

ART IMPACT ON LEARNING: IMPULSION OF ART

Prof. Dr. Sedat CERECI
Batman University
Fine Arts Faculty
72100 Batman- TURKEY

ABSTRACT

Human always need an impulsion factor to do something in his life. He sometimes uses his feelings and sometimes uses some believes and sometimes uses some objects and sometimes uses artistic approaches and artistic impacts. Art is a powerful impulsion to move and to do many business. Art is an indispensable component of human life for his spirit like breath for his body and it is a civilisation criterion for social life like economical improvements or like political dynamics. Art education has a special situation in offical education policies even in preschool process and involves special instruments to provide growing of a child. Artistic impacts can warn people on numerous matters and can inspire people many opinions and invite people to think different and to change life. Learning gets easy with art and develops via art because of impulsion of art.

Key Words: Art, learning, impulsion, artistic approach.

INTRODUCTION

Impulsion is a requirement for human activities and people look for impulsion in many different ambiences to attempt an activation. Art is mostly used to tell some opinions or some approaches and to convey messages to people among people. Art is more than ornamental but it is a power to attempt for business or for occupations or for activations. The problem is misperception of art, and art is a great impulsion for many human actions. Art contains a spiritual power and uses many effects to convey its power (Smith, 2010). Art must be understood as an impulsion in high rhythm life of 21.st century.

Learning involves different components and many different factors guide learning in human life. In development countries, learning is arranged with modern components of global conjuncture and universal factors are used to generate available learning ambiences and organizations. The earth moves and lives on the earth changes and philosophies and approaches reshape lives of people. Because of technological improvement, many new informations are generated and many contemporary approaches conduct social life. Communication technologies transfer a great number of messages from west to east, from north to south in the world and people excuss all these and wonder others. This moving life involves more knowledges and more messages to live in this world and people absolutely need much knowledge to accord contemporary conditions. They need to learn new knowledges and they need to understand new approaches to conceive their lives. Move has continuity in universe and people always need to learn more and learning involves new impulsions in modern world.

Man, who is a main compenent of life and world must be equipped with knowledges which he need about the world and life and has to have an affirmative philosophy to live in confidence. Art provides people to watch life liveable because of its aesthetich approach and provides inspire people creative opinions for their lives and provides people impulsion to learn (Thornton and Gordon, 1921, 24). Beside providing a positive view, art also enables people to live in sophisticated conditions in life and helps man in his problemeatic world. In a way, art is a kind of conjuration which take people to a spiritual world and makes a therapy there and debugs all his troubles of man. This curative effect constitutes a close relation between man and art and art changes into a powerful impulsion to do what he wants.

"According to archeological datas, art was a natural component of man's life because of its humane function since the first man and people constituted their original life style by using art" (Bain, 1945: 340). Art is the unique most effective instrument that was explored by human to tell everything in the world. Art became an instrument of social life after man constituted a civilized life and used art to define himself and to communicate with the others and to reveal accumulation of man (Connell, 1940: 190). Man worked for art to reveal his energy and also to tell his expressions to others. Because of this, he always need to learn artistic approaches and artistic works during his life. Man aware of that, artistic approach feed his spirit and makes him powerful to do everything.

Art is not only aesthetics production but it is a kind of language to convey opinions of someone to another one. Its approach is concerned with existence of man and tells people many realities which can not be watched easily about universe. Artist is a discoverer who investigates world and life and discover hidden realities and converts them catching opinions and uses in his work. Art works are expressions of realities of universe via vision of artist and people learn them via approach of artist (Epure, 2006). Approach of artist inspires people numerous opinion, feelings and impulsion.

The earth where is the unique place for man to live on never subsisted without art because of its ineluctable sense and people never live without art on the earth because of its imperative necessity since the first man (Locius, 1995). There are not much remains about first people of the world but the oldest remains reveal that first people thought art as much as they thought their need. Art is a way to connote expressions and power of man's intellect. Different eras meet different art approaches and people conveyed accumulation of their era to future by art (Cereci, 2008). Every era has its own art approaches and people in any period tried to reach knowledges about contemporary artistic approaches and art works to discern continuity of life.

Art is concerned with history, and with ethnography, and with nature, and with psychology of man and also with all entities in universe (Pagani, 2001). In a way, art contains the universe and universe contains art. Every component of the world can be used as a material for art works and artistic approaches. Everything inspires man some opinions or some expressions and man tries to steps one more to arrive at a far target and art is the most available way to step (Hanrahan, 2000). Human need art to live healthy and to live healthy with art involves learning art and artistic approaches continuously.

Nutrients are base of life and art is a great nutrient for human spirit and man need artistic approaches to live in spiritual health. Art help man with its aesthetics and provides man many inspirations to get into therapy. It is a way to travel to a recreative world and provides man to leave his problematic world. "*After man realised that art is the most available instrument to tell his expressions, he began to built his house in an artistic form and furnished his house with expressive things and bedecked his life with art works*" (Winton, 2004: 392). Man used art to tell his expressions, and to convey his accumulation to next generation and also to watch attractive face of life. Life involves a great deal of knowledges to do necessities of life and learning never finishes.

Artistic approach is sometimes base of city planning like Antoni Gaudi's Barcelona and people who were born or who live in that city thrive in artistic approaches and have healthy spiritual assets. Art also has a social function which arouses social movements. Activists know that art is important for their movements, yet social movement scholars have paid little attention to this topic. Many movements use art, and movement art comes in many forms (Adams, 2002: 54). Function of art serve to aggregate people around collective opinions and expressions and to enable being society.

The world has changed profoundly in the past 50 years, but approaches to educating artists have not. Traditional principles of art did not mostly changed and many artists still work in traditional approaches (Grady, 2006). But art instruments changed and technology presented many new instruments for artists. Technology eased to display art works but also to make art in some disciplines. Meaning of art works naturally changed in technological development as art forms changed (Sayre and Wetterlund, 2008). Viewpoint of artists were also naturally reformed and adapted. Contemporary people naturally need to learn all these new developments and methods to aware of life.

RELATION BETWEEN ART AND IMPULSION

Any action involves a beginning power and an impulsion. Impulsion is sometimes an idea or sometimes is a movement or sometimes is an inspiration. Art collects numerous inspirations of the world and convey people and guides people to new opinions and new movements and new productions. One of main functions of art is move people to right ways or a peaceful life (Anastas vd., 2006). Spiritual responsibility of art is moving spirit and thinking of man.

Nature of man based on production and man becomes happy when he produces. To think and changing thinking to production is a great action form an. Many people need some impulsion factors to change ideas to movement and to production. Every movement need an impulsion to reach the end and people try to find impulsion in their near ambience and sometimes in their own world (Skerpan-Wheeler, 2013). One of the most powerful impulsion for man is his own self power.

Learning is a spiritual behavior and involves powerful spiritual effects to place datas in memory. Man tries different methods to have a powerful spirit and always tries to feel himself good. Spiritual effects like a positive conversation or a success on business or like a negotiation in family make man happy and to be happy eases learning (Moll, 2011). Learning is directly concerned with mood of man.

Art makes people happy and provides people feeling good. To be happy and to feel good is completely an impulsion to begin a work or to solve a problem or to attempt an occupation. Learning also involves that spiritual impulsion as a spiritual occupation (Mundy, 2006). Art is source of spiritual occupation because of its spiritual impacts.

There was art in the earliest period of man in the world on walls of caves or on stones and people used art as a language to convey their impressions about life or used art to prove their expressions about life. Man used anxiety and search and beauty in his own world to tell himself and art arised at the end of the process. After a few time, art became a component of man's life and life and art accreted on point of expression (Winton, 2004, 391). In the beginning, man learnt to form natural materials in his genuine character and artistic approach emerged in the beginning in natural life of man. Then man learnt that art has a power and art is an impulsion for many activation.

As nutrition is need of human body, art is certainly need of spirit of human to be in health and art is a facilitator component of life. Function of art involves to learn artistic approach to suit contemporary conditions (Teichmann vd., 2006, 151). People who can understand existence and who can explore mean of life perceive that learning art is requirement of life and art is a requirement to learn as an impulsion.

People always look for some methods to ease life and to move away problems of life. In a way, life is a complex process and human was created to analyse life and to understand it. Man tries to understand life in different ways and reveals his analyses in different ways too, like art. It is not a unique way to tell life and human but it is the most attractive and consuming way to inspire people many messages.

Art is a message that covers all lives and all universe with its approaches and with its drawings. Whatever exists in life is material of art like math and like physics and etc. and artistic approaches naturally conducts life. Life is a kind of art anyway because of its complex roads (Kowalchuk ve Stone, 2000). In a way, someone can understand life and mysteries of life by watching an art work and someone can understand art works by observing details of life. There is a vital relation between art and life. In a different viewpoint, art is a summary of life that includes all mysteries of life. Life is not a monotonous process and someone can encounters many events that he can not expect in life. There are a great number of circumstantial mysteries in life and someone who can learn much of these lives by feeling himself in confidence. Complexity and enigma of life scare human but man feels himself in confidence how much he knows. Learning mysterious of life makes people happy and someone who always learns contemporary knowledges about world feel himself more self-confident. Concern

of learning carries people to new ways of universe even to queer matters and art provides sufficient impulsion to learn realities of the universe (Freedman, 2007). Numerous intelligent people use impulsion power art in the world.

Russian author and poet Leo Tolstoy decided to learn Hebrew language and Judaism though he was old and he insisted on his decision and lastly he became pneumonia. His unique aim was to understand his universe and to evaluate details of life in many dimensions (Ortayli, 2011). He revealed that knowledge was always a deprivation of human and he had to follow it until he reached it. As all artists, he always learnt and evaluated his knowledges and than produced his art works.

Learning has been base of life since the first man and everything was constituted on learning, even love. Man can understand what he learnt and he knows and he can touch what he knows and he can use what he knows and etc. Learning begins in uterus and lasts in familial environment with parents and than develops in official education and than matures in conditions of life with many factors but it never eases. Learning is a process that administers usually arrange it and place some impulsion factors in arrangement (Jongbloed, 2002, 429). One of them is art.

Man mostly do not observe that he lives in art or with art and he naturally learns art's mean to live and to understand life. "*Art blooms with social developments in parallel. Social dynamics and social hopes shape art and conduct artistic approaches*" (Steinhof, 1937: 17). Art and society are always in an interaction and someone in society can never abstain of affects of art. Believes and consuetudes particularly form art. In an organised society, everybody tries to follow affects of art and orientation of art to live in comfort in society.

In a society, everybody is influenced from the others and also affects the others. Someone can be an impulsion for other one. Someone who has extraordinary opinions and approaches uses art to tell himself and to affect the others and art sometimes turn into a social message instrument. Every man has an individual character and every character uses a different language to tell himself. Characters are affected by artistic approaches because of their original expression (Cuenca, 2012). And almost all characters are effected by artistic impulsion.

Artistic approaches and art works are naturally concerned with official policies and every government has an art policy. Governments can confirm different dynamics to provide development or to have a say and stand to have an international showcase. Art is an available alternative to get this aim and national arts are sometimes known as identity of a government in international area (Buren, 1929). A conscious citizen contributes art works of his country and at least he knows what his government's art policy is.

Art is not a component which is independent from actual life but reverse it is directly in life and it is nourished by life. In a civilised society, it is impossible to abstain art for someone and nobody can ignore art because of his spiritual need. In artistic circle, human cultivates art and art cultivates human as a mutual relation. Art need not humanistic knowledges much but human actually need artistic approaches and has to learn details of approaches because of adhering to life. Humanistic dimension of art directly causes an impulsion for people to learn. Because learning is a humanistic action.

Everything is related to another in universe and a healthy man is interested in everything in universe even horror. Art is the most charming component on the earth and art is the most effective language to tell everything (McKenna, 2006). This is the first reason to be interested in art and to follow artistic approaches. Artistic approaches causes anxiety about realities of life and teach people to understand realities. Beside this, artistic approaches teach people democratic though in its individual character and any effect of artistic approach provide people impulsion.

Realities of life can be perceived differently, some can perceive rain as a complication and some can perceive as fun. Perception can change according to character of man but character can be taught and conducted. Knowledge is not to value to do something for someone but it is source of abstract energy. Character of man emerges with his need and environmental culture forms character. Man always need to have fun and art is an

available relaxing entertainment which shows the effect of relaxing by only watching or listening. "In this sense art is a vital component of life and an indispensable part of daily life" (Mignonneau ve Sommerer, 2001). When people perceive art as their daily need, they always need to know artistic approaches too and they enrich their lives with art.

A child is edified by his parents after he was born and his family naturally teach child many traditional or modern artistic approaches in growth of child. When child grows up he naturally need artistic approaches that were taught by his parents and he constitutes a natural life on his knowledges. Art is a sociological concept that covers many social relations and affects and provide a society how they organize and how they grasp civilisation (Goldfarb, 2005, 289). This approach naturally involves art education and to learn artistic approaches. Social life develops via artistic approaches and social activities feed artistic works and artistic approaches causes impulsions. Artistic impulsions feed learning and eases learning and learning develops faster via artistic impulsions.

CONCLUSION

Learning begins in uterus and lasts during life and man need to learn as much as he need learning. Man has to learn every knowledge what he need in his life and he has to learn not only knowledges but also opinions and approaches and man need impulsion to learn. Learning mysterious of life makes people happy and learning contemporary knowledges about world makes people to feel himself more self-confident. Man need art to live because of its spiritual affect and cultural energy and for impulsion.

Art is a component of life and it changes period by period and artists embrace genuine approach to accord contemporary conditions. People who live by trying to understand life follow artistic improvements and approaches and try to learn new evolutions about art. Art facilitates life and shows some ways to solve problems and provides people impulsions. In a way, people have to learn artistic knowledges not to leave sense of life, because art arises in sense of life. People actually need artistic approaches and has to learn details of approaches because of adhering to life and man has to learn artistic approaches during his life to have artistic impulsions to learn much things.

Art has always been in man's life and in social life since the beginning and will never disappear. Art has enriched lives of people and people have learnt artistic approaches to revive their lives and to learn again. Artistic approach is a powerful dynamic in man's life and in social life and everyone tries to follow artistic improvements because of participation in society and learning.

IJONTE's Note: This article was presented at 5th International Conference on New Trends in Education and Their Implications - ICONTE, 24-26 April, 2014, Antalya-Turkey and was selected for publication for Volume 5 Number 3 of IJONTE 2014 by IJONTE Scientific Committee.

BIODATA AND CONTACT ADDRESS OF AUTHOR



Sedat CERECİ is a Faculty Member at Fine Arts Faculty in Batman University. Studied radio and television broadcasting at Communication Faculty in the University of Istanbul between 1982 and 1986. He studied on documentary film at doctorate process at the University of Istanbul between 1988 and 1992. He works at magazines and at newspapers as journalist and as redactor and works at Yuzuncu Yıl University as professor and teaches radio and television broadcasting. Wrote many essays, participated in conferences and in symposiums all over the world, worked in international projects, wrote for magazines and for websites. He was assigned as Dean of Fine Arts Faculty at Batman University in 2010 and arranged a multilingual film festival in Batman. He studied classical Turkish music, composed songs in different forms and produced radio programs at TRT Istanbul Radio. He settled a multilingual music group who sings in 5 languages at Fine Arts Faculty and had concerts. He directed documentary films about cultural topics and participate in international film festivals.

Beside directing documentary film, he wrote 19 books about communication, and television producing. He also takes photograph and had exhibitions in different cities.

Prof. Dr. Sedat Cereci
Batman University, Fine Arts Faculty
Turgut Ozal Street
72100 Batman- TURKEY
E. Mail: s.cereci@gmail.com

REFERENCES

- Adams, J. (2002). Art in social movements: Shantytown women's protest in Pinochet's Chile, *Sociological Forum*, 17 (1), 21-56.
- Anastas, R. & Bordowitz, G. & Fraser, A. & Koether, J. & Ligon, G. (2006). The artist is a currency. *Grey Room*, 24, 110-125.
- Bain, R. (1945). The ages of man, *American Sociological Review*, 10 (3), 337-343.
- Cereci, S. (2008). *Story of image from cave to screen*. Ankara: Nobel.
- Connell, J. P. (1940). Man and society, *The American Catholic Sociological Review*, 1 (4), 186-191.
- Cuenca, A. L. (2012). Artistic labour, enclosure and the new economy. *Afterall: A Journal of Art, Context and Enquiry*, (30), 4-13.
- Epure, S. (2006). An artist's journey in art and science: From behind the iron curtain to present-day America. *Leonardo*, Vol. 39, (5), 402-409, 436.
- Freedman, K. (2007). Artmaking/troublemaking: Creativity, policy and leadership in art education. *Studies in Art Education*, 48 (2) 204-217.
- Goldfarb, J. C. (2006). Dialogue, culture, critique: The sociology of culture and the new sociological imagination. *International Journal of Politics, Culture and Society*, 18 (%4) 281-292.
- Grady, M. (2006). Art and consciousness the pedagogy of art and transformation. *Visual Arts Research*, 32 (1), 83-91.
- Hanrahan, N. W. (2000). The institution of art in postmodernity: autonomy and critique. *International Journal of Politics, Culture and Society*, 14 (2), 401-409.
- Jongbloed, B. (2002). Lifelong learning: implications for institutions. *Higher Education*, 44 (%4), 413-431.
- Kowalchuk, E. A. & Stone, F. & Denise, L. (2000). Art education courses for elementary teachers: What really happens?. *Visual Arts Research*, 26 (2), 29-39.
- Locius, G. L. (1995). Art. *The Journal of American Folklore*, 108 (430), 413-431.
- Mckenna, S. (2006) Art is Possible. *Visual Arts Research*, 32 (1), 53-63.
- Mignonneau, L. & Sommerer, C. (2001). Creating artificial life for interactive art and entertainment, *Leonardo*, 34 (4), 303.307.

Moll, R. F. (2011). Affective learning in playful learning environments: Physics outreach challenges. *Children, Youth and Environments*, 21 (2) 256-270.

Mundy, K. (2006). Education for all and the new development compact. *International Review of Education / Internationale Zeitschrift für Erziehungswissenschaft / Revue Internationale de l'Education*, 52 (½), 23-48.

Ortayli, İ. (2011). *Portraits from my notebook*. İstanbul: Timaş

Pagani, J. (2001). Mixing art and life: The conundrum of the Avant-Garde's autonomous status in the performance art world of Los Angeles. *The Sociological Quarterly*, 42, (2) 175-203.

Sayre, S. & Wetterlund, K. (2008). *The social life of technology for museum visitors*. *Visas Arts Research*, 34 (2), 85-94.

Skerpan-Wheeler, E. (2013). *The logical poetics of paradise regained*. *Huntington Library Quarterly*, 76, 35-5.

Smith, T. (2010). *The State of Art History: Contemporary Art*. *The Art Bulletin*, 92 (4), 366-383.

Steinhof, E. G. (1937). Art and society. *Parnassus*, 9 (6), 15-19.

Teichmann, M. & Murvee, M. & Saks, K. (2006). Spiritual needs and quality of life in Estonia. *Social Indicators Research*, 76 (1) 147-163.

Thornton, A. & Gordon, R. (1921). Art in relation to life i. *The Burlington Magazine for Connoisseurs*, 39 (220), 23-24+26-28.

Winton, A. G. (2004). 'A man's house is his art': The Walker Art Center's 'Idea House'. project and the marketing of domestic design 1941-1947. *Journal of Design History*, 17 (4), 377-396.