

THE STUDY OF THE SPECIFIC ROLE OF ART IN STRUCTURE OF SOCIETY : CASE STUDY OF IRANIAN SOCIETY

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Abstract: *The art world is so wide that can include any kind of art and artist who services human and world. Since art has a great influence on emotions and traces human towards devotion, love, kindness, it can communicate ethically and educationally by using various arts including figures of speech and idiogramic art. Art, as one of social fields, greatly influences reviewing public culture and maintains ethics and symbols which forms the cultural system of society. The aim of this study is to investigate the influence of art and artists on society according to art productions. In the present study, a librarian one, it is tried to explain the specific features of art and its influence people and society with a look to ancient cultural systems in countries like Iran. For this research, a descriptive-analytic method is chosen. Results of the study showed that art could be considered as the didactic factor for thoughts and also as the basis for adjusting technological phenomena and cultural invasion of triteness with worldview and specific traditions governing society.*

Keywords: *Role of art, Artist, Social structure, Art production*

INTRODUCTION

Since art is originated from creative emotions and fantasies it first influences emotions and fantasies as well. All art issues such as poem, novel, painting, music and architecture can be influential most greatly in tendering human emotions and increase people's flexibility and also can cause patience and psychological calmness. Undoubtedly, although there were many investigations, analyses and many studies on art, art works, role of art in past and present, role of art changes with society evolution over ages and gets new roles. The specific role of art for those who venture to change world destination is very clear and practical; that is, art which is originated from the deep and original culture of society and also the real and natural demands and needs of human can cause man to know and also change the world in his all evolving periods from zenith to nadir, encouragement to exaggeration, and fantasy to reality. Today, considering the achieved development in technology and information technology, art cannot be limited to special time

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and place and covers all time and places and any artist can present his/ her works to people very easily. The Iranian society like other societies is influenced by phenomena like globalization and communications. In this situation, some obscenities are interjected in the society besides the cultural ethics governing the society. Accordingly, it is needed to pay attention to cultural values and the key role of art in this respect. In the study done by research association of ministry of science, study and technology concerning the research-based art priorities, results revealed that "art exists in many different fields and plays key role in each field. On this base, in industry and psychology, it is talked about industrial architecture and art therapy, respectively" (Nasr Abadi, 2006, 11). The influence of art in evolving human being from childhood to adulthood in order to develop talents and innovation and create new works is obvious. Therefore, regarding to the widespread and influential role of art in different fields, it is important to do necessary researches in different art fields. The present study ventures to answer this question that how can art be influential in evolving the procedure of society? Considering the wide role of art and its innate nature (being able to adjust its innate nature with people's needs, it is tried to investigate and estimate some aspects of art. This can be presented by studying the mutual influence and communication of artists, artworks, and society and vice versa.

ARTIST AND ART PRODUCTION

Different phenomena can be involved in creating and producing art works whose possibility is provided by society. Narrating Arnold Haves' statement, Ramin noted that "the social system for art production was largely group-oriented and dependent on trading workshops before 15th century. In the early renaissance, art works were not presented personally and not emphasized individually and an artist did not free himself from any kind of external influences.

By the end of 15th century, the procedure for the art work, from the beginning to the end, also was done in the form of group work. From that time till now, the art profession was increasingly separated from artisan and handmade industry and the artist's independence from trade began (Ramin, 2008, 158). But this does not mean art production is absolutely independent and artist does not have any kind of dependence to others in order to do his own work. "The concept of art is as a group work can be also effective and evident for those kinds of arts which are considered as very personal and individual. Even writers need materials for work (paper and pencil) and they need to be in touch with publishers and the press as well (Ramin, 2008, 167).

Generally, the production procedure for any kind of art ventures group work in order to achieve the final result. In art history, there are many cases in which an artist's positive perspective was really effective. In a book titled sociology of art, Arianpoornoted that Naser Khosro, due to his deep social perspective, hate the

eulogy when he was young, burnt all his encomiums and cooperated with people on developing the movement which is originated from the society. Moreover, Sanaei freed himself from writing encomiums for the particulars and eulogized the practical. Sadi also created the humane works that attracted favors beyond the boundary of Fars Atabakan (Arianpoor, 2001, 216-17). The substantial and superficial differences in art works were dependent on and related to various societies, cultures, different times and an artist's specific biological life. What an artist sees is exactly what others see but the kind of look is different. Then, it can be said the artist chooses how to see things. An artist's knowledge of selective standards in leading and emerging the perfection track of art works is of great importance. Jesus is a historical fact; but he can play the role of the Poland blonde, the byzantine with wavy and black hairs and also a sloe-eye Chinese painter.

Artists are influenced by the peripheral environment and showed some of shaping features and figurative and nonfigurative traditions in his own elegant essence. Uses of Art works is beyond rational and emotional findings. Art in each period or age ventures its own specific features and analyses and this showed human attempts to determine scenes around himself according to the determined aesthetic standards. "The garden in Baroque age with its perspectives, scenes and advantages, and alleys covered by flowers as they continued by the blue horizon, the majestic stairs, and its elbowed lines on the ground can design and record the overblown architectural geometry in that age.

Cubism made people's mind to believe in the yield of reinforced concrete and moved the municipalization towards the mathematical interpretation which is its present rule" (Bastid, 1995, 320). Gradually, the art of fashion and model, the influence of theorists' art schools, cinema and media such as television, and governance of art parts and their sociological and cultural influences played key role. For example, in the study of literature and painting, it could be greatly profited from media studies educationally. "Some of art works, which could be very clear and effective in the thought procedure in the society, can be produced cooperatively. For instance, it is clear that producers, directors, actors, and most of others were in charge of very sensitive works. However, it was usually supposed to know the films produced by directors. This issue was also true in producing television programs" (Wolf, 1998, 42).

The artist's position and the influence of his/her social and historical function has many aspects. It can be mentioned that in order to interpret the concept of artist is completely dependent to history, space, culture, position, and even form and color (the aboriginal Africans art, Indian or Iranian art); an artist's talent and ability can be considered as a divinely gift. It is where artist can be valued much more. Today, educational institutions play key roles in creating or enabling artists. Among all, it can be mentioned the role of relations between society and artist, and the influence of social phenomena in an artist's mind. In such a situation,

an artist's aesthetic sense is dependent on external elements and also the motivation for creation can be transferred from the internal interest into a complex one. As much as society and the social life is significant for an artist, his/her internal elegances can be accorded on this base as well.

INNOVATION AND CREATION OF ART WORKS

Art like science and technology is also the result of man's creation. Creation cannot be determined but it can be discussed some aspects of art rationally. The interpretative aspects is relatively limited; "creation and its related concepts mean the ability to produce original things (mostly means new things rather than authentic ones) in art, science and any kind of other attempts. The attempts done to determine this ability in this respect can be resulted in the contradiction. This contradiction can be solved not only individually but also socially. Linking creation to an object or in a wide sense to its creator can be a social category rather than innate features of the individual or object" (Kelly, 2004, 245). An art work while it is considered as an artist's work, is not only an empty feeling or just a sensitivity, but also the concept that his main work is closely related to be involved with phenomena and other elements around him. This fact can be directive, living, united and follow a developing and static procedure which deeply can communicate qualitatively, emotionally and conceptually with the audiences. Also, it can lead the audiences in their path to achieve their ultimate aim and live in an exalted level, and try to discover and learn. "creation in an absolute sense is not a power (ability) born in the mind but also it is a procedure from which all men can use but each man uses it based on his own individual characteristics" (Mohegh, 1386, 44). Creation needs necessary conditions, sufficient facilities and intellectual thought and brilliant preparation. In this respect, training can be the effective factor to stimulate the individual's creative mind and this feature can be used in creating and inventing living and dynamic works. Generally, creative people can be more boosted in supportive environments.

Besides individual features such as creativity, and an artist's individual ability, the art creation can be influenced by external factors related to art e.g., the social and economic situation of society; sometimes the social situation can cause the development of a specific art in the society in a specific period of time and sometimes stop its development. "Among artists, it is possible there would be those who are created fantasies and superstitions like those non-artistic who act the same but it cannot be denied the great role art in man's life in past, present and future besides the weak points of art work or qui-art, which distorts the audience's mind or make him live in the fantasy world and cannot see reality (Aghaei poor, 1999, 38). Karl Gusta Yung knew the artist's creative power like a tree which gets its food from the ground and grow in the artist. According to Herbert Rid's perspective, Yung noted that "though Chagall never put his step out of his subconsciousness but

always he had one leg on the ground from which he got power and this was exactly the paradigm for having the correct relation with subconsciousness" (Yung, 2007, 393). Although this kind of creativity and art are very important, it cannot be impossible to replace creativity and innovation with its qualitative appearance. "This issue is exactly the danger which reveals itself greatly in the new appearance of art. It is as far as the rational, and individual estimation based on guess-making takes the place of the objective, correct, logical, and even spiritual estimation. Also, the great influence of new art is increasingly extended and appeared in a way that some may pretend to understand common modernism. This issue is common to the extent that "understanding" is considered as "accepting" and rejecting as lack of understanding! It is as if it is not possible for somebody to reject an issue just for this reason that he understands it or accepts just for this reason that he does not (Gudarzi, 2000, 307).

ART AND EDUCATION

Since art can greatly influence tendering emotions, it leads man into kindness, love and devotion and make a mystical spirit between the individual entity and general one. All experience the influence of using music, figures of speech, various colors, and homogeneous sounds on their own ego and mind. If it is possible to transfer ethical and educational messages to others by using the mentioned art, it not only appears its influence but also covers all aspects since these feelings can lead all kinds of man's activities.

The educational power and influence of art in creating deep and near-fact experiences is very important. "Putting events in line with the individual's internal and private life can cause the combination of those with the individual's feeling and can influence our consciousness. Others' experience is like it causes the individual's deep experience" (NasrAbadi, 2006, 8). Any kind of cognitive procedure, ranging from the simplest to the complex, plays key role in feelings and emotions.

According to Gudarzi, society and man are separated from each other but their growth curve is not always homogeneous. The progress and evolution are two different concepts. While progress is considered as a quantitative concept, evolution is a qualitative one. The main difference between the education system of the previous religious culture and all the present civilized societies and cultures is that those previous systems are greatly dependent on man's growth but in present systems the focus is on the growth and development of society. It is the reason why in previous weak societies, there were great people with Great Spirit while in the present time the development curve is moving towards the powerful societies and the people have very limited spirit. It is not accidental that while in the small and weak Athen, Palestine, Mecca and Medina were in the hand of primitive tribes and also China and India experienced inflation and in these

decadent medieval ages and early centuries of new age in the Europe, when there were not developed societies in the Europe or not established completely, there were all great characters who were the symbol of greatness, developing spirit, virtual enrichment, beautifulness of a man's nature (Gudarzi, 2000, 305). On this base, art is not an innate ability which some people own but others not or a means to fill our leisure time as some of us think so. In general, art is resulted from a specific perspective and view towards creation, environment and life. In other words, art is considered as a necessary field that actually is paid attention by all educational systems of the world and is considered as a field or lesson material "(Nasr Abadi, 2006, 9).

Providing these conditions, especially the educational environment, plays key role to develop boundaries for knowing people, especially children and adults who are considered as the real values in each country. For example, introducing an artist's works in different ages and issues concerning the contemporary art, an individual increases his/her understanding of different art shapes. In this case, introduction should be done in the way that art works for children or the adolescent can be considered as a motivation for creativity and cause to strengthen fantasies. Presently, we also aware of the importance of strengthening fantasies in order to make a balance among rational logics which are basically used for executive usage and applications; finally, we understand the extent to which art is important for the social communication, the communication with the world and the environment around an artist can help to develop information from which fantasies and the individual creation can be developed.

ART AND SOCIETY

The artist's expectation from society and vice versa is a kind of mutual relation. As an artist thinks about homogeneity of the content of his works or his technique, he must think about cultural homogeneity of his works with cultural capacities of society as well. This kind of action and reaction is not equal to the acceptance of scholastic view but the effectiveness of artworks is done consciously since an artist also thinks about his audience in art making. The credibility of executive techniques and methods of art works is closely related to the public acceptance. Therefore, thinking is of great importance to the cultural capability of society and in fact great art works are created by the society and over millenniums they are trained, arranged and modified in the social environment. Arianpoor stated that, Sfiandiar, Hamlet, Otello, Don Quian are generally are created by the public culture. Heros in Ferdosi's Shahnameh existed among Iranian people in some centuries before Ferdosi and always were known by all. Narrating Darmesteter, the French historiographer, he also stated that in Firdausi's time and the time before him, the narratives read the ancient epic myths in alleys years before Shakespeare, and the normal people knew the story of Hamlet and Otello. The life story of Don

Quarantined by Byron was known to Spanish cultivators" (Arianpoor, 2001, 186). "Almost all great artists profit from positive factors existing in the normal interest. The normal people's language is considered as a treasure for the society, this language never dies, only changes or is improved" (Arianpoor, 2001, 186). Each age ventures its specific world study. The procedure by which art influences human is an internal one; that is, "moving from the internal to the external", art changes man's sensitivity and makes some interpretations of the world in his mind. It determines special behaviors, influences an artist's soul and when this essence is evolved, it reinforces a specific method, kind of beauty which ventures to beautify the worldly and social environment, in the external world (Bastid, 1995, 301). The similarities which exist in a specific historical age among arts, mathematics, the form of government, and the structure of philosophical systems can prove that there is a kind of unity in each culture which specifies the same culture.

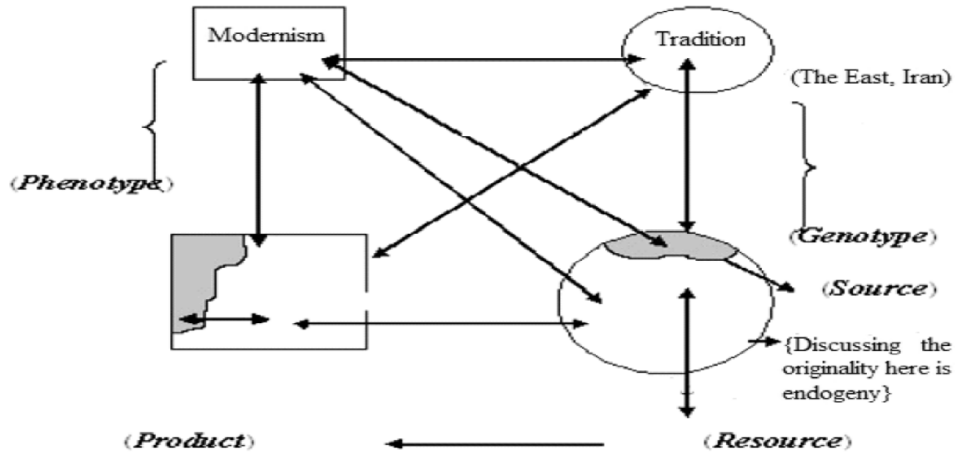
The fate of art and literature for one nation is dependent on some conditions but one of these conditions are basic and determining and it is the value that this nation in total considers for aesthetic enjoyments. If plastic arts, music, poem, etc. belong to the specific group of people and satisfies the illogical enjoyments and does not achieve its real position, the artistic and literal genres are committed to experience an inert life or to be destroyed one after another (Bastid, 1995, 297). The artist must be imagined as a person who does not know himself / herself stranger to achieve his aims and ambition in his research. He has a feeling together with confidence "since he sees the internal living motivation can inspire other hundred people, he uses others to help him as far as possible since where he stammers, he suddenly finds a sound that can help him state his thoughts and feelings (Havazer, 1984, 451). Narrating Francastel, Bastid noted that if art truly influences society and forms the body of society (Lamoader), art works like economy, religion and policy also can provide the opportunity for us to be aware of the structure of social affairs. Specifically, art works can provide us the opportunity to see what cannot be seen by sociology due to its attention to social organizations; that is, we can understand correctly metastasis (metamorphosis), communal sensitivity, the historical fantasy dreams, changes and various classified systems and finally the world review of various social groups and the hierarchy which form whole society (Bastid, 1995, 319).

Narrating from William James, Bastid noted that William James has analyzed exactly various world we live in. "In his view, artists make a sub-world or subsidiary world (Sous universe) - we want to show that this sous universe is not only from a psychological nature - a universe from our soul universes - but also a social one (Bastid, 1995, 35). The more we know forgotten art works, the better we see the common and united features of those besides their variety. These pieces are put together and form humanity. Also," the art whose content is based on the society (As the result of mentioned views and perspectives) is richer, more

dauntless, and more comprehensive than previous arts in terms of concepts, shapes, attempts and the variety of movement (Fisher, 1969, 180). While various social ranks are evolving their own principles, they also help creation of a kind of human rules" although the concept of freedom is always in line with conditions and goals of a specific rank or specific social system, it has a tendency of being changed in the form of multilateral thought. Accordingly, fixed features of humanity can find their way even in an art entailed by time. Homer, Aeschylus and Sophocles are limited or abrogated to the specific time only in cases they show a simple condition of slavery society. Therefore, in a case that greatness of human in society is discovered and given an art form to man's distinctiveness and emotions and is mentioned to his uncountable talents, art is always new (Fisher, 1969, 20). To design the new reality, it is needed new means. Different known artists are appeared in different ages. Therefore, the social art can profit from all previous arts ranging from Aztec sculpture to the art in the East Asia, from his own familiar tribal art to learning from the holy books. Here, imitation of one art is not an issue but the issue is the combination of different elements of form and interpretation in an art framework. It is the way by which art can be presented in the form of a united entity together with an unaccountably various reality (Fisher, 1969, 180). That is, it is tried to make the world to be respectful to the tribal or communal conventions by combining motivation for the new art with traditional features. Familiar traditions should be used and their efficiency should be estimated in different fields. It is compared the relation among traditions and it is investigated and valued the relation between tradition and modern. Here, tradition is used to refer not only the past but also the depth. When tradition does not use its powers and efficiencies, it remains potential since it is not used. Consequently, our utopia is the modern art which is not originated from our own tradition- while the west modern is originated from the western tradition- is not in line with our cultures, values and traditions. For example, tradition and modernism in Iranian society are estimated by the following figure (figure 1).

This model can be effective in all cultural and artistic products and productions (filmmaking, art, handmade arts, architecture, painting, etc.) and can achieve to new capacities from received codes. When the modernism wave, in the one hand, and attention to the Iranian and national identity, on the other hand, were common in Iran, most of modern artists used many traditional, national and some of religious features originated from Iran cultural heritage in their works. For example, in painting it can be mentioned the Iranian modern painters such as Hossein Zende Roudi, Naser Oveysi and Pilarem. "In fact the credibility of the new art in Iran is based on works which are universally successful in interpreting Iranian mind and sensitivity" (Pakbaz, 2001, 206). This model can show a kind of internal consistency e.g. between culture with its all social organizations, and also the kind of the goods and services they present and they all together can be the basis for

Figure 1: The endogenic model in the procedure of effects and receiving the modern art From the traditional art and vice versa and activating the potential power existed in in this model in the mutual way (Islamic, 2007)



internal development in every country, the number of imported elements (modern) according to the governed culture and tradition and familiarity with our familiar culture considering the familiar culture and traditions e.g., the latent talent. For this purpose, source achieves the capacity by which turns to resource or becomes potential and the product is made from that tradition; that is, genotype becomes phenotype. The recycled can be valued as the original. In the present world, science is astronomically developing and becoming proliferous the world. The art is continuously developing the world consciousness. Especially, in globalization age, the existence of tribal cultures and the cultural relation are a very vital discussion. Taking care of cultural values is not limited to ancient societies like Iran. The same level of attention is important in societies in Europe. The Europe is continually warning the danger of American culture since they fully are aware of cultural sensitivities and capacities of their own society. Unfortunately, the big part of the world mass media and newest technologies greatly serve in destroying, trivialize, and befooling people. Certainly, according to specific contexts and conditions in each society and knowledge of world events, especially in art and technology fields, improving the educational level and the public awareness, valuing the works that add human and world values can be directive to the large extent since the specific role of art and its reality are continuously developing man's perspective as a means for a man to know and evolve the world.

CONCLUSION

The art field as a field that is mostly related to man's spiritual aspect greatly plays role in communicating the society to the higher level of living. The artist can greatly

influence reviewing public cultural by his own art products. Since culture always feeds many different sources in evolving and developing the geniuses in each society in which an artist is involved plays key role in bringing forth the culture. An artist can influence culture clearly and quickly because s/he is closely related to people's feelings and emotions. Regarding to what comes in the context, it can be concluded that:

The specific role of art in evolving and making the society, especially in the ancient societies such as Iran which is culturally and widely rich, can lead people's goals and thoughts. Working on art works not only is the best means for filling the leisure time but also influences the psychological sanity, ethical health and avoidance of being afflicted with the psychological complex greatly. It is proved that people's ego and mind is ready to absorb the influences that are presented in the aesthetic art. Art is one of the best means to alter behavior and evolve people's characters and life. Art productions (especially film and music), the cultural resources and the distance existed between beliefs and behaviors in order to review perspectives and inappropriate patterns can be used in many different fields. Besides the influence of evolving man's procedure, these factors can be considered as great economic sources for a country when they are investigated correctly and supported brilliantly by authorities.

Notes

Arnold Hauser	He was originally from Hungary. He was born in 1892. He naturalized to Britain. He belonged to the an association of known researchers and scientists in the central Europe . his researches and studies greatly Influenced the philosophical, methodological, and historical knowledge of generations after the second half of twentieth century. Among his works, it can be mentioned the social history of art, methodology and the philosophy of art history.
Naser Khosro Ghobadiani	The Iranian philosopher, tourist and well-known poet (239-154)
Sanaei	one of the greatest Iranian elegists and lyricist (92-162)
sadi	The Iranian Persian language Poet and writer (33- 48 or 53)
Scholastic	It is related to medieval age e school, a branch of philosophy which was taught in schools and abbeys dependent on churches
Darmesteter	The Persian poem resources. translated by Dr. Abdul Hassan Zarkub, encyclopedia, volume 24, p. 109.
Pieri Francastel	The historiographer and sociologist who was born in Paris and died in 1970. He wrote many books and articles about the social history of art.

William James	He was the founder of the school of pragmatism. He studied psychology and philosophy deeply and he also was a doctor. as well. His philosophy of pragmatism was translated by functionalist into radical empirism in Persian But in a short glance, he referred to the root of fact asan profitable or practical entity
Homer	The Egyptian poet and narrator; He is one of the oldest and Most well- known Egyptian authors in ancient times. His two well- known works are Iliad and Odyssey.
Aesehyllus	The fanciful hero in ancient fables and Egyptian literature, he was the son of king of Thessaly and his mother was Thetis., According to narrations, Aesehyllus' mother dipped him in Styx river and took him out of water before his heel be wet by water. Accordingly, he became invulnerable but his enemies Knew about his weak point and killed him by shooting his heel with an arrow
Sophocles	The Egyptian tragedian who made perfect the Egyptian tragedy by reducing the choeure and gave the main role to man's act and will and made tragic language more natural and wider. The seven plays were his masterpiece including Antigone.

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