

The Artistic Forms of Religion in Hegel's Aesthetics and its Educational Implications and its Reflection in the Art of Sculpture

Abstract

Art, religion and philosophy have deep associations with each other. Hegel's philosophy is one of the manifestations of the fusion of the three mentioned categories. The art of sculpture can be considered as one of the manifestations of this type of art. In this research, purposeful sampling has been used and the methodology applied is the Frankenstein's inference method. In this manner, at first, the researcher deduces the educational principle from the ultimate goal and the basic realistic proposition, then he comprehends the educational method from the principle that was obtained in the previous inference and the exemplary realistic proposition. The field of research includes Hegel's books, other sources and researches around the concepts of Hegel's aesthetics, the theoretical foundations of his aesthetics and its educational contexts. The findings of this research indicate that the expression of the deepest inherent values of every civilization and the revelation of the absolute idea are among the basic goals of aesthetic education inferred from Hegel's opinions, and its achievement depends on the use of principles such as the way of expressing values is inherent in every civilization according to its historical period that artistic, religious and philosophical expressions and their relationship with each other are among the ways to reach these goals and principles. Also, bringing man to perfection and the ultimate truth is one of the other basic goals of Hegel's aesthetic education, which is to transmit and spread religious beliefs from its principles and use symbolic, classical and symbolic art forms to express religious beliefs including its methods.

Research aims:

١. Inferring the goals of Hegel's aesthetic education by examining the artistic forms of religion in his aesthetics.
٢. Deducing the principles of Hegel's aesthetic education by examining the artistic forms of religion in his aesthetics.

Research questions:

١. Which goals of aesthetic education can be deduced from Hegel's thoughts?
٢. Which methods of aesthetic education can be deduced from Hegel's opinions?

Keywords: aesthetics, art, religion, sculpting, Hegel

Introduction

At the beginning of his speeches on aesthetics, Hegel considers art to be the manifestation of the human spirit; for this reason, the basic condition of the work of art is to show the soul in compromise with itself. In his philosophical system, he desires to know whether art as one of the manifestations of the expression and manifestation of the soul, has place in the exaltation of the absolute soul and structure or not. Therefore, in his opinion, the discussion regarding art relates to how the soul is manifested in the form of color, style or symbol; also, and the relationship between harmony and balance in the meaning of the work of art and its material form, as well as the way of expansion and growth of the soul in the form of the material in which the work of art, are presented. Accordingly, in the second volume of his book entitled Hegel's Philosophy, Setis divides every work of art into two parts according to Hegel's opinions, including: a) spiritual content, b) material body or face. Next, he himself states that in a desirable and perfect work of art, these two parts, the meaning and the form, are in complete unity and harmony, so much so that the face or the body is the complete and broad manifestation of the meaning, and the sense, in turn, is separate from form and does not find a sufficient medium for his demonstration. But then again, achieving this unity and compromise is not always possible, and the basic types of art emerge from the various relationships that exist between meaning and form (Setis, ٢٠١٣: ٦٢٩). According to Hegel, the characteristic of art includes its changing forms and phenomenal aspect, while the absolute is its essence, truth and a non-manifest entity. Hegel attempts to bring together these phenomena and non-phenomena, and through the window of his conceptual system, he places aesthetics and philosophy of art in the context of the stages that consciousness goes through. Also, according to his outlook, in order for art to realize its truth, it should join religion and philosophy and become aware of the divine. Regarding the relationship between philosophy and religion, Hegel considers the highest absolute commandment to be the knowledge of God, therefore,

philosophizing is essentially religious education since religion and philosophy both seek to recognize the eternal, that is God. Art is responsible for the same meaning; however, he realizes it in a tangible way, just as religion is the satisfaction of the soul in the inner life of man, art is also the approval of the soul in the form of artwork. In fact, it should be said that art was originally associated with religious beliefs in the general sense of the word and the first works of art embodied myths. Since the beginning of history, mankind has attempted to portray what it thinks is hidden in natural objects in the form of works of art. Thus, before the emergence of sacred texts and official religions, art has been the first expression of human religious' beliefs, and primitive works of art are not abstract general forms; rather, they have faith attached to their material form. For that reason, in this research, the researcher has endeavored to find out how the relationship between the form and content of art throughout history, other than the art forms in which religion can be placed, in the aesthetic philosophy of Hegel, a prominent figure in this area (Bizer, ۲۰۱۳: ۴۴۱).

Regarding the background of the present research, it should be said that no independent work with this title has been published in the field of writing so far. Ramadan Mahi (۲۰۱۰) in an article titled "The role of art in reaching knowledge based on Hegel's opinions" has investigated the relationship between art, educational principles and Hegel's philosophy. However, in this research, Hegel's aesthetics in the art of sculpture has not been discussed; Hence, in the current research, Hegel's aesthetic point of view has been studied in detail. This research has been carried out with Franken's progressive model method. In this method, the information collected for the purpose of analysis and conclusion has been transformed into valuable information in the form of normative propositions and realistic philosophical propositions. In practical inference in a progressive form, the work starts from preparing normative and realistic premises and leads to finding normative results (Bagheri, ۲۰۱۴: ۶۰). In order to analyze the qualitative data of the current research, first, the information related to the research questions was extracted from the relevant sources, and then by the method of practical comparison in the form of two normative introductions (normative goals) and realistic, which led to the conclusion of the educational principle, the form of two normative propositions (principle of education) and the realistic proposition of example were analyzed, which led to the conclusion of the educational method, and in this way, the goals, principles and methods of aesthetic education were extracted from Hegel's opinions.

Conclusion

Expressing the deepest inherent values of every civilization and revealing the absolute idea (the highest state of human consciousness) are among the basic goals of aesthetic education deduced from Hegel's opinions, and its achievement depends on principles such as the way of expressing the intrinsic values of every civilization in accordance with the historical period. It is itself and the way of artistic, religious and philosophical expression and their relationship with each other is one of its methods. Another basic goal of Hegel's aesthetic education is to bring the common man to the point of perfection and the ultimate truth, which is achieved by principles such as the transmission and dissemination of religious beliefs and the use of symbolic, classical and romantic artistic forms in order to express religious beliefs. Aesthetic education can be a suitable platform for growth, excellence, understanding and experience of high values since essentially one of the natural human needs is the desire for beauty. Using art is the best way to preserve Islamic values and to instill religious beliefs in the minds and hearts of educators. The application of art has an important and effective role in education as both religion and art are rooted in human nature and have internal tendencies. The existence of a sense of beauty and desire for beauty in human nature is a strong factor that one and all, especially teachers and educational coaches, acknowledge, and by consuming it, they can increase students' desire and inclination towards educational and educational topics, specifically religious topics. Art is one of the strongest and most efficient tools accessible to teachers and educators, and if it is used appropriately, it increases the indirect and lasting effect of educational issues in a promising way. Art is the language of the heart and is aligned with the emotional characteristics and interests of children and teenagers; moreover, it can play a significant role in enhancing the fruitful benefits and different aspects of the personality of children and teenagers and institutionalizing their religious beliefs and spiritual beliefs as it beholds a deep and profound effect on them. Hegel understands beauty not as the result of the proportional and systematic structure of the artistic work; rather, he knows that he is influenced by a form of God that is manifested in the work of art and begins with the tangible and then reaches the reasonable. Consequently, in the education system, if the students do not gain an understanding of objective, tangible and finite beauty at the beginning, it is not possible to direct their minds towards spiritual, intangible and infinite beauty. At the same time, the soul ascends to the higher and advanced world on the basis of the tangible and objective world. Through gilding and cultivation, a person finds spiritual purification and refinement in order to find the conditions for

understanding the absolute truth. According to Hegel, art is the first step to understand religion and spiritual purification since it deals with beautiful palpable features and is more perceptible than religion and philosophy. It is bound and trapped in a tangible and material form; hence, art is the best means to begin students' understanding of spiritual and single matters; chiefly since the students in the lower school age establish a better and more concrete relationship with physical and material matters than with spiritual and intangible and mental affairs; and so, in the religious, moral and value education of students, special attention should be paid to the level of competition that an art has compared to other arts in expressing tangible and objective things, and from the art of sculpture, art of painting, and finally poetry, which is more abstract than other arts and in the format of the words and meanings of the speech is used to teach and convey educational, moral, value and belief concepts and topics. Thus, the use of direct and indirect methods in teaching religious concepts depends on the age of the students and their mental development. As in the lower school years (especially in the first seven years of education), religious concepts and values are taught to students through indirect education in the form of painting, drama, poetry, stories and other arts. In the second seven years of education, this education should become direct and teachers and educational coaches can directly teach religious and value issues to students. In the same way, in the higher academic years, due to the growth of the cognitive field of students and their nobles, teachers and educational trainers can use the method of question and answer and debate for a deeper understanding of religious issues. values and morals in the religious and moral education of students.

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