



## Identifying the Components Affecting Moral Education in Curricula with an Emphasis on Artistic Education

**Athar Pourbabaei<sup>1</sup>, Zahra Zeinaddiny Meymand<sup>2\*</sup>, Mitra Kamyabi<sup>3</sup>,  
Najmeh Hajipour Abaie<sup>4</sup>**

1. PhD student, Curriculum Planning Department, Kerman Branch, Islamic Azad University, Kerman, Iran.
2. Assistant Professor, Department of Educational Sciences, Kerman Branch, Islamic Azad University, Kerman, Iran. (corresponding author)
3. Assistant Professor, Department of Educational Sciences, Kerman Branch, Islamic Azad University, Kerman, Iran.
4. Assistant Professor, Department of Educational Sciences, Kerman Branch, Islamic Azad University, Kerman, Iran.

### Abstract:

The aim of the current research is to identify the effective components of moral education in curricula with an emphasis on artistic education. The research paradigm is qualitative and grounded theory method is used. This research is placed in the category of applied research in terms of purpose. The research community consisted of 20 experts in art, educational sciences, and cultural affairs management, who were selected by criterion-oriented purposeful sampling until data saturation was reached. The research tool was semi-structured in-depth interview. The findings of the research show that the most important factors affecting the artistic education of students include: technology, social contexts, political contexts, and cultural contexts. Since one of the aspects and aspects of a good life (the ultimate goal of education, aesthetic and artistic glory) has been introduced, considering the activity of the imagination and benefiting from the emotions, feelings and aesthetic taste of the students and the ability to create works of art, so the system Education should improve the artistic education of students by emphasizing social, cultural, political and technological factors in the design and implementation of curriculum and education programs.

**Keywords:** moral education, curriculum, artistic education

### Introduction

Curriculum refers to formal and informal content, process, content, overt and hidden training through which, under the guidance of the school, the learner acquires the necessary knowledge,



acquires skills and attitudes, appreciations and It changes the values in itself (Melki, 2011); Therefore, it can be said that the curriculum is very important in the educational system. On the other hand, one of the most important elements and factors that help to build and use the appropriate curriculum for the purpose of training and developing competent people, we can mention teachers (Amarleh and Hakimzadeh, 2013). Because ethics is and will be one of the important issues and challenges of the present and future societies and educational systems of the countries of the world. Therefore, one of the problems of the educational policymakers of the world is the moral education of students. In some countries, such as China, Korea and Japan, a special subject called ethics has been included in the curriculum of school courses. Other countries including Turkey, Singapore, Cambodia, America and England have paid serious attention to moral education (Hosni, 2015).

Man is a being with different physical, emotional, mental and perceptive dimensions. The artistic and aesthetic dimension is one of the dimensions of human existence, which can be cultivated through artistic education. The institution of education in every society has different functions. One of these functions, which represents an important part of the goals of this institution, is the effort towards the growth and flourishing of the artistic and aesthetic abilities and capabilities of the students, or so called artistic education. Art, with all its scope and in all its manifestations, expresses the existence of a capability and background in a person whose growth and development requires a regular and purposeful activity, or in other words, a process that is called artistic education (Homayoun Far, 2015).

## **Moral education**

### **The concept of education**

The word "education" is derived from the root "rabo" or "rabab" and means to increase, nurture, nurture, and lead to perfection (Ibn Manzoor, 1408 AH). In the document on the fundamental transformation of education and upbringing in Iran, education is: an interactive process that creates the context for the continuous development and improvement of the identity of educators in an integrated manner and based on Islamic standards in order to guide them in the path of preparation, for the conscious and voluntary realization of the levels of good life in all dimensions. (theoretical foundations of the transformation document, 2018).

What is inferred from the word "education" is that education involves creating or actualizing any type of perfection in humans that is desirable and valuable. This perfection sometimes has a cognitive aspect that is related to human knowledge, cognition, and awareness, and sometimes it has an action or movement aspect that is related to human behaviors and objective actions that often have physical manifestations. Finally, sometimes it has a tendency or emotional aspect that is related to the attitude, belief, faith, interests and feelings of a person (Irfanian, 2012).



Education is the flourishing and objective transformation of all inner abilities and capabilities, as well as the modification and transformation of external and internal traits for the purpose of the harmonious and balanced development of all aspects of a person in order to achieve monotheism, which is the ideal of good life and perfection. Mohammad Beheshti, 2017).

In the discussion of human education, the concept of the word "education" refers to the cultivation of human talents, that is, to provide the basis for the development of human talents. Ragheb Esfahani writes in this regard: "Rabit" Tarbiat Karadm is from the word "Robo" and it is said that its origin is from the compound "Rab" and "Rabb" in which one letter has been changed to the letter "y" to reduce the wording, such as Taznith, which is Taznith, means Lord, meaning the owner, creator, master, master, teacher, guardian, lord, and protector, and also they call the Lord the reformer of everything. Therefore, Rab means the owner, master and educator. "The Lord is in the beginning of al-Tarbiyyah and he is the creation of the object, but now until the end of the thing. The Lord basically means education and cultivation and it consists of creating one state after another in something until it reaches its final, complete and perfect state" (Ragheb Esfahani, 1369).

In general, in the definition of education, it should be said that education, like education, has seen different definitions from different perspectives and knowledge. But what can be considered as a common value and accepted by all the scholars in this field is that education is the infinitive of passive and from the article "rabi, yerbo" which in the word means to grow or to grow and in the term to arouse and It is to provide the reasons for the growth and development of all human talents, abilities and capabilities in order to achieve happiness (Beheshti, 2008).

In the Qur'an, the concept of education from the root of God has not been given much attention. In the cases where this word has been used in relation to humans, the concept of physical growth and development has mainly been intended, as is evident in the following verses: And say, God, have mercy on my parents who raised me as a child (Asra/24). "He said, ``You will not give birth to me, and I will give birth to you from the age of years""; Pharaoh said: Did we not raise you among us as a child? Oh, have you not remained among us for many years of your life (Shaara/18).

### **The concept of ethics**

The word morality is derived from the substance of creation, meaning mood. It is usually referred to as properties and a set of stable traits or a special personality structure that is the source of special behaviors (without the need for thought and reflection) (Haji Dehabadi, 2017). Esoteric is understood. The creation of a firm and stable emotional attribute, which the corresponding actions take place immediately, and so on Internal fixed qualities are called virtues if they correspond to the divine self, and vices if they correspond to the animal self. Morality is a state or determined personality traits, whether good or bad, an attribute for human voluntary actions, an attribute for behavior in accordance with the divine self. Or, the science



of ethics is a science that introduces attributes for good and bad emotional traits and voluntary actions and behavior corresponding to them, and shows how to acquire good traits and perform desirable actions and avoid the thesis of emotional traits and bad actions (Salahshuri, 2010).

Education is the most important and fundamental aspect of human life. The characteristic of a healthy and developed society is not only having a good geographical location and mines and financial resources. Rather, a healthy and developed society is a society that has a dynamic, lively, alive and progressive education system. Such a system can create free, independent, moral and innovative people who will bring the society to material order and spiritual excellence (Salahshuri, 2012).

Some prefer to refer to ethics as a set of stable and unstable traits that lead to positive or negative behaviors. In the English language, the word ethics is used in the form of the words Morality, Ethic and Ethics. The first word means a system of ideas related to right and wrong behaviors, the second word means a set of principles related to correct action, and the third word means a theory or system related to moral values and finally the knowledge of studying the general nature of moral affairs. Misbah, 1390).

### **The concept of moral education**

In the field of defining moral education, there is no agreement between philosophers and scientists, and various definitions have been presented in this field (Connerts et al., 2014). Moral education is difficult; Because it covers a wide range. Moral education involves leading the learner from a deviant state to a level where the learner discovers his worth and becomes a full member of society (Kantanzak, 2016). Moral education includes a very wide set of goals, educational solutions and philosophical orientations (Al-Hujjati, 2018).

Moral education is a part of the science of ethics and deals with practical solutions and recommendations about action, which is also referred to as practical ethics, so that part of the science of ethics that describes the good and bad of ethics is called ethics. It is called a theory and its education is called moral education (Dilmi and Azarbaijani, 2016).

In moral education, attention is paid to the development of fair and logical reasoning about interpersonal relationships (Altoff and Berkotz, 2006). Moral education should be done in the direction of the moral development of the individual, his ability to deal with moral dilemmas and moral issues independently (Periz Garcia et al., 2015). Ethical education is to provide a context and platform for the purpose of creating, strengthening and flourishing traits that are appropriate to the self-kingdom and to eliminate the traits of self-animalism (Salhshur, 2011).

Moral education is one of the most important tasks of Islamic education and has a very high position. Because faith is preserved through morals, and the emphasis on Jihad Akbar, which is the Jihad with the soul, is also the reason for this. What can develop a person intellectually is the purification and cultivation of the soul from worldly worship. The greatest enemy of man is his ego; Because this enemy has access to the command and guidance center of man, that is,



his intellect, and by destroying this center, he exposes his eternal life to destruction. According to the noble verse of the Qur'an that says:

"So stand up and face the religion of Hanifah, the divine decree of God, which God created for mankind, so that it does not change into God's creation" (Rome / 30).

So turn your face towards the pure religion of God. This is the divine nature on which God created humans; Transformation is not in divine creation; This is the steadfast ritual; But most people do not know.

From the point of view of Islam, the gem of a man is his wisdom. The essence of a person's intellect and perfection and his ultimate happiness is moral happiness. The meaning of intellectual happiness is that the human being can get to know the divine knowledge to the last extent possible and perceive the universe as it is. If reason rules over human existence, it will judge justice in him and give him the chance to take every power and talent to extremes. Therefore, moral education means establishing a balance between the powers, the middle limit so that the mind and soul have dominion over the body, and in this way, the root of ethics and moral education goes back to justice and balance, which means the rule of reason and intellectual freedom. Among sages, philosophers and scientists of the world, most of them have accepted moderation as a moral and educational principle and they believe that moral traits and virtues usually originate from this state (Bagheri, 2009).

Moral education is a part of the science of ethics in the works of Muslims and it has been mentioned in it. For this reason, moral education as an independent discipline is a relatively new concept and until a few years ago, the term was not used in these sources; However, words such as refinement of self, refinement of morals, tazikeh and even education have been used. It seems that this word is a translation of Moral Education, and due to the familiarity of contemporary educational thinkers with the educational ideas of Western thinkers, it has entered the educational culture of Muslims, including Iranians. There are several definitions of moral education: moral education is the concept of adopting a set of regular and planned measures with the aim of creating favorable changes and negating vices and creating virtues in the educator. In this way, moral education is the process of creating context and applying methods to flourish, strengthen and create moral traits, behaviors and manners and correct and eliminate unethical traits, behaviors and manners in the human being (Haji Dehabadi, 2017).

Moral education is a set of educational activities in order to eliminate vices and create virtues. Other different definitions of moral education have been presented. For example, in the definition of moral education, Sajjadi says: moral and value education refers to what educational institutions do to help people to think about the issues related to the right and wrong of things and, as a result, the desire to be socially good and help them. In the direction of behavior, it refers to the moral and value manner and behavior they do. Yaljun also provides another definition: Islamic moral education is the upbringing of a child based on moral principles by creating moral feelings and insight in such a way that he accepts the good and



rejects the bad. Naseh Alwan also says: Moral education is a set of principles and virtues of behavior and conscience that the child must accept and acquire and get used to (Davoudi, 2010).

Also, in another definition, moral education refers to a planned activity that is done with the aim of increasing people's awareness and internal commitment to moral values (Saifi Dev Kalani, 2013).

Ethical scholars believe that "educational work, in addition to moral actions, also covers natural actions and normal human behavior." While the moral action is beyond the limits of natural and normal actions. The meaning of natural verb is the things that humans and animals have in common, and the root of such verbs is material gain. In the education process, all these normal and natural behaviors are manifested along with moral behavior. While the moral action and the attributes of the thoughts related to it are specific to the human world Her criticism and its root is the natural pursuit of virtue.

### **The importance of moral education**

As much as the Holy Qur'an and Islamic traditions have given importance to the issue of moral education of humans, they have paid attention to less issues like this because observing this issue leads to a peaceful life in the society. Treating and abandoning violence in socializing and respecting different people and respecting the character and rights of others are among the noble and spiritual qualities of every human being. The Holy Quran has recommended many orders in the field of forgiveness, tolerance, kindness and brotherhood between believers and has introduced the Holy Prophet as the owner of a great people, so that his behavior and speech can be an example and model for all Muslims. In the hadiths, special attention has been given to the issue of moral education. The Holy Prophet, may God bless him and grant him peace, says: "We are placed in the measure of the matter of the Day of Resurrection, the best of me is the good nature." On the Day of Resurrection, nothing superior and higher than good character will be placed in the scale of anyone's actions, and he also says: "The most important of us to the people of Paradise is piety of God and good character." The biggest thing that causes my Ummah to enter Paradise is God's piety and good character. Also, Hazrat Ali, may peace be upon him, says: "Dear Lord, the disgrace of the creation and the disgrace of the noble creation." Perhaps a high-grounded person whose morals caused his downfall, and perhaps a weak person whose morals became a source of honor and pride for him. Maliki, 2018).

### **Different views about moral education**

#### **Moral education from the perspective of Islam**

Moral education pays attention to the human soul and seeks to cultivate the inner talents of humans to create and develop desirable moral traits and behaviors. The result of moral education leads to divine worship, which is the goal and method of Islam. Islam believes that everything should reach its ultimate perfection, and of course education and ethics are not



separate from this. The Holy Qur'an has expressed many concepts and points in the field of moral education. From the Qur'an's point of view, the innate nature of value tendencies in man does not make him need education and the development of moral talents is dependent on the productivity and role model of the divine messengers. From this point of view, moral education can be considered as the ultimate goal of reaching the origin of existence and a behavioral goal that is the background and means of reaching the ultimate goal and human perfection. One of the interesting topics in the biography of the Prophet (PBUH) and Ahl al-Bayt (PBUH) is that they attached great importance to the teaching of the foundations of ethics and moral education, and at appropriate opportunities, they tried to teach the Islamic world, which is the foundation of ethics and moral education. teach (Samadi et al., 2011).

Therefore, what is certain: if a person cultivates his talents with awareness and free will, in the path of his natural pursuit of perfection, and follows the developmental and descriptive guidance, and establishes positive traits and values in his existence, for his own happiness; That is, grooming reaches divine attributes and will travel the path to reach God (Hosseinzadeh, 2014).

Professor Shahid Motahari also believes that remembering God, besides being considered the basic goal of Quranic education, is also considered the most basic basis of the religious education system. He also recognizes the sense of dignity as the basis, axis, and justification of moral values, and for this reason, he believes that (honor) is inherent in human beings, and he unconsciously feels that dignity, and then he feels that this work is with that honor. Whether it is appropriate or not, when he feels fit and harmonious, he considers it good and virtue, and when he finds it contrary to it, he considers it a vice. The Qur'an clearly says: (Walqad karmana Bani Adam) The meaning is that we made him honorable in his creation, that is, we placed this dignity, honor and magnanimity in his nature and creation. When Islam wants to call a person to good morals, it invites him to a kind of introspection in order to discover the truth of his existence, then he feels that a baseness is not compatible with the essence of his being, and based on this understanding, he decides what to do from He should not recognize the actions and this is the meaning (and vices and disobediences, vices and pieties). Another basis of education that Professor Motahari Bran emphasizes and has a special alignment with the approach of sadism or preoccupation in moral education; It is a matter of public conscience. He considers public conscience to be one of the moral and educational foundations of Islam, which appears not only in the form of philanthropy, but also in the form of friendship with objects. Man is a creature with levels; which in its highest degree is higher than the angel and has no conflict with others, but in its intellectual and natural degrees, according to the conflict that exists in nature, each (self) thinks about its own survival and turns to monopolization and exploitation. Leaving the natural self has levels, family formation, tribal self, ethnic self, there are three stages of leaving the individual self. It will be to serve all people and avoid betraying them. It is possible to go further than this, which is called righteousness and godliness; the commonality of the basis of public conscience in Motahari's point of view with the grief-eating



approach is in the characteristic of passing away from self or me and being a grief-eater and being preoccupied with others and things (Motahari, 2017).

### **Moral education from the perspective of the predecessors**

To explain the views of the predecessors in the field of moral education, the views of Socrates, Ekloton, Aristotle, Bu Ali Siya and Khwaja Nasiruddin Tusi will be examined. The most important subject of Socrates' thought, who was one of the greatest Greek thinkers and a teacher of great philosophers such as Plato and Aristotle, is ethics and moral education (Davoudi, 2010). The goal of Socrates' method was for people to know themselves, and he considered self-knowledge very difficult. One of the moral pillars of Socrates' point of view; His belief is in the soul and afterlife, as considered in the moral school of Islam. It should be acknowledged that the connection between virtue and knowledge is a characteristic of Socrates and Plato. Socrates, in opposition to the relativistic moral theories of the Sophists, who promoted moral values, engaged in inductive reasoning and made analogies. Undoubtedly, one of the important goals of Socrates from the scientific debate with other people was to reach these correct moral values (Kahermanian et al., 2010).

Socrates was the one who made people think about moral issues. This opinion of Socrates that the virtue of knowledge is an indication of his philosophical belief that no one knowingly makes a mistake and no one intentionally does anything other than what is good for him; does not authorize His educational and moral program, which he considered to be a divine mission; It was to make others aware of self-care and self-knowledge, so that through the study of wisdom and virtue, they will realize the value of their highest asset, their soul. As it was said, Socrates considered virtue and knowledge as one and believed that knowledge is the cause of all actions. That is, knowledge of virtues leads to acting on them, and no human being commits evil knowingly and intentionally, and it is ignorance about virtue that traps humans in the trap of vices (Musabih, 1390).

But according to Plato, the practical way to achieve good morals and moral education is to cultivate the ability to know human beings or reason. Therefore, everyone has a deeper and more accurate knowledge. behaves more ethically; But because most people do not have the ability to know the truth independently; Inevitably, they should be guided by the trainers in order to know the truth of the affairs and moral education. That is, the teacher, who has understood the truth by reason and thought, instills the facts to the scholar without giving reasons and arguments. Although in this case, the general does not reach a good moral independence, but at least his intellect is not captured by unbridled desires and lusts. Another factor that is effective in moral education according to Plato is the environment of the learners, if it is spiritually contaminated, the efforts of the educators in improving the behavior and moral education of the learners will not go anywhere (Kameliani, 2012). According to Plato, the highest benefactor of man is the true development and progress of the human personality as a rational and moral being, the correct growth and development of his soul, and a happy life for a human being is a life mixed and composed of physical pleasure and intellectual activities.



According to Plato, human happiness includes the knowledge of God, and happiness is obtained by following virtue, which means that man becomes as much like God as possible. Plato writes in his book of laws: God is the scale and standard of everything, in a much higher sense than any human can hope for, and whoever wants to be loved by God must be as much like him as he is and as he is (Heroes). et al., 2019).

The educational method of Ghazali and Khajah Nasirtousi in the field of ethics is habituation. Ghazali writes: Whoever gets used to doing good deeds, a good character will emerge in him. Khwaja Nasir al-Din Tusi, when talking about the nature of moral education, considers it to be the creation of properties through habit, and in his explanation, he writes: In theoretical wisdom, it has been clarified that from the sensual qualities, that which is ephemeral is called present, and that which is eternal is called the queen. So the queen is a quality, it is one of the qualities of the soul, and this is the nature of creation, but the limit means that the reason for her existence is two things: one is nature and the other is habit. According to this opinion, education and moral education is a matter based on habit, and in fact, it can be considered a technique of habit formation; Especially during childhood, when Islamic thinkers considered it to be the stage of habit formation, they attached special importance to it in terms of the formation of proper habits and believed; Whatever was great, its seed was planted in a child (Barak, translated by Seyed Mohammadi, 2017).

### **Moral education from the perspective of behaviorist theory**

The meaning of moral education in this theory will be how and in what ways it is possible to increase the probability of those behaviors of the individual that are according to the demands of a social system. Such change in behavior is considered as a gradual process that is mainly controlled by reinforcement. Therefore, first, it is necessary to know the principles of strengthening: the first principle: strengthening should be related to the daily occurrence of appropriate behavior; According to this principle, one should only strengthen the appropriate behavior and make sure that the strengthening of this behavior does not unknowingly lead to the strengthening of inappropriate behavior. Principle 2: Appropriate behavior should be reinforced immediately. This principle refers mostly to the early stages of behavior; That is, when we intend to establish a new behavior in a person. The third principle: During the initial stages of behavior change, the desired behavior should be reinforced whenever it is shown. According to this principle; Reinforcement must be continuous, and if it is only reinforced occasionally, the persistence of the new behavior will not be successful. The fourth principle: When the desired behavior reaches a satisfactory level of abundance and repetition, it should be reinforced intermittently. According to this principle, in order to maintain the acquired behavior, the reinforcement schedule should be changed from continuous mode to intermittent mode. The fifth principle: Reinforcements should always have a tangible form, such as praise, praise, and pointing and smiling in the meaning of approval of the other party (Burke, 2005; translated by Seyed Mohammadi, 2017).



But social learning theory is another interpretation of behaviorism. Based on this view, children learn from others not only through reward and conditioning, but also through observation and imitation. Through studies, Bandura showed that children's aggression increases by observing the aggressive behavior of others. Here, learning occurs without any apparent reward or reinforcement to the model or observer. What was paid more attention in this theory was whether imitation is an unconscious thing by itself or whether a choice is made on it? In this case, the role of cognitive factors and other variables that are effective in modeling has been emphasized. According to the owners of this theory, before any imitation, children interpret and process their observed behaviors. The child's personality, his past experiences, his type of relationship with the behavior model and the situation in which he is going to be, all are effective in imitation. Cognitive skills also play an important role in realizing observational learning. If the child wants to imitate something, he must be able to remember the behavior that the model shows and play an active role in remembering, mentally reviewing and organizing it. Therefore, a person is not completely passive in the growth process, but participates in a way. Internal forces and effects of environmental factors have an interactive effect on behavior, and cognition plays an essential role in determining and shaping behavior. Imitation or modeling happens when a person learns a new behavior by observing another person doing it. Of course, cognitive aspects effective in imitation should also be considered in this definition. Bandura claims that tagli is actually an activity related to information processing and simultaneously with the child's observations of the world around him, information enters his cognitive set and is processed, which will later be a model for his action (Alamzadeh Nouri, 2008). ).

### **Moral education approaches**

Some authors have presented a threefold classification of ethics in which instead of presenting the traditional views that divide ethics into subjective and objective; They have presented a triple point of view (duty-based ethics, consequentialist ethics, and responsibility-based ethics), which are actually three related aspects of ethical behaviors. "Heinz" believes that ethics has three aspects of mental homogeneity, consequentialism and care, which interact with each other. Mental homogeneity emphasizes the mental and internal action of ethics and considers moral rules and laws to be fundamental in moral behavior and attaches great importance to the harmony and homogeneity of mental moral principles. Consequentialism, in contrast to the homogeneity approach, emphasizes the results and consequences of ethical behaviors and believes that behaviors that provide the greatest happiness to the greatest number of people are ethical behaviors. In this view, attention is paid to predictability of behaviors. In the perspective of the ethics of care, responsibility is a central concept and it means the moral responsibility of the caregivers towards the cared for. In this view, adults are appropriate models of moral behavior (Sadeghi and Sobhaninia, 2010).



## Homogeneity approach

In this approach, special attention is paid to the mental aspects of ethics. Also, in it, morality is actually a manifestation of the inner activities of a person, which is expressed in the form of personal goals and intentions. Moral actions are selective and intentional, which are gradually formed and coordinated by mental and internal rules. In this perspective, the moral model is a development in which moral development emerges in a hierarchical form of consecutive periods and stages. The "Piagetian" and "Nocanti" model of ethics presented by "Lawrence Kohlberg" is a clear example of this ethical approach that is usually familiar to educators and teachers. Kohlberg developed and developed Piaget's model of ethics in which moral growth and evolution proceeds from objective operations and moral self-control to mental operations and moral autonomy. For this reason, most of the criticisms of Piaget's theory also apply to Kohlberg's moral theory. Among these criticisms is that in this ethical model, the emphasis is on a kind of "self-foundation" mental ethics, in which the individual throws his own rules and schemas into ethics, and less attention is paid to the cultural and social aspects of moral evolution. On the other hand, some believe that focusing on the internal aspects of one's ethics can be an advantage for this view (Malaki, 2009).

Kohlberg believes that moral judgment and behavior are conceptually and causally based on the principle of opposition. In addition to the principle of opposition, "constructivist epistemology" is also one of the main features of this theory. In this type of epistemology, knowledge and cognition are formed in interaction with physical reality. Three different stages in moral development - pre-conventional stage, conventional stage, and post-conventional stage - are the result of seeking a balance of the individual's knowledge, in which the objective and self-centered state turns into an abstract reasoning state based on the principle of universality in the individual's cognitive structures. . Teachers are well familiar with this approach of moral education, and this is mostly because it is more or less paid attention to in the curricula of different countries. "Respect for persons" is one of the main criteria of moral development for Kohlberg, whoever advances in this way is more moral. The principle of "justice", which treats all people as morally equal, is based on the principle of respect for persons, the phrase "treat others as you would like to be treated yourself". It represents respect for human beings as a moral principle, a point that Kant and Heyer refer to as the principle of universality. This principle in a way emphasizes that moral "musts" and "must nots" apply in all situations and under all conditions and do not accept exceptions. For example, "lying" under any practical conditions is incorrect and stating or not stating it does not depend on the circumstances. By the way, from this point of view, there are some criticisms to the view of mental similarity (agreement). Critics say that a general judgment cannot always be issued by relying only on mental general rules. In other words, the real objective situations related to moral life are beyond a number of abstract conceptualizations that may weaken its moral authenticity and objectivity (Meiri, 2007).



It is also said that if teachers follow the moral model based on mental agreement and try to enable students to understand the general moral principle that is applicable in all conditions and situations, it may be dangerous for the moral life of the student, because maybe Make them think in a mold and think inflexibly. In general, in the approach of mental agreement, harmony and similarity of principles and mental concepts are very important in dealing with difficult moral situations. In this view, we are faced with a kind of internal and mental ethics that is formed based on rational rules and principles. The main feature is their transformation. As Piaget showed, due to the interaction with his physical and social environment, a person constantly undergoes transformation and progress in his constructions, which direction is from the objective and concrete to the subjective and abstract side. In this approach, the constructions of a person's moral thought are affected by cognitive constructions, and the stages and periods of Kohlberg's moral evolution clearly show this (Rahnama, 2008).

### **Ethical approach based on care**

Moral sensitivity is close to the concept of moral care and concern. The ethical system based on "caring" proposed by "Gillikan" is in a way opposite to two comprehensive and great ethical systems - Kant's duty ethics and Bentham's utilitarianism. In Gillikan's conceptualization of ethics, unlike the previous two systems, "rationality" or "justice" is not the focus of ethical debates, but moral responsibility and concern for those being cared for form the basis of ethics. Gillican (1982) says: Care-based ethics, which emphasizes the concept of moral responsibility, is different from Kohlberg's ethical system, which focuses on the concept of moral "right" and "wrong". The care-oriented ethical approach has expanded significantly due to the increasing attention in the past decades to the issue of moral education, in this approach moral education is the most central discussion. Its philosophical roots go back to "pragmatic naturalism" and "liberal woman". In moral education, along with "cognitive development" and "character education" approaches, he presents appropriate methods in this field (Guide, 2008).

One of the reasons for the growth and expansion of such a view in ethics is the centrality of male characteristics in the stories of Kohlberg's moral evolution. In this context, Gillikan analyzes the responses of men and women to stories and moral riddles in order to find out the qualitative differences between male and female respondents. Gillican says that the pattern of women's responses to the above-mentioned stories is not based on the understanding of basic and universal rational principles, but comes from a very strong sense of their responsibility towards the world around them. He says that while men are concerned about neglecting and forgetting the responsibility of the heroes of the stories. Women choose situations in which there is less harm to others, and in their moral arguments, they consider family, local communication circles, etc., and try to respond to the needs of others (Kirimi, 2010).

### **Moral education in curricula**

Shara's ethics is the prevention of psycho-social harms, as well as the root of all social reforms and the most effective way to fight corruption and anomalies in societies. For this reason,



promoting morality in society has been the focus of various divine and human schools throughout history. In this regard, moral education is also a part of the educational program that is responsible for the flourishing of practical scientific and moral talents of educators. In recent decades, despite the great efforts of educators to develop ethics, there are many gaps in the moral education programs of schools around the world (Vojdani et al., 2013).

Today, officials and planners are looking for a practical solution to solve these problems. It seems that the curriculum in this field can play the role of coordinating all the factors involved in education and be effective. Curriculum always establishes a relationship between two human forces - teacher and student - in education and it can be referred to as the heart of the education system and a tool to achieve the goals of education. Curriculum is one of the most basic and important subjects and issues of formal education and sometimes the quality of education in a society is evaluated based on the content of its educational program at different stages (Salimi et al., 2018).

In fact, because theorists expect different results from a curriculum, patterns and, accordingly, elements take different forms. Briggs (1980) believes: there are some common elements in most curriculum patterns (Khaganizadeh and Fathi Vajargah, 2016); But on the other hand, there is no single curriculum model that can meet all the educational needs of a society. Based on this fact and considering that universities and higher education centers, as the top of the educational pyramid in any country, play a fundamental role in the production and transfer of science and knowledge, in educational systems, especially higher education, programs should be designed in such a way that they are based on Values, abilities, talents and capabilities are necessary for the self-fulfillment of people and lead to the development of tendencies, awareness and behaviors. On the other hand, according to Allameh Tabatabai's opinion, since man is a being made up of body and mind, and has the power of thinking, benefit seeking, has a divine nature, and is constantly producing values according to his mental effort to solve his worldly problems. (Tabatabaei, 2015). In his opinion, God's book is the main source of Islamic thinking. In Allameh's opinion, "religious phenomena" are such that everyone, layman and scholar, can understand them. Therefore, the origin of beliefs, morals, and the generalities and details of the rules of religion can be obtained from religious appearances (Tabatabaei, 2018).

Kahn is a precious philosopher who has been able to create moral value by proposing moral commandments (principles and general rules of behavior) and analyzing the concept of man and his nature, duty and duty, cultivating character and good will, dignity of people, moral emotions, empathy and moral empathy. It does not provide a special and unique attitude in the field of moral education. He believes that being moral should be achieved through education and should be based on a strong sense of duty. According to Kant, philosophers and educators should come together and create ideals for a new school system based on moral law and individual status. He also teaches that a person should cultivate his moral sense and in this regard, all those involved in education projects should be aware of an educational principle; that they should always have in front of them; He says that education should always be



compatible with the idea of the whole humanity and the whole destiny of man (Mayer, 1995). It can be inferred from Kant's ideas that school curriculum should be criticized by students; Because in different places, he considers indoctrination and coercion in all scenes of life, including education, to be against self-discipline and human dignity, and for this reason, he believes that no opinion or theory is without criticism. Wisdom should do everything without any hindrance (Naqibzadeh, 2019).

As it was said, the design of the moral education curriculum model, whose goal is the nearness of God and the achievement of human happiness, and this goal cannot be achieved unless it is based on a solid foundation; But who, what group or what school can introduce man with all his characteristics and instincts and lead him to the main destination is an important and fundamental question that no one except Islam has been able to answer in a good way. Therefore, all those who intend to educate people in general and their moral education in particular should know that there is no foundation stronger than the religious foundations of Islam; But one of the main religious topics is monotheism and theology, because before any knowledge, a person must come to the knowledge of whether the universe was created by accident or whether someone or something created it based on a certain system. If a person comes to the certainty that God is the "Lord of the worlds", i.e. the maker and creator of all existence, many personal, social and... problems will be solved; Because he wants to express humility and servitude in front of God and worship him, this becomes the basis for humility, submission, self-control and many moral actions and behaviors in him. On the other hand, a person who accepted monotheism and then found a firm belief in resurrection and the day of resurrection, that is, believed that according to divine wisdom and justice, there is a day of reckoning to check one's actions and this world is only a passage to reach the goal and He considers his ultimate goal as a traveler who must prepare himself for the journey and adorn himself with all the divine attributes on this path; Therefore, religious foundations should be considered as an umbrella in the matter of human moral education, which influences all the principles, goals and elements of micro and macro and gives them direction and actually shows the way.

### **artistic education**

The word art education also means teaching art and refers to an act or activity, and as a field of research, it studies the process of teaching and learning in art.

(Salimi et al., 2015). Barrow and Milburn relate the concept of art education to innovative and creative arts (Barrow and Milburn, 1989). my house He considers artistic education to be the supervisor of training different senses, expansion of sensory and tactile experiences, development of sensitivity and deep dealing with artistic visual effects, as well as criticism of artistic phenomena. In fact, according to him, "Art education includes the basic training of the senses and the development and transcendent awareness of visual experiences, the creation and understanding of visual symbolic forms in painting, sculpture, decorative and educational arts,



and the application and application of critical judgment of visual experiences" (Houseman , 1971).

Gartson has made a connection between the concept of artistic education and the development of students' attention and sensitivity towards the aesthetic manifestations of various phenomena and considers it a process that monitors the increase and growth of a person's acuity and sensitivity towards aesthetics (Mehrmohammadi and Amini, 2018). . One of the comprehensive definitions of artistic education is the analytical definition provided by Bennett Reimer of this concept. He defines artistic education as "the development of awareness and sensitivity towards the aesthetic characteristics of objects and phenomena" (Reimer, 1972).

In the document on the fundamental transformation of education and education (2013), it is stated about artistic and aesthetic education: "Education of educated people who, with appreciation and aesthetic understanding of divine creation and human artistic artifacts, understanding of cultural and intercultural concepts and taking advantage of the power of inspiration, abilities They must acquire the necessary in creating works of art and strive to preserve and improve the cultural, civilizational and artistic heritage at the national and global level based on the Islamic standard system.

Shiller believes; It is through art and artistic education that one can hope to moralize a person and bring him a moral secretary." He does not believe in directly teaching moral rules to the teacher; Rather, he believes that "only by engaging in art and the process of criticism and judgment, the two separated parts of man (desire and reason or emotion and reason) are brought together in a harmonious state, and the repetition of the same thing causes; A person should have a free and ethical secretary. In fact, he does not consider theoretical awareness to be the creator of moral character, but he believes that conflict and engagement in artistic creation provides this possibility. Thus, dealing with one's art is a kind of moral education and its only stage. In other words, what is meant by artistic and aesthetic education in Schiller's thought is moral education (Zamani, 1388).

Art education makes people's ability to recognize and appreciate works of art gradually strengthened. Aesthetics, the development of communication skills, and finding the courage to express an opinion about works of art are all among the results of art education and training of students in different educational levels. The basic education of art provides students with a basis so that their level of information and skills in the field of art increases over time, and in the face of works of art and art education, their visual literacy and perceptive skills in recognizing and understanding different phenomena. develop (Moradkhani, 2013).

A monotheistic view of the phenomena of existence and presence in the symbolic system of the world, which is the scene of the expression of divine names in different formats. It demands that the artistic arrangement with two general capabilities of encoding and decoding be taken into consideration as the ruling spirit of all course materials and be taken out of the narrow circle of art education and become a trans curriculum (Sortiji, Rostgarpur, 2013).



Art in its most authentic manifestations refers to ideals, cognitions, skills, feelings and deep and fundamental values that by relying on it, humans are released from the level of superficial cognitions and the real and original transformation that is the result of turning freely and Being aware of values makes it possible. This evolution in humans is nothing but "education". Therefore, art with all its extent and in all its manifestations indicates the existence of a capability and background in a person whose growth and development requires a regular and purposeful activity, or in other words, a process that we call "artistic education" (Karami and Abedi, 2016).

Artistic education oversees the training of different senses, the development of sensory and tactile experiences, sensitivity and deep dealing with artistic visual effects and artistic criticism. This educational model includes the development of transcendental consciousness, creation and understanding of symbolic forms, as well as the creator's approach to visual imaginations in painting, sculpture and decorative arts, and critical judgment. According to Brody's belief, the arts provide the conditions for man to acquire knowledge, insight into meanings and values such as introspection, spiritual excellence, sense of taste, and knowledge of the environment (Falahi et al., 2013).

All kinds of legends, stories, plays and art films, as well as various designs and images, each of them are manifestations of art that are effective in stimulating and strengthening the sense of curiosity, the desire to search for people in knowing the phenomena of existence and the environment around them. Cultivating the power of imagination and creating appropriate motivations through art are among the factors that paved the way for inventions and discoveries. Expressing and presenting information, teaching concepts, principles and laws of physics and chemistry are influenced by art (Brun, 2017).

### **Art education approaches**

There are many approaches to art education, which differ according to the definition of art education. Here are some of its approaches.

#### **Traditional approach**

This approach considers absolute freedom in artistic education as one of its essentials. This approach introduces art only as a field dedicated to creative expression. Art, within the framework of this thought, is a vehicle for freeing the creative and creationist capacities of the individual, so that at advanced advanced levels, he can give a form or appearance to his feelings, perceptions, images and thoughts and convey them to others (Surtiji, Rostgarpur, 2013). ).

#### **Discipline oriented approach**

Discipline-oriented approach seems to be more suitable than other approaches among different approaches of art education, because this approach primarily seeks to verify the disciplinary



identity of the art curriculum, and according to many experts in the field of art education, it is considered as a comprehensive approach. This approach examines art education from the four dimensions of art production, art history, art criticism, and aesthetics (Kazempour et al., 2008). Greer (1984) coined the term discipline-oriented art education.

This approach, which was proposed since the 1980s and received a lot of attention from scientific circles as well as educational environments, introduces the artistic order as a specific domain and knowledge that has a defined content framework because this The first word refers to a set of codified and organized content knowledge. Second, it brings to mind the study and specialized practice in this field, and thirdly, it has a set of special methods that facilitate the discovery and study of each of the four fields (Surteji, Rostgarpur, 2013). ). This approach consists of four areas of knowledge, which are:

- 1- The area of artistic production: emphasis on scientific and practical aspects (creation and production),
- 2- The field of aesthetics: the importance of the theme and meaning and value of art from an aesthetic point of view and respect for artistic efforts throughout history.
- 3- The field of art criticism: the ability to describe, interpret, criticize and theorize (higher levels of knowledge) about works of art.
- 4- The field of art history: including various evidences, background and historical, social and cultural contexts of artistic phenomena in different historical periods (Sharfi, 2009).

### **Applied approach**

The most used and popular approach in the field of artistic education is the applied approach. This approach deals with what functions art can have in education. For example, the use of art in the development of creativity, intelligence, emotional development, helping to learn lessons better, communication skills, etc., the practical approach seeks to find better and more constructive measures and policies for the use of art in education and education, better artistic techniques for education, better artistic techniques to adapt to environmental and social situations, artistic experiences in order to gain positive and constructive experiences and finally better and more balance between the educator and the world (Ika, 2008). This is an attitude that has existed since ancient times and since the formation of the first educational ideas. As an example, Plato believes in refining the soul in the field of the effect of art, as a result, it is an artistic education that makes a person understand well any flaw or disgust that exists in the works of industry or nature, and truly dislikes seeing it; While glorifying beautiful works, he places them in his soul (Pour Karimi et al., 2013). Aristotle also believes that a kind of spiritual harmony can be achieved through authentic music, which strengthens judgment and insight (Aristotle, 1400).



## **Art for art approach**

This approach in art education believes that art should be considered purely aesthetic regardless of its works. This tendency in the field of art believes in the slogan of art for art's sake, and among its defenders, in the field of philosophy, philosophers such as Kant and Hegel and in the modern era, Paul Hearst can be mentioned. For example, Hegel considers the goal of art to be an end in art itself and criticizes the idea that art should reconcile the relationship between reason and emotion and these contradictory elements. Because he believes that these domains cannot be combined because they are pure and completely separate concepts (Pourkrimi et al., 2013). Hirst also believes that "art as a distinct form of knowledge has its own foundations, principles, structure, main and focal concepts, and special methods of production, criticism, and evaluation." In his view, although art can be given functions in its own framework, but the connection of art to other sciences and knowledge is denied (Barrow and Wooder, 2012). This approach in education will seek to pay attention to art itself as a subject according to its own principles. In this way, the basics, principles, goals, methods and methods of evaluation in the matter of artistic education should be addressed with regard to the fulfillment and realization of inherent characteristics such as creativity, emotion, intelligence and production, which become the basis for creating a beautiful work (Purkarimi). et al., 2014).

## **The goals of artistic education**

The Supreme Council of Education and Culture has cultural goals in the form of recognition and cultivation of national and Islamic taste and art regarding art education (Sherkai Ardakani et al., 2013). John Dewey believed that the arts provide insight and insight into the culture and thinking of humans and introduce it as an integral part of social life and an experience in the common life of humans. Therefore, the intrinsic value of art is the result of experiencing them in everyday life (Karami and Abedi, 2016).

Mehrmohammadi and Amini (2008) say: the goals of art education that should be included in the agenda of the country's education system can be presented in the form of four goals as follows:

- 1- Developing skills related to contact, manipulating different materials and tools, expressing one's inner thoughts and wishes using the mentioned tools (artistic production).
- 2- The development of awareness, perception and recognition of the cultural and historical heritage of the society through examination and meditation on various works of art (art history).
- 3- Development of favorable and positive attitudes towards art and works of art and appreciation and valuing them in different forms throughout life (aesthetics).
- 4- Development of skills related to the review and critical analysis of works of art (art criticism).



## Perspectives on art education

Art from the perspective of traditionalists

"Art and beauty" is one of the favorite topics of traditionalists; The views of traditionalists about art are rare, some of them have spent their whole lives in the way of knowing the truth of the truth and the way to achieve it through art. They had deep discussions about the basics of art, holy art and religious art. (Awani, 2002) In the works of Gunon, Kumarasumi, Schwan, Nasr, Anandaki, Burkhardt, Lings, etc., attention to art and research in this field can be seen. Therefore, ignoring the views of traditionalists in art-related topics such as ontology, the relationship between nature and man, art with truth and historical theories, artistic ideas, artistic innovation and intuition, artistic imagination, symbolization and interpretation, form and appreciation, language Art, interpretation, and beauty are not possible for theorists of other fields (Rahmati, 2013).

Table (1) definition of art from the perspective of traditionalists (edited by the author)

Description	expert
Art is the construction and finishing of objects according to their nature, which itself contains potential beauty (Burkhardt, 2018).	Burkhardt
The art of visualizing the preconceived form in a material form, and the defined form is the spiritual truth that has a divine origin and is manifested and embodied in a beautiful form.	Swami
Art is a suitable platform for the expansion of spirituality. Nasr's desire to establish harmony between abstract concepts and transcendental achievements leads him to present the act of spiritual art; An art that brings spirituality, servitude and servitude to the threshold of tangible achievements. (Nasr, 1385)	Victory
He has spoken in detail about art in works such as the sublime unity of sufferings, spiritual realms and human realities, the language of the self and the inner path as the principle and through the inner path.	Schwan
The basis of showing beauty in traditional art is its function and practical role, and the emergence of modernity causes the decline of the nature of art and the creation of deeply different functions. Kumaraswamy sees the decline of the nature of art and its functions in not paying attention to the originality and purpose of art. (Kumaraswamy, 1389)	Kumaraswamy

The main aspect of art discussions among traditionalists is the interpretation of Islamic art based on the religious and mystical foundations of Islamic thought. The traditionalists consider Islamic art as a symbolic image of the inner meanings of Islam and especially Shia, and in this



way, they have started a wide interpretation of this art based on mystical and Shia teachings. (Balkhari Ghahi, 2007)

Traditionalists generally divide art into three categories: religious art and traditional art, and more importantly, "sacred" art, and they believe in a clear demarcation between these three manifestations of spiritual art.

### 1- Sacred art

"In general, art is face. In order to call an art sacred, it is not enough for its subject matter to originate from a spiritual truth, but the apparent language of that art must confirm the existence of that source. The only art that deserves to be called sacred is the one whose frame and appearance also reflect a special religious spiritual vision. (Burkhart, 2004)

The concept of holy art from the point of view of experts in this field can be presented as follows:

Table (2) definition of sacred art from the point of view of different experts in this field (edited by the author).

Description	expert
"Sacred art, which lies in the belly of traditional art, has a sacred duty and, like religion itself, it is both truth and presence, and this quality has even been transferred to those aspects of traditional art that are not strictly speaking sacred art; These aspects mean those aspects that are not directly related to the worship, ritual, ritual, and esoteric elements of the discussed tradition, but at the same time, they were created according to the principles and traditional rules. (Nasr 1384 p. 494)	Victory Awani
Sacred art is art that reminds people of God. Music can be sacred and at the same time it can be secular and unholy; Architecture can be sacred in the sense that it can make man move from multiplicity to unity, bring him from neglect and forgetfulness to God's court, or do the opposite (Awani, 1372).	Burkhart
"Sacred art is based on the knowledge and recognition of forms, or in other words, on the secret ritual that is inherent and necessary to forms" (Abbasi, 2010).	Ghafori

Nasr believes that every sacred art is also a traditional art, but the opposite is not true. Sacred art is directly related to revelation and divine manifestations that form the core of the tradition. Ritual and devotional actions and rituals and practical and executive activities, the methods of achieving spiritual truth in the tradition are among the essentials of sacred art (Nasr, 2004).

The message of sacred art is the same in the field of all religions, but the manifestations of this message in the context of each religion have specific forms. In the context of Christianity, this aspect is in the art of iconography, and in the Islamic field, in the art of reciting the Holy Quran,



calligraphy, in holy architecture, and also in some It is one of the mystical literary works" (Ghafouri, 2007).

## **Religious art**

Religion and art have been companions since the beginning of history. Art, with its transcendental content and heavenly identity, cannot be assumed apart from religion. For this reason, the relationship between the two has always been challenging (Ismaili, 2015).

Some believe that perfectionist art, which originates from religious teachings and leads to the growth and flourishing of special and pure human abilities, is considered religious art. On the contrary, art originating from pleasure, worldliness and fun that serves lust, vulgarity and violence is considered non-religious art. Some others believe that realistic and vulgar art can be called religious and non-religious art, respectively. Some others consider the origin of religious art to be religious opinion and knowledge, and they believe that the theoretical basis of this art originates from religion and religious superiority, as it has a divine and heavenly purpose and guarantees the religious happiness of mankind and society. Pourhasan Darzi and Sorahi, 2008)

Religious art is not like sacred art that is chosen by God and revealed by him, nor is it like traditional art, and it should also be responsible for teaching about the sacred through individual initiatives. In this view, art deals with the issue of religion and presents one of the religious teachings or concepts in a different way from the taste and desire of traditionalists (Aram, 2013). Nasr believes that religious art is related to the modern world due to its subjectivity. If the subject of religious art in traditional civilizations is considered with its modern meaning and in contrast to religious art, devoid of reality and religious foundations, it will definitely be misleading. Nasr considers this art to be an art that, by focusing on subjectivism, shows man in the position of God and removes the god-like face of man from him (Jehanbaglou, 2009).

## **Traditional art**

According to the traditionalists, traditional art is aimed at worshiping the Almighty. Nasr writes: "Traditional art was formed based on the thought of art for man, in which man is considered to be the substitute of God on earth, and the center of this thought is the concept of art for God, in the sense that the creation of an object is for man who is a being." It is God-like, in the sense of creating that object for God. "Traditional art includes a combination of beauty and utility that turns any problem in traditional art into something that is both beautiful and useful, provided that it belongs to a proud traditional civilization that is not at the stage of stagnation and destruction." (Nasr, 1384) Traditional art includes signs of the concepts and teachings of the sacred matter, however, it did not come from the saints and angels and from God. have lived in the traditional world, it has been created (Aram, 2013) "Traditional art is the transmission of knowledge through encryption, according to cosmic principles, special methods and tools through which traditional trade unions teach this art and, does; And it can



be said that traditional art, contrary to art that has a religious theme or content, is an art that transmits knowledge by adapting to the secrets of the world and its special art methods. (Jehanbeglu, 2009).

In this art, an example of which can be seen in Iranian miniatures, the purpose of creating a work of art or the resulting effect is to teach the sacred; But this education is the result of people's initiative and with the aim of using art in order to achieve the desired thing. "Traditional art is necessarily considered science, just as traditional science is considered art. Part of this science has characteristics that are both mysterious and surprising. When someone asks about the construction of domes by Muslim or Byzantine architects, the excellent sounding method of Greek amphitheatres and churches, the precise construction of Egyptian pyramids that are in harmony with the astronomical configurations of the sky from every angle, or the method of construction of Minaret Janban in Isfahan. He asks, all indicate the existence of other natural sciences that require the construction of durable and quality historical buildings by individuals. (Nasr 1388 p. 221) As Jalaluddin Rumi says: "We are claws and you are nailing." A spiritual person aware of his mission is not only a musician who plays the harp to create music, but he himself is the harp on which the "divine artist" plays music and creates music that resonates throughout the universe. Is". (Aram, 2017)

### **Art education in the curriculum**

Every human being has a creative taste and the natural desire to use his hands and necessary materials to express and create a work of art and performing artistic activities in an environment where children can imagine and think freely, their senses are strengthened, the hidden capacity of their intelligence and thinking to be nurtured, their emotions and feelings to develop and their talent and creativity to flourish, it leads to artistic education (Amini, 2019). An integrated approach to curriculum and art means that educational ideas and concepts from other subjects can be used in art learning. Therefore, the primary function of art and the secondary and reinforcing role of the curriculum and education of other learning areas are emphasized. In other words, in the art class, educational concepts are at the service of learning art, just as in the class of other subjects, art can be at the service of their learning (Mehrmoammadi, 2013).

Eisner's focus is on the "secondary function" or "reinforcement function" of the curriculum. He believes that the opportunity that arises in the heart of the curriculum should be used to help realize the goals of other curricula. He does not agree to see learning areas separately from each other. According to his belief, there should be a servant-servant relationship between the curricula, in which case no learning opportunity is lost, and this is the "secondary function" of the curriculum.



## References

1. The Holy Quran
2. Ebrahimi Nia, A; Zanganeh Absolute, F; Jafarian Yasar, H.; Mohammadi Naini, M. 2019. Analysis of aesthetic education curriculum and identification of aesthetic educational strategies in Farhangian University. Scientific Quarterly Journal of Teaching and Research. (8) 4: 164-192.
3. Ibn Manzoor, Muhammad Ibn Makram. 1408 A.H. Arabic language Beirut: Darahiya al-Trath al-Arabi.
4. Adib Y. 1382. Designing the ideal model of life skills curriculum for middle school. PhD Thesis. Tehran: Tarbiat Modares University.
5. Aristotle. 1400. Politics, translated by Hamid Enayat. Ninth edition. Tehran: Scientific and Cultural.
6. Asadian, S., and Azizi, 2017. Aesthetics-based education as an approach to improve students' attitudes toward school, Educational Innovation Quarterly, 17(66): 73-97.
7. Islamic AD 1388. Investigating the components of moral education in the textbooks of the second year of academic guidance. Master's thesis, Faculty of Educational Sciences, Kashan University.
8. Ismaili Rafiuddin. 2015. "Examination of the relationship between art and religion from the perspective of Seyed Hossein Nasr and Seyed Morteza Avini", Journal: Marafet cultural and social knowledge, number 26 (scientific-research)
9. Awani Gholamreza. 1382, Khard Javidan. The collection of articles of the conference on criticism of modernity from the point of view of contemporary traditionalists. University of Tehran: Humanities Research and Development Institute.
10. Afkari F. 2016. Analysis of the content of the sixth grade social studies book, from the point of view of paying attention to the components of moral education. The 4th International Conference on Psychology of Educational Sciences and Social Studies, Georgia - Tbilisi, International Academy of Sciences of Georgia.
11. Afkari F, Bagheri D. 2014. In a research titled "Pathology of contemporary moral education approaches in the social education curriculum of the period. International Conference on New Approaches in Humanities, Malaysia, Karin Summit Institute.
12. Amini, Mohammad. 2004. Designing the ideal model of the primary art education curriculum and comparing it with the current situation, doctoral dissertation, Tarbiat Modares University, Tehran.
13. Aram Alireza. 2013. "Cinema in traditionalist philosophy, an analysis from the position of seventh art based on Seyyed Hossein Nasr's artistic opinions". Izban Nameh Bahar, third year, number 7. (p. 52 to 73) Department of Islamic Research Center of Radio and Television.
14. Barrow, R.; Wooder, R. 1392. An introduction to the philosophy of education, translated by Fatemeh Zibakalam, Tehran: University of Tehran.



15. Bagheri Khosrow. 1377. Basics and methods of moral education. Tehran: Publications of Islamic Propaganda Organization.
16. Bagheri Khosrow. 1389. Basics and methods of moral education. Tehran: Publications of Islamic Propaganda Organization.
17. Titus Burkhardt. 2004, "Meanings of the mirror". Translation by Ahmad Reza Ghaem Maggi, Tehran: Nash Kavir.
18. Titus Burkhardt. 1387 Fundamentals of Islamic Art, translated by Amir Nasri, first edition, truth, 220 pages.
19. Beheshti A. 1389. Philosophical reflections on teaching and education. Tehran: Islamic Propaganda Organization.
20. Beardsley, Monroe; Hasper, John. 1387. History and aesthetic issues. Translation: Mohammad Saeed Hanai. Tehran: Hermes Publications.
21. Popkin, Richard and Stroll, Avrom. 2018. General philosophy; Translation: Jalaluddin Mojtabavi. Tehran: Hikmat.
22. Pakbaz, R. 1400. Encyclopedia of Art. Third edition. Tehran: Farhang Masazer publishing house.