

Study of the relationship between education and artistic education With postmodernism

Researcher. SoheilaShojazadeh

r.3450306@gmail.com

Academic Member of the Art University of Farhangian University\ Tehran\ Iran

Ass.Prof. Rasool behnam

r.behnam@gmail.com

Farhangian University\ Tehran\ Iran

دراسة العلاقة بين التعليم والتربية الفنية مع ما بعد الحداثة

الباحثة. سهيلا شجاع زاده

عضو أكاديمية في جامعة الفن في جامعة فرهنجيان - طهران/ إيران

أ.م. رسول بهنام

جامعة فرهنجيان - طهران/ إيران

المخلص:

وجهات النظر الفلسفية والجمالية المختلفة هي واحدة من الركائز الهامة لما بعد الحداثة عملية تفكير تتكون من أفكار فلسفية مختلفة تسعى إلى تثقيف الناس الحكيمين والنقديين. بعد هزيمة ألمانيا في الحرب العالمية الثانية، أدى الاستقرار النسبي في الغرب إلى انتقاد الغرب أكثر من غيره. إن وجود حروب نووية وكيميائية في وجود دول غربية في دول أخرى، وخلق نار في بلدان أخرى، لم يجعل فترة ما بعد الحرب فترة سلم للعالم. بدأ الرجل الغربي ينتقد نمو التكنولوجيات الجديدة، وتعداد شبكات التلفزيون، والعبودية الحديثة، والرأسمالية، والأهم من كل ذلك، ظهور العلم الحديث، وفكرة عدم اليقين وخلق النظام من داخل اضطراب النواة الرئيسية ما بعد الحداثة. وخلق ميزات جديدة في المنظور الجديد، ولهذا السبب، تناولت هذه الدراسة أسس ما بعد الحداثة والحداثة من أجل التوصل إلى تحليل مقارن بينها. وفحص تأثير عقلية ما بعد الحداثة على دعم وتحديث الحداثة. إن أهمية ظهور وجهات نظر جديدة في مجال القيم الثقافية والفنية والتعليمية، وخصائص النقد ما بعد الحداثي، وكذلك أهمية التعددية والثقافات الفرعية أدت إلى الاهتمام بهذه القضية. هذا البحث عبارة عن مقالة مراجعة تهدف إلى دراسة تعليم الفنون وما بعد الحداثة وعلى شكل مكتبة للتحليل الوثائقي لتحليل البيانات، تم استخدام المنهج الوصفي التفسيري.

الكلمات الرئيسية: ما بعد الحداثة، السياق الثقافي، الحداثة، التعليم، الجمال.

Abstract

Philosophical and artistic perspectives consist of different philosophical opinions, which attempt to train wise and critical people. After Germany's defeat in the World War, relative stability in the West caused western countries to criticize themselves fundamentally. The nuclear and chemical wars, presence of western countries in other countries, as well as the West's attempts to make turbulences in other countries made the post-war era a non-peaceful period of time. Western man started to criticize himself; moreover, the growth of new technology, emergence of television networks, new slavery, uncertainty, and creating discipline out of chaos, capitalization and emergence of new science on top of all, are the core elements of post modernism that created new features in different new perspectives. Accordingly, this article aims to investigate the foundations of post modernism and modernism to do a comparative analysis between them. Furthermore, the effect of post modernism thinking in modernism education is explored. The importance of emergence of the new attitudes in cultural, artistic, and educational values, critical properties of post modernism, as well as pluralism and subcultures led us to conduct this investigation. It is a review article which investigates education and art education in post

modernism, and it is a kind of document analysis based on the data gathered in the library. In order to analyze the data, the descriptive – interpretive method is utilized.

Key words: Post-modernism, Cultural background, Modernism, Education, Aesthetics

Introduction

Entry of postmodern attitudes into education has made considerable changes in the all aspects, undoubtedly. One of the fundamental elements of post modernism is that no one can come to an agreement on a general meaning, and only applying some works and elements help us to recognize them as postmodern. Therefore, the philosophers of this era are multiple and different, and finding common features among them is not only very difficult, but also sometimes opposes with the spirit and meaning of them. Postmodern education mostly deals with explaining the crisis of applying the attitudes that constantly seek to use innovation in education, educational strategies, measurement procedures, education tools, and etc. (Safaei – Gheltash, 1995:1); and it plays a key role in determining our position in terms of important education meanings and topics. Accordingly, in this review the knowledge about modernism is necessary to recognize the tools, due to the fact that post-modernism is a flow of thinking that arises from ventricle of modernism, and it is located alongside of modernity criticism and solving its problems.

Nickolas Burbelz, professor at the University of Illinois, notes that explaining and assessing the role and effects of postmodern thinking on the philosophy of education and tuition has no way to go in terms of providing a non-controversial definition of postmodernism. However, there are numerous reasons for this phenomenon. Lack of understanding of the unusual relationship between postmodernism and modernism led the critics and fans of post modernism to forge its important and deep insights and prevents them from cooperation in thinking about education. The very first problem is that postmodernism is not a specific theoretical attitude, as Wittgenstein states, there is a “family resemblance”: there is not any complexes based on the unified entities accepted generally, but they have a series of related attitudes that share some resemblance to each other (David Car et al, 1385; pp 14-15). In Sexton’s Constructivist Thinking The History Of idea: Threw Challenge of a new Paradigm, periods of human thinking is divided into pre-modern (classic), modern, and postmodern. Pre-modern, in turn, is divided into ancient Greece (6 B.C.) to mid-century. In pre-modern faith and religion have a great role and one can obviously see the duality of rationalism and idealism. In this era, human tries to have rational and general (Socratic) attitudes towards the universe. Put it another way, it is assumed that the rules of wisdom and cosmos are the same as the rules dominated the nature and existence, and there is a balance and connectivity between wisdom and cosmos. Universe is non-humanistic and sensible for Aristotle, on the other hand, there is something more than merely understanding this universe and truth for Plato. The only duty of ancient Greek person is to know the truth, not transfer or create it. In medieval era – which is a subcategory of classic era- there is a connectivity, existential, and cognitive familiarity between human beings and nature. Human being is the creature of the world, and the truth is acquired merely through faith and the Book; Otherwise, human is unable of understanding and recognizing, and this is all due to the Original Sin.

In modern era, scientific and professional knowledge is the source of global understanding, and it is assumed that the scientific knowledge reflects the objective reality (Far Mihani Farahani: 1383:4). Accordingly, human is considered as a subject for the first time. In this era, especially after Newton, the dream of making “our understanding of societal and cultural occasions” scientific has been developed (Ahmadi: 1374: 162).

In postmodern period, discovering the truth is replaced by creating the truth. Human cooperation in making knowledge is more prominent, and the so-called “postmodern” term abolishes modernism as well as the end of the twentieth century. Even some authors such as Liothar don’t call it an era and prefer to consider it as a measure or status of postmodern. Other authors, however, consider the measure of postmodern of the past era as a part of disputes caused by the cold war and disappointment of many elites from dual socialistic and capitalistic culture of the West. Nonetheless, other groups of

authors believe that postmodern is the last attempt to make the theology and old metaphysics to disappear and to destroy the societal and political symbols of traditional society. Lastly, the other groups believe that post modernism is a left party's movement in order to ruin the western civilization. Despite these flow of thoughts, postmodern is returning to the old civilizations and speaking with spiritual traditions of non-western nations as well as revival of the religious cultures of the east. To this end, some western theologians such as Edingzbell considers postmodernism as a herald to recognize the defeat of the earthy modernism and return to the religion and being religious (Madadpour: 1350: 92).

The positive face that the modern western culture often gives to itself was actually born in the enlightenment of eighteenth century. It is also an image of a civilization that is based on the scientific and rationalistic recognition of the world – which gives the worst right for the life and liberty of human beings – and believes that this liberty and rationality let in a societal progress through working with virtue, continence, and creation of a better physical and political life for the whole human beings. However, this mixture of science, wisdom, individuality, liberty, truth, and societal progress has been criticized and put under question. On the other hand, some critics believe that modernism is a movement for ethnic and class domination, European imperialism, humanism, destruction of nature, people, and tradition, aroused from self-alienation, and death of individualism in bureaucracy. Mild critics also argue that modernism cannot make its dreams to come true, for example they claim that objective truth and liberty are unreachable, or the achievements of modernism equal its losses (Kohon: 1384: 12). Modernism is a flow in the West's history and its roots are in fact in the far past and thoughts of philosophers such as Hegel, Kant, Descartes, and worlds such as industrial revolution and renaissance (Azarang; 1394: 94). There are four fundamental elements that set the historical and societal beds for emergence and evolution of modernism:

1. Renaissance in the fourteenth century
2. Reformation (movement of reforming the religion) in the sixteenth century
3. Age of Enlightenment since late seventeenth century until early eighteenth century
4. Industrial Revolution since the second period of the 18th century , until the first period of the 19th century (A.D) (Kohon; 1384)

Renaissance, the rebirth of literacy and culture of the ancient age, occurred in Italy for the first time. The second most important coincidence occurred in the sixteenth century was reforming the attitudes as well as the religious pragmatics of Catholic Church. Age of Enlightenment, started from the late seventeenth century and eighteenth century, and affected, emerged, and developed by philosophers such as Descartes, Newton, and Locke. The main keys in the enlightenment of faith and wisdom are knowledge and cognition, and one can search for the roots of modernism in them. Age of Enlightenment assumes the progress of knowledge in extending the scientific observations, and believes that there is a kind of ration or fundamental truth behind the apparent chaos of the world and the society, through which Positivistic science causes the promotion of modernism. One should look for the roots of positivistic science – especially when there is an emphasis on discipline, unity, stability, and realism - in the ancient Greek philosophers. Nonetheless, there is a general idea that the roots of positivistic science are in the experimental methods of natural science and objectivity of the truth. Positivism is under criticism, since it lessons human and societal phenomena to the level of numeric. Positivists believe in the originality of the objectivity and objectivism, and promote science without any values. Objectivism in this paradigm means that the observant only believes in what he sees, and the science is not based on the values, opinions, or attitudes. Positivism emphasizes the experiment as the main foundation of human knowledge. In the foundation of atomism, experiment and observation objects are considered as independent and objective effects of the events that make the fundamental elements of the world. Finally, it is the industrial revolution that indicates the transition from a static agricultural and commercial society to a modern industrial one (Far MihaniFarahani: 4: 1383 – 4).

History of Modernism

As a philosopher mentions, “West is a dream inspired to Faust by Satan” and this saying may probably be considered as the start of modernism (Davari-Ardakani: 1379:19).

The term “modern” derived from the Latin word *modo*, means new-fashioned or what is common currently, in comparison with the past. This word has been used for differentiating the contemporary practices from the traditional ones, and basically can be applied to every domain of life. This term is still used based on the situation and position (Kohon; 1384:11). While talking about “Modern” era, most of the historians take the gap between human and French Revolution into account. But some historians consider the industrialization of European countries, emergence of capitalism, and goods production as the beginning of modernity. Besides, the other authors believe that the final limit of modernity is the middle part of the twentieth century or even today. Many hold the idea that modernity is the conquest of human wisdom over traditional beliefs, development of scientific thoughts and belief in wisdom or “Rationalism”, increase in the credit of critical philosophy, which are all accompanied by organizing the production and commerce, legislating the laws of goods exchange, and dominance of civilized society over government, in turn. Accordingly, modernity is a cultural, political, economic, societal, and philosophical complex started from the eleventh century – the emergence of new astronomy, invention of print industry, and exploration of America – up to date, or few decades ago (Ahmadi; 1374: 9).

One of the elements of modernism is the very concept of “subject” or human as a creature owning mind, individuality, and independence, that can think about himself and other phenomena. One of the features of classic era is that this era seeks to learn about a world in which human being is not base of it, the foundation of truth is not human being, and truth is a holy matter in the name of God, or a natural matter. With emergence of thoughts of Descartes a new paradigm is created and human is put in the center of the truth. Therefore, human beings started to establish the truth. “The very fact that the human beings own wisdom to think about issues, was not limited to cognition and epistemology, but it found ways to societal relations as well. The important element in modernism is being away from past and tradition, because modernism is about the present time. Accordingly, modernism accompanies the very concept of “progress”, living in the present, releasing from traditions, and providing a bed for progress and advancement (Safaei, Gheltash: 1395: 2)”.

Features of Modernity

The following items are among the main features of modernism:

1. **Rationalism**; and the belief that mind is the foundation of truth. In modernism, by “wisdom” we mean the common sense that is affected by scientific-experimental changes. Wisdom is a key to the problems of human’s social and private life and considered as the criterion for all religious, political, societal, and economic affairs of the life (Far MihaniFarahani; 1383: 6). The evolving confluence between wisdom and cosmos created modernity during two centuries. At first, Descartes and later on Hegel established it. Wisdom and cosmos are two secure elements in recognizing the truth, and wisdom gradually claims to be absolute and in god’s position; so it doesn’t commit an error or make a mistake. Since early sixteenth and seventeenth century – called century of cosmos – insane people has been dismissed ...and insanity went out of the wisdom’s territory and has nothing to do with the truth. Poetic madness turned to be considered as unjustified and irrelevant, and it became the sign of human’s humiliation. Therefore, officially, the duality of wisdom and insanity is established. The world of insanity has got no meanings; needlessness and friary have no position in wisdom of the era of cosmos. Instrumental wisdom has no relative attributes with rebellion, protest, confrontation, and destruction of insane wisdom. Therefore, a madhouse has been constructed publicly. “Foucault” believes that the establishment of the madhouse is an authoritarianism feature of modernity that differentiates it from other thinking approaches. Authority of instrumental wisdom shuts insane people as they are dangerous symbols of the lack of wisdom. This way of categorizing humans

in the basis of the function of mentality, has become as a bridle towards the enclosed and limited world of the imprudent and the maniac, and it altered the social life from the realm of religious morality to the realm of modern morality, in which everything is explained and processed via one's own mentality and the modern structures of life found their specific existence. There can be seen a kind of exile and prison for others in all of these modern establishments, and if a philosopher doesn't do the sensory identification, he will undoubtedly be guilty, irritating, and outcast, and finally people keep away from him... Foucault believes that the establishment of a modern madhouse is considered as an emergence of power inside the modern knowledge. The reaction of modern medicine in comparison with traditional one such as alternative medicine causes a great dispute. Physicians deny the unusual affairs. Basically, Foucault suggests that in the modern era establishment of every institution is required the empowerment of other institution, in a way that it protects the brothel of a western family as well as the madhouse of the modern wisdom. Society creates closed worlds to strengthen its authority. Everything that is lawless, abnormal, and rebellious is imprisoned and limited (Madadpour; 1385: 142-147).

2. **Humanism**; human is the center of truth in the world. In other words, human being is something more than material. Human is a ring of absolute life chain, and therefore, when human says "I think" he means as if he thinks absolutely. "Modern Human" emerged when subject in philosophy was brought out; there exist an outside world and whatever that is determinative is attention. Accordingly, human being is the only identifier that depends on nothing else but his own thoughts in making choices (Far Mihani Farhadi: 1380:3).
3. **Secularism**; after Renaissance this term implied turning away from religion and being free from it. In the world of secularism, religious knowledge, actions, and institution lose their societal importance.
4. **Universality**; the civilizations caused by modernity factors in the West let in the Europeans to expand that civilization all around the world. After Hegel, the west considers itself as the core of civilization and the world and considered the other nations as a system turning around the west. Therefore, philosophers think that universality values of modernity were the age of enlightenment of human nature.
5. **Truth-centrism**; Based on the universality values such as human nature, modernity thinkers believe that a series of true values, beliefs, actions, cultural, national and ethical norms belongs with the west and Europe, which are better than other nations. Accordingly, truth-centric equals Eurocentric.
6. To **See beyond** due to the universality and truth-centrism; the achievements of electrical technology "expanded our neural system" and we gain new approaches towards our planet. We have got a new understanding from our time and place through the use of new technologies in communication. Thanks to the new communicative media, our living environment includes not only our surrounding, but also the whole world, and we are informed about several issues around the world as if we are living in a village. Therefore, we are living in a "Global Village" in which we are even concerned with the issues on the other part of the world (Ahmadi; 1375: 458).
7. **Logo centrism**; Plato in *Phaedrus Dialogue* revealed the most important document on the belief about presence of meaning in oral conversation and priority of conversation over writing. The presence of meaning in oral conversation called logo centrism by "Derrida". He tried to prove that this hierarchy is invalid. Modernity creates duality between man and woman, west and east, wisdom and insanity, and speaking and writing, in order to prove itself. Modernity considers all the elements used in the globalization of itself as useless and put them aside.

During two centuries, modernity has gained numerous achievements: rationalizing the affairs and calculational dealing with affairs. These two achievements, in turn, caused professionalization and

division in the affairs in a way that the affairs were professionalized progressively, which caused much immigration from villages to the cities and depletion of farms and rural communities, accordingly. As a result, the work discipline – a discipline looked like the one at the armed forces – had been appeared and, all in all a great change in economic foundation had been made. It is probably not a wrong claim that Faust is the visualization of the new human which has appeared from Renaissance, the human who seeks to have an absolute power to capture the universe through selling the hell to Satan (Zarshenas; 1370: 37).

Achievements of Modernity in Education

In modernity era, the originality of ration and rationalism mademany philosophers - such as John Locke - to believe that human being has a sense of thinking which if brought up and guided properly can be used for differentiatingrights from wrongs. But we do not use sense of thinking in rational issues widely. In other words, sense of thinking has been strengthened through use of mind in studying different subjects such as mathematics, philosophy, and etc. mind’s practice in the process of thinking and reasoning to solve different problems of mathematics is transferable to other aspects; accordingly, the psychology of mental powers and educational methods is promoted. Therefore, based on Russo’s theories and his educational beliefs mentioned in his books – “Emil” or “On Education” -, instead of using artificial methods we can use available methods or tools in the nature. Russo believes that the aim of education is to reconstruct the human to live in the reconstructed society; and this phenomenon occurs based on the natural rules i.e., discipline. Spencer gives the priority to the activities that are essential to the survival of human beings, and consider these activities as the foundation of other practices. Primary skills such as reading, writing, and calculating are directly beneficial for people, because they are essential for living in the new industrialized societies. So, owning specialty in physics, biology, technical and applied science is crucial in the new societies and artistic and literary education has the least importance and they are mostly used for entertainment not survival or earning salary. Durkheim’s definition of education is obedient to social system to some extent, and he considers education as a process of “socializing” the child, so his educational aims don’t go beyond the child’s social needs. On the whole, only the values of this world are important in his educational insights and the human’s role is joining to the society and solving the individual and social problems as well as improving his and other’s lives condition. Education’s duty is to facilitate the child’s adaptation process with environment and society with an eye to the development levels of child’s brain and behavior; therefore, the task of education system is, first to recognize the social needs through scientific methods and to put them in the curriculums and fields of studies, and second, to know the children in terms of cognition and help them to gain the abovementioned goals through suitable procedures(Kardan et al; 1386). Accordingly, the features of modern education can be as follow: rationality, behavioral programs, goals free from the background, domination of technology, competitive and outside assessment, procedures by which the teacher and the student separate meaning from background, advanced linear methods along with transferring the information that have neutral value (Far MihaniFarahani; 1383: 127).

Postmodernist

What we know as postmodern or postmodernist is controversial, not only in the classical societies but also in the western classical meeting, and there are some issues in its nature.

Postmodernism was used literarily for the first time. Literature in each period has got specific features, so the literature of the last three decades which was beyond the modernist frame has been called postmodern. The most important feature of modern literature is that there exists a literary story inside a limited and predictable structure. Little by little, some works didn’t fit into this structure. Like modernism, postmodernism is different in terms of motivation and time frame in different kinds of art (Kohon; 1384: 483). Postmodern is referred to a series of reactions that are created in opposition with the modern philosophy and its pre-assumptions, without any agreement between them in terms of the fundamental rules. Postmodern philosophy basically is against foundationalism, essentialism, and

realism. For example, as Richard Rorty mentions, assumption and essentialism – which should be abolished - are the beliefs shared between the prominent philosophers of the sixteenth, seventeenth, and eighteenth century.

Jean-Francois Lyotard even put a step beyond and gave priority to postmodern philosophy over modern philosophy. It means pre-assumptions of modernism are sourced from the untold beliefs of modern philosophy. Main works and practices in postmodern are in architecture in the United States of America, or in the fields of social science or societal thinking in France. As the insulting interpretation of LeCorbusiersuggests, postmodern designers, architectures, and propagandists claim that they have rediscovered the historical styles, since, thanks to these discoveries, victories and conquests of architectures such as LeCorbusier and Misegropius were ruined completely. However, the postmodern designers and architectures are not merely reactionary eclectics. They think they are able to rotateand attach the architecture history through new procedures... Postmodern architecture indicates numerous conceptual and humanistic problems; its method in synthesizing the past and present is modernism idea-centrism in art and literature or assembly. Accordingly, one cannot consider this kind of assembly in postmodern as a radical and revolutionist invention, but it is exactly the thing that Harold Rosenberg calls it “the new tradition”. Postmodern consists of images from radicals, discontinuities, reversals, subversions, disconnections, violations, leaving, landing, trampling, claims in terms of leaving or even discarding revolutionary Marxism and Dada school (NozariT 1379: 52). Different approaches related to “cultural studies” take a glance on the critics and theorists writings that rely on Marxist thinking and at the same time seek to mix this thinking with other theoretical resources. These resources are: psychoanalysis, linguistics, structural semantics, deconstruction, discourse analysis, and post structural, post-colonial and feministic criticism (Ali Ramin, 1393: 79). It can be said that postmodernist is a pluralistic movement that separated from modernism afterit had lost its direction. The point of view of pragmatism and philosophical attitudes of neo-pragmatism have a great role in the evolution of postmodern theories. Pragmatic philosophy is one of the combining paradigms that attempts to oppose, and its aim is to solve the problems rather than create theoretical discussions. They are against the idea that the truth is determined only once and it is forever, since they see the truth as a main concept. Therefore, science is not completely separate from beliefs, tastes, and possible projections. They refrain from using concepts like “truth” and “objectivity” – that let into endless discussions between the owners of material views. They deny the conventional dualisms such as rationalism, empiricism, unified attitude towards truth, anarchism, freedom of will, and mental determinism, and usually prefer the mild philosophical dualisms based on wisdom as well as their ability to solve the problems. This approach recognizes the existence and importance of the natural/physical world as much as the social and psychological world - which contains language, culture, humanistic institution, and thoughts- and believes in eclecticism and pluralism. Since every society has a special idea due to its special culture, members of that society are able to think about themselves. Therefore, every society presents a special attributes of itself. Accordingly, we can say that post-modernity is the peak of modernity and denial of its existence (Zimaran; 1393: 337). Basically, post-modernism is contrary to modernism in terms of different features. Therefore, basic rules of post-modernism are opposite of the management’s rules. Basic rules of modernism are: the natural truth, experience and cosmos, instrumental wisdom, human’s identity and independence, peaceful tendencies, authenticating individualism in the common values of politics and markets, giving credit to scientific technology achievements. On the other hand, the rules of post-modernist for every rule of modernist are: anti-realism, social subjectivity of language, membership in different classical, gender, ethnical groups, confrontation of suppression, invitation to the society, solidarity and restrictionthat prevent from class gap, and pessimistic attitudes towards the apparent enemies. From ontological perspective the very rules of modernism consider the truth as a unified issue which can be discoverable. Modernity relies on science and knowledge; however, post-modernism says: there is no unified truth to describe social phenomenon, but all of the phenomena are different from each other. The world doesn’t follow a pattern, and predictability is without a link

between the past and future. Postmodern limits the grand narratives. Grand narratives refer to the philosophical systems and social theories that explain the whole societies. Postmodern paradigm analyzes and interprets social texts, written reports or images of participants and researchers properly. Postmodernism tries to define everything in its context and find a correct location for the meaning, rather than discovering the meaning. In this approach, there is an emphasis on the experimental data and the data that has no relation with beyond the truth is neglected. In this paradigm, the contemporary human is a series of separated and scattered identities. These identities may be created, modified, and changed. Post-modernism accepts every kinds of relativism. Relativism put an emphasis on the denial of cultural judgments and gives value to the differences and varieties. Objective criteria for differentiating the truth from lie is something more than persuasion forms and they are designed for truth. Worries about credit and narratives are replaced by worries about social constructivism which change in the context during the time. It seems that all of the social constructions are valid to the same extent and none of them has any priorities over the others. Post-modern human has privileged and different attributes and has access to the different language games, through combination of which he can found society. Therefore, post-modernism paradigm thinks about polymorphism or heterogeneity of ontology. A social issue is a kind of a social humanistic truth and works like language, social body is a network of people - who are joined together- and social institutions, and with entry to the language games one can understand the rules. Language games are social issues and should be treated like a social truth. Language games build the social truth. Postmodernists believe that there is no unified truth, but there exist several interpretations of a single truth. There is no way to bring out the great theories, since the world is changing and separating. This approach is anti-realism and believes that we cannot talk about an independent truth properly. Limitless view is mental and human is a creative, dynamic, and predictable creature with unrealized potentials who acts greatly. Lack of a specific and distinct procedure is one of the most fundamental and important weaknesses of this approach. Postmodern epistemology is in Nietzsche's approach. In Nietzsche's approach there is no optimistic attitude towards progress and it denies unity of truth. Moreover, in Nietzsche's approach, historicity is denied completely. In this paradigm human beings own a grand will, all of the constructs are illusory, and human can overcome all the problems. In Nietzsche's point of view, wisdom is a mask on the face of the will of power. In fact, wisdom is the degenerated and corrupt form of the will of power. Will of power in the disguise of wisdom creates illusory such as scientific theory and world-wide ethical values. In Nietzsche's view point, there is no objectivity, especially scientific objectivity that is completely an abstract legend. There is nothing as truth and whatever exists is an interpretation that is presented from different points of view (Couplestone, 1367). He says that life is "the most known aspect of existence" (Hidger; 1388: 107) and believes that every kind of rating is relative and none of them has a final foundation or meaning.

The Artistic Dimensions of the Postmodernist Approach

Modern art is based on the artist's creativity; therefore, in modernist period, art is the unique creation of the artist. It was widely believed that the works of modern art have deep meanings. Accordingly, the modernist artist pays more attention to his aim. On the other hand, Nietzsche's teachings in terms of art imply: 1. Art is the clearest and the most recognized form of will which is focused on power. 2. Art should be understood according to the artist. 3. Based on the expanded concept of the artist, art is the fundamental event of the whole creatures. Creature was created and can be a creator. 4. Art is in a distinctive opposition with nihilism.

The very definition of art as "art is like a moving material" in life shows that art is a form of will which is focused on power (Hidger; 1388: 116). In post-modernist era, especially after emergence of computer, the art became digital. It means that art is shown in the graphic forms. This is the main difference between the art of modern and the art of post-modern. The artistic works are all published and even protected through digital media. Modern art is based on creativity and innovation, on the other hand, the very meaning of creativity is ruined in the post-modern art, and everything became

computerized. Modern art believes in the theory of deepening in concepts and subjects, nonetheless post-modern art doesn't do either. In fact, post-modern art has been grown by reliance on digital and the effects of media on the art in post-modern is more prominent than modern art, to the extent that "pretention" is the core of Baudrillard's discussion. Media are the creators of pretentions, attach them to the power system, and democratic supervision on media has no way to go. Fashion shows, cosmetics, applying cosmetics to the natural face, and plastic surgeries create a creature that is unavailable and then hyper-reality occurs. Media is no more a reflector, and art is not a spiritual manifestation.

The Basis of Postmodern Education

Since post-modernism means the crisis of modernism or an explanation of the crisis of modern life, the penetration of postmodern thought has the same meaning. In other words, postmodern talks about the crisis of contemporary educational life. For sure, the nature of education will change as a result of general changes. It is expected that technology has a considerable effect on knowledge. Two main task of knowledge – research and learning transfer – are affected (Liuthar; 1381: 69). Therefore, we can see the changes of postmodern in education due to that effect. Through studying the topics discussed by the postmodern philosophers we can sum up the education of this era.

"Rorty" discusses about self-creation. He presents an ideal human that is self-creator, then, according to this concept, he determines the direction of education. The results gained from investigating the discussion in postmodern education are as follow: 1. Educating critical citizens, 2. Setting bed for establishing radical democracy, 3. Attention and emphasis on the discourse of knowledge, 4. Investigating the differences and systems of difference as an educational goal, 5. Giving value for the practicality of knowledge (students are considered as producer and consumer of knowledge, not merely a holder of it, 6. Attention to the public culture and cultural studies, 7. Self-creation.

Postmodern believes that education should provide the students with the opportunity to expand their critical capacities to change the political and social forms, rather than be compatible with them. Emphasis on radical democracy, the tendency to globalize the dominant culture and thinking flows, is a kind of this cultural domination. Constructive discourse is done to create knowledge in the classroom rather than to prove it. "Difference" as an educational goal is a tool to educate different cultures and traditions, and tolerate differences and patience. In this point of view, students don't learn to merely acquire the knowledge, but learn to use it. Converting a knowledgeable person to a consumer of knowledge is the basis of postmodern education. Traces of different cultural trends are obvious in the textbooks, but we don't want the culture dominant in textbooks govern all the times in order to deal with issues critically. Postmodern culture is strictly anti-nationalism. Nationalism in modern world refers to a group of people in a location who create the identity of the society, although few of them know each other. These people's too much prejudice can cause many destructive wars. Education should be a way of conversation between people to help them arrange the story of their nation and direct their lives. Different facilities and cultural limits can be understood through local cultural studies. Finally, Foucault believes that expressing oneself is possible through self-creation, which in turn requires self-criticism and culture criticism and should be set as a goal of education (Far Mohani Farahani; 1383: 133-136). Table 1 provides the educational goals of different philosophical schools.

Thinking through artistic works is a general ability that results in the smart behavior in life challenges. These behaviors are among the goals and ideals of every advanced educational system and differentiate an educated person from a non-educated one (Perkinz, 1994, page 34).

Although a deeper and more complete understanding of artistic works requires flexible intelligence capacities, an artistic work can be understood through relying on both capacities of experimental intelligence resources, as well as relying on flexible intelligence capacities. In other words, both a smart eye can extract and induce meaning through previous experiments simultaneously,

and the smartness of eye can do the same job through spending time, thinking, and attention. Which field of intelligence is activated while the smart eye faces an artistic work is completely relative and it depends on the amount of person's awareness, cognition, and ability in that field of art (Mehr Mohammadi, 1394: 51).

Table 1. Goals of Education in Different Philosophical Schools

Philosophical School	Goals of Education
Idealism	Potential talents in human nature Persuading students to seek the truth Getting familiar with the capitals and cultural heritage and expanding them Developing the students and their minds (realization of essence, realization of self) Developing the mental abilities and humanistic personality
Realism	The main goal is to help human gain prosperity through fostering talent Fostering wisdom through studying organized fields of studies Good and healthy life for students and exposing them with the life's realities to help them enjoy a healthy life
Naturalism	Natural nurturing of person to grow their "self" (flourishing the natural powers of child) Making people compatible or ready for a successful life
Pragmatism	Grow or reconstructing the experiments is the main goal of education Making people ready for thinking, experiencing, and a social life
Existentialism	The main goal of education is to serve human Making people awake and aware to improve personal decisions (expansion of individual awareness) Providing opportunities to select freely and creatively Encouraging to understand oneself Developing the personal responsibility
Analytic	Developing the person mentally and socially
Re-constructionism	Modifying and reconstructing the society through education Emphasizing and modifying the society in this school is more than pragmatism
Postmodern	Training a critical citizen Establishing the radical democracy Effective discourse of knowledge Investigating the difference and the difference system Attention to the public culture and cultural studies Self-creation Practicality of the knowledge (students are the producer and consumer of the knowledge rather than the holder of it)

In 2006, three academic associations took part in UNESCO world conference: international education association in the field of theater, International education association of arts, and international association of music education. They passed a common statement some parts of which are as follow (UNESCO, 2006):

- Unique artistic education in formation of culture, peace, international understanding, social solidarity, and stable development are officially recognized and emphasized by UNESCO.

- Knowledge-based communities and post-industry societies require citizens that own flexible intelligence, creative communicative verbal and non-verbal skills, ability to think critically and imaginary, intercultural understanding, commitment to cultural diversity, and are reliable as well.
- Achieving to the abovementioned personal capabilities is possible through the learning process and the language of art.
- Arts provide the youths with the opportunities to understand and create their individual and cultural identities. Arts are the stimulators of intercultural studies and cooperative decision making, and motivate youths to engage themselves in the learning process and creative questioning.

These three associations have a unique position to support professional actions and policies of education development in visual arts and theatre. They believe that suitable and new paradigms should be supported through collaboration not competition that result in culture change and transfer by the language of art. In the field of visual arts, critical training methods as well as art producing procedures provides the students with the opportunity to explore the multicultural visual world that uses different technologies. Instructors convert classrooms to the theaters of creative discussion through performing arts in order to strengthen the youths in answering to the contemporary social challenges. In music education, new technologies provide extraordinary chances to grow intercultural awareness as well as mass production (UNESCO, 2006).

Conclusion

We can consider postmodernism as a new experiment in front of the modernism which at first arouse to criticize the modernism. This criticism accompanies with a kind of historical awareness and separates its way from modernism. Postmodernism pushes western culture to the realm of relativism and downfall. This article aims to investigate modernism and postmodernism and adapt the two points of views in terms of education. Moreover, this article suggests that artistic education is a one of the foundations of postmodernism.

Philosophers believe that modern education results in following curriculum, expanding the education nationally, discovering students' talents as the main stage in schools, and creating theories that are acceptable in the societies.

Since education is purposeful and sustainable, education with doubt that results in relativism, uncertainty, and mistake in decision making are the serious problems in postmodern school. On the other hand, postmodern attitudes cause students to be dynamic and up to date. Therefore, students seek to find several solutions for the problems and provide different interpretations from different dimensions for a single text or an emotional/experimental subject. Artistic experiments help us to understand the meanings and giving critical answers to them engages us with different worlds, since free education is not created with force or a high score, but it needs critical education and asking questions.

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