

The survey of the social components of the citizenship rights in Iranian contemporary architecture, Pahlavi era, case study: Tehran

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Abstract: The ruthless and regretful conditions in Ghajarieh era provided the grounding for the changes and evolutions in the public urban spaces in Pahlavi era (1920-1941) which is per se regarded as the outset of a modern era in Iranian city building history. One of the important issues which cannot be overlooked regarding this issue is the subject of citizenship rights in the aforementioned era. According to the documents and studies which have been collected and performed by the corresponding author of the current research paper the citizenship rights can be divided into three sets which are civil rights, political rights and social rights and what is of more relevance to the current study has been taken into consideration to be studied further. The discussion results indicate that in Pahlavi era the citizenship rights have not been observed to the extent it could be perceived as satisfactory by the people and a substrate of the people who enjoyed much wealth and were very rich or had ties to the king's court enjoyed a great deal of privileges and a well social rights status. The current study methodology is based on documentary researches, library and field studies.

Keywords: public urban spaces, citizenship rights, social rights, Pahlavi era.

1. INTRODUCTION

One of the critical social, political and statutory components of modern governments in the contemporary world is the stance and the rights given to the citizens. In political and legal literature pertaining to the modern governments in the contemporary world is the citizens and residents' rights and privileges which is of a great importance. A historical glance at the process of evolution and change in the citizenship rights in the human communities from long ago up to date elucidates the evolutionary trend followed by such a concept[3]. In the city building specialists and experts' ideas, urban policies adopted in the contemporary Iranian history, especially in the area of the public urban spaces, are considered as a transformational drive and in the meantime they are regarded as the prelude to the modern era of city-building history in Iran [4]. The studies performed concerning the contemporary era has been more revolving around the issue of political topics and they are less attentive to the social subject matters. The regretful situations and circumstances in the urban spaces in Ghajarieh era brought about the grounding for the evolutionary changes in the period to follow (First Pahlavi). Iranian history of evolutions and changes from 1920 to 1941 are under serious criticism from different aspects and dimensions and this criticism is of a greater pertinence regarding the public urban spaces. In this era the city-building evolutions were carried out hastily beyond hope and the undertakings conducted in this period was later on changed into a model or pattern for the Iranian urban policy. The year 1921, which was coincident with the beginning of Reza Khan's enthronement, was a witness to changes in the city building structure and system. Such a structure took the society under its authoritarian power more in a psychological manner. This authoritarianism took place in every aspect the most comprehensive, the most effective and the strongest of which manifested itself in the cities especially in Tehran [1]. Reza khan depicted his image as the lover and the inheritor of the Achaemenid, so he founded a concentrated government with

ancient-oriented ideals. During his years of ruling the country he transformed the Iranian architecture from introversive to extroversive and also in the city building realm although he did not make any trips to the foreigner and especially the European countries but by hiring and making use of a generation of the architects and city builders who had been mostly graduated from the European universities he began expanding and developing the streets and caused novel architectural styles to be created which were not consistent with the people's social-cultural conditions [2]. With all these alterations in the city building and architecture system in Tehran in particular the issue of citizenship rights entered forcefully to the scene and it expresses the importance of paying attention to such a significant subject matter. Citizenship rights which has been published in the majority of the books and articles has been less focused on in the then city building period and it generally points out the city building and architecture structure and so forth. But, in the current study the author has attempted to compile from among the rules and regulations related to and enacted by the municipality in Pahlavi era those of the regulations which pertain to the citizenship rights and tries to briefly display the city status from the perspective of the citizenship rights.

The study questions are as follow

- Why did the sidewalks and the passage ways transformed in Pahlavi era?
- How was the quality of the pass ways and pavements in the First Pahlavi era?
- What were the barriers and challenges the Iran's city-building policy faced with in the First Pahlavi era?
- To what extent has citizens' social rights been observed and considered in the first Pahlavi era in line with modernist city-building processes and procedures?

2. Methodology

There are many meanings given for the term "right", but the word literally refers to a state of stability. Besides the literal meaning provided for the word "right" the word can be used both in its plural and singular form. For instance the plural form of the word right is the rights which encompass the social rights, wages and financial rewards, options and choices for performing an act and so many others [5]. Tabarsi states that "الحق وقوع الشيء في موضعه الذي هو له، فإذا اعتقد شيء بضرورة أو حجة فهو حق؛ لأنه وقع موقعه الذي هو له و عكسه الباطل" which means that "right includes the happening of a thing in its right place, whenever there is found belief in something as a result of a guidance or a proof it is a right because it has taken place in its place and everything in the opposite is in valid [12]. The term citizen has been defined in Dehkhoda's dictionary as meaning "bound in the city, restricted and tied to the city. The word citizen has originally derived from the word city-bound "شهريند" which has been gradually transformed into citizen in the course of the time [13]. In Marshal's idea, citizenship is a base and all of the individual members belonging full-scale to this base are called citizens. The members are all possessing statuses, rights, tasks and duties proportionate to this base [11]. Antony defines citizenship as an individual who is a member of a political community and therefore has rights and duties in respect to his or her membership [8]. Municipality has been defined in Dehkhoda dictionary as "an institute in every society which supervises the task of cleansing and cleanup and the goodness of water and bread and lighting system and fuels and groceries and veracity [13]. Before the municipality was instituted the people of every society performed the city services without the government's interference by their own and corresponding to their traditions and customs and personal and religious beliefs and everyone used to clean the area in front of his or her house or shop. Although citizenship rights is a concept which pertains to the world of now but through a little probing and investigation in the religious teachings and the monotheist religions such as Islam and Christianity one can figure out the establishment of such a valuable concept in the then society. The Great Islam's apostle and his successor His Holiness Amir Al-Mo'menin (peace be upon him) have always been heralding (harbingers for expressing the One Ruler's decrees). His Highness Ali (peace be upon him) himself as an all-knowing role-model observed the rights of the entire classes of the citizens including

Muslims and non-Muslims. Amir Al-Mo'menin orders in part of a letter to Malek Ashtar Nakha'ee who was appointed to the ruling of Egypt that “وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَالْمَحَبَّةَ لَهُمْ وَاللَّطْفَ بِهِمْ وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ فَإِنَّهُمْ...صِنْفَانِ إِمَّا أَحَدٌ لَكَ فِي الدِّينِ وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ” which means that “teach your heart sympathy for the peasants and love for them and be kind towards them and do not use brutal zapping force against them and seize them their food, and they are truly of two types, either they are your religious brothers or equal to you in their creation...”, according to the translation given for this letter it is clearly indicated that the exquisite approach adopted by Imam Ali (peace be upon him) regarding the issue of ruling and governing in the illiteracy era of Arab life and during the oligarchy governments in this letter which can somehow be considered as His Highness Islamic constitution there are characteristics and features given for the Islamic government, Islamic ruler, citizens rights, the relationship between the government and citizens and so forth [3]. According to the definitions provided for the citizenship rights it can be expressed as a collection of the residents and citizens rights in a country in respect to the public institutions. In fact, the citizenship rights are valued and credited depending on the allegiance [15]. In a general classification the citizenship rights can be categorized into three following sets: Civil rights, which are related to the preservation of the human quintessential and natural rights (including freedom and individual performance, freedom of thoughts and opinions, freedom of gathering around and meeting one another and social and economical freedoms). Political rights by being the possessor of such a right the individual can participate in his or her national sovereignty (including the right to take part in elections, being appointed into the political occupations and the right for enjoying a country's citizenship). Social rights, which pertains to the natural right every individual should have for possessing the minimum economical welfare standard and security and safety (including the material and income supports, enjoying free education, having health and treatment caring services and judicial protections). The citizenship rights evolutionary trend (History) In Iran, in the majority of the historians' mind, the first human right announcement was made by Cyrus the great which was written after conquering Babel in 1116 on a pottery scripture in the Akkadian language. In this scripture, the human rights and citizenship rights have been written as cited by Cyrus the great in which there has been references made to granting the social rights, observing the workers' rights, people's equality before the law. Afterwards, in the 1800s the people were enjoying limited rights and privileges as the peasants the reason was the rulers considered themselves as superior to them. Generally it can be said that the citizenship rights and supporting such rights was returned in Mozaffar Al-Din Shah on July, 14th in 1903 [3]. The Christian clergymen in the medieval era rose against the tyrant rulers and feudalists who treated the people with the most heinous ways and deprived them of their basic rights. These tyrant and despotic rulers imposed inhumane torments and punishments on the people in such a manner that it has become a common procedure. The turning point in the citizenship rights should be sought in the post medieval evolutions in Europe. Observing human rights and citizenship rights in that period caused Europeans to become thoughtful of preparing, compiling and writing such rights [9].

The survey of the citizens' social rights items

The citizens should be enjoying identical social rights and such rights have branches which have been dealt with in a waxing and waning manner in the Pahlavi era. One such component of citizenship social rights is enjoying the minimum welfare-service facilities for the citizens which points to various services such as the public urban spaces and sanitation statuses in the cities and such a status has experienced an evolutionary change in Ghajarieh period and in fact it has been a reaction to the abnormal and unstable conditions in the urban status and public spaces in the cities of the Pahlavi era. The historical records of the period are signifying the unfavorable and poor status in the cities regarding the public and general ideas. In such reports the city of Tehran has been described as “having narrow swirling alleys, very strait, few and disproportionate streets, tilted passage ways, deformed small bazaars, sometimes narrow and sometimes very wide, the city lack of planning and disfigured landscapes, dirty neighborhoods and so on [4]. Also, one of the other components of the citizens' social rights is the right for the citizens to have access to the streets and favorable sidewalks. In Pahlavi period one of the most substantial duties defined for the municipality was the development and establishment of the passage ways according to the modernism [17]. This was per se an

introduction to a more complete development and creation of passage ways by the national council in 1930, 1933 and 1939 [4]. Municipality thought and defined development as making the streets and passage ways wider the majority of which task was undertaken in the old textures of the city and the result was destruction of the people's personal holdings [17]. Such an alteration and massive changes grew to the extent that in 1930 the first alteration map was procured and it was named the streets map. City development and expansion were followed with pleasant and desirable outcomes for the citizens, among which one can refer to the streets being turned into a place for performing transactions and businesses for the people. In sum, such an undertaking brought about an ease for people's access to the service, production and business regions and localities [17]. One of the streets which did not have a proper status was the JabaKhaneh Street. The street was 10 to 15 meters wide on which the citizens were having bad times during summer and winter, in winter because of the mud and the mire and in summer because of a lot of dirt and dust in the air [18]. After the development and expansion of the streets were finished by municipality, the pavements' covering with stones, asphaltting and cobblestone paving of some of the alleys and streets were started for the purpose of providing the citizens with a higher level of welfare and comfort. Among these, we can make point to the gravel-walk paving and pavement building on some of the streets including Pahlavi Street, Eshrat Abad, DarwazehDowlat, Shahpoor and some other streets [16]. It is worth mentioning that there were streets with lower level of safety and security for the citizens. For instance, Jalil Abad was a circuitous street which was regarded as a street for the robbers, hooligans and vagrants. And it was in such a manner that if one person had to pass this street at night s/he would be attacked and abused[18]. Among the other welfare-service facilities for the citizens was to provide them with lighting in their homes and in the alleys and streets and it has to be mentioned that this was while before 1920's coup, under the chancellorship of Seyyed Zya'a Al-Din all of the streets and alleys were dark. If one could see a shimmering light in the streets it was coming from the suspending lanterns which had been installed in Naser Al-Din Shah's period and the entire city drowned in the darkness with the sunset. In these days SeyyedZya'a Al-Din attempted to supply the rest of the city with a lighting system which included the use of a few number of tin lanterns colored green with size 7 lamps, three sides of which was glass and there was devised a dome-like head on the topside and these were nailed to the walls with a 50-meter distance from one another. The situation carried on until the first power plant was founded in Iran which was called Jaleh Power plant and it had a capacity to produce 40000 KW, but the power plant did not afford to generate the capacity to provide the entire city with the electricity required and it failed short of providing the whole city with the power so it was followed with the establishment of another power plant and it was given the name of Amin Al-Zarb power plant and this power plant could afford to provide the electricity required for the majority of the houses [18]. One of the other components of the welfare-service facilities was the supply of a water capable of being imbibed for the citizens and it has to be mentioned that at that time the water required for the citizens in the city of Tehran was supplied via open streams and ditches and only those families living in the cellars could have access to clean water and the families who were not living along this path had to incumbently make use of dirty and used water. This issue was considered as not so much of an issue to be dealt with by the government and only the riches and the members of the governmental cabinet took measures to dig aqueducts according to their capital and wealth in order to be able to take advantage and benefit from clean water. At that time the water needed to be imbibed in Tehran was supplied from several famous aqueduct canals and the lightest and the best quality waters were from the aqueducts belonging to Shah, Haji Alireza and Farmanfara and quite contrary to these were the heaviest and the worst quality waters which came from Mehrgerd and Sanglaj [18]. One of the spaces which had been considered as a welfare-service space for the citizens was the Arg Square which contained a big level pond and sycamore, elm and ash trees. This square also served some services and it had been almost turned into a location for social interactions. It was a place in which the citizens gathered for courtship, swimming, night-time jogging, plant-seed sellers, bird sellers and so many other things [18].

5. Conclusion

According to the studies performed in the area of citizenship social rights in the Pahlavi era it can be found out that among the items investigated and evaluated regarding the topic of the citizens' social rights, based on the documents, evidences and records it can be concluded that the city of Tehran's citizens' social rights which included as well enjoying the welfare and comfort service facilities were not observed at all by the municipality and the city was generally in a very bad situation and the only places which enjoyed a higher quality and a greater extent of such welfare-service facilities were the regions in which the Shah and the court members and people were residing and it was only them who could enjoy the maximum possible facilities related to their social rights. Also, in the occasions that the municipality undertook measures to develop some of the neighborhoods the results would be nothing more than interference and usurp of the people's holdings and personal estates and this in itself led to discontent in the people of the municipality's undertakings.

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