



## Causes of the Decline of Contemporary Art Education in Iran

Mina Hedayat\*, PegahJahangiri, Dr. Sabzali Musa Kahn

[zemestonbahar@yahoo.com](mailto:zemestonbahar@yahoo.com)

University of Malaya (Malaysia)

### Abstract

*The purpose of this survey is to study the Iranian contemporary art education. Academic art education problems identified and effective solutions to improve the quality of art education in Iran. Methodology in this study was qualitative methods, and instruments were interview, observation and documentation. Art education in Iran was formed with a kind of formalism but not as a way of visual expression in art history as in its negative sense of imitating formal methods, styles and techniques with an ignorance of theoretical foundations. These shortcomings are rooted in selected content of lessons and teacher's knowledge proficiency. Art education in Iran has faced difficulties during the past two decades. The subject of contemporary art has suffered from unstable identity and multiple educational training in Iranian society which is far from innovative practices. In addition universities do not have features to upgrade to the changed world. There are some solutions for these problems, such as compatibility of education system with Islamic Iranian national independent art and considering successful method of education in the world as a module to correct structures of the Iranian education system. Constantly revising and intelligently encountering current art education, attempting to improve the quality of activities and programs should be encouraged. Designing reasonable programs to execute in the art curriculum should be a top urgent as well.*

*In conclusion, dignity and aesthetics of art in Iran's civilization is somehow based on artistic creations and tendency for beauty which is one of the most particular features known for Iranian art in the world. Therefore modifying deficiencies and upgrading the system of art education can help Iran to find its past position in art.*

### Introduction

Art education in Iran was formed with a kind of formalism but not as a way of visual expression in art history as in its negative sense of imitating formal methods, styles and techniques with an ignorance of theoretical foundations. These shortcomings are rooted in selected content of lessons and teacher's knowledge proficiency. Art education in Iran has faced difficulties during the past two decades. The subject of contemporary art has suffered from unstable identity and multiple educational training in Iranian society which is far from innovative practices. In addition universities do not have features to upgrade to the changed world.



### **Methodology:**

This study used qualitative methods and instruments were interviews, observation and documentation.

### **Statement of the Problem:**

When researcher return to art challenges and crisis faced by students after passing straits and primary tests especially art courses; or when researcher think of immature art experiences, it seems that all looks are absorbed by education system of which should be responsible for any amazed question offered by students who were left alone due to thousand reasons. There would be no result but disaster in case of no proper understanding of modern phenomenon, no harmony between syllabus and current condition, being distant from information, following to tested ways as a trick for inevitable presence in the university, precipitant and uninformed selection of disciplines and taking no enthusiasm to continue it.

### **General history of art education in Iran is divided into the three stages:**

The first phase continues until the Qajar period, during hundreds of years by the powerful Iranian artists have been practical. At this stage, art education based on traditional criteria of the religious spirit of the ruler and master over all activities are centered. Professor teaches Science and experience and Arts to the student. At this time due to this type of atmosphere, and compliance with social status during training nurture, Great artists in those days grow up and there were few breedingartists along broad masses of people ignorant and uneducated, creates the privileged place for the artist in society. On The other hand, limited population, lack of material priorities in everyday life, small towns, and theirSupport system, special attention of the rulers of some sections of the history of art and artists, as well as the internal balance of supply and demand depends on the artist's artwork.

Second phase beginning and end of the Qajar era to the Pahlavi continue. At this time, with the arrival of western culture, with common training techniques imitate art academies and schools in Europe and brokered teachers college educated and working in the west and even led by foreigners, imitative incomplete programs and practices of European art academy, one after another in a vocational school and art schools are performed. In this stage, does not remain almost any other effect standards based art education, in the past Iranian traditions was associated with faith and purification. College of fine arts in 1919 formed and founded the academic system, generally traditional system was marginalized and left to decay.The problems of this kind of Western education system, is the difference in concept of art. Western system of defining art, equivalent to Greek (techne) that means is knowing, identification, and mastermind. Art from the perspective of Iranian tradition - Islamic meaning is manhood, warfare, power, virtue, values and skills. Art in Iranian culture have a spiritual connection with the Cosmos. After a long stage of imitation, without speculation of the European style of education, gradually Iranian thinkers and enlightenment and insight was discussed, about the necessity of change and renewal and evaluation measures in this field, they believed that the main road and fundamental freedom from traditional backwardness, are



expand education and professional training and development and change people's minds and renovating the Foundation education system. Third step in art education after the Islamic Revolution is that the transformation criteria, change management and displacement teachers, and changing programs and standards. After the Islamic Revolution, Supreme Council in group planning, in cooperation with some university art professor's emprise to reconsider the previous program and prepare and develop new programs were begun to run at universities and art schools. Because of disintegration faculty members, going to refer and attended the young novice, programs apply in the different form, was carried out continues so far. Codified education system, with different functions of the traditional education system aimed to transfer pre-determined data, for a degree and gain social status, with no relation to the needs of the community rapidly expanded.

However, despite many years of training run in the program, no revision, and shape and content of programs and innovative form will be done with professors as possible. Students who after passing successful Entrance exam into the art schools in the visual fields without assessed in the education system should be properly and influenced by personal training instructors, each step in the path had proven unreliable and identity are being unstable, but There are various reasons, including taste, the weaknesses, lack of academic ability, lack of understanding and general lack of use appropriate methods in the field of art, the effect of teacher behavior on students character very crucial and decisive, and is not comparable with any degree of Other science. Art educations for this age and time, not only progress, but we have also decreased.

### **Problems in art education:**

1. Unlike many courses in the absence of the labor market can be a large part of the information and training them in other parts of the community were working, mainly artistic disciplines to produce and supply artwork for labor market efficiency and lack of labor market, big blow to the morale and the process they will live.
2. Society cannot attract many of the fields of art graduates that only have to provide a form of scientific knowledge of the art.
3. Large gap between educational content and the actual needs of the religious community, Cause of, artists away the community and provides their criticism of society, that these criticisms reflected in their art and not accepted this works in the community, and their spiritual crisis is intensifying.
4. Training programs in the universities belong to the past three decades which have not been updated.
5. Teaching site is old, lifeless and not enough according to the rate of population growth in student numbers. Moderate teaching space required for each of the visual art students, is 15m, and the perception public education institutions, less than a third of international standards.
6. Art University libraries, in Iran, given that in the twentieth century, and the information explosion, they do not have a good condition.
7. Arts in the society, have not found universal aspects, the main emphasis on art is on moderate people, and need some kind of social demand for the arts there, and they come to understand art.



8. Training and education in Iranian society are far from innovative practices.
9. Universities do not have ability to be aligned and compatible enough to the upgraded world.
10. Disability and deficiencies in the content of art training and course descriptions, especially when these deficiencies coordinate with personal tastes of teachers.
11. Arts education in universities, not compatible with the emotions and making the students mentally and not deals to the past heritage of Iran.

### **Road works and strategies in art education:**

1. Forecast management arrangements for utilizing the power of artists and cultural obstacles, growth and development of various sectors of economic, political, military ... etc., which is increase demand for art in society.
2. Detailed information of the supply and demand situation of this field of study and information to new applicants for art education.
3. Original Iranian art and ethics should be taught and artistic way of life and thinking be taught to students. Increase public awareness about the art, with true advertising in mass media arts, can be somewhat changed people's thinking, because in Iran, the media such as television and radio is more effective than the book or another mass media have.
4. Founded planning and coordination council for arts education reform art lessons plan.
5. The importance of space beautification of art schools and universities. Beautify the physical environment of schools and universities should be among the priorities of the education system which can add on their performance.
6. Launch Website of art Education in Iran. Interested in promoting the arts and community level, especially educational system, with the vacuum access to resources, scientific research achievements and practical experiences and face. However, the information and communication technology has led to unprecedented volume of content and useful resources, is easily accessible.
7. Training human resources specialist. Due to that lack of quality and quantity in this context there are appropriate planning conditions and ideal conditions and favorable should be taken into education.
8. Striving to achieve the desired pattern art lesson plan. Continuing reform, dealing intelligently with the current art education and strive to improve the quality of programs and activities, will encourage.
9. Arts education considering the situation of indigenous society and its roots and match developments of the world.
10. Design a reasonable administrative plan for implementing the art curriculum. Lack of attention to the complexities of monitoring changes in the education system encounters with these simplistic categories, main reasons for failure of innovation have been identified as essential that these changes be implemented, incremental step.
11. Foundation for art education in the country, aims to strengthen art education in the community to be formed quickly.



## Conclusion:

Dignity and aesthetics of art in Iran's civilization is somehow based on artistic creations and tendency for beauty which is one of the most particular features known for Iranian art in the world. Remarkable diversity of indigenous art provides the historical context, cultural, social enrichment and appreciation for the Arts Education in Iran. According to Professor Gabe, a professor of Arabic, University of London, when we look back to the past, science and literature, was constituting of the basis Orient, so that East thoughts influence mood and spirit of the dark people of past Western centuries, inform Has led them to the larger world and more what the name Orient came to Europe was from Iran. Art is the essence of creation and whenever promote public understanding of art and arts learning level it more dynamic society and its individuals to communities to understand the artwork look decorative have more health. It should be based on populations and other Contingency indigenous and Cultural Development Arts and need to consider of assessing the country's infrastructure and cultural development of art and should try for Dignity and cultural need of the country. Therefore, modifying deficiencies and upgrading the system of art education can help Iran to find its past position in art.

## Reference:

- [1] Mohammadi, D. M. M. (2005). Art general education. tehran: Madrese.
- [2] Goodarzi, M. (2002). In search of identity in Iranian contemporary painting tehran: cultural and scientific
- [3] A dialogue with MortezaHeydari. (2005). Binab, 3-4, 7.
- [4] Articles of first thought likelihood over moralism and art education. (2006). Art academy 88(Issue1), 288.
- [5] Radfar, d. A. Iranian identity reflected in art and cultural congenital. Journal of Persian Language and Literature, 88(Issue1).
- [6] Goodarzi, M. (2008). Background in art education. soureh, 32.
- [7] bonyanian, H. (2008). Art education and the challenges ahead. soureh, 32.
- [8] Amiri, M. A. (1998). Analysis of the situation and how the European style of education in Iran. Kelk Magazine, 76-79.
- [9] Zadeh, M. N. (2007). Oriented spirituality in art and art education. Religious Art, 17-18.
- [10] Halimi, M. H. (2001). Oriented spirituality in art and art education. Visual Arts, 13.
- [11] Hosseini, M. (2000). However, the future we hope our country Visual Arts,4.
- [12] AfshinLychayyAmoozadeh. (2009). Artistic development of infrastructure. Mirror fantasy 12
- [13] .Mohammadi, d. F. G. (2008). Approach on education in the arts community. soureh, 32.