed that based on the sources listed in the table and using the deductive method steps in analyzing the content of existing texts: art, nature, society, reason (aesthetics), aesthetic education as the main aesthetic elements Jean-Jacques Rousseau's ideas are in the art education of students. Following the interview, the qualitative data obtained in Table 6 are presented:

As illustrated in Table 6, the nature and ethical conscience of the main components deriving from the theories of the interviewee were coded in three stages (open, axial, and selective). It is therefore concluded that nature, moral conscience, art, naturalism, society, reason (aesthetics), aesthetic education derives from the principal components extracted from the content of the analysis of texts and interviews from the aesthetic thought of Jean-Jacques Rousseau in Educate students. Based on the above tables and extracting the components from the content analysis of the sources and interviews, 13 main components were obtained.

Table 6. Providing the Aesthetic Principal Components of Jean-Jacques Rousseau's Thoughts Excerpted from the Interview, Subsequent to the Components, Features, and Codes.

The main components	The following components	Attributes	Relevant codes
Nature	The freedom	Gaining individual freedom in nature	Code 1, Code 5, Code 7, Code 12, Code 13, Code 14, Code 15, Code 16
	Creativity	Students' compliance with nature	Code 1, Code 2, Code 3, Code 5, Code 6, Code 7, Code 10, Code 11, Code 15, Code 16
	Aesthetics	Freedom (democracy) of students in education and training	Code 3, Code 4, Code 17
Common sense		Attention to the nature and individual nature of the students	Code 8, Code 9, Code 15
	Ethics	Attention to individual freedom	Code 8, Code 13, Code 14

Accordingly, the aesthetic pattern of Khaje Nasir al-Din Tosi 's and Rousseau's ideas in the artistic education of the students is shown in Figure 1 Provided.

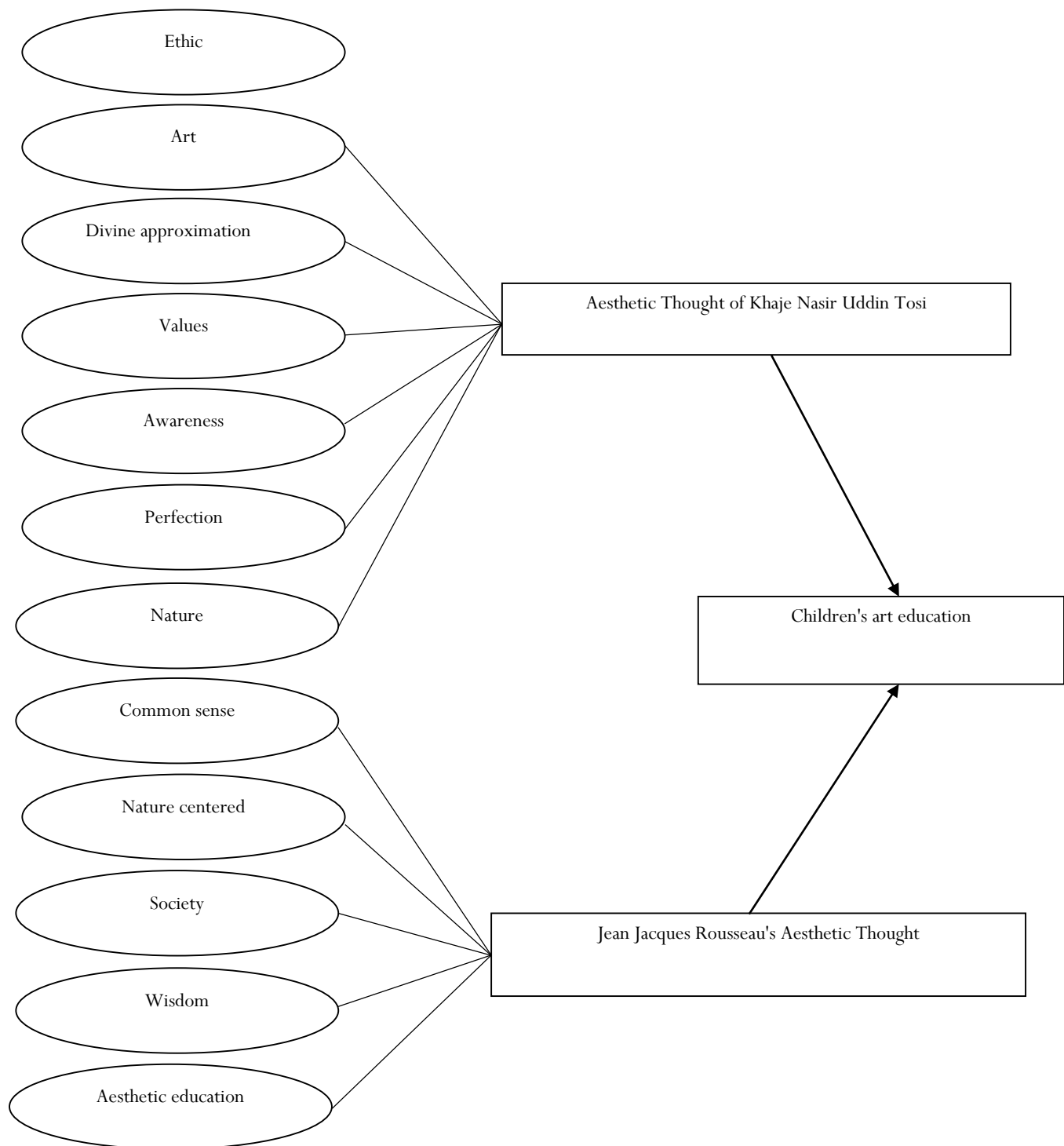


Figure 1. Aesthetic pattern of the thoughts of Khaje Nasir al-Din Tosi and Jean-Jacques Rousseau in the artistic education of elementary students

How is the validation of the elements and components of artistic education of elementary students? According to the qualitative study of the research, in order to investigate the effect of these variables on the aesthetic thoughts of Khaje Nasir al-Din Tosi and Jean-Jacques Rousseau, the structural equation technique was used by pls software.

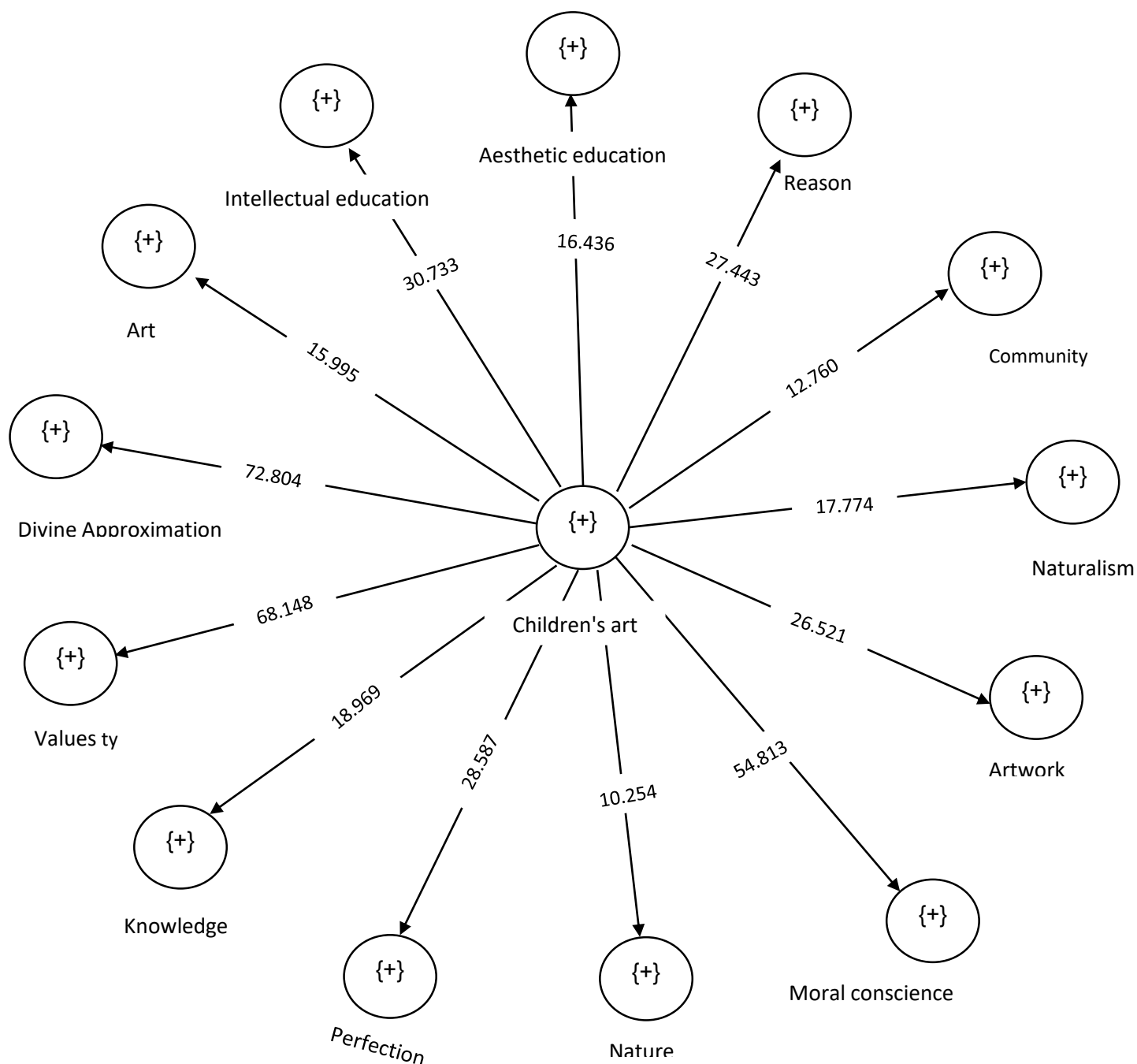


Figure 2. T-student results for significance of path coefficients

According to Figure 2, several criteria have been used to evaluate the quality of the model, including the criterion for hidden endogenous (dependent) variables, the criterion for specifying model strength, the GOF criterion for fit. The results of all the criteria showed the confirmation of the effect of an exogenous variable on a foreseeable variable, model power and fitting.

Table 7. Results of structural model evaluation

raw	Thought		Path		Path coefficient (β)	(t-value)	Impact rating
			From the variable	To variable			
1	Jean	Jacques	Ethics	Artistic	0/852	30/733	(4)
2	Rousseau's	Aesthetic	Art	education of	0/791	15/995	(9)
3	Thought		Divine Approximation	elementary	0/908	72/804	(2)
4			Values	students	0/921	68/148	(1)
5			Awareness		0/816	18/969	(7)
6			Perfection		0/825	28/587	(6)
7	Jean	Jacques	Nature		0/569	10/254	(13)
8	Rousseau's	Aesthetic	Moral conscience		0/898	54/813	(3)
9	Thought		Artwork		0/800	26/521	(8)
10			Nature is Mandy		0/740	17/774	(11)
11			Community		0/609	12/760	(12)
12			Reason (thought)		0/842	27/443	(5)
13			Aesthetic education		0/740	16/436	(10)

pls software output was used to evaluate the significance of the path coefficients between variables. The path coefficients and their significant results are presented in Table 7.

4. Conclusion

The findings indicate the validity of the research model while the factors under consideration have a sufficient factor load. The results obtained from the evaluation of structural equations also rank the influence of each component on the students' artistic education in order of priority including values, divine closeness, moral conscience, ethics, reason (intellect), perfection, consciousness, artistic, Aesthetic art, education, nature, society, nature have provided. Therefore, all the components of the aesthetic thought of Khaje Nasir al-Din Tosi and Jean-Jacques Rousseau influence the artistic education of students, in other words, values, divine closeness, moral conscience, ethics, intellect (perfection), perfection, consciousness. Art, art, aesthetic education, naturalism, community, nature have high predictability of students' artistic education, with values with path coefficient 0.921 at the significant level of 68/148 and nature. With the path coefficient of 0.569 at the significant level of 10.254, respectively, they had the highest and least impact on students' artistic education, respectively. The results obtained with the findings (Kenny et al., 1986; Roshan analogy, 2017; Golestani et al., 1986), in order to reinforce the successful experience of artistic eternal and Javadipour (2017) activities, are essential. Art and its place in the education of students; Heidari and Field (2016), Jupitis (2009), Atkinson and Michel (2010), in the efficacy of art in the education and creativity of students in steel and happiness (1394), in the aesthetic education of knowledge Students have been able to explain and agree.

Based on the results, it is concluded that students, as individuals with a pure and spiritually free nature, need artistic and aesthetic training at the beginning of their learning and personal life paths, and beyond this training. And the parenting styles that dominate the present age. Educating Goddess-style art is outside the traditional framework of the must-haves of educators, and the opportunity to flourish the potential of children outside of isolation is to nurture the child in the same way as nature. It provides students with the power to be better by maintaining their integrity in all areas and will always guide them in their path of self-discovery, self-learning, efficiency, self-control, humility, and ethical behavior. As Isetter (2006) has considered art education a necessity of education, and Tamanehifar et al. (2009) have considered art education an important

function of the educational system that is a symbol of the development of aesthetic abilities. The most important part of art education is its effectiveness on learners' cognitive, emotional and psychological dimensions. In fact, the art of student learning is an unparalleled opportunity for growth and development. According to Rousseau's theory, the child's education is as follows: "I want him to have no master other than nature and no model other than objects.

I want to see the authenticity of something in front of your eyes, not the image that is presented on paper, that is, to visualize a house, a house, to visualize a tree from a tree, to visualize a human being, and then to better view people. Their appearance is adjustable and will not produce conventional and conventional images for proper translation. I even forbade him from imagining objects he remembered, if they did not exist, until their precise form was involved in his imagination. He will lose the knowledge of comparing natural beauty with the fear created by turning fantasy into real things. "Rousseau considers child-rearing to be" completely natural and nature-based, and believes that The individual characteristics of the students should be taken into consideration and guided in the path of nature and aesthetics. This pushes the child's spirit and body from the overarching framework of learning (the traditional educational system) to meaningful learning and elevates the future of students.

Meanwhile, Khawaja Nasir Uddin al-Tosi has placed the child's spirituality, morality, and nature at the center of the child's education and, overall, has a firm belief in God. In his view, Islamic morality should be gradually presented to him from the earliest days of his life in order to become acquainted with the religious values and to realize its importance. If there is a delay in the child's upbringing, he or she may be exposed to inappropriate behavior and vicious behavior by the institution's natural instincts and tendencies, and the education process may be hampered. This issue "fully demonstrates the importance of child upbringing from the point of view of Khawaja Nasir al-Din al-Tosi . Elsewhere, like Rousseau, he is concerned with the nature of the child, believing that it is necessary to embrace nature (child) morality. That is to say, whatever power and force the child had greater in the vigor of the child, it must be preceded by completion. Accordingly, Khwaja Nasir Uddin al-Tosi places the child's nature in education as an objective axis and believes that the child's education must be proportionate to nature. And his age should be fulfilled, because otherwise education would be seen as a fruitless act.

Therefore, considering the great ideas of men of history, ethics and art, such as Khaje Nasir al-Din Tosi and Jean-Jacques Rousseau, and the modeling of their educational ideas, we can provide the path of growth and development of more students of society and the opportunity for reconstruction. They gave gifts. However, art education and its consideration as one of the most important indicators of child personality development has not received proper attention and it is better to say: art education has been neglected in the country's primary education system and that Most importantly, it is the design and development of a set of curricula that students are required to learn and ultimately to evaluate by their instructors. Although learning science and education is one of the most important issues of the school, it is important to note that education has always been in line with each other, and in addition to student learning, education and training. They are very important in terms of their aesthetics and their individual nature. It is noteworthy to quote from the English philosopher John Locke (1704-1632): "The pupils' minds are like a white tablet which is well engraved in their training for whatever we do". It speaks to the importance of the type of education in childhood; better than art education as an important indicator in the elementary education system in terms of educational performance and performance, and citing this important indicator, community students as capital Humanities and important future-makers will be educated.

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