A Study on City Centre Regeneration:

A comparative analysis of two different approaches to the revitalisation of historic city centres in Iran

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A thesis submitted in the fulfilment of the requirements for the degree of Doctor of Philosophy

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ABSTRACT:

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Developing a balanced approach, dealing appropriately with the historic environment. has always been a challenging problem in many countries. There has been a tension between the old and the new and struggle over continuity and change. The historic city centres in Iran have also been the subject of such controversy. The historic cores, which form a very small part of the cities in recent times, have been undermined in the various waves of redevelopment. There has been an underlying emphasis on physical-led regeneration and delivery of flagship projects. This dominant approach, mainly employed by the central government, has failed to solve the problems of the areas; indeed, the interventions carried out within the framework of this approach have exacerbated the existing problems. During the last decade, however, efforts to revitalize Iranian historic cities have gained a new momentum. Several interrelated factors contributed to the changing role or structure of the state in urban regeneration process, which provided a basis for the development of a new approach to the regeneration of historic environment in Iran. Due to the lack of sufficient research on these approaches and the absence of comparing and assessing their results, this study aims to provide a deeper insight and develop a better understanding of these approaches to revitalize the historic urban centre. This is realized by identifying the employed approaches and addressing their deficiencies, exploring factors that shaped the approaches, examining and interpreting the features that characterize the approaches, and assessing their outcomes and impacts.

Given the qualitative and exploratory nature of the investigation, this study has employed an in-depth case study methodology. According to the conceptual framework of this research, the emphasis of the study is on mechanisms and interrelationships that affect the process and product of urban regeneration. Accordingly, this study has concentrated on the identification of the agencies involved, the role they play, and their strategies and interests within the economic, political and cultural contexts in which they operated. These roles, strategies and interests are related to the rules, resources and ideas that governed the process. The developed conceptual framework is applied in the study of two cases, each representing a different approach employed by the urban authorities during the last decade. The cases are parts of the historic core of Mashhad and Shiraz the second and sixth largest cities in the country (metropolitan cities). The case of Mashhad exemplifies a physical-led, redevelopment oriented approach employed by the central government and the case of Shiraz represents an integrated, more sensitive, conservation-led approach adopted by the local authorities.

The findings of this study provide insights into the issues that policy-makers and practitioners should consider in designing regeneration policies and developing programs and efforts dealing with the problems of historic environments. The primary implications of the study are summarized in five elements including 'a greater balance between local and central'; 'developing innovative local partnerships, multi-agency regeneration partnership'; 'empowering local authorities' (locally-based regeneration); 'adopting and developing an integrated approach' (conservation-led regeneration); and finally involving local people (community-based regeneration).

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Abbreviations used frequently in this thesis

	Full Name
AQRF	Astan-e Qods-e Razavi Foundation
CIGO	Cultural and Islamic Guidance Organisation
CDC	Cultural Development Council
CHD	Council for Historic District
DIZ	Direct Intervention Zone
FUDRC	Fars Urban Development and Revitalisation Company
HDCC	Housing Development and Construction Company
ICHO	Iran Cultural Heritage Organisation
ICHTO	Iran Cultural Heritage and Tourism Organisation
ISMEO	Istituto Italiano per il Medio ed Estremo Oriente
EM	Education Ministry
ECAO	Endowment and Charity Affairs Organisation
MCHE	Ministry of Culture and Higher Education
MHUD	Ministry of Housing and Urban Development
MHDCC	Mashhad Housing Development and Construction Company
MIG	Ministry of Islamic Guidance
MOI	Ministry Of Interior
MPO	Management and Planning Organisation
NLHO	National Land and Housing Organization
OMSC	Omran and Maskan-sazan-e Samen Company
OMSC	Omran and Maskan-sazan-e Shargh Company
PPDC	Provincial Planning and Development Council
SCUDA	Supreme Council of Urban Development and Architecture
SHUDO	Shiraz Housing and Urban Development Organisation
SHDCC	Shiraz Housing Development and Construction Company
SPAB	Society for the Protection of Ancient Buildings
UDRC	Urban Development and Revitalisation Company
UDRO	Urban Development and Revitalisation Organisation

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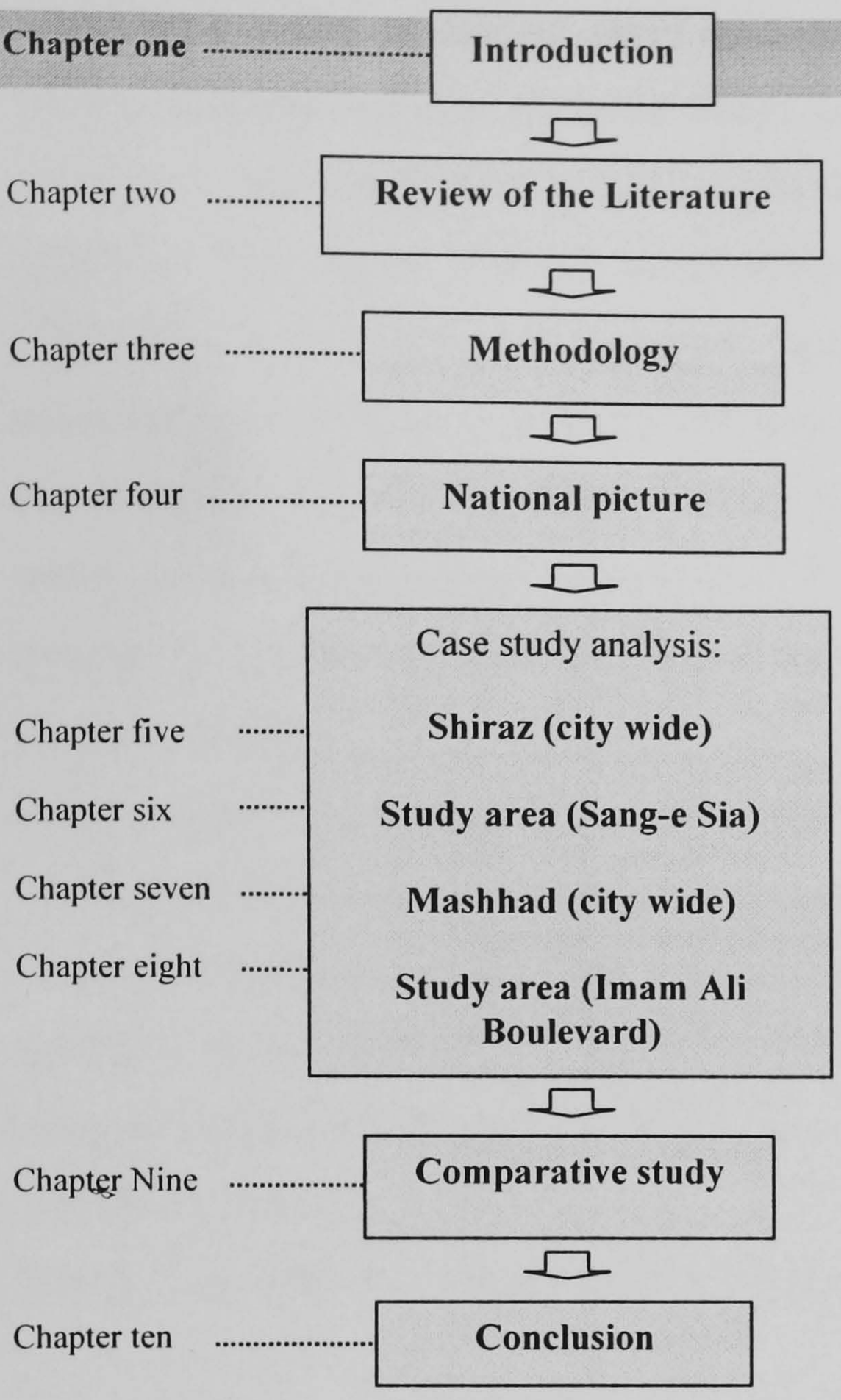
Chapter One: Introduction



Chapter 1 Introduction

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1.1. Preface

The historic cores of Iranian cities encompass a large number of valuable buildings, historic landscapes and monuments. These areas are the product of a complex process of interaction between humans and the physical environment, taking place over many centuries. They are the physical manifestations of local and national culture. These areas are clearly identified by their traditional character and architectural value. Until the early twentieth century the historic cores had been involved in a continuous process of change. However the changes had generally been slow, gradual and adaptive, which created a sense of continuity and cohesiveness. There was an emphasis on consensus and conformity and the outcome of the changes were usually respectful and adaptable to existing structures. Even in the large-scale interventions carried out by the rulers, there was a degree of respect for and adaptation with the past. Modernism and modern developments in the early twentieth century, however, changed this integrated pattern, adaptive system, and continuous, dynamic and evolutionary process. The historic urban quarters were regarded as obsolete and subject of proposals for clearance and comprehensive redevelopment. This pressure for modernisation symbolised by the destruction of the historic urban fabric was justified as an attempt for the improvement of the conditions and the adaptation of historic areas to contemporary requirements.

A sense of a radical break with the past, which was evident in the large-scale redevelopment and the total physical transformation, dominated twentieth century attitudes towards the historic environment. The planning and implementation of large-scale redevelopment/modernisation projects have continued and grown over the last few decades. They have had major impacts on the transformation of the historic cores. This dominant approach, mainly employed by the central government, the largest and most powerful development agency, has failed to solve the problems of these areas; indeed, the interventions carried out within the framework of this approach have exacerbated existing problems and accelerated the deterioration of these areas. While attempts have been launched to confront this situation, they were not integrated as a tangible force confronting the power of the large-scale interventions.

The lack of consensus over the definition of values of the historic environment and different motives behind these efforts created a wide range of approaches to the

revitalisation of the historic environment. At the same time, the diversity and plurality of the development agencies involved, the institutional fragmentation of responsibilities, and the lack of coordination between these agencies created a fragmented system of policy and decision-making, planning and management of the historic environment in Iran. During the last decade, however, several interrelated factors have contributed to the shift in role and strategies of the development agencies which alleviated this situation. The development and reinforcement of institutional and administrative capacities, integrating policies, establishing legal and regulatory frameworks, decentralising responsibilities and enhancing the role of professionals opened a new path to city centre regeneration. Although redevelopment and physical regeneration is still the dominant approach (albeit more limited, on a smaller scale and in a different framework), these reforms have provided a basis for the emergence of a different approach to city centre regeneration.

During the course of these institutional and structural transformations and reforms (1997-2005), a series of locally-based regeneration projects were initiated across the country (Shiraz, Isfahan, Yazd) which marked the beginning of a new period for city centre regeneration in Iran. Despite the growth of this type of regeneration activity, their successful achievements throughout the last few years and the evolution of the previous dominant approach, they have never been considered by policy makers and scholars as the subject of investigation and research to be an alternative model/approach applicable in general practice. Over the past decade, the universities, research centres within government ministries, and private sector professions in the urban field, the main places for research and sources of knowledge production on urban development, have been developed (Tajbakhsh, 2004). However the production of urban knowledge is generally weak. The universities and private sector (Consultants) have played a marginal role in developing urban knowledge as a result of a missing link between theory/research and practice/development. There has been a general lack of understanding and appreciation of the value and culture of research within the state system (Bazargan, 1999). The failure to bridge the gap between research and practice has many serious consequences that often lead to inefficient decision-making and policy formulation.

Although there are some studies undertaken on urban renewal and redevelopment, particularly those carried out in the pre-revolutionary period (1925-79), systematic investigation into urban regeneration and its evolution in Iran has only recently begun to

receive attention and is generally poorly developed. Accordingly, it is evident that there is a need for further research to be undertaken on urban regeneration and its evolution during the last two decades. However, the new research requires a new approach, a close and direct relationship to the practical realities, and an in-depth investigation to change the direction of current studies. Much of the literature on urban development generally and regeneration particularly, focuses on the micro descriptions of physical interventions and their outcomes (Badr and Hanachi, 1986; Cantacuzino, 1980; Clark and Costello, 1973; De Planhol, 1968; Ehlers, 1992; Ehlers and Floor, 1993; Karimi, 1998; Marefat, 1988). However, only a limited number of studies have been undertaken emphasising both physical transformations and driving forces behind these transformations (Falamaki, 1978 and 1987; Habibi, 1996; Kheirabadi, 2000; Madanipour, 1998).

As already pointed out, there is scepticism about the value of research and its influence on policy and practice which needs to be overcome. A merely theoretical inquiry, lack of awareness of the mechanisms and driving forces of these complex processes, and an absence of knowledge about practical issues may widen and intensify the gap between practitioners and researchers. We need to look at the mechanisms and the processes that produced or framed these approaches. A better conceptual understanding of the process of regeneration programmes and driving forces behind their approaches is needed for effectively transferring research to practice. There is need for a systematic and holistic study which considers process, analyses product and assesses the impacts. A combination of the process and the product will draw a complete picture, offer deep insights, and provide a better understanding of urban regeneration policy and approach.

1.2. Research Aims and Objectives

This research aims to provide a deeper insight and develop a better understanding of approaches to the revitalisation of historic urban centres in Iran. As noted above, to promote an understanding and awareness of city centre regeneration, it is necessary to look at the processes that shaped or framed this trend, while at the same time, it is important to look at the outcomes and their impacts. However, first it requires an investigation at national level to identify the major approaches that provides a basis for an

in-depth investigation on cases representing major approaches for this study. Therefore, to achieve this aim it will be necessary to:

- Identify the employed approaches
- Explore factors that shaped the approaches
- Examine and interpret the features that characterise the approaches
- Assess their outcomes and impacts

Phrasing the study objectives as questions leads the research to a more clearly focused discussion of the type of information needed:

- What are the approaches to the regeneration of city centres in Iran?
- What are the characteristics of these approaches?
- How were these approaches shaped and what factors served to shape them?
- What are their outcomes and impacts in practice?
- Why are these approaches mainly considered problematic and deficient? Is there any alternative model or approach capable of addressing these problems?

Chapter Three (Methodology) will develop the research questions based on the conceptual framework of the study which will be raised in Chapter Two (Literature Review).

1.3. Methodology

This research employs an in-depth case study methodology due to the qualitative and exploratory nature of the investigation. According to the conceptual framework of this research, the emphasis of the study is on mechanisms and interrelationships that affect the process and product of urban regeneration. It was argued that the awareness of mechanisms and driving forces can be the best way for understanding the urban changes and interventions carried out in this context. The conceptual framework of the study is derived from socio-spatial and the structure and agency models focusing on the component parts of the development process identified in these models including development agencies, development factors and the contexts. This study therefore, concentrates on the identification of the development agencies involved, the role they

played, and their strategies and interests within the economic. political and cultural contexts in which they operated. These roles, strategies and interests are related to the rules, resources and ideas that governed the process. This conceptual framework is applied in the study of two cases, each representing a different approach employed by the urban authorities during the last decade. Section 3.3.3 Chapter Three sets out a basis upon which these two cases are selected. The cases are parts of the historic cores of Mashhad and Shiraz, the second and sixth largest cities in the country (metropolitan cities). The case of Mashhad exemplifies a physical-led, redevelopment oriented approach employed by the central government and the case of Shiraz represents an integrated, more sensitive, conservation-led approach adopted by the local authorities.

These are the themes which form the basis of the research methodology, to be developed in Chapter Three.

1.4. Structure of the thesis

The study is divided into ten chapters. The first chapter (Introduction) provides an overall view of the research problem and introduces aim and objectives of the research. It also briefly explains the research methodology and strategy, and finally summaries of the contents of each of the ten chapters. **Chapter Two** provides a review of relevant literature and outlines the conceptual framework of the study. This chapter employs a thematic review of the literature on the evolution of physical regeneration approaches and introduces the conceptual basis of the study. **Chapter Three** is devoted to the methodology of the research. This chapter describes how the theoretical framework is applied to an exploratory qualitative case study methodology. It provides an overview of the research process, what the steps are and how they are to be conducted.

Chapter Four provides background and contextual information for the study. It looks at the transformation of the historic environment in Iran and explores the driving forces behind these transformations. The aim of this investigation is to identify the main policies and approaches employed by the urban authorities to the historic environment in Iran, the processes and mechanisms that shaped and affected these approaches and their outcomes in general on a national scale. It also examines the transformation of decision and policy-

making, planning and administrative systems during the last decade, which resulted in the evolution of regeneration and conservation policies and practices. These changes provided a basis for the emergence of a new series of regeneration activities with different characteristics, representing a different approach to the revitalisation of historic environment. Chapters Five and Six empirically examine the case of Shiraz as the prime example of this trend.

Chapters Five, Six, Seven, and Eight form the empirical core of this study. They present empirical data from two selected cases, Mashhad and Shiraz. The empirical investigation starts from the macro-level context and progresses to the micro-level. The macro-level research (at the citywide level) provides a general understanding of the historic environment and its role within the context of the city's changing social and spatial history. The micro-level research (at the quarter level) provides a specific and more focused analysis of the selected study areas. **Chapter Five** examines the case of Shiraz at the citywide level. It deals with a brief historical background of the city and three major phases of its historic core transformations. The chapter analyses the process of social and spatial fragmentation and the decline of the historic core and addresses the problems of the area. It also identifies the main local and provincial agencies involved in the process of city centre planning and management.

In **Chapter Six**, the selected study area (Sang-e Sia Quarter), one of the historic quarters of Shiraz, is introduced. The chapter provides historical background of the study area, its social and spatial transformations and the problems generated by these transformations. This is followed by a detailed investigation into the programme for the revitalisation of this quarter, which commenced in 1999 and ended in 2006. According to the analytical framework of the study in Chapter Three, this investigation identifies the roles, strategies and interests of development agencies involved in this programme, and the development factors which enabled or constrained their operations. Aside from exploring driving forces behind this programme, this chapter reveals the main characteristics and features of the approach employed by the local authorities in this programme. Although during the period of data collection, implementation of the revitalisation programme was still at an interim stage, the initial outcomes and the impacts of these locally-based efforts are presented and assessed in this chapter.

Chapters Seven and Six examine the case of Mashhad. At the citywide level, **Chapter Seven** presents a historical analysis of Mashhad development and its historic core transformations. Four key stages of the historic core fundamental changes are analysed. It identifies leading forces behind the city and its historic core transformations. This chapter identifies the role, strategy and interests of the central government and its development agencies, the municipality of Mashhad and a religious foundation, the key development agencies in the city, and explores their relationships. Following this investigation, **Chapter Eight** concentrates on the selected study area, the north-eastern part of the historic core of Mashhad, which has been designated as the first phase of a large-scale renewal programme that covers the whole area of the historic core. This chapter attempts to explore empirically the main features of the redevelopment-oriented approach adopted by the central government in this large-scale project representing the dominant approach employed by the urban authorities during the last decades in major Iranian cities. It is also an attempt to interpret the spatial manifestation of this state-controlled, profit-oriented approach and assess the impacts of this intervention on physical and social structures of the area and its surrounding neighbourhoods.

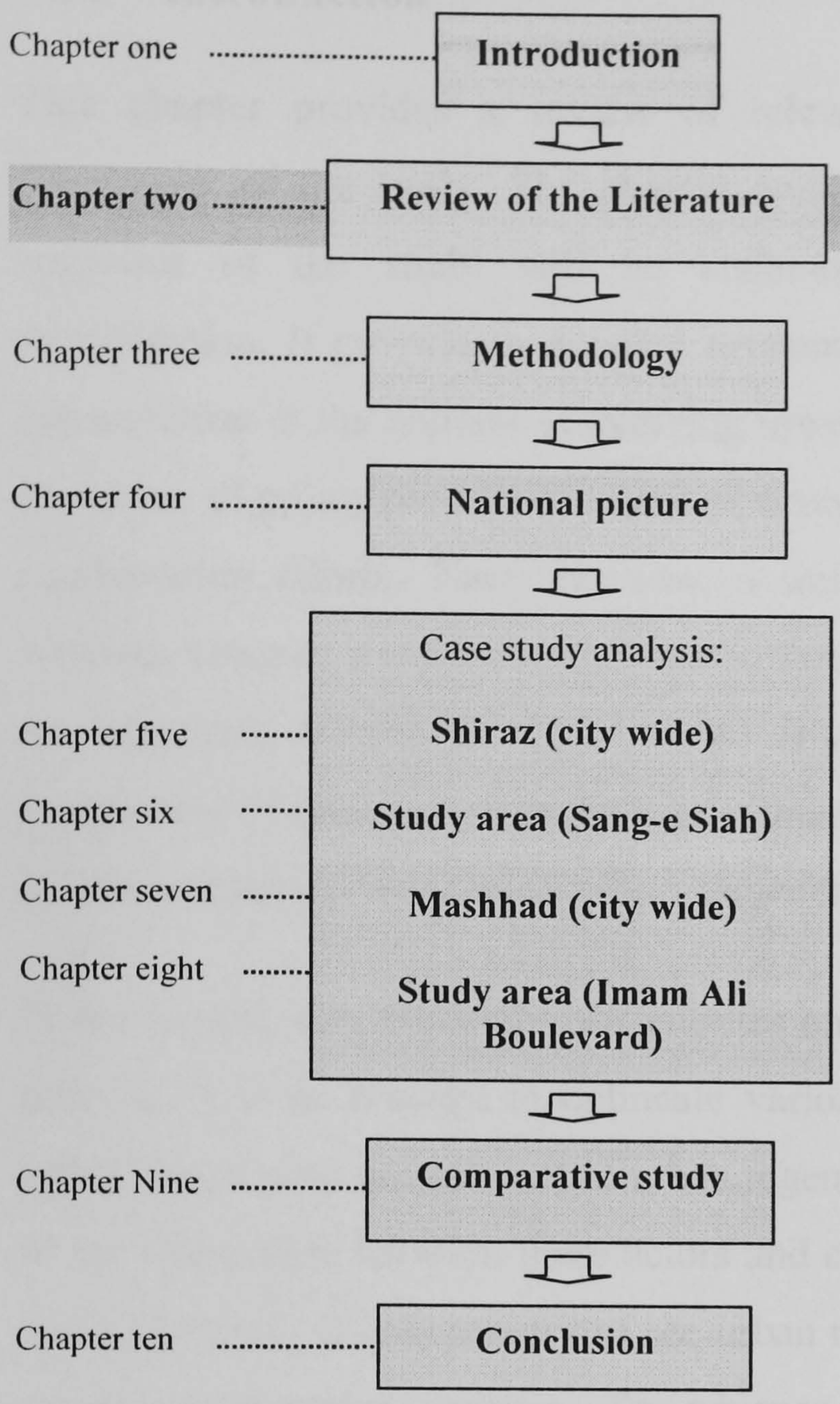
Chapter Nine (comparative study) weaves together the empirical and theoretical aspects of the thesis. This chapter analyses the sets of empirical evidence presented in the four preceding case study, Chapters Five to Eight as well as the documentary evidence presented in Chapter Four based on the theoretical framework built up in Chapter Two. It is structured in three sections. The first section gives a brief discussion of the power structure and the role of the agencies in a centralised political system. In the second section, the study concentrates on the economic conditions of both projects in terms of the economic potentials of the locations and the availability of financial resources, which refer to the interests of the agencies; and finally, the third section compares the cultural circumstances regarding the ideological position and the strategy of the agencies and the design idea.

In **Chapter Ten** (conclusion) the research aims and questions are reviewed, the answers are discussed, the main themes and key findings are recapped, the primary implications of the study are summarised, and the areas for further research are outlined. This final chapter is divided into four sections. The first section gives a brief overview of the research questions, the research process and key results. Section two summarises the

findings and the main themes of the research, which are categorised into three major subject areas: 'Central-local relations', 'Enabling and constraining aspects of the structural forces', and 'Conservation and regeneration'. In section three, the primary implications of the study for policy and practice are discussed. It develops a framework for the dissemination and utilisation of the research findings for policy and practice. The chapter ends with suggestions for further research. It introduces four areas, regarded as particularly fecund for future research on the subject.

The Appendices provide additional information to the reader. There are altogether two sections or appendices, each signposted within the relevant chapter of the thesis.

Chapter Two: A Review of the Literature



Chapter 2 A Review of the Literature

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2.1 Introduction

This chapter provides a review of relevant literature and outlines the conceptual framework of the study. The chapter comprises two main parts. In the first part, the approach of the study will be endorsed through reviewing literature on urban revitalisation. It provides a detailed account of the evolution of urban regeneration and conservation in the context of evolving urban policy. It shows that the evolution of these two areas of policy produced a sense of connection and synergy between regeneration and conservation efforts. There has been a shift from physically oriented sectoral renewal schemes towards a more comprehensive form of policy and practice with more emphasis on integrated treatments. The overall approach of this study is situated within the perspective of this new integrated and balanced approach which has come to be known as a 'conservation-led regeneration' or, 'regeneration through conservation' agenda.

In the second part, the study concentrates on the urban regeneration and the development process. It is an attempt to delineate various factors, actors and interrelationships that affect the process and product of urban regeneration. In order to find a clear understanding of the interaction between these actors and contexts, or in other words between 'agencies and structures', it is necessary to see urban regeneration as part of the broader context of urban development process. To advance an understanding and awareness of the development process, the first section of this part reviews a range of conceptual models of the development process as a wider context in which the different dimensions of this complex process can be identified. Understanding these processes is a necessary task to develop a comprehensive conceptual framework for the analysis of practical activities of urban regeneration. The second section identifies and examines this comprehensive and integrated model and introduces a conceptual framework based on its theoretical perspective to develop a more precise and operational approach to the analysis of urban regeneration initiatives in this research.

2.2 Towards a framework for managing change: A move from physically-led urban renewal to a more integrative approach

Developing a unified approach to dealing appropriately with the historic environment has always been a challenging problem in many countries. There has been a tension between the old and the new, struggles over 'continuity and change', and a battle between 'tradition

and modernity'. The built environment has been subject to the polarisation between, on the one hand, conservation of historic elements, and on the other hand, aggressive technology-driven modernisation and development. However, as Worthington (1998, p 177) argued, the opportunities for revitalising the historic environment requires both conservation and development to keep a unique sense of the historic environment whilst allowing it to flourish, adapt and grow to meet the needs of the 21st century: "conserving and adapting the old for its cultural and historic value, whilst simultaneously demolishing those parts that reduce effective and flexible use, and building new to provide usable and adaptable space for a wider range of functions". Tiesdell et al. (1996, p 18) put forward the view that "the fabric may be adapted to contemporary requirements through various modes of renewal: rehabilitation, conservation or by demolition and redevelopment".

It is evident that there has been a lack of consensus over the definition of 'values'. Historic places may have a range of values for different individuals or agencies involved in the management of historic environments. Larkham (1996, p 3) argues that the overwhelming motivation for change in the historic areas has been the prospect of economic gain: "there is a clash of values: land and property exploitation for capital gain versus consideration of art, aesthetic and historical appreciation". Feilden (2003, p viii) classified the values under three main headings: 'emotional' (wonder, identity, continuity, respect and veneration, symbolic and spiritual), 'cultural' (documentary, historic, archaeological and age, aesthetic and architectural, townscape and ecological, technological and scientific) and 'use values' (functional, economic, social, educational and political). There is a need to establish a basis for balanced judgments where cultural, economic and financial values are taken into account in the context of the decision-making process concerning the planning and management of the built environment. In fact, an integrated and balanced approach is needed to combine interrelated conservation and regeneration objectives.

This part of the study briefly explores the development of the relationship between conservation and regeneration. During the past decade, these two trends have moved closer together through the concept of the 'conservation-led regeneration', which has resulted from the changing nature of both policies. This part, therefore, first examines the evolution of conservation and regeneration policies, and then focuses on this new concept.

2.2.1 The evolution of urban regeneration and renewal policy

The concept of regeneration has moved beyond the aims, aspirations, and achievements of the large-scale **urban reconstruction** (clearance, comprehensive redevelopment), which were built in the style of International Modernism, the urban revitalisation and **area improvement** of the 1970s, and the urban redevelopment with its focus on commercial and **property development**. It has evolved to a more complex set of propositions that integrate social, cultural and economic goals (**integrated approach**). In Western Europe in the late 1980s and early 1990s, the increasing recognition of the importance of the arts, cultural and entertainment industries, together with a greater commitment to preservation of the historic fabric and its key buildings and spaces, produced a convergence between urban regeneration and urban conservation. This section of the study aims to provide an overview of this evolution during the past decades and briefly outlines the current concerns about historic environment regeneration. Four themes have been recognised that introduce these major waves in the evolution of urban regeneration which are examined in the following sections:

The large-scale urban reconstruction of historic centres

The history of large-scale reconstruction goes back at least to the work of Pope Sixtus V (1585-1590) to recreate the city of Rome in order to attract a greater number of international pilgrims. Pope Sixtus V formulated an idea for the 'regeneration' of Rome, recreating the city into a 'fitting capital' of 'Christendom' (Bacon, 1967, p 126). However, modern attempts began in 1853 with Napoleon III and Haussmann's plans for Paris. The large-scale urban reconstruction scheme superimposed 95 km of streets on the medieval core of Paris, destroying 50 km of the old street network (Benevolo, 1980). Although differing in degree, many cities followed the idea of Haussmann, his planning concepts and methods. Grand Haussmann-style boulevards were constructed over the pre-existing building fabric of the city to comply with the rising call for 'modernisation' and 'urban growth', as well as with "the desire to create strong visual effects to represent authority, discipline and supremacy" (Cavalcanti, 1997, p 71). Three distinct examples of such large-scale reconstructions that occurred during the first half of the twentieth century have been examined by Cavalcanti (1997) including the urban reconstruction of the historic centre of Rome carried out by Mussolini (1924), the large-scale demolition of the

historic centre of Moscow under Stalin's rule (1935), and Hitler's plan for the reconstruction of central Berlin (1939). All these schemes involved the modernisation of the pre-existing urban structure of a historic centre by means of cutting wide and straight avenues through densely built-up quarters. Cavalcanti (1997, p 71) argues that this type of intervention, which began in the second half of the nineteenth century, "has often been associated with political regimes sharing in common a highly centralised structure of power (autocratic regimes), whereby policy is determined and executed by government unrestricted by any legal or social institutions". She identified the main motives, the major factors in the planning process and the effects of such operations which are summarised in Table 1:

Motives	**Planning process**	**Effects**
Modernisation of the pre-existing built environment	Overruling the existing institutional framework	The impact on the pre-existing built environment: - breaking the city's historic continuity; - shattering the urban form; - overshadowing the pre-existing townscape; - massive destruction of historic buildings
Celebrating a new political order	Controlling the decision-making process	The resulting built form: - over-monumental scale: grandiosity, Representationalism; - wide and straight ceremonial and heroic axes; - lavish architectural building structures of gigantic proportions; - the use of neoclassical styles; - rectilinear urban patterns; - great vistas and uniform building frontages; - the use of statues, commemorative columns and triumphal arches
Grandiosity and cult of personality	Preventing society from participating in the planning process	
Individual will		

Table 1: Urban reconstruction and autocratic regimes: a historic pattern (Cavalcanti, 1997, p 83)

The trend of large-scale reconstruction was intensified under the influence of modernist ideas especially in the immediate post-war era. Modernists felt that contemporary cities were not responding radically enough to the challenges of the 'Modern Age'; "the magnitude of the problems suggested that 'great transformations are necessary'" (Charter

of Athens, from Conrads, 1964, p 140, quoted in Tiesdell, Oc et al, 1996, p 48). There was a sense of a radical break with the past, as the past was seen as a "hindrance to the future" (Tiesdell, Oc et al, 1996, p 48). The most significant reflection of this idea took place in the reconstruction of blitzed cities after the end of the war in 1945, when the opportunity to build Modernist schemes on a large scale was prepared. The implementation of modernist schemes had radically changed major centres of cities and districts in Britain, Germany, France and much of central and Eastern Europe. During the 1950s and 1960s the philosophy of 'comprehensive redevelopment' was dominant: "comprehensive redevelopment of large sites was the preferred mode rather than rehabilitation and refurbishment" (Tiesdell, Oc et al, 1996). This policy was soon followed by slum clearance programmes. The emphasis in the post-war policies of comprehensive redevelopment and slum clearance, which were augmented by inner-area road building schemes, was on reconstruction (reorganisation-reshaping), replacement and the eradication of the physical problems of the past (Roberts, 2000). This process of reconstruction was seen as a task of national importance. Therefore, there was a strong assumption that the states would either undertake or have a powerful control over reconstruction and redevelopment projects (Couch, 1990; Diefendorf, 1989).

The move from clearance to improvement

The end of the 1960s marked a significant turning point in urban renewal as policies began to shift away from comprehensive redevelopment, large-scale clearance and road building schemes towards rehabilitation, revitalisation and area improvement (Couch, 1990; Roberts, 1998; Roberts, 2000; Tiesdell, Oc et al, 1996). This tendency was a reaction against large-scale comprehensive redevelopment, slum clearance and social disruption. There was a new wave of scholarly interest in what historic cities had experienced during the post-war reconstruction. Books such as *The Death and Life of Great American Cities* by Jane Jacobs (1961), *The Urban Villagers* by Herbert Gans (1962), and *The Federal Bulldozer* by Martin Anderson (1964) criticised modernist planning of the post war period and provided planners with evidence of the failure of the clearance strategy. In this period, the value of historic environment was increasingly being recognised in contrast to, and as a reaction against, a modernist environment (Tiesdell, Oc et al, 1996). The most apparent manifestation of this trend was the emergence of area-based conservation policies in this period, which resulted from an increased awareness of the qualities of the traditional

environment and a new desire for the conservation of the historic areas. This trend in the conservation policy and practice will be discussed in the next section. In urban renewal policy, the debates about the effectiveness of large-scale reconstruction and slum clearance, as well as the argument about the retention and improvement of existing urban fabric, resulted in an increased emphasis on renewal of older residential area and environmental improvement (Roberts, 2000). In Britain, growing dissatisfaction with comprehensive redevelopment and slum clearance, together with a more participatory and decentralised approach to government led to a series of adjustments to policy. There was recognition of the existence of an 'inner city problem', which was expressed in central government inner city policies (Cameron, 1992). The end of the 1960s saw the beginning of the recognition that severe poverty was still a feature of many people's way of life: "the social and economic policies of the post-war period had not successfully spread the increase in living standards to all sectors of the population" (Rydin, 2003, p 36). Thus, the question of inner city living conditions had risen to the top of the political agenda. It was argued that "the inner city social and economic problems could no longer be bulldozed away and dispersed elsewhere but would need to be tackled *in situ*" (Couch, 1990, p 44).

The main feature of urban policy between 1969 and 1979 was the concern with 'inner city deprivation'. There was a growing recognition of the need to address the problems of the 'depressed areas', particularly 'those parts of the inner city with a racially-mixed, unstable transient population and with a range of inter-connected social problems' (Cameron and Coaffee, 2004; Hill, 1994). While the dislocations of decay, slum clearance and large-scale public housing had eroded community, the new policy aimed to provide specific services for these groups together with structures to encourage participation and consultation. However, the policy agenda of the late 1960s and 1970s, which concentrated on the inner city deprivation (the crisis of poverty, a poor environment and unemployment), had shifted to economic renewal at the end of the 1970s (Hill, 1994).

Property-led regeneration, a prestige model

Since the late 1970s and early 1980s, the physical transformation of zones of dereliction particularly rundown former industrial sites has become an international trend (Cameron and Doling, 1994; Healey. 1995). Hall (1993, p 884) argues that globalisation has led to a wave of deindustrialisation in those cities which had large concentrations of older, less

competitive manufacturing industry. Many cities in Western Europe and the USA have changed from being "largely centres of production to become largely centres of consumption" (Tiesdell et al, 1996, p 21). The traditional heavy industries of the nineteenth century had declined and economic activities had transferred to the service sector. This restructuring of production had left many areas within cities vacant and derelict: "whole areas were left devoid of their major source of employment, causing social stresses and secondary economic decline as the shops and services which had been supported by an employed population were no longer able to survive" (Roberts, 1998, p 89). Therefore, the restructuring of old industrial districts has become the focus for regeneration efforts.

Much of the effort expended by the regional and local development agencies established to regenerate the economic base of those areas which have lost their functions, has focused on the objective of attracting inward investment. In the UK, the primary thrust of urban policy in this period was to achieve "urban regeneration through attracting and assisting investment by the private sector in property development" (Healey, 1992, p 277). The legislation that dealt with the introduction of Urban Development Corporations (UDCs), the government's leading agencies of regeneration in England and Wales, outlined a particular direction for their route to urban regeneration, "the object [regeneration] is to be achieved in particular by the following means; namely by bringing land and buildings into effective use, encouraging the development of existing and new industry and commerce, creating an attractive environment and ensuring that housing and social facilities are available to encourage people to live and work in the area" (Local Government, Planning and Land Act 1980, quoted in Cullingworth and Nadin, 2002, p 298). As can be seen, the work of the UDCs legislated by central government was 'largely property-led' and the policies concentrated virtually exclusively upon 'physical regeneration', with little attention paid to 'social provision' or to the development of 'human capital' (Healey, 1991; Parkinson, 1989, p 437).

The projects run by UDCs are defined as 'flagship projects' and in particular 'prestige projects', which emphasise commercial property development in distressed urban areas. A prestige project is defined as a "pioneering or innovative, high profile, large-scale, self-contained development which is primarily justified in terms of its ability to attract inward investment, create and promote new urban images, and act as the hub of a radiating

renaissance, facilitating increases in land values and development activities to adjacent areas" (Loftman and Nevin, 1995, p 300; Bianchini et al., 1992). The problem of the inner city was seen in this policy primarily as a physical development problem, the purpose being to achieve private commercial development in the inner city, and little direct attention was given to the deprived populations of these areas. Despite the previous policy that focused on inner city residential areas, "the boundaries of UDCs have typically been drawn to exclude inner city residential areas as far as possible and to include only areas of derelict inner city land with potential for commercial development" (Cameron, 1992, p 4). In this context, urban regeneration became synonymous with the physical and economic revitalisation of urban areas making them attractive to property developers and inwards private investors. It was believed that this dependence on physical and economic regeneration would lead to a trickle down of benefit to all levels of an area and its community.

Nevertheless, despite many positive effects such as promotion of quality in the built environment, increasing employment in construction-related activities and attracting inward investment, a number of commentators have questioned the role and effectiveness of property-led commercial regeneration. A variety of literature from commentators including Ambrose (1986), Parkinson (1989), Turok (1992), Healey (1992), Cameron (1992), Robson et al. (1994), Healey (1995) and Roberts (2000) criticised this approach and reiterated the importance of including social and economic regenerative parts to projects concerned with the regeneration of urban areas. A detailed examination of the impact of urban policy during the 1980s entitled '*Assessing the Impact of Urban Policy*' by Robson et al. (1994) concluded that some success has been achieved in terms of environmental improvement and physical renewal; however, the needs of deprived inner-urban area residents have been ignored and a major opportunity has been missed to utilise their skills and build local capacity. Parkinson (1996) argues that the UDCs are seen as the classic 1980s regeneration initiative, exhibiting the key features of government-imposed, property-oriented and private sector-dominated policies. The evidence provided by policy makers and academics has indicated that an isolated property-led solution cannot be expected to address the full range of economic, social and environmental problems that are encountered in urban areas. It has to be part of a more holistic and integrated approach which concerns the demands of people and the underlying condition of the local economy

with participation of local administrators (Healey, 1992; Healey, 1995; Roberts, 2000; Turok, 1992).

Towards an integrated approach

By the end of the decade, many were arguing that urban regeneration required a wider vision and a broader package of programmes for finance, education, training, enterprise development and social provision than an agency single-mindedly devoted to physical regeneration of a narrowly define area could achieve (Parkinson, 1989, p 437)

During the late 1980s and early 1990s the limitations of 'property-led regeneration' with its flagship-style developments became apparent to policy makers. As already pointed out, the property-led initiatives were criticised as having a too narrow focus on purely physical regeneration and ignoring social regeneration. Thus, there was a shift in emphasis towards a more holistic and integrated approach. It was recognised that interventions had to be "part of a framework of strategies including health, childcare, safety, education and training, environmental sustainability, the arts and culture, and other quality of life issues – in other words, an integration of the economic, social and environmental aspects in a comprehensive approach" (BURA 1997, quoted in Lang, 2005, p 9). An examination of recent literature suggests that the new policy formulation of the 1990s and early twenty-first century has revolved around six major themes:

- There is a greater commitment to conservation of historical environment and recognition of the importance of preserving key buildings and spaces (English Heritage, 2005; Pendlebury, 2002).
- Culture, arts and entertainment are becoming more central to the regeneration of many cities (Evans et al., 2006, IFACCA, 2006).
- Community involvement has been recognised as having a real part to play. A 'community-based approach' has emerged to challenge market-driven solutions towards the deprivation of large-scale urban distress (Percy, 2003; Roberts, 2000).
- There is an emphasis on increasing employment, reduction in poverty and social exclusion, the provision of community facilities and training schemes instead of just physical renewal (Roberts, 1998).
- There has been increasing cooperation and working between different actors and agencies involved (partnership working): "effective regeneration needs the knowledge,

skills and resources of the public and private sectors and local communities" (Percy, 2003, p 206). There is also a move away from government towards governance (Cars et al., 2002; O'Malley, 2004; Tiesdell and Allmendinger, 2001).

- The most important success has been the acceptance of the need to work in accordance with the environmental objectives of sustainable development. The notion of the compact city as a sustainable built form is becoming increasingly popular among policy-makers at a national and European level (Roberts, 2000). There is generally widespread support for the principles of sustainable development to underpin and shape urban development and regeneration initiatives. The strategies and programmes for the reuse of 'brownfields'[1] are seen as contributing to compact, sustainable cities (Adams, 2004; Percy, 2003; Tiesdell and Adams, 2004).

During this period, development on brownfield sites has taken on a new salience as a solution to a growing list of contemporary urban problems. The task of re-using and enhancing existing resources is now perceived as central to the task of regeneration across Europe ('Brownfield-Led Regeneration') (Raco and Henderson, 2006). To promote the redevelopment of brownfields, some European governments have developed focused regeneration policies which have contributed to the redevelopment of significant numbers of brownfield sites and invested public monies into complementary remediation and regeneration strategies. Urban White Paper, which built on the report of Lord Rogers, *Towards an Urban Renaissance* in the UK, the SRU of 2000, a new Planning Act produced by the French government, the Social Cities programme in Germany, and the Major Cities programme in the Netherlands are prime examples of this trend (Couch and Fraser, 2003).

At the same time, the protection and enhancement of the surviving historic building fabric was recognised as a valuable ally in this broader process (Pearce, 1994). The significance of quality historic environments has become increasingly evident as part of urban regenerative initiatives since policy-makers and urban authorities have turned to 'culture' as an instrument of urban regeneration: "urban areas have sought to use cultural policy as a strategy of urban regeneration" (Pendlebury, 2002; Strange and Whitney, 2003; Ward,

[1] There has been considerable debate about precise definitions of "brownfield land", but the accepted definition in Europe and the US now relates to land or premises which have been previously used or developed and are available for reuse with or without intervention (Alker et al., 2000; Ganser and Williams, 2007)

1998 cited in Pendlebury 2000, p 46). Cultural policies were considered as providing economic benefits by creating jobs associated with their administrations and promotion and associated venues such as cafes, restaurants and bars: "cultural interventions were then, generators of economic growth rather than by-product of it" (Roberts, 2000. p 89). Hall (2000, p 640) argues that "culture is now seen as the magic substitute for all the lost factories and warehouses, as a device that will create a new urban image, making the city more attractive to mobile capital and mobile professional workers". Consequently cultural and conservational policy developed and became the important component of economic and physical regeneration strategies in many West European cities (Griffiths 1995, Bianchini and Parkinson 1993; Wansborough and Mageean 2000).

By the 1990s the recognition and definition of historic areas had changed. There was a general consensus that the historic areas are not only striking features of many towns and cities but also assets for their economic and social renaissance. This became particularly noticeable in terms of the regeneration of historic waterfronts-docks, canals and riversides. Many successful regeneration initiatives had sought to use historic buildings as a basis for their plans. The success had been dependent upon the creative re-use of abandoned industrial buildings and the creation of new city spaces. The cases like Liverpool's Albert Dock and the Castlefields area of inner Manchester are showing how the imaginative use of historic buildings can become the anchor of regeneration in previously depressed areas:

"*Conservation as an agent of urban revival has come to represent a vital theme in the regeneration of parts of our towns and cities. In this sense the processes of urban conservation and regeneration can be seen as mutually reinforcing*" (Pearce, 1994, p 90)

To sum up, this section of the study has provided a brief description and assessment of the evolution of urban regeneration policy and practice over the past decades. It showed how the concept of regeneration has moved beyond the aims, aspirations, and achievements of the large-scale urban reconstruction, comprehensive redevelopment, urban renewal, and property development. The evidence revealed that urban regeneration requires a proper understanding of various issues combined with creative approaches based on a mix of physical, economic, social, cultural and environmental initiatives, combined with holistic urban management. In this context, urban regeneration can be defined as a "comprehensive and integrated vision and action which leads to the resolution of urban

problems and which seeks to bring about a lasting improvement in the economic, physical, social and environmental condition of an area that has been subject to change" (Roberts 2000: 17). Table 2 summarises the pattern of evolution of urban regeneration policy in the UK, together with the characteristics of each era of policy from the mid-twentieth century to the present:

Period Policy type	1950s Reconstruction	1960s Revitalisation	1970s Renewal	1980s Redevelopment	1990s Regeneration
Major strategy and orientation	Reconstruction and extension of older areas of towns and cities often based on a 'master-plan'; suburban growth	Continuation of 1950s theme; suburban and peripheral growth; some early attempts at rehabilitation	Focus on *in situ* renewal and neighbourhood schemes; still development at periphery	Many major schemes of development and redevelopment; flagship projects; out of town projects	Move towards a more comprehensive form of policy and practice; more emphasis on integrated treatments
Key actors and stakeholders	National and local government; private sector developers and contractors	Move towards a greater balance between public and private sectors	Growing role of private sector and decentralisation in local government	Emphasis on private sector and special agencies; growth of partnerships	Partnership the dominant approach
Spatial level of activity	Emphasis on local and site levels	Regional level of activity emerged	Regional and local levels initially; later more local emphasis	In early 1980s focus on site; later emphasis on local level	Reintroduction of strategic perspective; growth of regional activity
Economic focus	Public sector investment with some private sector involvement	Continuing from 1950s with growing influence of private investment	Resource constraints in public sector and growth of private investment	Private sector dominant with selective public funds	Greater balance between public, private and voluntary funding
Social content	Improvement of housing and living standards	Social and welfare improvement	Community-based action and greater empowerment	Community self-help with very selective state support	Emphasis on the role of community
Physical emphasis	Replacement of inner areas and peripheral development	Some continuation from 1950s with parallel rehabilitation of existing areas	More extensive renewal of older urban areas	Major schemes of replacement and new development; 'flagship schemes'	More modest than 1980s; heritage and retention
Environmental approach	Landscaping and some greening	Selective improvements	Environmental improvement with some innovations	Growth of concern for wider approach to environment	Introduction of broader idea of environmental sustainability

Table 2: The evolution of urban regeneration (Stohr, 1989 and Lichfield cited in Roberts, 2000, p 14)

2.2.2 The evolution of conservation policy and practice

In the UK, as elsewhere in Europe, urban conservation has also evolved during the past decades. It has shifted from an initial concern with the protection and preservation of individual buildings and monuments to a broader vehicle for urban regeneration and economic development. The purpose of this section is to provide an overview of this evolution over the past decades and an outline of the current concerns and issues in the field of heritage conservation. The section is thematically structured into three sub-sections which introduce major waves in the evolution of conservation policy and practice:

Conservation versus restoration

"Restoration means the most total destruction which a building can suffer: a destruction out of which no remnants can be gathered: a destruction accompanied with false description of the thing destroyed. It is impossible, as impossible as to raise the dead, to restore anything that has ever been great or beautiful in architecture"

(John Ruskin, 'The Lamp of Memory' chap. 6, in the Seven Lamps of Architecture, London, 1849)

In the mid-nineteenth century, two basic, and ideologically contrasting tendencies developed, which were associated with particular influential individuals. These were restoration *a la mode*, associated with Viollet-le-Duc (1814-1879) and the anti-restoration movement, associated with Ruskin (1819-1900) and Morris (1834-1896) (Ashworth and Howard 1999). The basic idea of mimetic or 'a la mode' restoration is that the architect can and should complete the building to leave it in its original state. Every building and their elements should be restored in its own style, returning their purity, which implied the possibility of removing the additions of other epochs and filling in the last parts with pieces copied from the same building or others of the same period (Ashworth and Howard 1999; Jokilehto, 1999a). The new restoration movement, which was based on scientific methods and development of knowledge, dominated the scene from the second half of the nineteenth century. However, the conception of stylistic restoration raised issues of 'authentic restoration' and 'style selectivity' which faced increasing criticism that led to an 'anti-restoration movement' and 'modern conservation'. The anti-restoration movement criticised the previous style for the destruction of the historical authenticity of the buildings and struggled for their protection, conservation and maintenance (Jokilehto,

1999a). While initially leading a movement based on criticism, conservation gradually became accepted as the modern approach to the care of historic buildings and works of art. The modern conservation movement, headed by Ruskin and Morris, emphasised daily maintenance in the preservation of heritage as well as the concept of minimal intervention in restoration. Clear principles of intervention were evolved, which are key concepts in the present day management by many official heritage management institutions. The new approach addressed a number of issues on authenticity and originality in the evaluation of historic buildings: "Stress is placed on the sanctity of authentic historic fabric and the custodianship of buildings for future generations" (Pendlebury, 2002, p 146).

At a time when Europe was dominated by the stylistic unity in restoration, the modern conservation movement was not well understood. However, as a result of the efforts of the Society for the Protection of Ancient Buildings founded by Morris in the UK[2], the attempts of Camillo Boito (1836-1914) and G. Giovannoni (1837-1947) in Italy and Alois Riegl (1857-1905) in Austria, the conservation movement spread to other countries (Ashworth and Howard 1999; Jokilehto, 1999b; Pickard, 1996). Although the new approach evolved around individual buildings and monuments, it initiated the consideration of some different problems in conserving the character of historic areas (Pendlebury, 1999).

In the late nineteenth and early twentieth centuries, the principles of conservation, instead of 'stylistic' restoration, gained international support; these were introduced into the declaration of the first international meeting on architectural heritage in Athens in 1931. The declaration of Athens considered 'conservation' a general approach, and recommended the limitation of 'restoration', which was then practically interpreted as reconstruction: "The word 'restoration' came to indicate something negative, and, in due course, was replaced by the word 'conservation'; the movement itself became the 'conservation movement' (Jokilehto, 1996 & 1999, p 174).

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[2] In 1877, William Morris founded the Society for the Protection of Ancient Buildings (SPAB), a landmark in the popularising of concern for conservation and historic buildings (Larkham, 1996). Morris drafted for the new society a *Manifesto*, which contained the proposal, already discussed by Ruskin, that "heritage belongs to society, it is a collective possession for which we are doubly responsible; we preserve it for ourselves and also for future generations" (Ashworth and Howard, 1999, p 39). It reflects the beginning of the modern approach to conservation that quickly spread internationally. The SPAB manifesto remains the backbone of conservation philosophy in the UK today (Townshend and Pendlebury, 1999, p 2).

From building preservation to urban conservation

"*The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event;...; A monument is inseparable from the history to which it bears witness and from the setting in which it occurs)*

(Article 1 and 7, the ICOMOS Venice Charter, 1964)

Moving into the twentieth century, a major shift of emphasis occurred in the conservation of historic buildings movement. Interest has expanded to encompass a widening range of elements in the historic environment, moving out from individual buildings and specific sites to their interrelated contexts. This second wave of preservation, or more accurately, conservation policies was mainly a reaction against the trend in post-Second Word War planning towards comprehensive clearance and redevelopment which provoked strong feelings towards the past (Larkham, 1996; Pendlebury, 1999; Saunders, 1996; Tiesdell, Oc et al. 1996). The massive destruction of historic cities gave rise to community awareness of the values of lost or severely damaged familiar neighbourhoods. While major efforts were devoted to restoring notable monuments, this consciousness gradually led to organised efforts to protect historic city centres and entire territories, respecting their traditional diversity, people and activities (Jokilehto, 1999; Manley and Guise, 1998). Earlier conservation policies have therefore progressed from a simple and restrictive concern with preservation of individual buildings and specific sites to an increased concern for revitalisation and enhancement of historic urban areas.

An area-based approach to conservation and enhancement has been established, allowing for the recognition of a broad range of features. There was a broad consensus about these concepts which were reflected in numerous statements and recommendations and also encouraged by legislation[3]. Ashworth and Tunbridge (1994) believe that the legislations introduced two new elements: first, a shift in emphasis from the individual building to ensembles and areas; and second, the clearly consequent development of conservation as a general philosophy of urban planning, rather than a special reaction to exceptional cases.

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[3] The 1961 Monuments and Historic Buildings Act in the Netherlands which was followed by the Minister for Cultural Affairs Andre Malraux in his Act of 1962 in France, the 1967 Civic Amenities Act in the UK, and in the same year the Urban Planning Act in Italy; and in the level of international collaboration, the declaration of ICOMOS Venice Charter in 1964 (Ashworth and Tunbridge, 1990; Jokilehto, 1996; Larkham, 1996).

This latter can be viewed as either the introduction of planning into conservation, or more broadly the introduction of conservation into urban planning (Anderson, 1987, cited in Ashworth and Tunbridge, 1994, p 15). As a result, current and future land-uses, traffic circulation and the demographic and social composition in such areas become involved in conservation issues.

Plans produced in this period represent the initial attempts for the planning of historic towns which considered conservation issues. The four studies for the historic cities of Bath, Chester, Chichester and York at the end of the 1960s in Britain remain as often cited benchmarks in the development of thought about appropriate responses to the planning of historic towns (Delafons, 1997; Pendlebury, 2005). Although there were differences between the four plans, they shared many things in common: "All were essentially master plans in basic approach, and all were grappling with problems of reconciling the historic city with modernity; all advocated a balance between the conservation of historic character and the continuing evolution of the living city" (Pendlebury, 2005, pp 269&270). In Italy, the plans of Assisi, Gubbio and Vincenza were the first where the historic centre was considered an integral whole, but importance was still given mainly to historic monuments (Jokilehto, 1998). This trend was followed in the late 1960s and early 1970s by Giancarlo De Carlo in the cases of Urbino and Ramimi. However, in the cases of Bologna, Brescia and Ferrara, attention was brought to the need to maintain the original social structure, restoring and rehabilitating the historic buildings according to their functional and structural typology (Jokilehto, 1999). Gradually, such policies have been accepted as common practice in many countries.

In the 1970s, attention was increasingly brought to the need for maintaining the original social structure, restoring and rehabilitating the historic buildings according to their functional and structural typology (Jokilehto, 1999a). During this decades, more than five important seminars or conferences[4] were held and over 30 societies, committees or organisations for protection of historic environments were established, which built on this idea by stressing the need to develop 'integrated conservation' strategies. The year 1975 was announced as the European Architectural Heritage Year by the council of Europe,

[4] The World Heritage Convention and the Recommendation on Cultural and Natural Heritage both adopted by the UNESCO in 1972, The European charter of the Architectural Heritage by the council of Europe in 1975, the Declaration of Amsterdam (1975) and the Recommendation Concerning the Safeguarding and Contemporary Role of Historic Area-Nairobi (1976)

which showed the significance of conservation during this decade. The key concerns, which are common to the recommendations of those conferences and describe the dimensions of conservation movement during this decade, can be highlighted as follows:

- Particular attention was given to the definition of historic areas: historic and architectural areas shall be taken to mean any groups of buildings, structures and open spaces with regard to the different values of its natural or manmade settings;
- The charters brought to the attention that the architectural heritage is a capital of irreplaceable spiritual, cultural, social and economic value;
- There was an emphasis on the importance of integrating conservation requirements into all aspects of the urban and regional planning process, and engaging local authorities and citizens (integrated conservation[5]);
- Attention was given to: the organisation of services and cooperation among the various bodies; definition of appropriate protective measures, whether scientific, technical, administrative, legal or financial; educational and cultural action; and international cooperation;
- In addition to the visual, architectural and historic qualities, consideration of the functional characteristics of areas and the active economic use of the protected buildings was introduced as a conservation concern (Council of Europe, 1975; CMEC, 1975; Jokilehto, 1996; Pickard, 2002).

Conservation as a component of urban regeneration and economic development

"*Conservation is not backward looking. It offers sustainable solutions to the social and economic problems afflicting our town and cities. It stands in the vanguard of social and economic policy, capable of reversing decay by injecting new life into a familiar area*"

(Conservation-led regeneration: The work of English Heritage, 1998, p 1)

Over the past three decades conservation activity has broadened from being characterised as an act of preservation towards being characterised as part of a broader vehicle for urban regeneration and economic development (Delafons, 1997; Pearce, 1994; Pendlebury,

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[5] The Amsterdam Declaration (1975) stressed the need to develop 'integrated conservation' policies. It emphasised that protection policies should be devised to safeguard the traditional environment of historic cities to ensure the interaction of functions and the continuance of the social and cultural diversity that characterised such places (Pickard, 2002). The Nara Document on Authenticity (1994) dealing with cultural diversity, have also expanded the concept of 'integrated conservation' (ICOMOS, 1994).

2002; Strange and Whitney, 2003). The term 'conservation', which was officially defined as 'preservation and enhancement', has been redefined to reflect a wider view. This wider view addresses the need to manage change sensitively within the historic environment to ensure "the retention of this finite resource in a way which does not compromise its integrity, while guaranteeing its economic well being" (Manley and Guise, 1998). Conservation has been encouraged to develop its regenerative potential, particularly through the more economically productive use of historic buildings. It represents the reorientation of conservation towards more economically focused regeneration objectives.

Thinking about the ways in which historic assets can be used and adapted for economic uses is clearly evident in contemporary conservation thinking and practice. Although the link between the historic environment and the economy is not new ("tourism is the obvious example where there is long and acknowledged linkage between the two" [Pendlebury, 2000, p 45]), the economic role and function of conservation became more important and clearly defined in this period. This is a new concept in the conservation/preservation debates that has emerged since the early 1980s. Within the scope of this concept, the term 'heritage' is used to describe a new trend in the management approaches to the historic environment. As Ashworth and Tunbridge (1994, p 24) stated, 'heritage' is the concept that provides "the link between the preservation of the past for its intrinsic value, and as a resource for modern community or commercial activity: "Heritage is the contemporary usage of a past and is consciously shaped from history, its survivals and memories, in response to current needs for it" (Ashworth and Tunbridge, 1999, p 105).

In some cases, this approach has been referred to as "exploitation" where "there is an apparent shift to a market orientation that focuses upon the relics of history as a product, selected according to criteria of consumer demand and managed through the intervention in the market" (Ashworth and Larkham 1994, p 16). Larkham (1996) argues that 'heritage' is the product of a 'commodification' process, "a further part of the impact of the capitalist system on the built environment" (Larkham, 1996, p 15).

In Britain, the rise of the new trend in conservation in this period is evident beyond government planning policy. The policy documents and English Heritage's policy notes all clearly demonstrate the intellectual concept of 'heritage' becoming embedded in

practice (Larkham, 1999): "the economic role of conservation emerged in Circular 8/87, which argued conservation and regeneration are essentially complementary; Planning Policy Guidance Note 15 went further than previous guidance on advocating a creative approach to finding new uses for historic buildings (Pendlebury, 2000 & 2002, p 147). The epigraph at the head of this part gives a very positive message about the economic value of conservation, which is justified in the 1998 English Heritage report *Conservation-Led Regeneration*. This trend contributes significantly and effectively to delivering the newly emphasised urban agenda of positive brownfield development, the re-use of existing buildings, and the delivery of mixed-use development, high quality public spaces and community cohesion (HELM, 2006). A more detailed discussion on this approach is presented in section 2.2.3, since it represents the convergence of the two areas of policy highlighted in this research.

The recent development in terminology is the idea of 'sustainable conservation'. The integration of conservation of the historic environment with environmental concerns is now a key feature of the sustainability agenda in a number of historic cities (Strange, 1997; Strange and Whitney, 2003). Cullingworth and Nadin (2002) argue that the historic environment is a finite resource that should not be depleted. Conservation encourages the recycling of existing buildings and materials, the use of local resources, and diversity in the environment. Thus, the wise use of existing spatial and cultural resources has more in common with the aims of sustainable development: "It can be argued that the historic city in many ways is a model for sustainable city" (Manley and Guise, 1998, p 86). In November 2003, English Heritage published nine regional *Heritage Counts* documents alongside the national document, which demonstrated the historic environment as a key driver for sustainable development. Heritage Counts 2006 also identified the principle trends and challenges facing the historic environment, with a particular focus on the role that communities play, their participation and engagement in heritage and conservation (HEREC, 2006).

English Heritage recently issued its second stage consultation of a document called *Conservation Principles, Policies and Guidance for the Sustainable Management of the Historic Environment*. Based on six principles recognised in this document, it creates a framework for managing change in the historic environment. These six principles are:

- The historic environment is a shared resource
- Everyone should be able to participate in sustaining the historic environment
- Understanding the heritage value of places is vital
- Significant places should be managed to sustain their values
- Decisions about change must be reasonable, transparent and consistent
- Recording and learning from decisions is essential (Drury and McPherson, 2007).

The definition of conservation includes the objective of sustaining the heritage values (evidential, historical, aesthetic and communal). Conservation is defined as "the process of managing change in ways that will best sustain the heritage values of a significant place in its setting, while recognising opportunities to reveal or reinforce those values for present and future generations" (Drury and McPherson, 2007, p 59).

By taking a look at the whole development of this concept over the past decades, it can be argued that there is a historic progression of ideas and practices through 'preservation', in the early identification of monuments for retention, to 'conservation', and the involvement of the functioning of entire historic districts, to 'heritage' with its 'commodification and consumption', rendering irrelevant earlier concerns over authenticity and historical 'correctness' (Larkham, 1999, p 116; Tunbridge and Ashworth, 1996). The evolution of conservation policy has provided a basis for the emergence of an integrated approach to the balance between conservation and regeneration. As Tiesdell, Oc et al (1996) stated "the initial preservation policies had largely been concerned with the pastness of the past, the later conservation and revitalisation policies were about a future for the past" (Tiesdell, Oc et al. 1996, pp 4&5).

2.2.3 The promotion of 'conservation-led regeneration' or 'regeneration through conservation' agenda

The historic environment is an irreplaceable asset representing the investment of centuries of skills and resources. It gives places a unique competitive advantage. It generates jobs. It attracts people to live in an area, businesses to invest and tourists to visit. Most of it is in everyday use; it is capable of an economic future; it is an asset we squander or degrade at our peril.

(Power of Place: The Future of the Historic Environment, English Heritage, 2000, p 8)

This section focuses on the 'conservation-led regeneration' or 'regeneration through conservation' agenda, since it represents the convergence of the two processes examined in the previous parts. As already pointed out, these two areas of policy have evolved to develop an integrated and sustainable approach. The modern concept of conservation has evolved from an initial concern with the protection and preservation of individual buildings and monuments to a broader vehicle for urban regeneration and economic development: "Conservation as an agent of urban revival has come to represent a vital theme in the regeneration of parts of our towns and cities" (Pearce, 1994, p 90). Worthington (1998) argues that conservation, as it seeks to retain the continuity of a sense of place, becomes involved with a diversity of interest and expertise to both sustain the fabric and manage the ongoing functions: "Conservation is becoming part of the mainstream, and the past is becoming part of the future" (Worthington, 1998, p 179). Strange and Whitney (2003, p 228) put forward the view that "conservation is changing in the face of demands for regeneration and renaissance, and growing pressures for it to be more economically flexible and socially inclusive".

At the same time, urban regeneration has moved on past the concept of physical regeneration of an area. It now incorporates a much more complex set of objectives to include social, cultural and economic issues. During the last few decades in Western Europe, the task of re-using and enhancing the existing resources has been perceived as central to the task of regeneration. It was accompanied by an increasing recognition of the importance of 'culture' as an instrument of urban regeneration together with a greater commitment to preservation of the historic environment. This new wave produced a sense of connection and synergy between regeneration and conservation efforts. During this period, the role of historic buildings and structures has become increasingly important in many regeneration projects. The historic environment has become a key resource to be used in the regeneration process, the basis for generating economic growth, investment and tourism income: "historic buildings (and often historic city centre buildings) have been at the forefront of heritage-based regeneration initiatives" (Strange. 1996; Strange and Whitney, 2003, p 220). Nowadays, the contribution of historic buildings and sites to urban regeneration is evident. Old buildings that were regarded by the urban authorities as obstacles are now considered as aids to regeneration. The historic environment instead of being a threatening area of dereliction is now an attractive focus for the local communities.

It is acknowledged that the benefits may arise from an engagement with the historic environment through both "its intrinsic historic nature" (as historic places which contribute to identity) and "as a place where regeneration may occur" since the historic environment provides economic space for regeneration (opportunity spaces) (Pendlebury et al., 2004, p 11&12). The historic environment is now an essential and integral part of successful regeneration strategies because it contributes to 'investment', 'sense of place', 'sustainability', and 'quality of life' (HELM, 2006). The historic environment "creates opportunities for social interaction, education and lifelong learning, helping to deepen our understanding of the world around us; it provides jobs and generates income, bringing new life to run-down areas; and it adds a unique dimension of beauty, meaning and character to daily life" (Heritage Counts, 2004, p 1). The English Heritage policy document entitled *Regeneration and the Historic Environment: Heritage as a catalyst for better social and economic regeneration* (2005) also sets out the benefits that arise from the appropriate use of historic buildings and structures[6].

There are a number of successful programmes and projects run by local or national authorities which represent generally positive outcomes. By adopting a conservation led approach to the regeneration of the historic environment, they have been able to provide a focus for additional investment and new activities, thereby strengthening the economy of their historic areas. It helps to improve business confidence, give pride to local communities and strengthen the sense of place which makes the historic environment so popular (HELM, 2006). As the House of Commons Select Committee on Culture, Media and Sport commented: "Conservation-led regeneration helps to create attractive places where people want to live, work, visit, and spend their leisure time, thereby underpinning a market-led return to urban living, and a full realisation of the urban potential of our built-up areas, in accordance with sustainability principles" (House of Commons, 2006; p 2). Although each regeneration scheme is unique, some key and common factors have played a crucial part in the success of the schemes; emphasising **environmental quality**, adopting an **integrated policy** and approach, establishing a clearly **documented strategy** containing aims, objectives and targets, which can be monitored and systematically evaluated, employing a **partnership strategy** involving a variety of agencies including

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[6] The previous statement including The Historic Environment: A Force for Our Future (2001) and its consultation document Culture at the Heart of Regeneration (2004) also give further evidence of the valuable role of cultural heritage in regenerating cities and local communities.

central and local government, the private sector and community organisations, and the **integration of a range of funds** at local, national and European levels (Pearce, 1994). Besides, local authorities have played a pivotal role in managing and co-ordinating the regeneration of historic areas. English Heritage (2005, p 5 & 6) has provided a checklist for successful historic environment regeneration schemes embracing "a strong vision for future, a respect for local residents and businesses, a tangible link to the past, an understanding of the area, a respect for what already exist, a record of the area before work starts, an integrated, sustainable approach, achieving the right pace, the highest quality design and materials and finally early discussions between the community, the local authority and other interested parties".

By establishing a new strategic framework, some urban authorities have adopted an integrated approach to the balance between conservation and regeneration. However, as Strange and Whitney (2003, p 221) states, "the link between conservation and regeneration, both strategically and at a policy level, is problematic". There are still tensions in the implementation of such an approach. Such tensions are evident even in places such as Grainger Town, Newcastle, which is often seen as a model of integrative regeneration and conservation development (Healy et al., 2002; Pendlebury, 2002, cited in Strange and Whitney, 2003, p 221). Pendlebury (2005, p 272) has argued that although concepts of an appropriate balance have shifted over time, there is still a debate about "the balanced approach: of reconciling historic character with modern economic and social life".

2.3 Urban regeneration and the development process: a search for a conceptual framework to analyse the city centre regeneration

Following the study of urban regeneration in the previous section which provided an overview of the main concepts, approaches and initiatives/actions, this section is devoted to the exploration of the processes by which these approaches have been formulated, validated and developed. It is an attempt to delineate various factors and interrelationships that affect the process and product of urban regeneration. The aim is to provide a conceptual framework for understanding the nature and scope of these processes that can be used as a basis for the development of an analytical framework in this research. This

section is subdivided into two further sections. The first reviews a range of conceptual models of the development process as a wider context in which the different dimensions of this complex process can be identified. It shows the real factors that shape or re-shape this process. The second examines a comprehensive and integrated model which provides a theoretical perspective to develop an analytical framework for the research methodology in the next chapter.

2.3.1 Models of the development process

It is commonly acknowledged that awareness of the development process helps decision-makers, planners and other professionals involved gain a deeper understanding of both the context in which they operate and the forces acting upon the process by which their policies, proposals and projects originate and are implemented (Carmona et al., 2003; Guy and Henneberry, 2000; Madanipour, 1996). In order to find a clear understanding of the interaction between contexts and forces that affect decisions and outcomes, therefore, it is necessary to see urban regeneration as part of a broader context of urban development process. Urban development is a process that "involves a large number of agencies and is deeply rooted in the general constitution of the social and economic processes" (Madanipour, 1996, p 130). Guy and Henneberry (2002, p 5) argue that "urban development is a complex process which entails the orchestration of finance, materials, labour and expertise by many actors within a wider, social, economic and political environment". To facilitate understanding of development process, several models have been devised. This section reviews these models of the development process in order to understand the different aspects of this complex process. Such a review has the advantage not only of bringing together from diffuse sources the principal approaches adopted in investigating the way in which the development process operates, but also of permitting discussion of key components and attributes of that process. Awareness of mechanism and components of the development process can be the best way for understanding the urban changes and interventions in this context.

In a series of articles, Healey (1991, 1992, and Healy and Barrett, 1990) identified and introduced the models of development process embracing 'equilibrium models', 'Event-sequence models', 'Agency models', 'Structure models', and later an 'structure-agency institutionalism', which was considered as the subset of two main approaches: Actors-

institution and Political-economy. Gore and Nicholson (1991, p 706) also identified four main types of approach to modelling the development process including: 'Sequential or descriptive approaches', 'Behavioural or decision-making approaches', 'Production-based approaches', and 'Structure of provision'. Some of the approaches introduced by Gore and Nicholson are almost in common with the models identified by Healey. Ball (1998), after his extensive work in this field, similarly suggested an institutional model, which was approached from mainstream economics, power, structure-agency and structures of provision methodologies. In the following sub-sections, five broad perspectives of the development process are briefly reviewed, which have been derived from a substantial body of work conducted by Gore and Nicholson, Healey and Ball.

Equilibrium models

Equilibrium models are grounded in neoclassical economics, assuming that "development activity is structured by economic signals about effective demand, as reflected in rents, yields, etc" (Healey, 1991, p 221). Actors and agencies involved in the development process therefore define and pursue their strategies, interests and actions within a context set by market signals, "in particular by the price mechanism through which supply and demand are brought into equilibrium" (Adams 1994, p 66). Equilibrium models emphasise the impact of 'demand-led' considerations and 'supply-side' constraints on development activity. However, as Healey (1991) argues, the equilibrium models fail to take account of 'the diverse forms of demand', particularly the difference between user and investor demand, 'the non-economic interests of those involved in development', 'the uncertainty in assessing future gain', 'the distortions produced by the valuation and appraisal methods' by which risks and rewards are assessed, and 'the complexity of the development process': "they are only helpful in understanding the development process for standard types of project in relatively stable conditions where active property markets exist, which are not dominated by a few large operators" (p 223).

Event-sequence models - sequential or descriptive approaches

Event-sequence models (Healey, 1991), otherwise sequential or descriptive approach (Gore and Nicholson, 1991) delineate the development process as a series of stages during which certain events occur. Therefore, these focus on the management of stages in the

development process. Healey (1991) argues that one way to enter more deeply into the complexity of the development process is to unpack it into its constituent events. Cadman and Austin-Crow (1978) divide the development process into four events: 'evaluation', 'preparation', 'implementation', and 'disposal'. The school of Advanced Urban Studies (Barret et al., 1978) devised a pipeline model in which the development process is divided into three broad sets of events: 'development pressure and prospects', 'development feasibility', and 'implementation' (quoted in Gore and Nicholson, 1991, p 709). Goodchild and Munton (1985) used a more sophisticated version and offered a model which describes the urban development process in seven distinct sequences. Adams (1994), Cadman and Topping (1995), and Syms and Knight (2000) also identified different models and introduced the stages in the development process. However, as Syms (2002) argues, the identified stages may not always follow that sequence and in different situations may be run variously.

Event-sequence models mainly offer a vocabulary for describing a development process. These models offer insights into the development process by describing its stages and identifying potential blockages. However, they fail to address the participating actors and their interests: "they provide little help in explaining why a development process takes the form that it does in a particular case" (Healey, 1991, p 224; Madanipour, 1996). Besides, as can be seen from the above explanation, the sequence of events may vary widely in different cases and circumstances: "the sequence of events in the development process is subject to considerable sectoral, spatial and temporal variation" (Healey, 1992, p 34).

Agency[7] models - behavioural or decision making approaches

Agency models (Healey, 1991), alternatively called behavioural or decision-making approaches (Gore and Nicholson, 1991), focus on the roles, interests, behaviour and decisions of different actors, their interrelationships and the impact they have on

[7] Agency is the term for the way in which development actors (landowners, developers, investors, professional advisors, etc) define and pursue their strategies, interests and actions (Adams, 1994, p 65). Carmona et al. (2003) divide the development actors based on their motivation into two major groups, 'demand side' development actors (i.e. those who, in some way, 'consume' the development) including investors, occupiers, public sector (regulation), adjacent landowners and general public; and 'supply side' development actors (i.e., those who, in some, way, 'produce' the development or contribute to its production) embracing landowner, developers, funders, builder, and advisers. Madanipour (2006, p 174) also divides these actors into three major groups: 'regulators' which mainly refer to the government and its role in regulating the economy, 'producers' including those who build the city, predominately developers and their financiers and teams of professionals, and finally 'users' which refer to those who live in the city.

development process. Cadman et al. (1991, p 10) argued that within each sequence of events there are a variety of significant 'actors', who each contributes to the outcome of the development process and who may have very different perspectives and expectations. Agency models concentrate on the role of these actors in the development process, and their interests which guide the strategies adopted by these actors. These models are derived from behavioural or institutional explanations. Behavioural approaches may be seen as an advance over purely event-based sequential models, since they widen the scope to cover decisions and decision-makers as well as events and activities (Gore and Nicholson, 1991).

Gore and Nicholson (1991) identified two subcategories of behavioural models including 'individual approaches' in which actors are treated as independent and autonomous, with the ability to make decisions and to take action in their own interests, without reference to other actors in the process; and conversely, 'interactive models' assuming that the successful pursuit of any actor's functions or interests can only be accomplished in conjunction with other actors in the process: "the development process is depicted as a myriad of negotiating and bargaining activities between interested parties" (Gore and Nicholson, 1991, p 713).

These models are limited in their scope, as they concentrate on describing the details of the development process: "they fail to address the driving forces of the process, which act as its structural imperatives" (Madanipour, 1996, p 127). As Healey (1991, p 231) notes, most of the agency models are essentially pluralist in form, and therefore merely suggest ways of describing the complexities of the relations of the development process: "What they lack is a dynamic conception of the 'forces' which might 'drive' the development processes". The next group of models focuses on such 'forces' that organise the relationships and drive the dynamics of the process.

Structure models - production-based approaches

Production-based approaches (Gore and Nicholson, 1991) or structure models (Healey, 1991) focus attention on the way markets are structured, the role of capital, labour and land in the development process, and the forces which organise the relationships of the process and drive its dynamics. 'Structure' is a term used to describe a broader context

consisting of the economic and political activity, and prevailing values, that frame individual decision-making (Carmona et al., 2003). It describes the socio-economic and cultural framework within which actors define and pursue their strategies, interests and actions (Adams, 1994). Structure models dealt with structures of the market and the conflict between capital and labour. However, the relation between this general conception of the structuring dynamics of development processes and the specific interests and strategies of actors and institutions is much less clear (Adams, 1994; Healey and Barrett, 1990; Madanipour, 1996). Healey (1991) argues that structure models fail to address the detail of the events of the development process and the nexus of agency relationships which might surround each: "To analyse the 'driving forces' of the development process in different sectors, locations and time periods in a particular urban region, and thus to explain the processes of the production and re-production of the built environment in specific places, empirical analysis must enter into the details of agency relations in the events of the development process" (Healey, 1991, p 236).

Structure - agency models

According to Healey and Barrett (1990), in order to find out why development takes particular forms in particular places and at particular times, we need to set the strategies, interests and actions of individuals and organisations within the context of broader social, economic and political processes: "any analysis of development processes requires the development of an explicit approach to the relation between 'structure', in terms of what drives the development process and produces distinctive patterns in particular periods, and 'agency', in terms of the way individual agents develop and pursue their strategies" (p 90). Drawing on the work of Giddens (1984) and earlier work (Healey and Barrett, 1990), Healey (1992) proposed an institutional model of the development process, a universal model, which addresses the agencies, events, and the diversity of processes in different conditions. The model focuses on the link between structure and agency empirically through relating the construction of **roles**, and the **strategies** and **interests** of agencies, to the material **resources**, institutional **rules** and organizing **ideas** which agents acknowledge implicitly and explicitly in what they do (Healey and Barrett, 1990). Gore and Nicholson (1991) also introduced a similar approach that sought to identify the particular institutional, financial and legislative framework or "structure of provision" for each type of development. Ball (1998), after his extensive work in this field, in a broader term,

suggested an institutional model, which emphasises the organisations involved and the practices and networks that influence the way in which those organisations operate and interrelate. It overlaps with the foregoing approaches, incorporating many of their elements.

2.3.2 Integrating concepts to develop a coherent theoretical framework for the research

The models of development process examined in section 2.3.1 sought to give a comprehensive account of this complex process. These models or approaches have been devised to assist work in a variety of contexts, and are based on different theoretical underpinnings. As Gore and Nicholson (1991, p 728) point out, "the different types of model do offer different levels of understanding, there is no reason to dismiss any of them out of hand". However, as the review of the models of development process revealed, among the five types of models, only the 'structure-agency model' promises to achieve an extensive coverage. It considered the complexity of the events and agencies involved in the process and the diversity of forms the process may take under different conditions (Healey, 1992). Despite many limitations, the strength of the structure-agency perspective provides a basis for the development of a new model of the development process. Drawing on such a theoretical perspective, Madanipour (1996) suggested a more comprehensive and practical model of the development process (Figure 1).

This model identifies a socio-spatial process as an interaction between human agency and social and physical structure within a particular place (Madanipour, 1996). It argues that "social and physical environment are produced and reproduced through the interaction of agencies and structures, objects and contexts" (p 133). Figure 1 illustrates the component parts of the development process identified in this model including development agencies, development factors (resources, rules and ideas), and their contexts.

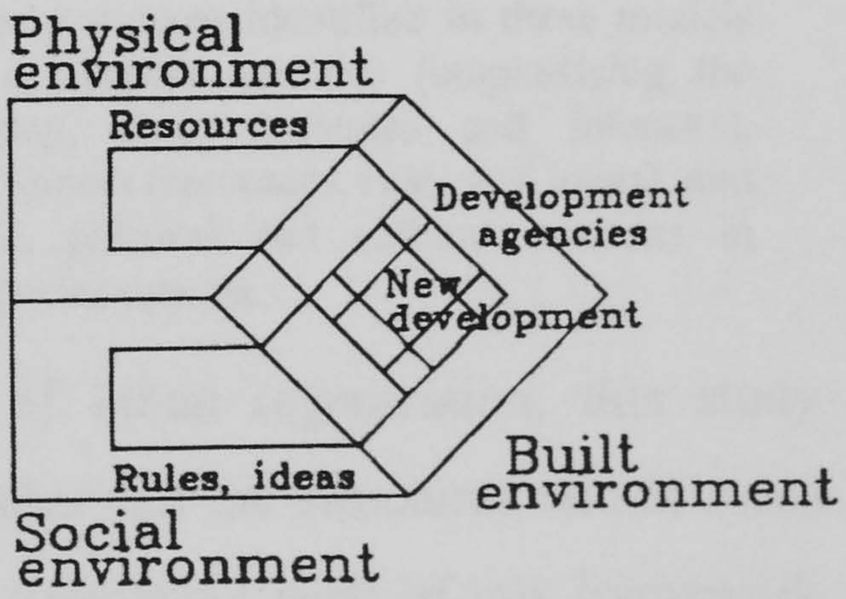


Figure 1: A model of development process (Madanipour, 1996, p 136)

The model is divided into two parts: the first part represents the physical and the other part represents social contexts as the two main constituent parts of this process. Madanipour (1996, p 134) argues that the study of the development process would not be complete without the study of the contexts in which these processes take place". The resources, rules and ideas (development factors) are framed within these contexts. As can be seen from Figure 1, where resources, rules and ideas overlap, the development agencies are involved in the production of new urban fabric. Within the scope of this conceptual model, it is concluded that "the best way to understand urban development process is to concentrate on development agencies, the structures they interact with, in the form of resources, rules and idea, and the social and spatial contexts in which they operate (Madanipour, 1996, p 154).

The conceptual basis of the study is derived from this comprehensive model which is based on the identification of the agencies involved, the **role** they play, and their **strategies** and **interests** within the economic, political and cultural contexts in which they operate. These roles, strategies and interests are related to the **rules**, **resources** and **ideas** that governed the process. To understand factors and interrelationships that affect the process and product of urban regeneration and to develop a comprehensive conceptual framework for the analysis of practical activities of urban regeneration, this study therefore concentrates on the interaction of the agencies and the structures within these three broad contexts. Diagram 1 illustrates the main component parts of this framework and the interrelationships between agencies and the structures in terms of various resources to which agents may have access, the rules which they consider govern their behaviour, and the ideas which they draw upon in developing their strategies, as well as the economic, political and cultural contexts in which the development takes place.

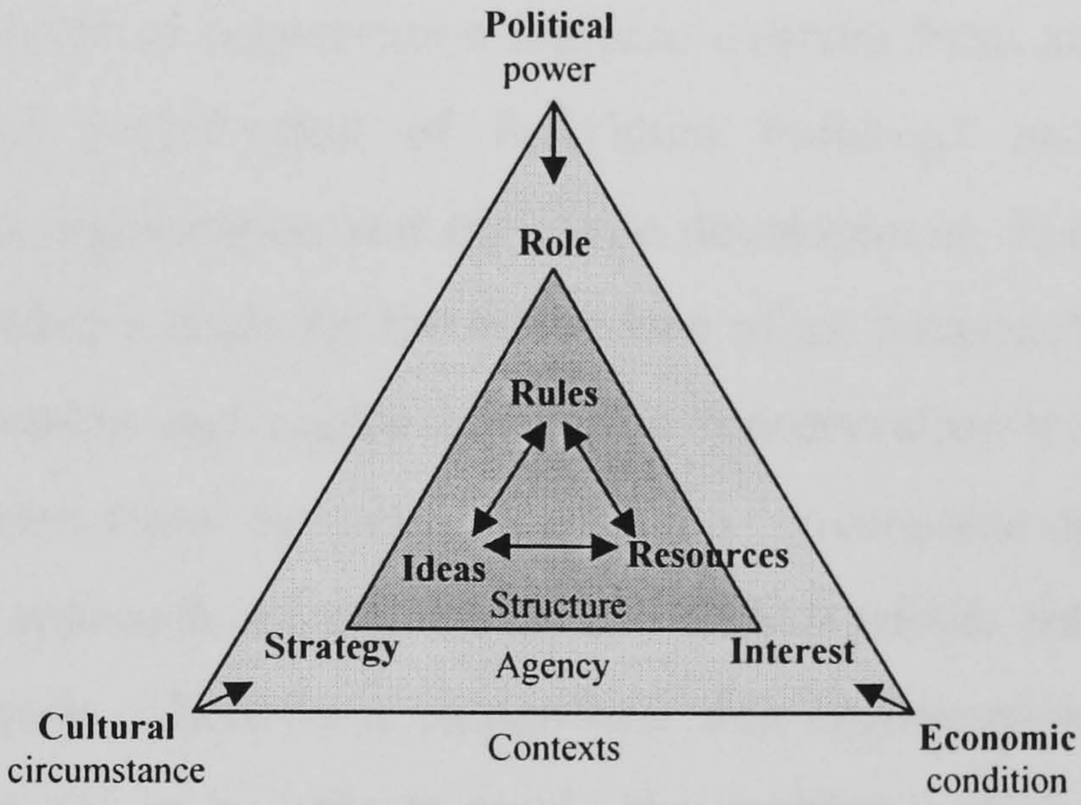


Diagram 1: The conceptual framework of the study derived from the socio-spatial and the structure and agency models; illustrating the component parts of the development process identified in these models including development agencies (emphasising the role they play, their strategies and interests), development factors (resources, rules and ideas), and the economic, political and cultural contexts in which the agencies operate.

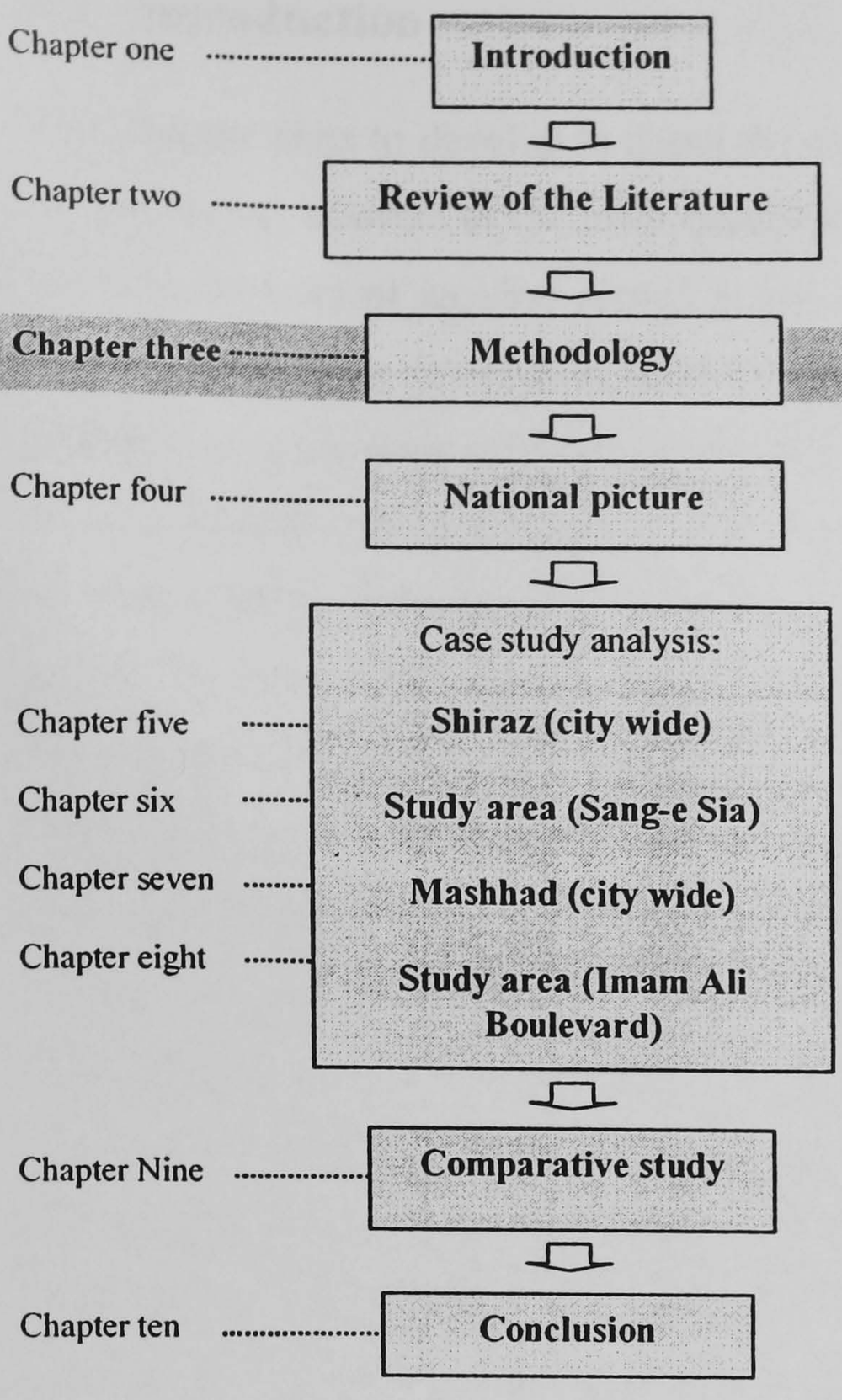
2.4 Conclusion

This chapter employed a thematic review of the literature on the evolution of physical regeneration approaches and introduced the conceptual basis of the study. The chapter was structured around discussion of two key concepts, 'an integrated approach to the balance between conservation and regeneration' and 'a comprehensive conceptual framework for the analysis of practical activities of urban regeneration'. The first part of this chapter provided a detailed account of the evolution of urban regeneration and conservation in the context of evolving urban policy. This study revealed how the concept of regeneration has moved beyond the aims, aspirations, and achievements of the large-scale urban reconstruction, comprehensive redevelopment, urban renewal, and property development. It now incorporates a much more complex set of objectives to include social, cultural and economic issues. Besides, the modern concept of conservation has also evolved from an initial concern with the protection and preservation of individual buildings and monuments to a broader vehicle for urban regeneration and economic development. The changing nature of both policies has provided a basis for the emergence of an integrated approach to the balance between conservation and regeneration. The 'conservation-led regeneration' or 'regeneration through conservation' agenda represents the convergence of these two areas of policy. The overall approach of this study is situated within the perspective of this new integrated approach. There is a recognition that regeneration approaches need to be holistic and integrated to be able to tackle the problems of the historic areas.

The second part of this chapter looked at the relationship between regeneration and the urban development process. It concentrated on the development process as a wider context in which the different dimensions of this complex process can be identified. It was an attempt to delineate various factors and interrelationships that affect the process and product of urban regeneration. To advance an understanding and awareness of the development process, the first section reviewed a range of conceptual models of the development process, highlighted their deficiencies and discussed what an alternative model should be capable of addressing a wide range of factors affecting development process. By integrating concepts of the previous works and relying on a comprehensive and practical model of urban development process, the study introduced a conceptual

framework as a guide for the research analysis. In the next chapter, it will be explained how this framework is translated into a research strategy and methodology.

Chapter Three: Methodology



Chapter 3 Methodology

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3.1 Introduction

This chapter aims to develop in detail the methodological approach adopted in this study to find logical answers to the main questions of the research. It is conducted on the basis of two principles of inquiry, rooted in the conceptual framework introduced in Chapter Two. This leads the research to build an analytical framework and identify the necessary methods for generating information relevant to the aim and questions of the research. As already pointed out in Chapter 1, this research aims to provide a deeper insight and develop a better understanding of approaches to the revitalisation of the historic urban centres in Iran. This will be realised by identifying the employed approaches and addressing (highlighting) their deficiencies, exploring factors that shaped the approaches, examining and interpreting the features that characterise the approaches, and assessing their outcomes and impacts. The research methodology provides a structured and systematic way of conducting these tasks. To gain a better understanding of the philosophical and conceptual basis of the research this chapter, first, identifies the epistemological perspective of the research, which would frame our choice among a range of strategies. By developing the research questions and the research design, a strategy is identified to best conduct the research, which in turn calls for specific tactical and instrumental means for its realisation. Figure 1 shows these components in four interrelated sections; philosophy, theory (or in the larger context, philosophical foundations), research strategy, and research tactics. In this context, the strategy is the overall research plan or structure of the research study and the tactics are the specific techniques used, such as data collection devices, response formats, and analytical procedures.

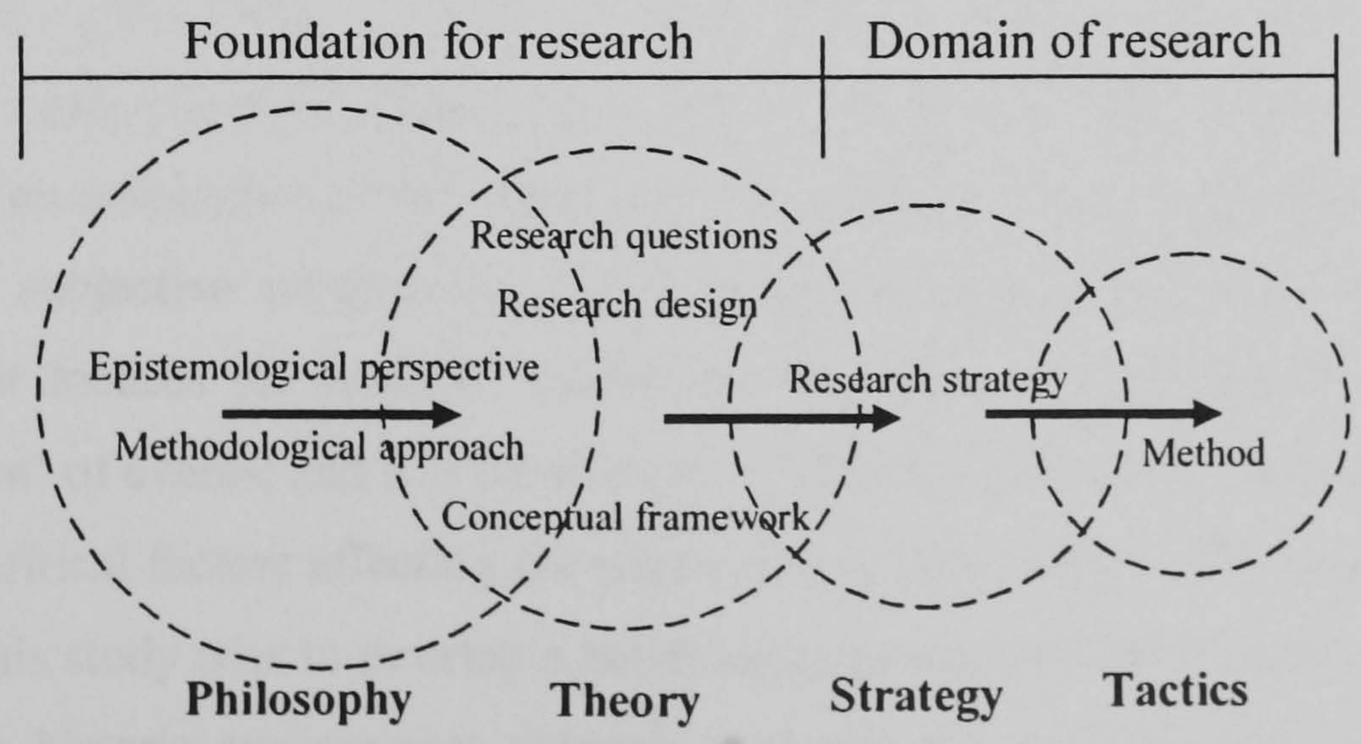

Figure 1: Main components of the research methodology (Source: After Groat and Wang, 2002, p 87)

3.2 Conceptual basis of the research

This section shows how the conceptual basis of the study frame the way in which the research question is posed, the selection of the research design, the tactics of data collection and analysis. It is divided into three subsections; first it deals with the epistemological perspective or philosophical foundation of the research which introduces the research approach, then the conceptual framework raised in Chapter 2 is highlighted, and finally, based on this framework the research questions are developed.

3.2.1 The epistemological perspective

The basic debate is to identify an appropriate methodological approach that can assist in providing answers to the research questions. Based on the different philosophical foundations, social research methods are generally divided into two groups, quantitative methods, associated with positivism, and qualitative methods, associated with interpretivism. According to Neuman (2006, p 58) positivism defines social science as an organised method for combining deductive logic with precise empirical observations of individual behaviour in order to discover and confirm a set of probabilistic casual laws that can be used to predict general patterns of human activity. He also defines an interpretive approach as a systematic analysis of socially meaningful action through the direct detailed observation of people in a natural setting in order to arrive at understanding of how people create and maintain their social worlds. Mason (2002, p 4) argues that qualitative research is grounded in a philosophical position which is broadly 'interpretivist' in the sense that it is concerned with how the social world is interpreted, understood, experienced or constituted. Stake (1995) also identifies that qualitative research has an emphasis on 'understanding' the complex interrelationships; it takes into account the subjective perspective of the researcher and the people who are being researched; it focuses on 'holistic' treatment of phenomena; it places high priority on 'interpretation' of events; and it is based on an 'inductive' process to seek the clarification of multiple critical factors affecting the phenomenon. According to the research aims and objectives, this study tries to develop a better understanding of the different approaches to revitalise the historic environment through exploring the multiple and complex factors behind these approaches within a broader context and variety of settings, interpreting their

manifestations and assessing their impacts based on a detailed and systematic analysis of existing facts. Research into such issues demands careful qualitative work. A qualitative look at the way these approaches were defined, evolved and implemented provides further insight and a more in-depth understanding of their complex processes.

3.2.2 The conceptual framework

Chapter 2 examined two key concepts, 'an integrated approach to the balance between conservation and regeneration' and 'a comprehensive theoretical framework for the analysis of practical activities of urban regeneration'. The former is considered to be the theoretical approach of the research and the latter introduces a conceptual model for the study. It was developed based on the insights provided through the review of a range of conceptual models of the development process. The development process is conceived as a broad context in which the different dimensions of this complex process can be identified. This conceptual framework provides a basis for the development of more detailed research questions.

Diagram 1 illustrates the main component parts of this model including development agencies with an emphasis on the role they play, their strategies and interests; development factors in terms of resources, rules and ideas that govern the process; and the economic, political and cultural contexts in which the agencies operate. It was argued that the awareness of mechanisms and components of the development process can be the best way to understand the urban changes and interventions carried out in this context. This model delineates various factors and interrelationships that affect the process and product of urban regeneration. In the next section, the research questions are developed based on the insights gained from the literature review (Chapter 2) and the developed conceptual framework reviewed in this section.

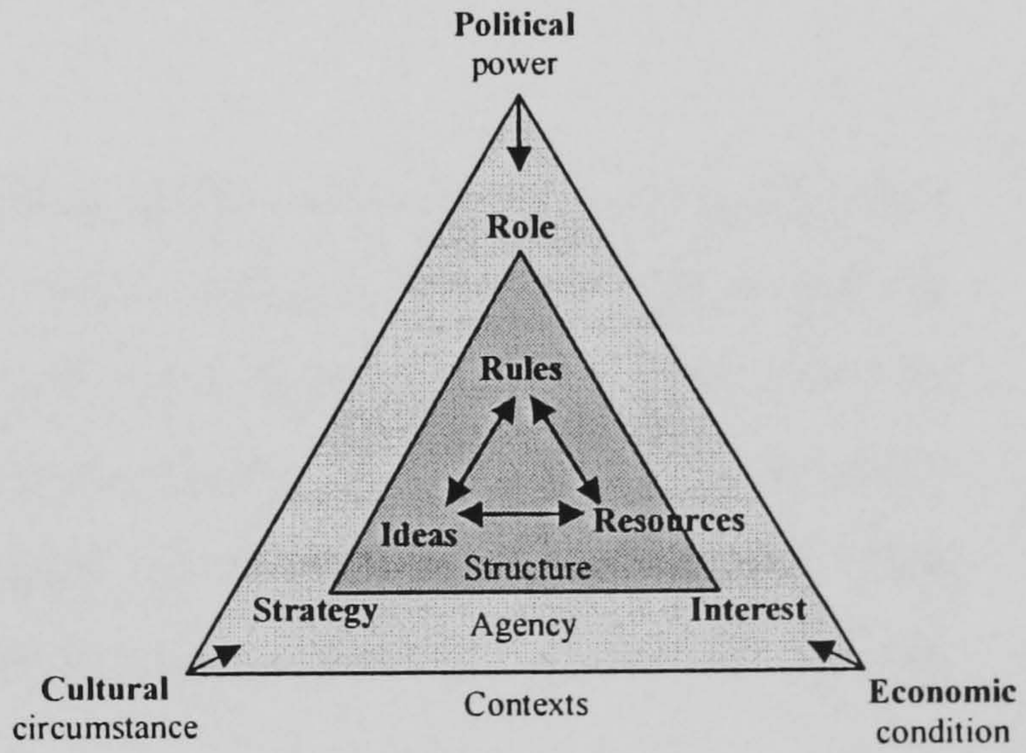

Diagram 1: A conceptual model originated from the socio-spatial model (Madanipour, 1996), and the structure and agency model (Healey and Barrett, 1990).

3.2.3 The research questions

It is believed that defining the research questions is the most important step to be taken in a research study. The form of questions provides an important clue regarding the appropriate research strategy to be used (Mason, 2002; Yin, 2003). This section develops the research questions based on the conceptual framework of the study raised in Chapter 2 and re-emphasised in the previous section as a basis for the recognition of an appropriate research strategy. As already pointed out, this study aims to develop a broad vision and better understanding of approaches to the revitalisation of historic city centres in Iran. In the past decades, there has been an underlying emphasis on physical-led regeneration and delivery of flagship projects. This dominant approach, mainly employed by the central government, has failed to solve the problem; indeed, the interventions carried out within the framework of such an approach have exacerbated the existing problems. Accordingly, this study at the first stage, regarding this critical aspect and based on the theoretical perspective derived from the literature review, tries to answer the following questions: What are the approaches to the historic environment in Iran? Why are these approaches generally considered problematic and deficient? Is there any alternative model or approach capable of addressing these problems?

In the second stage, to develop our understanding of the processes and mechanisms that shaped and affected these approaches, the study attempts to answer the following question: How were these approaches shaped and what factors served to shape them? In response to this question regarding the conceptual framework of the research, the study concentrates on the role, strategy and interest of the agencies involved and their interactions with the driving forces that shaped their approaches within the cultural, political and economic contexts through:

- Identifying the development agencies involved, the role they played, and their strategies and interests [who were the development actors?]
- Exploring the structures that the agencies interacted with, in the form of resources, rules and ideas, which framed their operation [what were the development factors?]
- Examining the cultural, political and economic contexts in which they took place [where and under what conditions were they produced?]

In the third stage, the features that characterise the approaches are examined and interpreted (what are the characteristics of the approaches?) To find the answer to this question regarding the results of the second stage, the study attempts to identify the key characteristics of these approaches by:

- Clarifying the major strategy and orientation of the approaches (primary emphasis)
- Identifying the institutional characteristics of the approaches
- Illuminating the economic focus and financial motivation
- Identifying design and implementation features of the models
- Specifying the social content of the approaches by examining the role of the local people in the regeneration process and the commitment of the authorities to the needs and priorities of the communities

Finally, the study focuses on the outcomes and investigates the social and spatial impact of the interventions (what are the outcomes and impacts in practice?) through:

- Identifying the physical characteristics in terms of size, scale and function as well as the architectural language that was chosen for the new constructions and assessing their consistency with the existing contexts
- Assessing the impact of the interventions on the social and economic structures

The developed questions are considered as the essential tools in the clarification of the research strategy.

3.3 The research development process

This section as the main body of the research methodology introduces a logical plan or action plan for the research, identifies an appropriate strategy for conducting the study, justifies the case study selection, explains the focus period of the study, the scale and level of investigation, and identifies the key actors (the people and organisations) involved at the national, regional and local level. It is, therefore, subdivided into five areas: 'the research design', 'the case study strategy', 'the case study selection', 'the time, scale and level of engagement', and finally 'mapping the actors'.

3.3.1 The research design

The research design introduces the key stages of the study, outlines briefly their content, and identifies their relationships and hierarchy. The most important element in the research design is the flow, the process, and the relationships between the elements in the research concept, which support the preview of the research development from theoretical concept to conclusion. It provides a basis for the recognition of an appropriate research strategy.

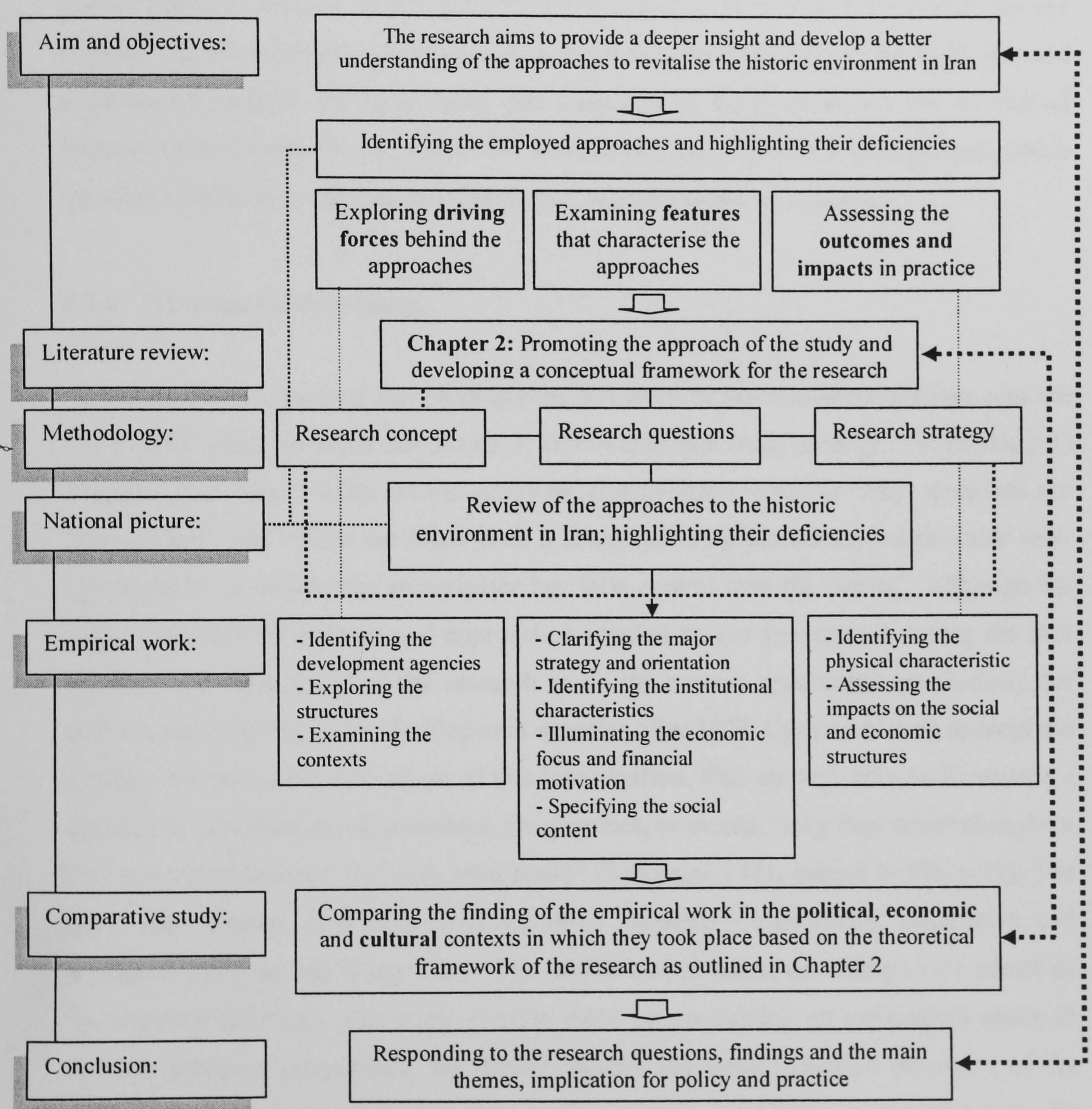

Diagram 2: The research design introduces the main stages of the study, their contents, the relationships and hierarchy of the subjects. It provides an evidence and clue regarding the appropriate research strategy to be used.

A research design, as defined by Yin (2003, p 20), is the logical sequence that connects the key elements of the research. It connects the generated empirical data to the initial research objectives of the study and ultimately to its conclusions: "a logical plan for getting from here to there, where here may be defined as the initial set of questions to be answered, and there is some set of conclusions (answers) about these questions".

The research design developed in Diagram 1 represents five key stages of the research including the identification of the aim and objectives of the research, the development of research questions based on the conceptual framework derived from the literature review (Chapter 2), the exploratory phase of the investigation (an exploratory pilot field visit and a phase of analysis for each case), the comparative study based on the developed framework in Chapter 2, and finally the concluding stage of the research process which provides responses to the research questions, findings and the main themes.

3.3.2 The case study strategy

The exploratory nature of the investigation, the form of the research questions and the focus of the study underpin our choice of an in-depth case study strategy. Yin (2003, p 1) discusses that "case studies are the preferred strategy when 'how' or 'why' questions are being posed", and "when the focus is on a contemporary phenomenon within some real-life context", in which "the investigator has little control over the events". Although the study examines the policies and approaches adopted by the government during the past decades, the main focus of the research is on the current approaches, particularly the policies and practices of the development agencies after 1997. Case study is an appropriate strategy for the exploratory phase of this investigation. This strategy tries to illuminate a decision or set of decisions, processes, programmes, or events: "why they were taken, how they were implemented, and with what result" (Schramm, 1971, quoted in Yin, p 12). The case study strategy is usually used for three purposes - exploratory, descriptive and explanatory (Groat and Wang, 2002; Yin, 2003). Nevertheless, according to the nature of the research questions, this study focuses more on conducting an exploratory study to develop pertinent propositions for further inquiry and implementation outcomes of the research. Exploratory qualitative case study research establishes a research area for clarifying greater insight into boundaries and phenomena (Mason, 2002). It is well suited

for inductively building a rich, deep understanding of the phenomena being studied (Christie et al., 2000). The empirical core of this research, therefore, rests in case study strategy, since it provides the greater depth and quality of the material. This is followed by a comparative study of the findings derived from the case studies. The results of this comparative study provide an indicative basis from which to answer the research questions.

3.3.3 The case study selection

The developed conceptual framework is applied in the study of two cases, each representing a particular approach employed by the urban authorities during the last decade. The cases are parts of the historic core of Mashhad and Shiraz, the second and sixth largest cities in the country (metropolitan cities)[1]. The case of Mashhad exemplifies a physical-led, redevelopment oriented approach employed by the central government and the case of Shiraz represents an integrated, more sensitive, conservation-led approach adopted by the local authorities. The former is representative of a dominant approach, which has always been pursued in the past decades by the authorities, and the latter is an exemplar of a new model followed by the local authorities after a series of political, social and economic changes initiated in 1997. By using a number of selection criteria, this section sets out the basis upon which these two cases have been selected. The criteria have been applied to ensure that the cases are reasonably representative of these two approaches selected for the investigation. The cases have been selected based on the following criteria:

- These cases should be **representative** of different types of models or approaches to the regeneration of historic environment
- The study areas should be **comparable** in terms of size and type, historic characteristics, their populations, social and economic problems, the scale of the city and its city centre, and their regeneration period
- The **availability** of information and **access** to resources, key actors involved and the sites have also been considered as important factors for the case study selection in this study

[1] Mashhad with 2,427,316 populations is the second largest city after Tehran (7,797,520) and Shiraz with 1,227,331 after Karaj (1,380,030) and Tabriz (1,398,060) is the sixth metropolitan in the country (Statistical Centre of Iran, 2006).

According to the report issued by the Urban Development and Revitalisation Company (2004), a large number of regeneration schemes and initiatives have been focused on the capital cities and in particular on Tehran, Mashhad, Tabriz, Isfahan, and Shiraz. There are more than 75 projects including neighbourhood revitalisation programmes, large-scale redevelopment projects (flagship projects), infrastructure developments, restoration of historic buildings, and housing development projects, which have been implemented by governmental sectors based on the master and detailed plans prepared by the Ministry of Housing and Urban Development for the historic urban areas. It was impossible to investigate all these cases in detail, so the task was to identify the cases that are representative of the major approaches. It provided an opportunity for an in-depth examination of these approaches. These were chosen on the basis of the above three criteria: to be representative of a particular approach, comparable in terms of location, scale, time, and character, and accessible (availability of resources).

The regeneration scheme for the historic core of Mashhad and its flagship project (Imam Ali Boulevard) was recognised as representative of a dominant approach that focuses mainly on physical transformation and economic development (physical-led, redevelopment oriented approach). The historic core of the city has always been the focus of the ruling powers who have affected the form and development of the city whether by their direct interventions or imposing their ideas. During the last two decades, the historic core has experienced tremendous changes more than the centuries of its previous history. Large-scale clearance of the central core of Mashhad carried out by the central government and the implementation of massive redevelopment schemes and the construction of grandiose urban structures all around the holy shrine of Imam Reza at the heart of this area by the religious authority are among these transformations. The study area selected for this investigation is the north-eastern part of the historic core which contains two historic quarters of the old town. This area is currently under a large-scale redevelopment process.

As already pointed out, during the last decade, efforts to revitalise Iranian historic cities have gained a new momentum. Several interrelated factors at national, regional and local level contributed to the changing role or structure of the state in urban regeneration process. These changes provided a basis for the development of a new approach to the regeneration of historic environment in Iran. The initial projects were started in Shiraz

(Sange-Sia Quarter), Isfahan (Joibareh Quarter), and Yazd (Fahadan), in cities where the local authorities were able to deal with the problem of the historic environment through their own efforts. The project for revitalisation of Sang-e Sia quarter, one of the historic neighbourhoods of Shiraz's city centre, has been selected as the second case in this research because it represents the new approach; the project is comparable with the case of Mashhad regarding the location, historic character, scale and size of both the city centre and the case study area; and there was a well-supported access to the site, key actors involved, data and information required for the study.

3.3.4 The time and scale of the research

The investigation started from the macro-level context and progressed to the micro-level. Three interrelated scales are developed to address the research questions including a study on regeneration approaches at national scale, exploring structures and agencies at citywide level and a detailed investigation on the selected study areas. This hierarchical sequence of the research is illustrated in Diagram 3 that highlights the levels of investigation in each stage of the study.

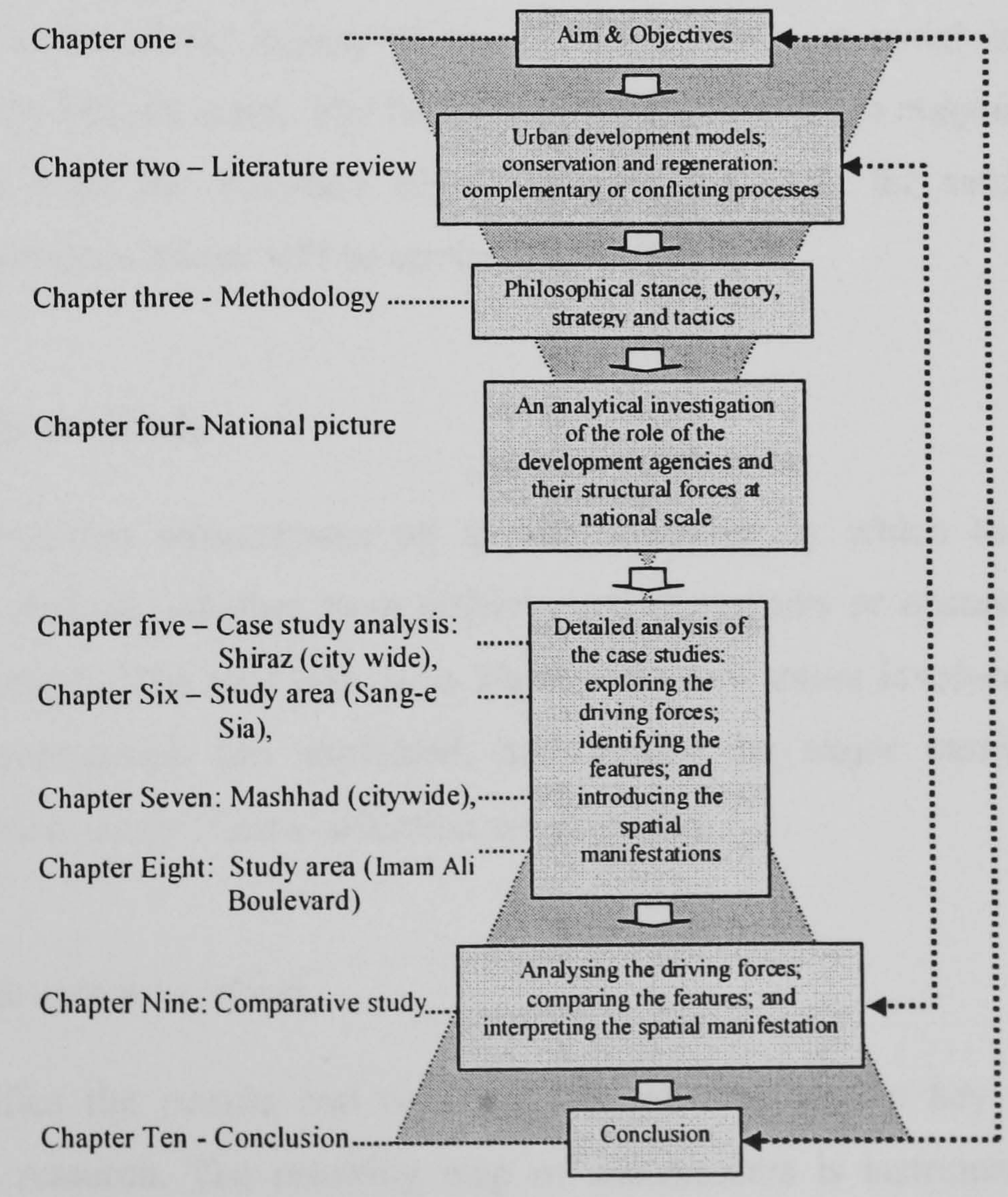

Diagram 3: Structure of the research highlighting the levels of the investigation

In the first phase of the empirical work (Chapter 4), based on the conceptual framework developed in Chapter 2, the research examines the policies and approaches in the regeneration of historic city centres at a national scale. Aside from an analytical investigation of the regeneration approaches adopted during the past decades, this chapter aims to delineate various factors, actors, and interrelationships that affected the process and product of city centre regeneration. The second phase of the investigation focuses on exploring driving forces behind these approaches at citywide level (Chapters 5 and 7). The study at this level provides a historical analysis of Mashhad and Shiraz development and their historic cores transformations as a basis for better understanding of the forces behind these transformations. Although these two initial phases of the empirical work (national and citywide level investigation) review the historic context of the selected cases, the main emphasis of the research is on the contemporary issues facing the historic environment in Iran and the current approaches adopted by the authorities (national and local). The third phase of the investigation, therefore, focuses on two selected quarters (Sang-e Sia in Shiraz and Noqan in Mashhad), which have currently been the subject of two regeneration programmes. The study in this phase attempts to explore empirically the main features of the approaches employed by the authorities in these programmes, interprets their spatial manifestation, and assesses the impact of these interventions on social and spatial structures of these two historic areas. The findings of the case studies in conjunction with the insights gained from the literature review provide the basis for assessing and comparing these approaches which will be carried out in Chapter 9.

3.4 The research methods

The study in this section concentrates on specific methods by which the required information can be derived, whether from archives and documents or observations and conversation with people. The first task is to identify the key actors involved, then the main sources of information are explained, and finally the major barriers to the implementation of the process of data collection are reviewed.

3.4.1 Mapping the actors involved

This section identifies the people and organisations involved as the key sources of information in this research. The resulting map of stakeholders is instrumental in our

choice of interviewees. Carmona et al (2003, p 213) argue that to more fully understand the development process, it is necessary to identify the key actors, their aspirations and objectives, their relationships relative to each other, and their motivation for involvement in the development process. They identify the development actors based on their motivations into two major groups; 'demand side' development actors including investors, occupiers, public sectors, adjacent landowners and general public; and 'supply side' development actors including landowners, developers, funders, builders, and advisers. Madanipour (2006, p 174) also divides these actors into three major groups; 'regulators', which mainly refers to the government and its role in regulating the economy; 'producers', including those who build the city, predominately developers and their financiers and teams of professionals; and finally 'users' which refers to those who visit, live, or work in the city. According to the above definitions and considering the condition of the two selected cases, the study focuses on the different stakeholders involved which are grouped in Table 1 as regulators, producers and users involved in these processes. Detailed information concerning the interviewees is provided in Appendix A.

Actors / Agencies			Types
Regulators	Local urban planners		Interview pro-forma A
	National urban planners		
	Local urban managers		
	National urban managers		
	Managerial agency members		
Producers	Investors (local-national-international)		Interview pro-forma B
	Funders (Banks and financial institutions)		
	Builders (local and national)		
	Consultants and advisors		
	Build and development corporations (developers)		
Users	Citizen (Residents Businesses)	Adjacent landowners	Interview pro-forma C
		General public	
		Residents in projects (tenants and owners)	
		Public sector employee – civil servant in service section	
		Private sector traders	
		Everyday users	
	Other consumer	Short-time users (Pilgrims-Tourists)	

Table 1: Different stakeholder involved in the process of decision- and policy-making, planning, producing and using of the cases selected for the investigation.

3.4.2 Sources of information

This investigation primarily uses qualitative data sources, although some quantitative data are also utilised. However, statistical forms of analysis are not specifically used. The research can thus employ a combination of qualitative and quantitative data collection and analysis. The study relies on multiple source of evidence. The use of multiple sources of evidence can help substantially improve the validity and reliability of the research. By studying every aspect of the problem from as many angles as possible, and by using various sources of evidence, the case study research strategy is a powerful research tool in the hands of an investigator (Stake, 1995).

The types of information are distinguished into primary and secondary source of evidence. Primary means first or original sources including interviews of the actors involved in these processes, direct observation of the events and circumstances of the cases, original documents, maps and photographs. Secondary sources present information that has already been processed or interpreted including the published and unpublished materials about cases (Mashhad and Shiraz) and Iran in general. These sources of information include descriptive and quantitative as well as analytical and qualitative materials, published by government, the consultants of the projects and other private institutions, in Persian and in English languages. In the empirical work, the secondary documents are used to supplement the primary source of evidences.

Another source of information was the personal knowledge of the author from the process of urban conservation and regeneration in general and the case of Shiraz and Mashhad in particular as a member of the team involved in these programmes in the Ministry of Housing and Urban Development. This source of information has primarily been used in support of the information and data that are obtained from the other sources. The personal knowledge of the author has been required particularly where other sources fail to provide the required information.

Most of the data were collected during two fieldwork trips in summer 2004 and spring 2005, including 47 semi-structured interviews conducted with the key actors involved in the case of Mashhad and Shiraz and decision- and policy-makers at national level

(Appendix A provides the list of interviewees), the census data and various official records, reports and documents prepared by the consultants (Master and detailed plans at different levels, city, city centre, and neighbourhoods), the evidence obtained from direct observation of the sites (pictures and sketches) and published books, brochures, newspapers and journals. Open-ended semi-structured interviews were deemed to be the best tool for the purpose of this study because such interviews have adequate discipline for directing the interview in an organised and systematic manner depending on the requirements of the research. At the same time, this strategy enables the full exploration of an unknown context by permitting the respondents to express themselves fully and by giving the researcher adequate flexibility and freedom to make changes both in the direction and the order of the interview during, and between, interviews with the same respondent. Thereby it enables the researcher to explore relevant new topics or aspects of the answers as they arise, which may not have been accounted for in the original design, or to omit questions which become obsolete due to certain explanations of the respondent. This freedom allows the development of the interview instrument according to the needs of the research in a partially known context rather complying with some rigid direction, order, and questions which had been decided out of context far removed from the reality of the field. The questions asked were designed (Interview pro-forma A, B and C) to enrich the relevant data, necessary to support the topic of this research. Further explanation about these questions is presented in Appendix B.

Secondary sources of evidence including reports, conference proceedings, unpublished PhD theses, published books and other articles relevant to the subject of the study in general and the cases (Mashhad and Shiraz) in particular were also collected from different sources in the UK and several sources from overseas through the inter-library loan services, Internet resources and directly from the research institutions or libraries such as the Institute for Middle Eastern and Islamic Studies, University of Durham, the Iranian Studies Group at MIT, The International Society for Iranian Studies, the British Library, Durham and SOAS Library with a unique collection of books and documents on Iran and the cases of Shiraz and Mashhad. Whilst the secondary sources could be read as a literature review, it is rather hoped that the combining of the materials from the primary dada and these sources helps to provide a clear picture of the urban development and regeneration in Iran. And the secondary data at the same time is used as a means of validating the primary data and vice versa.

3.4.3 Limitation and obstacles

The implementation of the fieldwork and data collection faced several limitations and obstacles due to the lack of available, updated[2] and reliable data and other previous work on hand, the problems with interviews, and time limitations. One of the major research problems has been the scarcity of information about urban regeneration in Iran, the actors and agencies involved, and the development factors on the one hand, and the necessary information about the contexts and the development process at the level of quarters on the other hand. The main disadvantage of this limitation was the long data collection time, since the author had to find some other ways of collecting data (further interviews, direct observation and data collection).

Another limitation of the study was the lack of residents' support and cooperation during the process of interviews. As already pointed out, the research in each case study area involved semi-structured interviews with key stakeholders. However, during this process, it became apparent that most of interviewees, particularly the residents, refused to participate in the interview. Besides, a number of people who responded to the questions did not feel comfortable expressing their opinions. This was mainly due to the negative image of the people generated by the wholesale demolition and reconstruction which put pressure on residents to leave, planning restrictions and many other problems caused by previous interventions that neglected the role and the requirement of the inhabitants and exacerbated the poor living conditions in these areas.

There was also another limitation of data collection based on the time limit allowed by the sponsor of the study for field work. According to the regulation of the Ministry of Science, Research and Technology (the sponsor of this research), the field work had to be completed within a specified time limit. A short/pilot field work and other data collection trips should be complete within the given time limit of three months.

3.4.4 Data analysis strategy

One of the practical difficulties of analysis of case study evidence is dealing with the amount and variety of data collected. These difficulties can be reduced if the research has

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[2] The latest census data available during the process of data collection was the 1996 census data

a general strategy for analysing the data. This will indicate what to analyse and why, and will help to ensure that the data collection activities are appropriate and support the ways in which the evidence is to be analysed. Data analysis first focuses on discovering regularities or patterns within the case study data. The first task is, therefore, to categorise and index the information according to the research questions. The collected information are categorised into three main areas: the data concerning the city centre regeneration at national scale (policies and approaches, actors and agencies involved, development factors and contexts), information concerning the city of Mashhad and Shiraz at citywide level (city and its historic core transformations, regeneration initiatives, and the local agencies involved), and the final area, the evidences and information concerning the quarters selected as the case study areas. The last area as the main part of the research was categorised into three main themes: the information about the area background, the data concerning the process of the regeneration scheme (decision-making, planning, design and implementation) and the evidence introducing the product and its impacts on social and spatial structure of the areas.

After the data organisation, content analysis is used to match the information with the aim and research questions developed based on the methodological approach of the study. As a qualitative research this study has an emphasis on 'understanding' the complex interrelationships, it focuses on 'holistic' treatment of phenomena[3], the research places high priority on 'interpretation' of events; and it is based on an 'inductive' process to seek the clarification of multiple critical factors affecting the phenomenon. They have become the basic components of a strategic framework by which the data are analysed.

3.5 Conclusion

This chapter described how the theoretical framework was applied to an exploratory qualitative case study methodology. It provided an overview of the research process, what and how the different steps were conducted. Four main tasks were identified as required to achieve the research aims and objectives including the development of the conceptual basis of the research and its methodological approach, identifying the research strategy by

[3] Stake (1995, p 43) argues that phenomena are intricately related through many coincidental actions and that understanding them requires looking at a wide sweep of contexts: temporal and spatial, historical, political, economic, cultural, social, and personal.

developing the research questions and the research design, selecting the research methods, and the development of the data-analysis strategy (see Diagram 4 below).

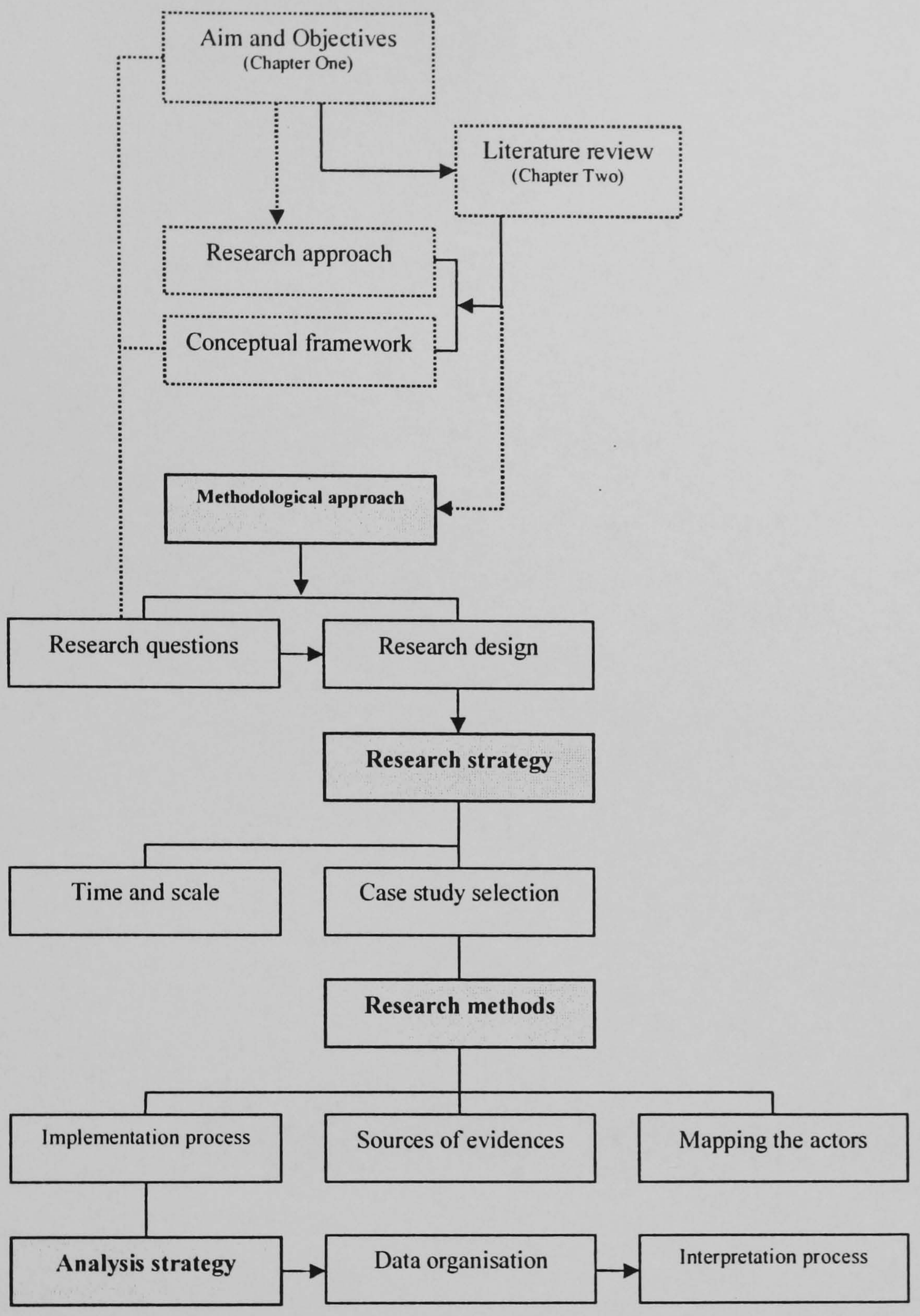
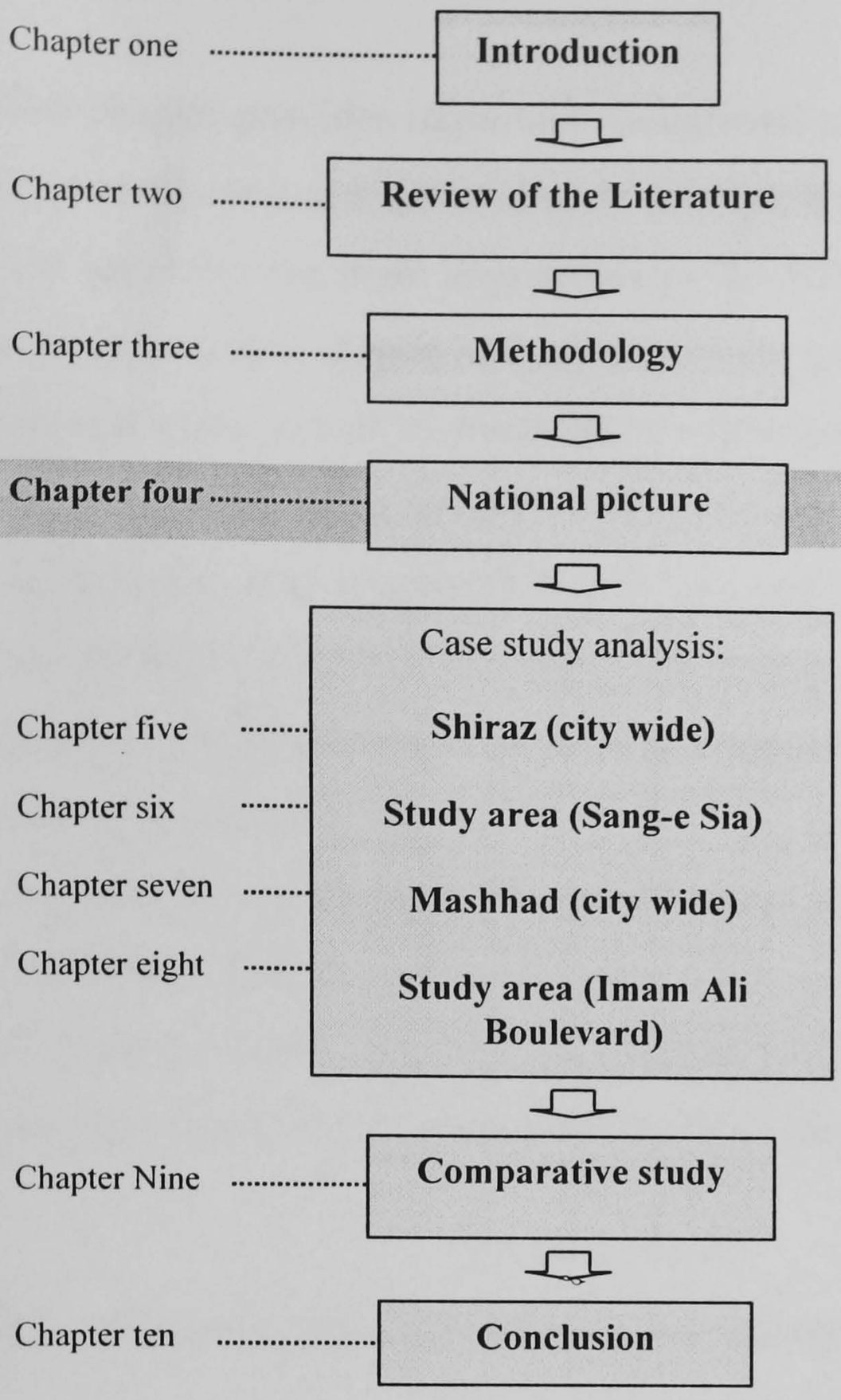


Diagram 4: The development process of Research Aim and Objectives

The research therefore employed a qualitative exploratory case study approach that uses data from a comprehensive literature review (secondary data), semi-structured interviews, and field observations to describe and interpret how different approaches to the revitalisation of historic environment may lead to different conclusions.

Chapter Four: National Picture



Chapter 4 The National picture

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4.1 Introduction

This chapter provides important background and contextual information to this study. It is an investigation at a national scale in response to the first research question. This chapter first identifies the main approaches to the historic environment in Iran, the processes and mechanisms that shaped and affected these approaches and their outcomes in general at a national scale. It will be followed by a detailed study of the political, social and economic transformations of the country during the last decade which contributed to the evolution of conservation and regeneration policies, and the emergence of a new approach to the revitalisation of historic environment in Iran. The chapter is, therefore, divided into two sections. Reviewing the three major phases of city centre transformation in Iran, the first section provides a panoramic view of the prevalent approach employed by the central government and its agencies and identifies the development factors which enabled their operations. The second section provides a more detailed explanation about several interrelated factors that affected the process of decision- and policy-making, planning and implementation of city centre regeneration during the last decade.

4.2 Historic city centres and the various waves of redevelopment

The process of urban transformation in Iran has changed dramatically from the late 19th century. Unlike the traditional modifications which were slow, gradual and adaptive, the modern changes have been rapid, large-scale and destructive. The central driving and steering force of transformation has been the increasing intervention of the government and its agencies, either directly or indirectly through 'investment of public money', 'introduction of development policies', and 'control of the planning system' (Madanipour, 1998, p 177). It is necessary to mention that, although the direct interventions led by the government have been relatively small in size when compared to the developments carried out by the private individuals or agencies, they have usually set frameworks for urban change and provided the basis for the future development of cities.

Until the end of the nineteenth century, before the re-establishment of a centralised and authoritarian state at the beginning of the twentieth century, the government was rarely involved in the development of the urban environment. Most religious building (mosques,

shrines and schools) and services such as public baths and water reservoirs were built by private individuals, usually wealthy merchants, endowment institutions, or members of the ruling aristocracy and maintained through private charity (Madanipour, 1998; Marefat, 1997). The involvement of the government in the development process was confined to the construction or reconstruction of royal palaces, military installations such as citadel and city walls and a few prestigious projects.

During this period, despite the differences in mechanisms and structures of the state interventions, the changes were based on a clear relationship with the pre-existing elements. Every act of development had to be carefully set against the context and the outcome was usually respectful of and adaptable to the context: "the main approach leant towards consensus and conformity" (Madanipour, 1998, p 250). Since the early decades of the twentieth century, a move towards centralisation started[1] which has continued to the present time to expand the authority of the government throughout the country into various spheres of life. During this period, the major development programmes were carried out by the largest and most powerful development agency, the government. The central government strongly relied on the planning and implementation of large-scale urban development or re-development projects which had major impacts on the transformation of the cities and their historic cores.

This section, aside from a brief review on the historic background of large-scale interventions in the pre-1920 period, identifies three key stages of transformation during which the state has directly and indirectly instigated and managed radical changes. The first key period occurred during the 1920s and 1930s when Iranian cities were radically transformed by the authoritarian modernisation of Reza Shah (1925-41). The second period, from the late 1960s through the 1970s, saw the rise of a new wave of modernisation-Westernisation that accelerated the process of transformation of the social and physical environment of the country. The third stage of transformation refers to the first two decades of the post-revolutionary period (1979-1997) during which the historic city centres had changed dramatically.

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[1] A highly centralised and elaborately organised bureaucratic system go back to the ancient times in Iran and had been practised in the medieval time by the Seljuk (1037-1307) and also by Ilkhanid (1256-1380) and Safavid (1502-1736) empires (Madanipour, 1998, p 10).

4.2.1 The large-scale intervention and transformation: a historic pattern

The large-scale intervention in the spatial arrangement of the urban environment is a historic pattern exercised by the ruling powers in the past centuries. Modernisation of the existing built environment was one of the common underlying motives behind their interventions. However, it carried different connotations in each case. Abdulac (1984, p 10) argued that "the reasons behind undertaking large-scale urban development were always essentially political, though the personality or whims of a ruler might sometimes be an essential force, as well". They were built either to assert the authority of a new dynasty or to symbolise power of autocratic rulers. Based on their political intentions, the ruling powers have affected the form and development of cities whether by their direct interventions or imposing their ideas: "Monarchs and governors left marks on certain towns which are still to be seen" (De Planhol, 1968, p 437). The size, scale, and geometric form of these interventions indicate a higher form of authority and the presence of political power, which intended to shape or re-shape the society and space in their idealised images (Madanipour, 2003).

The large-scale interventions carried out during the reign of Shah Abbas, the powerful Safavid monarch (1587-1629), is usually quoted as the prime example of royal influence in Iranian city planning (De Planhol, 1968; Ettinghausen, 1973; Habibi, 1996). With the help of Sheikh Bahai, his planner and engineer, Shah Abbas undertook to make Isfahan a great capital to symbolise the recent triumph of Shiites[2] in Iran. The royal square he planned provided a focal point for the new urban development and also acted as a transition between the old and new areas (Figure 1 & 2). This large-scale development was a rectangular square, 512 metres by 159 metres, which bounded further west by a monumental straight avenue, the Chahar Bagh (or Four Gardens, this avenue

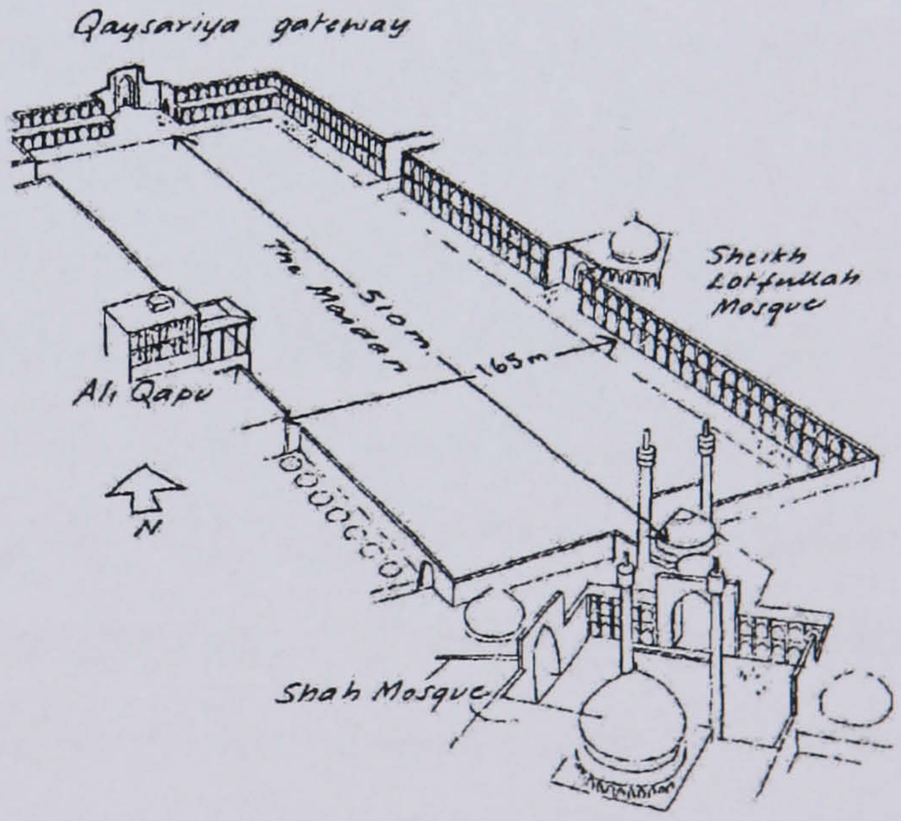

Figure 1: Bird's-eye view of the Shah Square in Isfahan (Drawing, Kenneth Brown, The Architectural Review, May 1976)

[2] Shiite, the second-largest branch of Islam that split from the Sunni majority over the issue of Prophet Mohammed's successor; the Safavid state declared the Shiite school as the state religion.

was a wide, straight boulevard with four rows of large trees and a stream in the middle) (Alemi, 1996; Kheirabadi, 2000). "The reconstructed city itself was remarkably large and the *maidan* (square) aptly symbolised this" (Hillenbrand, 1986, p 777).

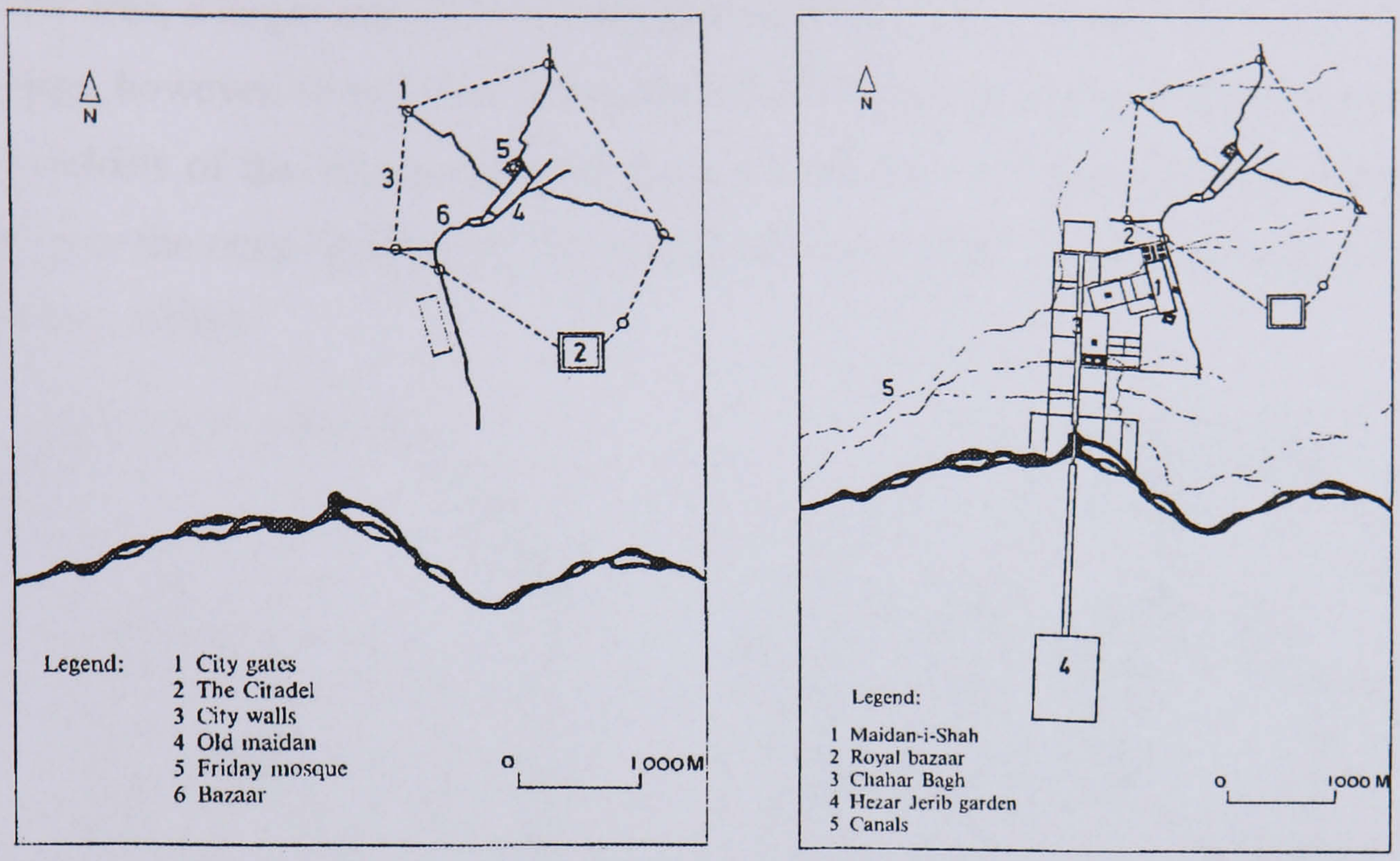

Figure 2: (left) Map of sixteenth-century pre-Safavid Isfahan, (right) Map of seventeenth-century Isfahan, drawing Shirine Niroumand-Rad, Source: Abdulac, 1984, p 9 & 10

Safavid Isfahan was not an isolated case of politically oriented urban transformation. The large-scale interventions in Mashhad by Shah Abbas and his successors, the construction of a monumental straight avenue in Shiraz by Imam Quli-khan, governor of the city, at the beginning of the seventeenth century and the development of a complex of school, bath and bazaar set round a rectangular square in Kerman by Ganj Ali Khan (governor of Kerman) are other examples of such large-scale developments (De Planhol, 1968; Safamanesh and Monadizadeh, 1999; Scarce, 1991). The Zands (1750-94) and Qajars (1796-1925) also followed this tradition of town planning with their own programmes sponsored either by the ruler himself or members of his extensive family who held important state positions or provincial governorships. Mohammad Karim Khan Zand (1750-79) inaugurated an ambitious architectural programme in Shiraz, consisting of a square with accompanying buildings of a walled citadel, palace, and a complex of mosque, bazaar and public baths (Clarke, 1963). The Qajars continued, beginning with Fath Ali Shah (1797-1834) with his extensive constructions in Tehran, Mashhad, Kashan, Simnan and Qazvin, and was followed by Naser al-Din Shah (1848-96) who sponsored the most extensive building programme of the Qajars (Scarce, 1991). He initiated the reconstruction of Tehran in 1867. The fortified mud brick walls were pulled down, the city's boundaries

extended and new neighbourhoods were juxtaposed with old ones, which generated a new pattern of streets and buildings (Alemi, 1996; Madanipour, 1998). Inside the line of the former walls, there was a traditional city with the labyrinthine pattern of its narrow streets. In the new area, a larger and more regular grid of streets was readable (Figure 2). The new pattern was, however, based on a clear relationship with the pre-existing elements: either on the outskirts of the former walls of the city and Ark, or following their direction, or connecting to the main elements of the traditional city, bazaar and Ark, through the former gates (Alemi, 1996).

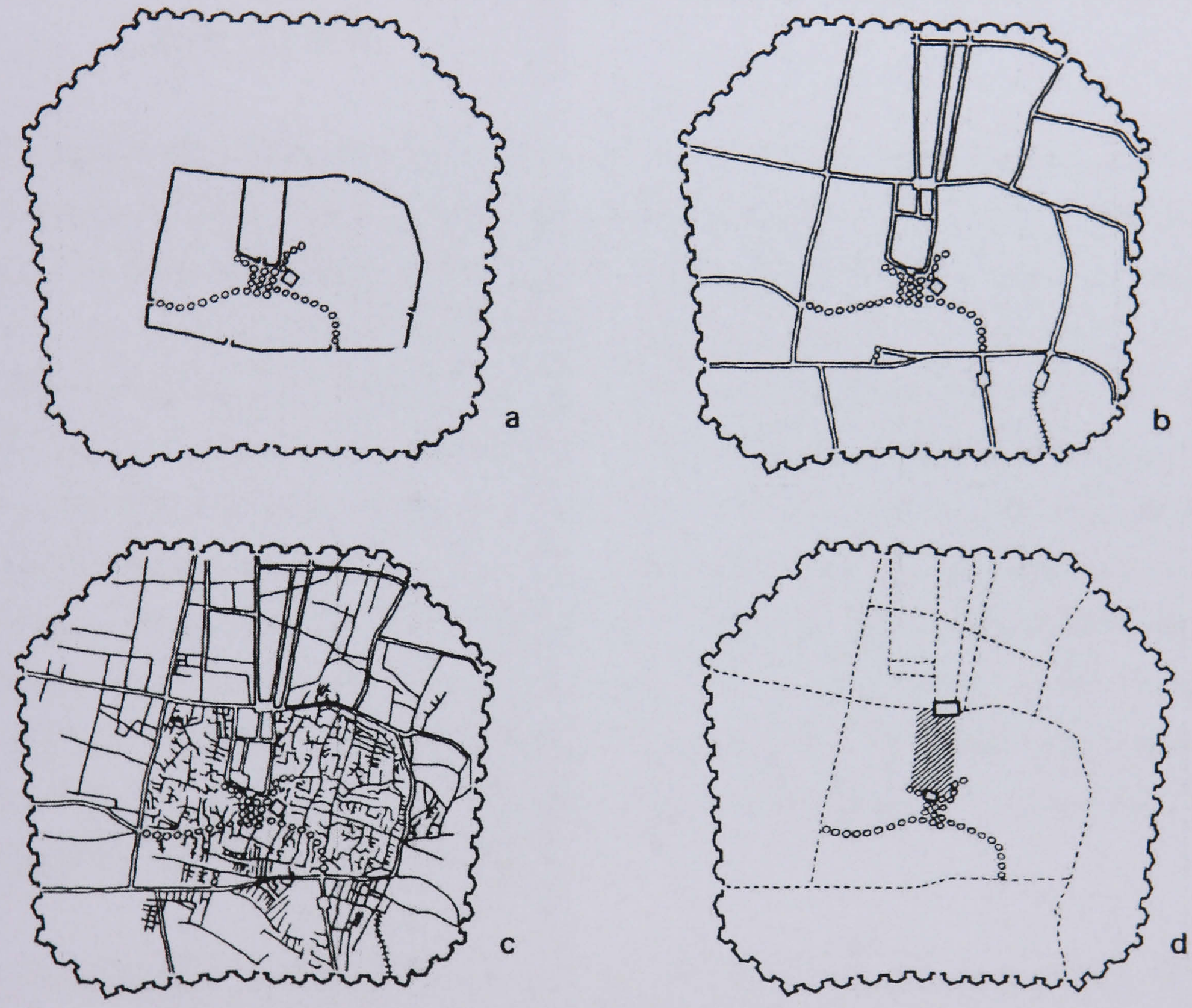

Figure 3: Tehran, a comparative analysis of the pattern of the streets and the relationships in the new city and the old one by Alemi, 1996, p 83

a- The relationship between the new walls and the former walls shown in the plan of Kriziz
b- The pattern of the main streets of the new city related to the pre-existing elements
c- A comparison between the pattern of the street in the new city and the old one
d- The Gardens & cultivated lands cover a great amount of land in the new area which is reflected in the pattern

As can be seen from the cases of Tehran, Isfahan, Shiraz and Kerman, the new structures were juxtaposed with the old ones without attempting to transform them. In spite of all

ambitions and needs for a different appearance, the new developments managed to preserve harmony with the older cities. The attempts were made to create a balance between the old and the new: "there was a degree of respect for and adaptation to the past" (Madanipour, 1998, p 250). Despite the differences in terms of size, form, scale and layout, the new structures respected the old towns and sought the maximum adaptability with the traditional structures (Lawless, 1980).

4.2.2 The first stage of transformation: authoritarian modernisation during the 1920s and 1930s

Throughout the nineteenth century and into the twentieth, Iranian cities expanded but continued to display the traditional features of an integrated city, adhering to traditional kinds of social and spatial organisation. This 'contextualism', however, could not survive under the 'authoritarian modernisation' of Reza Shah (1925-41)[3] (Atabaki and Zurcher, 2004; Boroujerdi, 2003; Madanipour, 2003). There was an attempt to fundamentally alter the shape of the country's social and spatial formation. The government rose to become the sole dominant force and the city became the symbol of political and socioeconomic transformation (Ehlers and Floor, 1993; Madanipour, 1998). Reza Shah pursued an obligatory programme combining 'nationalism', 'secularism', and 'modernisation', which dominated all aspects of his activities. These were the main themes of the 'cultural revolution' underpinning the totalitarian and secular regime of Reza Shah which replaced the traditional Qajar state of Iran. The major components of his efforts in order to fulfil his aspirations might be summarised as follow:

- **Centralisation** of government and consolidation of power, which were carried out by the creation of a new army, a reorganised government bureaucracy, and a court patronage
- Developing the industrial manufacturing (first period of **Industrialisation**[4]) which directly influenced employment and led to the emergence of a new industrial working class

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[3] Founder of the Pahlavi dynasty (1925-79)

[4] Two major industrialisation periods can be recognised in the pre-revolutionary period (1925-1979): the first took place in the 1920s and 1930s and the second was undertaken primarily in the 1960s and 1970s (Amirahmadi and Razavi, 1993).

- **Unification of the national space** by improving communication through the development of transport network (railway, roads and import of vehicle), "cultural uniformity", "political conformity", and "ethnic homogeneity"
- Transition into **capitalist development** by destruction of "feudal dispersion". Monopolising economic affairs, the control of foreign trade, and increasing the involvement of state into this process and changing social patterns from production to consumption (Abrahamian, 1982; Cleveland, 2000; Habibi, 1996; Hajyousofi, 2003; Hesamian, 1996; Madanipour, 1998)

The first symbol of modernism was the destruction of the historic urban fabric: "Reza Shah attacked the cities and towns in order to make them architecturally modern. Old city walls were pulled down at Isfahan and elsewhere; the tiled gates of the Qajar period were destroyed at Tehran, and wide avenues were driven through the prevailing patterns of muddy lanes" (Wilber, 2000, p 350). The large-scale programme for urbanisation and modernisation involved mainly superimposing new urban layout and street patterns on traditional city cores, the expansion of older cities, and construction of new structures to house new institutions (Ehlers, 1992; Marefat, 2003) (Figure 3). Unlike the traditional modifications which were slow, gradual and adaptive, the modern changes were fast, destructive and large-scale "Urban uniformity gave way to heterogeneous developments both in urban functions and urban culture" (Ehlers and Floor, 1993, p 271).

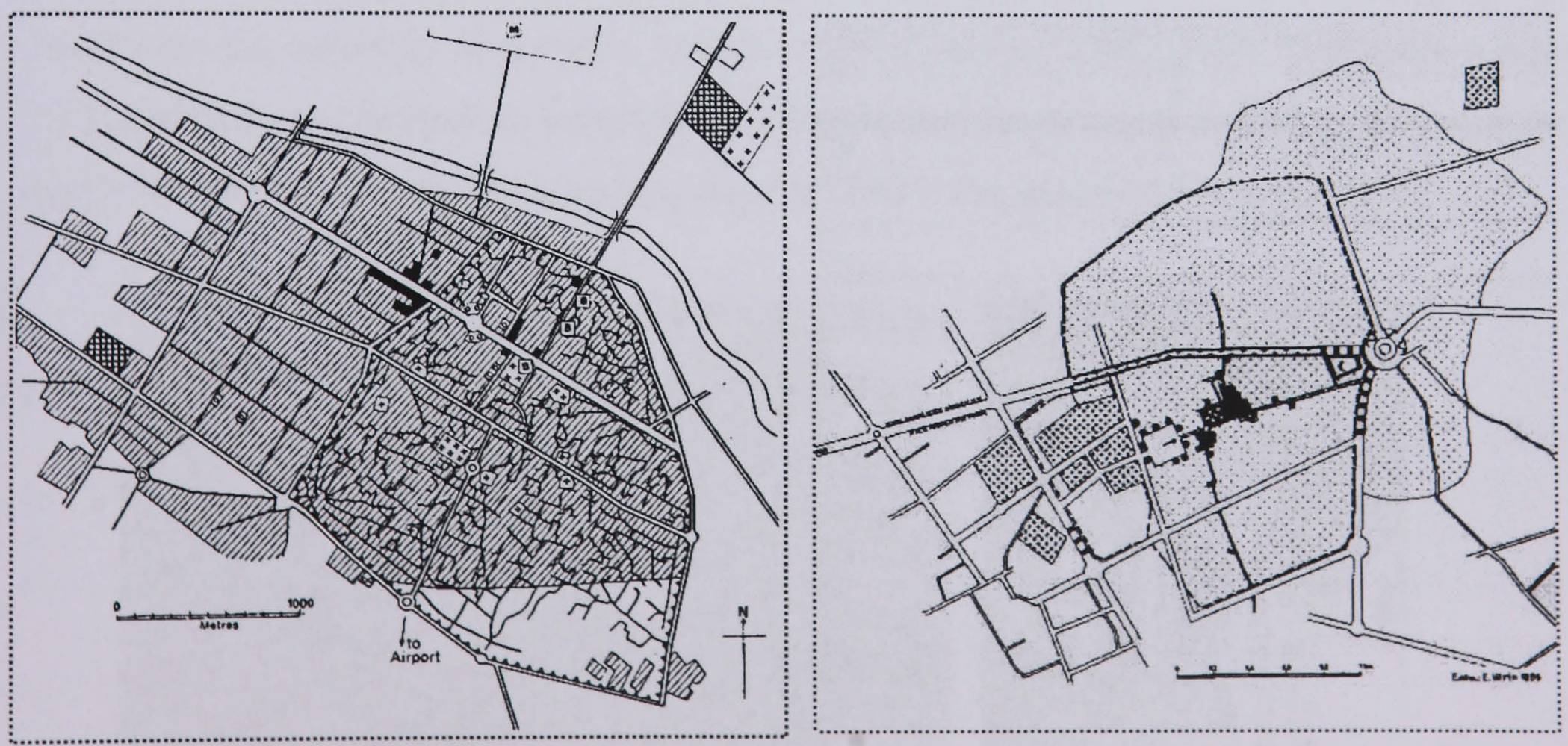
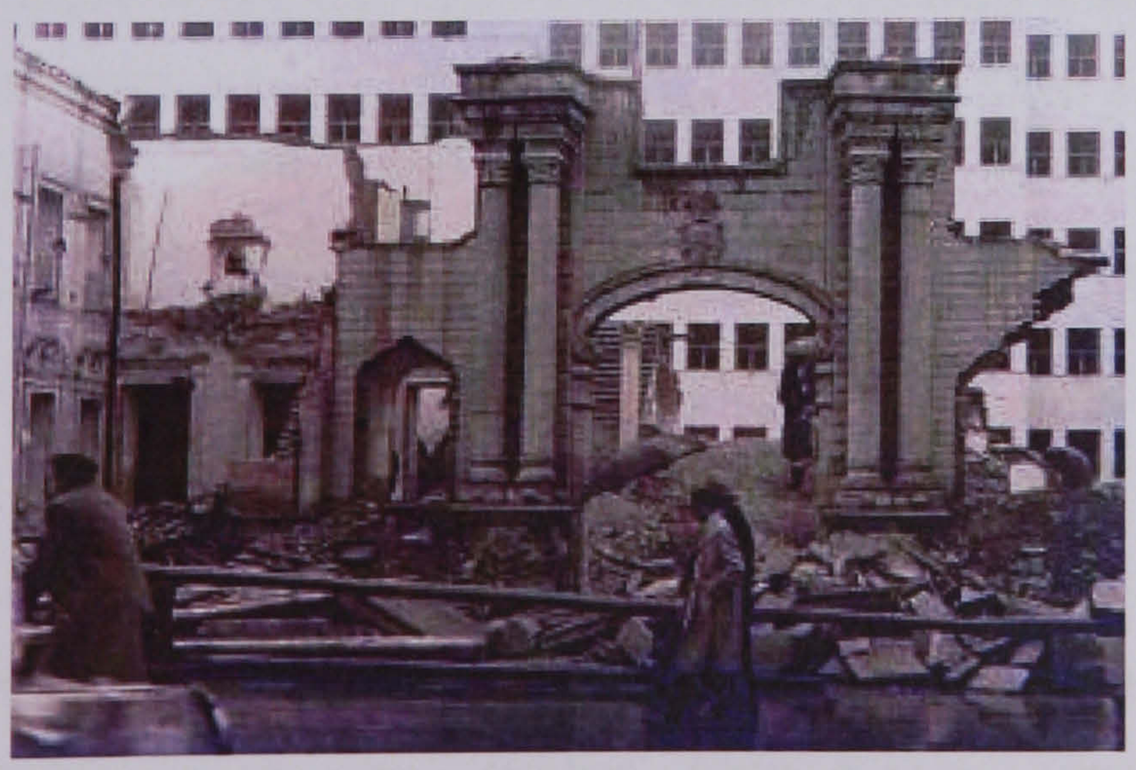


Figure 4: Plan of Shiraz (Left) and Kerman (Right) after the superimposition of an orthogonal grid of streets upon the cities' dense, irregular patterns, and the expansion of the older cities, Sources: The Cambridge History of Iran (1968), p 438 and Erdkunde (1968), p 108

Mozayeni (1974, p 265) argued that "what generally characterises the physical town improvement of this period is a vast and very forceful movement towards modernisation but without sufficient attention to the historical context of Iranian cities". This large-scale physical transformation program mainly pursued a typical scenario: the superimposition of a new grid on traditional urban fabric, the construction of new and monumental public buildings, the extension of new avenues outward providing the principle axes of the new developments, and the expansion of the older city. The strategy of urban clearance and road building programmes which began in Tehran and regional capital cities were developed later as a pattern for other towns and cities. This type of intervention in the old cities has created an isolation of the old cores and destruction of their traditional structures, which has led to full deterioration of these historic centres.

The physical transformation of the cities was a process of 'conscious ideological mutation', whereby the government introduced new institutions and new forms that had no precedents in Iranian tradition (Marefat, 2003, p 7). Aside from the implementation of the large-scale road-building programme and construction of new structures, the government became directly involved in influencing architectural form. As already pointed out, the new state rested on an ideological foundation of nationalism, secularism, and modernisation. The new architecture helped inculcate these values: "the religious symbols of the 19th century were replaced with pre-Islamic imagery intended to recall the grandeur of the ancient Persian Empire … images of Cyrus, Darius, and Xerxes were conjured to emphasise the authority of the new secular state" (Marefat, 1997, p 44). Gradually a new state architecture emerged in which form bespoke the functions of a modern government and underlined its power and grandeur (Grigor, 2004; Pakdaman, 1994) (Figure 4).





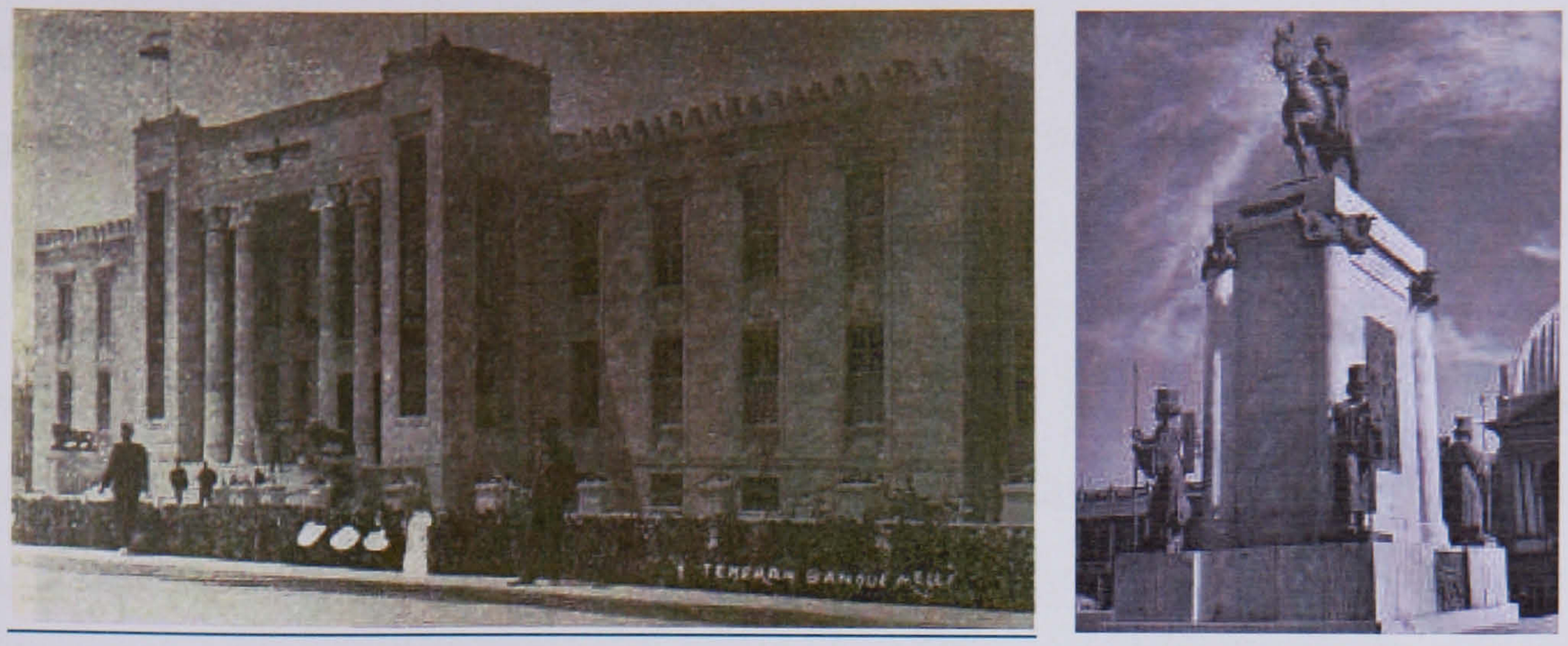


Figure 5: (Above left) the demolition of the Qajar royal palace to built new public ministries, with profound symbolic meaning; (Above right) police headquarter building received Achaemenian-style exteriors; (Below left) Sepah Square, centrally located equestrian statue of Reza Shah accompanied by some Achaemenian motifs and Persian soldiers statues; (Below right) exterior view of National Bank ornamented by pre-Islamic motifs, Sources: Razavi, 2005; Tabatabai (2003); Tahami (1997)
Modernising his capital, Tehran, Reza Shah tore down the city's walls and gates and razed private royal palaces to built new public ministries (Marefat, 1997, p 43).

The unrestricted power and the concentration of the decision-making process in the hands of the state made the instrument of authority a determining factor in the shaping or re-shaping of the urban environment. To accomplish his goals, Reza Shah relied on the military's philosophy discipline and power. When Reza Shah was walking through the streets of Tehran accompanied by Karim Aga Khan Buzarjomehri, the mayor of Tehran; he asked, "Why do these ugly, one-storey shops still remain? I have told the military to force the owners to add another storey or have their shops destroyed" (Wilber, 1975. p 195). Reza Shah used municipalities not so much as elements of local planning, but as instruments of control and for implementing his ideas (Mazumdar, 2000). The idea of modernisation was supported by political and economic forces and legitimised by the new laws and regulations, such as Municipal Law 1930, the Compulsory Purchase Act 1930 and Street Widening Act 1933, which prepared a legal basis for these transformations (Clark, 1981; Mozayeni, 1974). Besides, Reza Shah's regime benefited from oil revenues that increased more than six-fold from £600,000 in 1921 to £4 million in 1940: " the state's budget increased from 19 million tumans in 1921 to 309 million tumans in 1940" (Boroujerdi, 2003, p 148).

The characteristics of Iranian cities in the 1930s and the 1940s reveal a dualism in their structure; not only in layout, building materials and architectural details, but also in social and economic structures (Ehlers, 1992; Keddie, 1981). Katouzian (1981, p 208) argued

that the emergence of 'urban dualism' - of a complete sociological division within the urban population – is a product of this period: "formerly, the old residential quarters had included families of all ranks; high officials, older families, merchants, ordinary artisans, and petty traders lived side by side in the same city quarters. But all this began to change when new wealth led to an entirely unplanned movement towards the newly developed areas". New business areas developed along the new streets and new quarters were established which were entirely dominated by Western-style architecture and infrastructural features. The historic cores were gradually abandoned by the upper and middle classes for these new developed quarters and fell into rapid social devaluation. The attractive appearance of the new quarters, with their broad avenues, modern buildings, luxury shops, cinemas and other entertainment, explained the recent development of internal social distinctions and a class segregation that was previously extremely rare (De Planhol, 1968). It is worth mentioning here that despite the impacts of the above forces, socio-economic changes and spatial transformation, city centres had continued to play a significant role and offered economic, social, religious and cultural opportunities in this period. Under these circumstances, the outcome was a tense coexistence of old and new, "as the old was strong and deeply rooted enough to wage a war against the new" (Madanipour, 1998, p 247).

4.2.3 Urban sprawl and the transformation of historic city centres

The political, economic, and cultural transformation of Iran during the 1950s, 1960s and particularly 1970s had caused a considerable change in demographic patterns and its geographical distribution that contributed to the rapid development of urban areas. The consolidation of Mohammad Reza Shah[5]'s power under the influence of foreign forces, particularly the United States, at the beginning of this period provided a basis for the emergence of a new wave of modernisation-Westernisation[6] that accelerated the process

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[5] Under pressure from the Allies, on 16 September 1941, Reza Shah abdicated and his son Mohammad Reza Shad (1941-79) became the monarch. Following massive demonstrations in 1952 and 1953 Shah left the country. However, the American supported coup d'etat in 1953 returned the Shah to power for the next 25 years.

[6] After World War II, European nations, weakened by their internal struggles, had to abandon all imperial aspirations and yield their position to the newly emerged Western superpower, the United States of America (Bianca, 2000; Cleveland, 2000). During 25 years reign of Mohammad Reza Shah, the social and spatial aspects of the country were under the direct influence of this newly emerged force: "As a result of an intense, ideologically inspired campaign, initiated and directed from above, the country's political, social, educational and cultural institutions were Westernised" (Ashraf and Banuazizi, 1992, p 677).

of transformation of the social and physical environment of the country. The centralisation of the restructured, authoritative state was accompanied by the rapid industrialisation from the mid-1950s, the land reforms of the 1960s, and the blight of agriculture which all accelerated the migration from the small towns and rural areas to the large cities (Dehesh, 1994; Keddie, 1981; Madanipour, 2006). The rapid oil-based economic development, which started in the mid-1950s and ended in 1978, exacerbated the inequality between rural and urban areas. Mozayeni (1974, p 264) argued that "this flourishing economy has been one of the main incentives of the rapid growth of urban population of the country from 5.6 million in 1956 to 9.7 million in 1966 and 13.2 million in 1972, and has motivated many drastic changes in the internal as well as the external structure of many Iranian cities, especially the larger ones" (Table 1). The concentration of new political, industrial, financial, and commercial establishments in Tehran and other major cities including Mashhad, Tabriz, Isfahan, and Shiraz, made these urban areas an attractive environment for rural migrants (Amirahmadi and Kiafar, 1993).

The increasing rate of population growth and an intensification of rural-urban migration led to a rapid and vast physical expansion of the urban areas particularly in the large cities. Ehlers (1992, p 625) put forward the idea that the main force for expansion of cities was not migration from rural areas but 'intra-urban shift': "many of the new quarters were built and financed by urban notables as merchants from the bazaars and urban-based rural landlords. They invested money in real estate, moved out of the old city quarters, and settled in the new quarters". Urban sprawl intensified the problems of the historic centres. The spatial and functional linkages between the old and new parts of cities, which were roughly similar in area, had changed; and the old cores became minor parts of the sprawling cities and lost their physical, social, and economic significance.

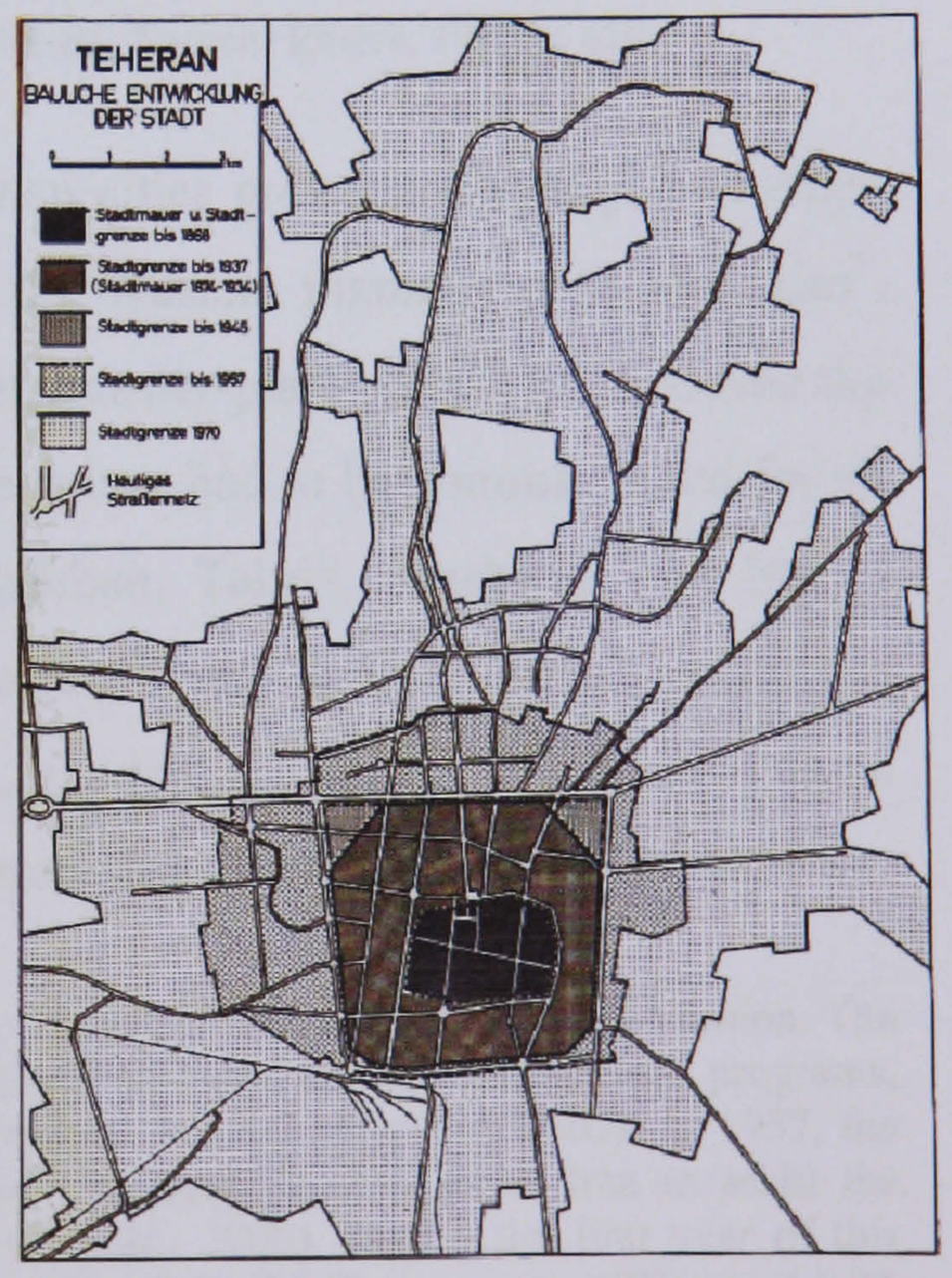

Figure 6: The growth of urban areas of Tehran 1868-1970; the old core became a very small part of the sprawling city, Source: Schweizer 1971, p 349

There was a sharp contrast between the older parts of the cities and the new developed quarters in terms of the density of population, public amenities, physical appearance and socio-cultural characteristic. These areas, which were suffering from decay and lack of maintenance, became destinations of newcomers who were mostly migrants from rural areas or neighbouring cities. The emergence of new social groups with different demands, interests, and perspectives undermined the previous social cohesion. Therefore, the spatial changes in the old cores were accompanied by a breakdown in social organisation and the emergence of new social patterns acted as a multiplier effect on the impoverishment of the old cores.

	Urban		Rural		Total
Year	(in millions)	(percentage)	(in millions)	(percentage)	(in millions)
1901	2.08	21	7.84	79	9.92
1934	2.80	21	10.52	79	13.32
1940	3.20	22	11.35	78	14.55
1956	5.95	31	13.00	69	18.95
1966	9.79	39	15.29	61	25.08
1976	15.85	47	17.85	53	33.70
1986	26.84	54	22.60	46	49.44

Table 1: Urban and rural population in Iran, 1901-86, Source: Ehlers, 1992, p 624

The need for master-planning started to emerge when cities grew enormously, and when the country was introduced to the achievement of the Western planning methodologies[7]. This led to a comprehensive programme of producing master-plans for all cities. Under the country's Third Development Plan (1963-68) master-plans had to be commissioned for all major cities including the capital city Tehran, Isfahan, Tabriz, Mashhad, and Shiraz (Mozayeni, 1974). Iranian consultants were to associate with a European or American partner and, in the absence of any local equivalent, to adopt the standards and regulations of Western cities (Cantacuzino, 1976). These master-plans had three important outputs:

[7] This was initiated under a proposal plan called Point Four led by the United States Operation Mission. The Point Four (based on Trouman Doctrine) was a series of financial, technical, and military aid programs, proposed from the United States and its allies for underdeveloped areas (Farahmand, 2003). In 1957, the United States Operations Mission brought several American city planning advisors to Iran to assist the municipalities in the charting of their future development (Ardalan, 2000). During the first year of this programme, more than 50 towns and cities, ranging in population from 5,000 to over a million and half, were studied. According to the results of this investigation, they suggested a framework to assist Iranian municipalities. The major components of this proposal programme included:

- The education of future employees who will be closely associated with the physical development of towns and cities;
- Assisting the Government of Iran to develop enabling legislation, uniform codes and ordinance; and
- To provide a model city or town plan

The pilot city project had been initiated in Isfahan by Cooks Co. and continued in other cities such as Sanandaj, by Alton and Shiraz, by Giben (Brenn, 1958 in preface of Town Planning for Sanandaj, Alten, I. 1958. pp: 2; Mahdizadeh, 2003).

road network, land-use, and building density or height. Through the control of these three elements, the master-plans attempted to achieve their initial goals.

The master-plans were prepared in response to the rapid and unprecedented growth of the cities. However, in practice, the modernist approach and decentralisation strategy of these plans intensified the problems of the sprawling cities particularly their historic cores. The proposals of the plans, which were mostly physical, encouraged the horizontal expansion of the cities and reduced the concentration of the activities in the old city centres. A rectangular grid of roads designed for cars was superimposed on the old quarters disregarding their historic evolution and older patterns of growth (Figure 6). The road building program was accompanied by a series of guidelines that aimed to regulate individual constructions. However, due to the lack of a realistic and sensitive approach to the issue, the new regulation caused a negative impact on the historic areas. A concern for the traditional urban settlement patterns, correct environmental fit, and relevance to the indigenous culture of the majority of the population very rarely were in evidence in any of the new plans and their regulations (Ardalan, 2000). Consequently, most of the new constructions that replaced the old ones were far from having the same formal and functional qualities as the past forms. A different pattern emerged that reduced legibility and spatial integrity of traditional urban fabric. This trend was also intensified following the introduction of a new law by the government. The government as an incentive for 'slum' clearance offered exemption from tax "for any proprietor who replaces his old house with a new building" (Lawless, 1980, p 200). This law became a serious threat to the urban heritage. Within the historic cores, many of the large old courtyard houses were demolished as their owners could sell the subdivided plots or obtain even better financial returns by building multi-storey blocks of flats. Although the plans identified some historic buildings and monuments, they neglected their historic settings. The proposal of these master plans, in a modernist spirit, adopted 'an ill-conceived monument-objective approach' in major Iranian cities, "where the policy was to free major monuments and large public buildings from their surroundings by demolishing a 100 m zone around, thus removing them from their context and historic setting" (Lawless, 1980, p 208). In some cases the monuments themselves had been rebuilt.

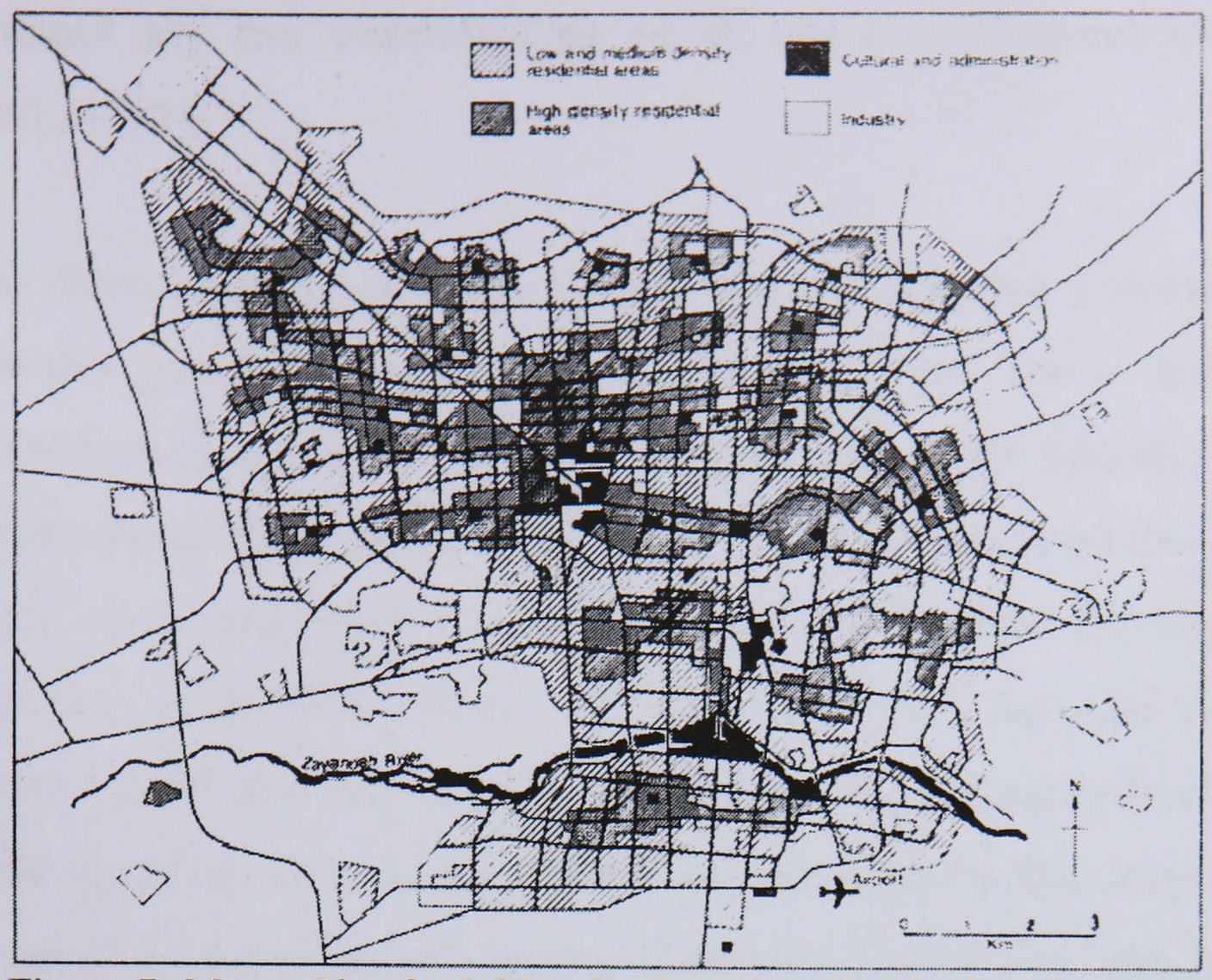

Figure 7: Master Plan for Isfahan by Organic and Associates and E. E. Beaudouin showing the proposed road network to be superimposed on the old city, Source: Lawless (1980), p 201

With the establishment of the Ministry of Development and Housing (later changed to the Ministry of Housing and Urban Development) in 1964, the responsibilities of the provision of city planning policies, regulations, and master-plans, which previously lay with the Ministry of Interior and municipalities, transferred to this central agency (Shahrokh-zadeh, 1997). The government followed a policy to centralise the decision- and policy-making process. However, the diversity and plurality of the development agencies and the absence of horizontal coordination between them intensified the conflict between these sectorally involved public agencies. Clark (1981, p 284) argued that "in this period, many changes in the administrative structures and the creation of new agencies concerned with some aspect of urban planning have made it inevitable that uncertainty of objectives, duplication of effort and corruption have led to inefficiency and conflict". Under these circumstances, the Ministry began devising a planning system to control the development and channel it to some desired paths. There was little attempt to improve facilities in poorer quarters of the cities (Clark, 1980).

Government policy encouraged housing development in newly developed areas and the master-plans authorised this tendency: "master-plans produced reveal the Western training and goal motivations of their designers and the respective governmental clients" (Ardalan, 2000, p 354). Most urban policies, and this includes projects and the form and content of development plans, were imposed from the centre by both government departments and

consultants, without any real understanding of the needs and aspirations of the local population (Clark, 1981).

Aside from the direct impacts of urban sprawl and the negative consequences of the master-plans in this period on the historic city centres, there was a new force which dramatically transformed the social and spatial structures of the historic environments. Unprecedented prosperity from the oil industry in the 1970s permitted the government to modernise the old cores on a massive scale. From the first National Development Plan in the post World War II to 1978[8], there was an intimate link between oil income and planning, "with ca. 55-90 per cent[9] of Plan Organisation funds coming from oil" (Keddie, 1980, p 219). The sharp increase in national income following the rise of oil prices in 1973 by the Organisation of Petroleum-Exporting Countries (OPEC) led the government to initiate a series of extensive urban development projects and large-scale renewal programmes (Ehlers, 1992). Many of the projects were ambitious and high-budget (Mazumdar, 2000). Foreigners, mainly American, were commissioned to submit plans for this rapid modernisation: "advisors and experts crowded the country" (Hambly, 1991, p 283). Apart from a number of large-scale public building and infrastructure development programmes such as hotels, museums, stadiums, airports, universities, palaces, shopping centres, and a modern metro for Tehran[10], the government initiated a series of urban development programmes such as new towns, urban renewal programmes and many large housing projects to accommodate a rapidly growing population (Ardalan, 2000; Farmanfarmaiyan, 2003). The large-scale reconstruction programme for the historic core of Mashhad (1973-76), a massive redevelopment project in the historic city centre of Hamadan (1973-78), and new commercial development around the Mausoleum of Shah-e Cheragh in Shiraz were among these interventions: "Broad vehicular roadways made great traverses through both traditional settlement patterns and undeveloped, arid lands surrounding the historic cities of Iran in an attempt to accommodate a mass urban population boom" (Ardalan, 2000, p 354).

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[8] During the pre-revolutionary period (1941-78), with the establishment of the first planning administrative (Planning Organisation), five National Economic Development Plans had been prepared. The first plan was drawn up for a period of seven years between 1948 and 1955. The second seven year plan was launched in 1955 and followed by further five year plans in 1963, 1968, and 1973 (Habibi, 1996; Hesamiyan, 1984).
[9] The low figure was for the Second Plan and high figure was for the Fifth Plan, 1973-77
[10] Foreign architectural design and planning journals featured many of these projects including *Arts and Architecture*, 1964; 1977; *Progressive Architecture*, 1968a; 1976a-d; 1977; 1978a-c; *Architectural Record*, 72; 1973; 1976a, b; 1977; *Design & Environment*, 1975, b; *Architectural Review*, 1976

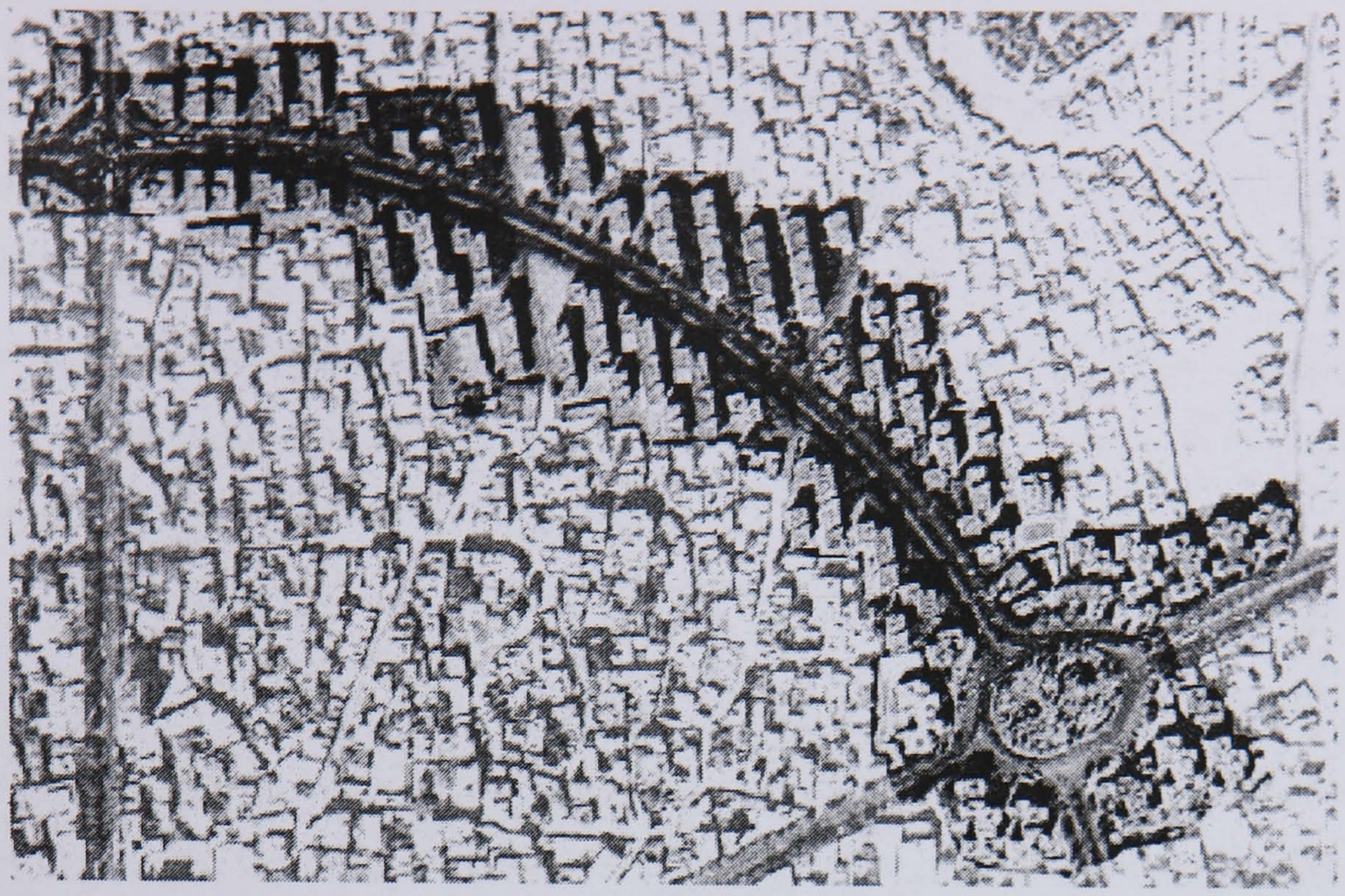

Figure 8: Large-scale redevelopment programme in the historic core of Hamadan initiated by the Mortgage Bank (Bank Rahni) in 1973, Source: National Cartographic Centre of Iran, 1986

The legislation authorised and enabled the government to carry out its brutal interventions. It included laws to allow the compulsory acquisition of land, introduction of building permits, and powers to produce development plans. The 'Land Appropriation Act' of 1960 granted the government the power of compulsory purchase; the 'Urban Development and Redevelopment Act' of 1968 gave greater power to municipalities compulsorily to acquire land require for renewal and development projects; and 'Plan and Budget Act' of 1972 introduced ways to determine the reasonable land price (Ghanbari-Parsa and Madanipour, 1988; Clark, 1981).

4.2.4 The post-revolutionary period and city centre regeneration

The third stage of transformation refers to the first two decades of the post-revolutionary period (1979-1997). This period is marked by major political, social and economic changes, the main being the Islamic Revolution in 1979, the war with Iraq and economic and political reform during the post-war reconstruction period. According to the political, social and economic circumstances and also different approaches to city centre regeneration, this period can be divided into two phases: first from the advent of the revolution in 1979 to the end of war in 1988, known as the austerity period, and the post-war reconstruction period (1988-1997), the beginning of a new phase of modernisation.

The austerity period (1979-1988)

This period is characterised by political and economic instability caused by the revolution, 'power struggles' among political factions in the regime and 'ideological turmoil', the outbreak of the Iran-Iraq war which lasted for eight years and thus diverted much of the resources to the war related projects, the decline in the value of oil exports and therefore the drop in foreign exchange earnings, and a rapidly growing population (Cleveland, 2000; Dehesh, 1994; Keddie, 2003; Omid, 1994; Vaez, 2004). During this period three factors led the country towards greater centralisation. First, nationalisation of many industries, sectors of the economy as well as the entire banking system which naturally resulted in public administration expansion and unusual enhancement of the state functions and responsibilities. Second, the eight-year long war with Iraq forced the government to centralise military and administrative functions to safeguard the new state. Third, the desire to create a new state system along novel ideological lines accentuated the need for greater centralised authority in all spheres of society (Alamdari, 2005; Hakimian, 1999; Tajbakhsh, 2003).

The 1979 revolution was an attempt to transform the country's political, social, economic, and legal structure. It was a reaction against the imposed and rapid modernisation, secularism, the external economic and political dependency of the previous regime upon the West, the structural disequilibrium between economic and political development, and "the Shah's model of capitalist industrialization in a dependent and authoritarian context" (Ansari, 2003; Cleveland, 2000; Foran, 1994, quoted in Madanipour, 1998, p 22; Halliday, 1999; Mahdavi, 2003). The revolutionary state started to transform and reconcile the structures in the country according to the aspirations of the revolution[11]. There was a return to the traditional values: "revolution's goals emphasised the necessity of reclaiming lost cultural heritage, reincorporating concepts and practices from past traditions and promoting the notion of Islamic authenticity (Kazemi, 2003, P. 81). The revolution of 1979 restored some cultural traditions, reinforced the power of the traditional middle classes (the clergy and the bazaar community of merchants and artisans), and revived religious practices. However, major policies and practices of the previous regime remained unchanged. Amirahmadi and Kiafar (1993, p 131) put forward the idea that "the

[11] The new state aimed to achieve 'social justice', 'economic equality', 'political freedom', and 'sovereign independence' defined as the aspiration of the revolution (Cleveland, 2000, p 434).

Shah's regime is gone, but dependency, capitalism, and inequalities remain largely intact". The process of political and economic centralisation, dependency upon oil revenue, and administrative hierarchies continued more intensely than before. Most of the trends that besieged the cities in the pre-revolutionary period also remained unchanged. The large cities continue to be the centre of economic activities and services; urban population has continued to increase, from 15.85 million in 1976 to 26.84 million in 1986 (Table 2); physical expansion of the urban areas continue even more irregularly than the previous period; and inequalities of all types seem to have changed very little.

	1976		1986		1976-86	
Population	Million	%	Million	%	% Change	% Annual Rate of Change
Total	33.71	100.0	49.45	100.0	46.68	3.9
Urban	15.85	47.0	26.84	54.3	69.32	5.4
Rural	17.85	53.0	22.60	45.7	26.58	2.4

Table 2: Population, urban and rural, 1979-1986; Source: Markaz-e Amar-e Iran (Iran Statistics Centre), Sarshomari-e Omumi-e Nofus va Maskan, 1355-65 (1976-86)

The flow of rural migrants to the cities, reclassification of rural settlements as urban areas and a massive population movement from the war affected areas to other cities and the high rate of population growth[12] were among the major factors which increased the urban population in this period (Iranmahboob and Mirfardi, 2003; Behdad and Nomani, 2002). The government adopted a number of policies to control the rapid expansion of the urban areas, balance population growth in large cities, tackle the acute shortage of housing, and limit land speculation (Azizi, 1998; Dehesh, 1994; Ghanbari Parsa and Madanipour, 1988). The reorganisation of the planning system and development of a new series of master-plans, the establishment of the new satellite cities based on Act 1985, and the introduction of Land Development Plans for undeveloped areas in the periphery of the large cities, which began from 1985 and was modified based on Urban Land Law in 1987, were among the major policies adopted by the central government in this period. Several urban land laws and regulation (1979, 1982, and 1987) were initiated through which a large amount of land came under public ownership. Although the urban land policies and

[12] Iranmahboob and Mirfardi (2003) clarified the major factors that affected the natural increase of population during this period including the lack of birth control consequence of religious belief, a decrease in employment rate of women after the revolution, an increase in marriage rate and the economic strategies of the government particularly during the war period (wartime rationing system).

development plans had some positive effects, they created large new urban residential areas within a short period of time which intensified rapid urban expansion, giving rise to many problems for the cities and particularly for their historic cores. The new settlements created a population imbalance between different parts of the city and a disorder and decentralisation in the pattern of population distribution. The problems of the historic city centres that suffered from decay, disinvestment and abandonment, were exacerbated by these decentralisation policies of the central government and also the master-plan approach. The historic cores became only a very small part of the present-day urban areas: 2.83 percent of the urban area in Tehran, 1.57 percent in Mashhad, 6.05 percent in Isfahan, 1.82 percent in Tabriz, 1.08 in Qom, and 2.85 percent in Kermanshah. Besides, while the historic city centres suffered from physical, functional, financial and economic obsolescence, they confronted a new dilemma: legal and official obsolescence imposed by the master-plans and other legal impediments and official obstacles which constrained or even deterred rehabilitation and also new developments in these areas. A long period of planning blight had a detrimental impact and hastened the decay of these areas.

At the same time, the revolutionary government established new organisations in parallel with the existing ministries such as Housing Foundation and Martyrs' Foundation, which acted as a development agency and were mainly involved in housing provision: "the prime objective was to foster the process of change and development with the help of revolutionary organisations which were not stuck within what was thought to be a corrupt and inefficient bureaucratic web" (Madanipour, 1998, p 165). It was accompanied by the development of religious institutions and the reinforcement of charitable foundations, which were led mostly by clergies and local religious leaders, worked independently of the state: "they are unique in the way of reconstruction of religious charities into giant private monopolies with no governmental discretion over their operations while they could contribute to the ideological and cultural needs of an Islamic state" (Saeidi, 2004, p 480). These foundations, which enjoy significant economic and political privileges, have been directly and indirectly involved in the development process. The establishment of these new agencies together with the complexity of public development agencies inherited from the previous regime intensified urban management in this period. The diversity and plurality of the urban development agencies, the institutional fragmentation of responsibilities and the lack of coordination between these agencies created a fragmented

system of policy and decision-making which has remained one of the major problem and challenge of urban management (Chart a and b-Appendix B).

The post-war reconstruction period (1988-1997)

The end of the first decade of revolutionary transformation coincided with the end of the war with Iraq (August 1988) and the death of the revolution's leader, Ayatollah Khomeini (June 1989). The conjunction of these events prompted political leaders to assess the strengths and weakness of policies and to design new programmes to meet the challenges of reconstructing a national economy that had suffered from war-related damages, the lack of a development plan, and insufficient investment. The government outlined a reform programme to reverse the deteriorating trends of the previous decade, particularly economic and political isolation during the war period in which protection, restriction and control of the economy was advocated (PMO, 2004; Ehteshami, 1995; Dehesh, 1994). There was a strong desire for change which motivated this wave of reform. The reform continued almost for two decades albeit from different perspectives and approaches. The impetus for this new drive came partly from the long process of economic exhaustion Iran had suffered during the war years, and partly by the accumulation of long and deep rooted economic problems since the early days of the Revolution (Hakimian, 1999). Behdad and Nomani (2002, p 668) argued that "the years 1989-96 can be viewed as a period of reversing the transitional changes in the first post-revolutionary decade". Ehteshami (1995) called this period the 'second republic' regarding the changes in the formal distribution of power, economic reform, the constitutional changes of 1989, the different leadership style, and the content of the policies of the government (domestic, economic, social and foreign policies), which differed from those of the previous decade.

In 1989, the state announced the First Five-Year Economic, Social and Cultural Plan[13], covering the period 1989/90 to 1993/94 that provided an important framework within which the government's reform and liberalisation policies could be implemented. The primary aim of the Plan was to restructure the economy, carry out the reconstruction of the war-damaged region, promote private investment, and initiate a reform and liberalisation of economic regulations specially to reduce subsidies and state-controls in economic life

[13] The first five years plan was prepared in 1983 for the years 1983/84 - 1988/89. However, it was aborted due to the volatile and rigorous economic and political conditions during the war period.

(BPO, 1990; Pesaran, 2000). During this period, the Second Five-Year Economic, Social and Cultural Development Plan (covering the period 1995/96-1999/2000) was also prepared which mainly followed the strategies of the previous plan.

There was a concerted effort to normalise the economic, social and political status of the country. However, this normalisation was accompanied by a new centralisation of power: "For the first time since the Shah's fall in 1979, the government is now both powerful and relatively centralized" (Milani, 1993, p 97). Despite the emphasis of the first and second development plans on privatisation and the need to reduce the state intervention, the government showed very little enthusiasm in rolling back its own spheres of influence and direct interventions. The government set up implementing an accelerated schedule of public investment and reconstruction programmes. The major tasks in this regards were carried out by the affiliated organisations of the state which were developed during this period[14].

The tendency towards centralisation of political and economic power was reflected in urban affairs by the development of a centralised system of policy and decision making, planning and implementation. A number of public and semi-public development agencies were established, which were run on commercial lines with profit as the primary objective: "they become the channels through which the earnings of the government, mainly from its monopoly over oil production, are transferred into the market-place" (Madanipour, 1996, P 165). Many development projects including some grandiose infrastructure programmes were initiated across different parts of the country.

The government's post-war reconstruction ambition was further motivated by the oil boom during 1989-91. The government's revenues from oil almost doubled between 1988 and 1991, rising from $9.7 billion to about $18 billion (Karshenas and Hakimian, 2005; Pesaran, 2000). There was an increasing flow of public budget into the urban development projects, which were implemented by the public development agencies. Availability of financial resources enabled these agencies for the construction of large-scale development

[14] According to the report of MPO (2004), this period witnessed an increase in the number of governmental companies. The rate of public investment in development projects increased dramatically (42.2 percent from 1989 to 1999). The share of public firms in the general budget increased from 53 percent in 1989 to 67 percent in 1996, and their borrowing from banks increased from eight percent of all bank lending to 30 percent during the same period (Salehi-Isfahani, 1999, p 35).

projects. The share of public investment in construction rose from 314 billion rials in 1989 to 607 billion rials in 1993 (Iran Statistical Centre, 1996).

During this period, the government faced considerable public pressures to improve housing conditions. The concentration of more than 61 percent of the population in urban areas created increasing demand for housing. Although annual population growth rate had declined significantly during this period[15], urban population increased from 26.84 million to 36.82 million which shows an annual rate of growth equal to 3.2 percent (Table 3). The annexation of the surrounding towns and villages to the big cities, an increase in rural-to-urban migration and also the arrival of a large number of refugees from neighbouring states accelerated the urban population growth in this period.

	1986		**1996**		**1986-96**	
Population	Million	%	Million	%	% Change	% Annual Rate of Change
Total	49.45	100.0	60.06	100.0	21.46	1.96
Urban	26.84	54.3	36.82	61.3	37.15	3.2
Rural	22.60	45.7	23.24	38.7	2.82	0.28

Table 3: population, urban and rural: 1986-1996; Source: Markaz-e Amar-e Iran [Iran Statistics Centre, Sarshumari-e Omumi-e Nofus va Maskan, 1365 and 1375 (1986 and 1996)

The New Town Corporation (established in 1988) and the 'National Land and Housing Organisation' (established in 1992 by merging two organisations of 'Housing' and 'Urban Land Development Organisation') are among the largest governmental development agencies, which were established by the Ministry of Housing and Urban Development in an effort to address the housing needs created by this overflowing urban population. The accessibility of financial resources and a large amount of urban land under public ownership empowered these agencies to develop their area of involvement in the process of making the built environment (World Bank, 2004). An ambitious program for the development of new towns, which began in the mid 1980s, was followed with more than 18 new towns planned around major cities of Iran (Atash and Beheshtiha, 1998). In cities, National Land and Housing Organisation (NLHO) also initiated several housing schemes.

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[15] Based on the National Planning Law 1993, the government strongly supported the family planning programme in this period. Iran's population growth rate dropped from 3.2 percent in 1986 to 1.41 percent in 1996 (World Bank, 2004).

The NLHO owns a great deal of land in more than two hundred of Iran's larger cities (Azizi, 2000). Aside from access to the land and financial resources, the regulatory frameworks provided these public agencies with several privileges that were not available to private sector companies.

Functional and spatial fragmentation made by these new development projects directly affected the social and spatial structure of the historic cores and intensified the problems of these areas. However, the historic city centres confronted a new stage of transformation. During this period, the historic city centres, which had been neglected for decades, were involved in the housing provision crisis. In response to increased need for housing, the government, aside from the previous housing development policies (the production of mass housing in the Urban Land Development projects, and new town development), announced a new programme for housing provision in the historic city centres. It was based on the Brown-field Redevelopment Policy of the Second Five Year Development Plan, which opened up a new approach to the regeneration of the historic environment (MPO, 1996). Subsequently, a series of large-scale neighbourhood renewal projects called *Baft-e Masaleh-dar-e Shahri* were introduced in more than 40 cities on 1000 hectares of identified derelict sites within the historic city centres. Between 1994 and 1996 more than 16 projects began in 12 cities which aimed to reorganise the existing urban fabric perceived as 'obsolete urban area'. The redevelopment plans tended to increase the density of these areas, and replace the derelict sites and deteriorated properties with new and modern residential and commercial complexes (UDRO, 2001). Housing Development and Construction Companies (HDCC), which were previously established by the NLHO for the implementation of Land Development Plans, were charged with the duty of these neighbourhood renewal schemes. The HDCC started to purchase lands and properties in these areas. They utilised the right of the government to use the power of compulsory land acquisition. After two years the implementation of these schemes, the outcome was the acquisition of more than 51 hectares within a large area (273 hectares) defined as the redevelopment zone for these large-scale interventions. However, both compulsory and non-compulsory land acquisition faced several problems. The complexities of landownership and the lack of financial resources due to the economic stagnation and deep financial crisis (in view of low oil prices and a foreign dept) for such large-scale interventions made the proposed redevelopment plans improbable. Almost all projects were suspended from 1996 for a long period. The problems of these areas have been

exacerbated as a result of damages caused by these interventions and the suspension of the renewal programme for a long period. The number of abandoned properties increased. Many acquired properties were demolished to make space for the implementation of the projects. These vacant lands and abandoned properties increased the problems of these areas and their remaining inhabitants. They became illegal drug havens and centres of criminal activity, contributing to unsafe living conditions.

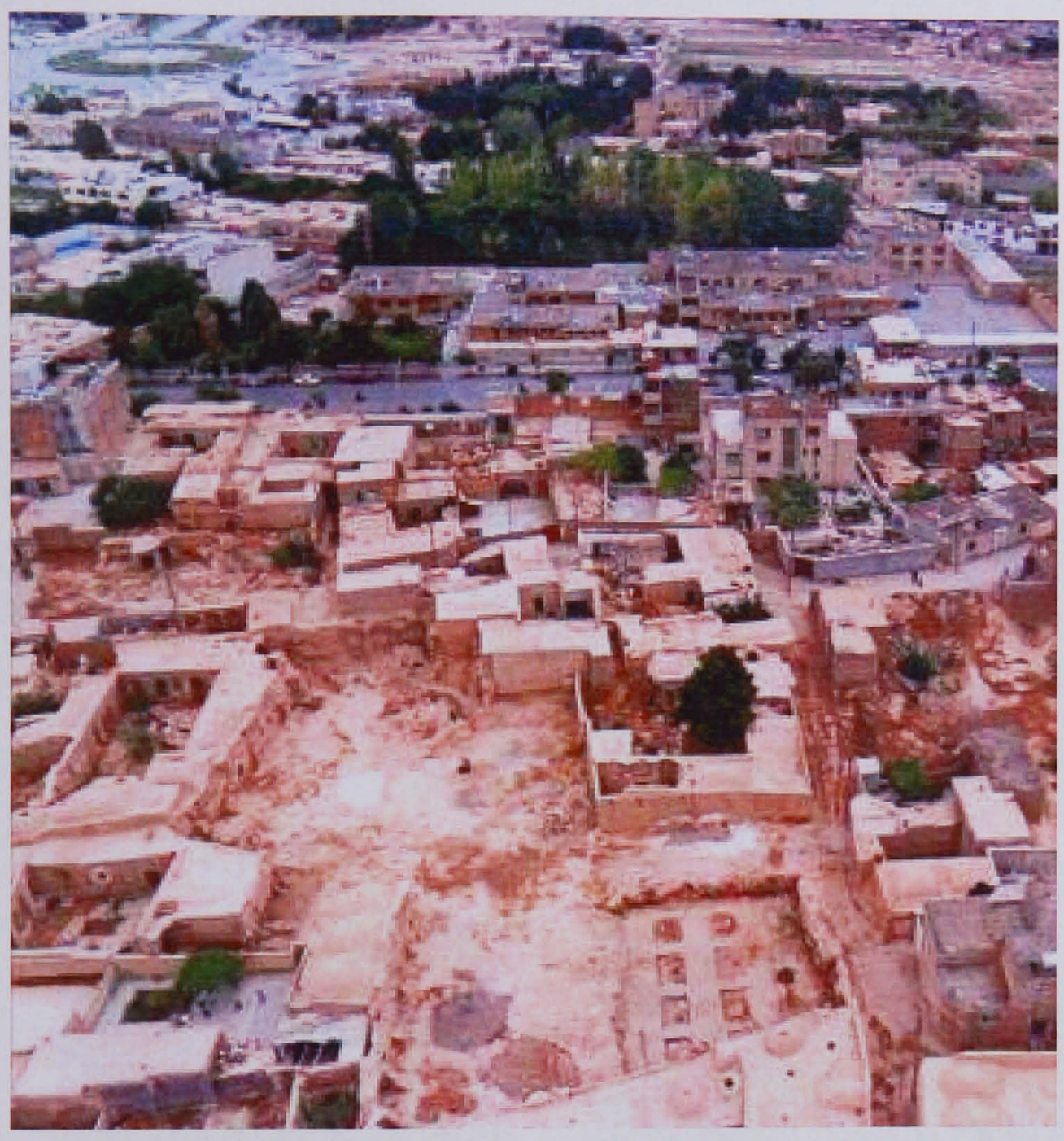

Figure 9: Urban redevelopment plan for 2.7 hectares of the residential area known Qaleh, one of the historic quarters of Kerman, (Above right) volumetric plan for the proposed redevelopment scheme, and the map showing the acquired properties between 1993 and 1995, (Above left) Aerial view of the historic quarter of Qaleh, Source: Polshir Consultant Engineers, 1994; Ghazbanpour, 2000

During this period, particularly after 1994, the historic city centres had suffered from losses or damages to their social and spatial structures, a severe lack of capital investment (planning blight imposed by redevelopment plans), and complicated problems.

At the same time, two forces of destruction posed a serious threat to the historic environment: first, the large-scale renewal schemes for the enlargement of religious centres imposed by the religious foundations and second, the entrepreneurial exercises undertaken by the municipalities based on the policy of municipal self-sufficiency of the central government. As a part of economic reform, the government initiated the policy of

municipal self-sufficiency which aimed to phase out all central assistance to urban municipalities (Tajbakhsh, 2003a). While Iranian municipalities historically used governmental budgets, this policy persuaded municipalities to look for innovative ways and instruments to gain enough income for governing cities (Azizi, 2005). The government stopped financial assistance to the municipalities without identifying substitute mechanisms for generating income. Municipalities were forced to look for other financial resources. Various tools, including land use change, land sale, the pressure to pay more taxes, and the privatisation of many services and parts of municipalities were utilised. However, the most controversial moves towards maximisation of revenue were 'obtaining fees through increasing construction density' (allowing excess development for a fee[16]) and the development of residential and commercial activity and facilities (Madanipour, 1998; Zebardast, 2005): "The municipality has adopted entrepreneurial approaches to delivery of goods and services, brining about rising revenues" (Madanipour, 1998, p 77). Navab project in Tehran, Kaboud Mosque Complex in Tabriz, Bein-al Haramain in Shiraz and Qom were among the major entrepreneurial exercises undertaken by the municipalities in this period. Although the implementation of these policies empowered the municipalities to develop their activities, they have generated considerable negative impacts.



Figure 10: Large-scale reconstruction projects carried out by the municipalities, (Left) Navab project in Tehran, (Middle) Bein-al Haramain in Shiraz, and (Right) Kaboud Mosque in Tabriz

The second wave of destruction of the historic urban fabric was concentrated around the shrines, tombs, and mosques, was forced by religious institutions and charitable foundations. During this period, these agencies, which were re-instituted after the Islamic revolution of 1979, have moved away from their original role and responsibility. Adelkhah

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[16] The practice is often referred to as "selling density" or "selling air rights". In fact it consists in allowing an increase in the floor area ratio in exchange for a fee (Zebardast, 2005).

(1999, p 127) argued that the religious sphere has been more and more money oriented: "the public Islamic space produced by religious practice has taken the form of a bourgeois civil society merging on a large-scale with the processes of commercialisation, privatisation and building of a middle class whose way of life is tending to acquire hegemony on the national scale".

These powerful organisations were exempted from taxes and many legal restrictions and assessments. They also had easy access to various fiscal and monetary credits, including nominal exchange rates, as well as income generated from religious charities. They were answerable only to the supreme leader and his local representatives, which prevented disclosure of their budget. They were independent of government agencies and had their own administrative bodies and financial resources: "With no governmental discretion over their expenses, no shareholders, no public accounts, and no well-defined legal status, they have been operating autonomously from the government, and have acted like giant private monopolies" (Saeidi, 2004, p 485). In the years after the war, the political and economic authority of these agencies continued to grow which enabled them to organise a series of large-scale reconstruction programmes around the religious centres in their territories which mainly located inside the historic cores. The large-scale transformation and enlargement of the holy shrines in Mashhad, Shiraz, and Qom are among the major interventions during the last two decades that destroyed or badly damaged many historic urban areas (Figure 10).

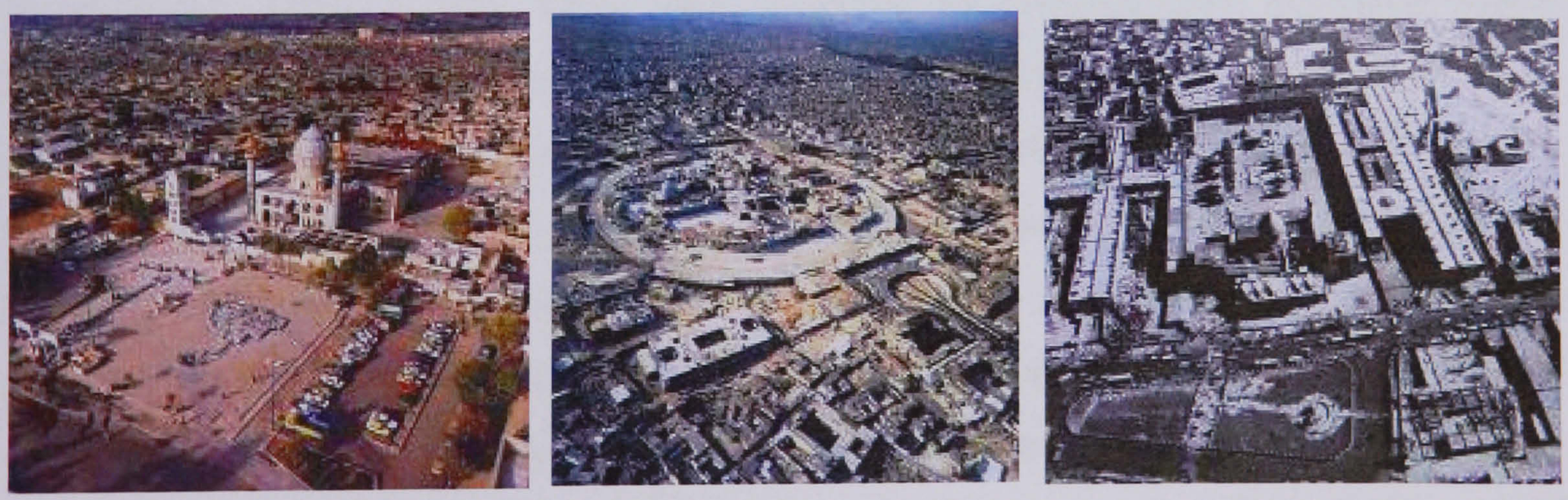

Figure 11: Aerial views of the holy shrines in Shiraz and Mashhad after the large-scale clearance of the 1990s, Source: Ghazbanpour, 2000

The review of three waves of transformation and reconstruction of the historic centres during the post-war reconstruction period reveals a common characteristic of these interventions: they were all attempts at modernisation. These large-scale redevelopment

projects, whether carried out by the central government and its affiliated companies, the municipalities or the religious institution and charitable foundations, are the best examples which signify a rising strength of modernity in this period. The tendency of the central government towards market-oriented westernised technocracy accompanied by modernist practices inherited from the previous regime can partly explain this new phase of modernisation.

One of the main characteristics of this period was the rise of the technocracy which was a direct and logical consequence of the reconstruction policy. The task of reconstruction needed technology and expertise (Mozaffari, 1999). The rising technocratic group constituted a new political and social base for the government which used it for the improvement of its own image. A fairly young and well-educated (some of them in western universities) new urbanised social and political group were able to alleviate the policies of the highly dogmatic group, who mainly rejected Westernisation and modernity and preferred Iran's isolation from the international community.

The technocrats were focused more on written laws, and viewed knowledge, science and education as the most important prerequisites of progress (Amirahmadi, 1996). They provided a new opportunity for experts and professionals to be involved in the development process in this period: "the old technocrats, who refused to cooperate or were discharged by the revolutionary regime, have returned to work at an increasing number" (Amirahmadi, 1990, p 90). They were involved in planning and designing major development projects[17]proposed by the public development agencies, municipalities or even the revolutionary organisation: "A number of architects, many trained in the schools of architecture in Iran and abroad during the Pahlavi era were conceiving grand projects for the Islamic Republic" (Marefat, 2004, p 15). The majority of modernist ideas, therefore, continued to be practiced by the urban development plans and programmes prepared by this group of professionals. The modernist idea of the consultant has always been one of the main sources of influence on urban renewal policy of the central government and other development agencies involved in implementation of large-scale programmes and projects in the historic urban areas.

[17] The main method used by all public development agencies, municipalities, and even the revolutionary organisation to develop their projects has been to commission private sector consultants and contractors

4.3 The evolution of urban regeneration and conservation policy and practice in the context of evolving development factors and agencies

The previous section reviewed the three major phases of Iranian historic city centres transformation. It revealed that the historic cores, which have formed a very small part of the cities in recent times, have been undermined in the various waves of destruction and redevelopment. Both the pace and scale of redevelopment has increased dramatically during the past decades. There was an underlying emphasis on physical-led regeneration and delivery of flagship projects. This dominant approach, mainly employed by the central government, the largest and most powerful development agency, failed to solve the problems of these areas. Indeed, the interventions carried out within the framework of this approach exacerbated the existing problems. At the same time there were some attempts to preserve and restore the historic urban fabrics but left limited effects. They were not integrated as a tangible force confronting the power of interventions. Some of the programmes were implemented. However, the majority of the conservation plans and proposals remained on paper. During the last decade, however, efforts to revitalise historic environment have gained a new momentum, which has witnessed growing interest in the development of a linkage between regeneration and conservation of historic city centres in Iran. Several interrelated factors contributed to the changing role, structure and approach of the state in urban regeneration and conservation process, which provided a basis for the development of a new approach to the revitalisation of historic environment. This section, aside from a brief review of the evolution of conservation policies and approaches, provides a more detailed explanation about the above factors that affected the process of decision- and policy-making, planning and implementation of city centre regeneration programmes in this period.

4.3.1 The evolution of conservation policy and practices

Until the early twentieth century, major parts of Iranian cities were developed by the private sector and most public facilities were maintained through private charities and endowment institutions. This traditional system of development, maintenance and repair of community properties was based on Islamic rules (*Sharia*). Islamic rules have a well developed body of laws regarding protection, maintenance and repair of community properties and sacred places such as '*Vaqf*', '*La Zarar*', '*Al-baqiat-al-salehat*', and '*Anfal*'

which were traditionally utilised by administrators involved under the charge of endowment institutions (Bianca, 2000; Hodjat, 1996). *Vaqf* is described as a regulatory framework which stabilises an asset or property and perpetuates its benefits. Properties are removed from private ownership and made inalienable with their revenues devoted to some public or charitable purpose including the support of mosques and religious schools (Saleh, 2004). *Vaqf*, in Arabic means hold, confinement, or prohibition. The word *vaqf* is used in Islamic law to mean the holding of certain property and preserving it for the confined benefit of certain philanthropy and prohibiting any use or disposition of it outside that specific objective (Kahf, 1998). The system of *vaqf* guaranteed maintenance and restoration of historic buildings and "avoided the division of large properties between several inheritors, and laid the ground for social responsibility" (Soheil, 1995, quoted in Jokilehto, 1999, p 13). Historically many *vaqf* properties were established by wealthy individuals for a variety of reasons. Establishing Vaqf enhanced the social prestige of the founders and increased their reputations (Keddie, 2003). A number of historic monuments, gardens, water reservoir, caravanserai, bathhouses, and mosques in Iran are known by the names of their founders. The Safavids made many properties into vaqf, notably when Shah Abbas constituted his personal property into a *vaqf*. The most important *vaqf* properties are those belonging to the shrine of the Imam Reza at Mashhad, which held many valuable properties in different parts of the country (Lambton, 1991).

Apart from its regulatory role, the idea of *vaqf* itself is a principle that entails generous applications in the direction of developing the non-profit, non-governmental sector and increasing the quantity of welfare services that aim at improving socio- economic welfare of a society (Kahf, 1998). The idea of *vaqf* indicates that the Islamic system recognises the importance of the non-profit sector in social and economic development and provides the necessary legal and institutional protection for this sector to function away from the self-interest motives and the power of government (Bianca, 2000). Independence from governmental and political activities secured the permanence of this system of activity from political fluctuations, protected the liberties of its decision makers from legislative encroachment, and enabled its continuity as a devotional matter.

At the beginning of the twentieth century, however, the centralised and authoritarian state was directly involved in the development and redevelopment of the urban environment, created modern institutions, modernised the legal system and introduced a new urban

planning and management approach. As already pointed out, there was a strong desire for modernisation, secularisation, and state intervention. The secular state abolished Islamic laws and traditions, and considerably changed traditional functions. Charities and religious endowments were increasingly under government control (Keddie, 1981). The 'Endowments Law of November' 1934 gave the state wide discretionary powers to intervene in the administration of the '*auqaf*' (the plural of *vaqf*-endowment) and assume functions formerly fulfilled by the *ulama* (clergies) (Algar, 1991, p 741). There was a conscious effort to break with the past, and a shift away from the assumptions about the role of traditional institutions and structures in urban development. The task at hand was to 'destroy' the effects of the previous periods: "everything had to be started over again…[we] longed for Persia to progress along modern lines" (Iranian Court Minister, Abdolhossein Teymurtash, 1927, quoted in Grigor, 2004, p 44). This desire for modernisation was strongly reinforced during the reign of Mohammad Reza Shad (1941-79). There was a prevalent idea that only new and 'modern' was worthwhile: "Anything old or in a traditional style was considered of little value and torn down or, at best, ignored" (Steinberg, 1996, p 464). Madanipour (1998, p 144) argued that "praise of the new and disregard of the old have dominated the twentieth century attitudes towards the built environment". This rapid modernity was defined by a tension between the destruction of old things to make way for the construction of new things.

Under the Pahlavis (1925-79), the conservation of the historic environment was integrated into the modernisation agenda because the state believed that the awareness and protection of the nation's heritage would lead to modernity and progress; an idea often inflamed by Western scholars of Iran (Grigor, 2005; Hodjat, 1996). However, the restoration and preservation of historic monuments was selective, focusing primarily on pre-Islamic sites and monuments, notably Persepolis[18]. The modern state selectively eliminated historic structures belonging to specific historic eras and associated with certain rulers, in order to restore those sites and buildings into the modern image that it wanted (Grigor, 2005). In the first official list of national heritage, based on Herzfeld Index, from the 247 buildings which had been scheduled by the end of 1932 as historic monuments, 82 were pre-Islamic (Avery, 1965, p 287). This set of highly selective artefacts came to be known as Iran's

[18] Among the three major dynasties that ruled Iran before the Arab conquest of the mid-7th century - Achaemenid (559-331 BC), Parthian (247 BC-224 AD), and Sassanian (224-651 AD) - the cultural, linguistic, socio-political, and even genetic material of the former and the latter were regarded by modernists as the most genuine of Iran's history (Grigor, 2005, p 27).

asar-e melli; while '*melli*' simply meant national, '*asar*' was understood as the complex sum of the definitions of trance, relics, monuments, traditions, edifices, and works. Conversely, those structures that were not selected, either because of architecture or politics, were neglected or simply razed to the ground to make way for new constructions. Between 1930 and 1941, based on this arbitrary process of selective elimination/preservation many historic structures had been demolished in Tehran and other major cities: "they were seen neither as 'historic' nor 'monumental', but rather as standing tributes to Qajar power" (Grigor, 2004, p 42). At the heart of the historic core of Tehran, approximately two-thirds of Qajar structures were razed, most of which consisted of the residential quarters and service areas of the royal domain (Marefat, 1988). Some of the demolitions were replaced by new structures; others were left vacant. Consequently, the conservation policy of the central government and the large-scale redevelopment/modernisation programmes both threatened the historic environment.

From the mid-1960s and during the 1970s, the number of preservation and restoration projects increased, a new agency responsible for the conservation of historic monuments at national scale was established, valuable documents of Iran's history from the pre-Islamic past to the Islamic present were revealed, and a number of conferences were held on the preservation and restoration of historic monuments, sites and structures. During this period, the Ministry of Culture and Art adopted a new plan for the re-use of restored historic buildings. The first plan of the adaptive-reuse scheme was initiated in Isfahan (where, for instance, the old caravanserai associated with the 17th-century *Madrasa Chahar Bag,* was made into the Shah Abbas hotel), but soon spread to Tehran (Museum of Glass and Ceramics), Shiraz, Mashhad and Qom (Ardalan, 2000, p 354; Abdulac, 1983).

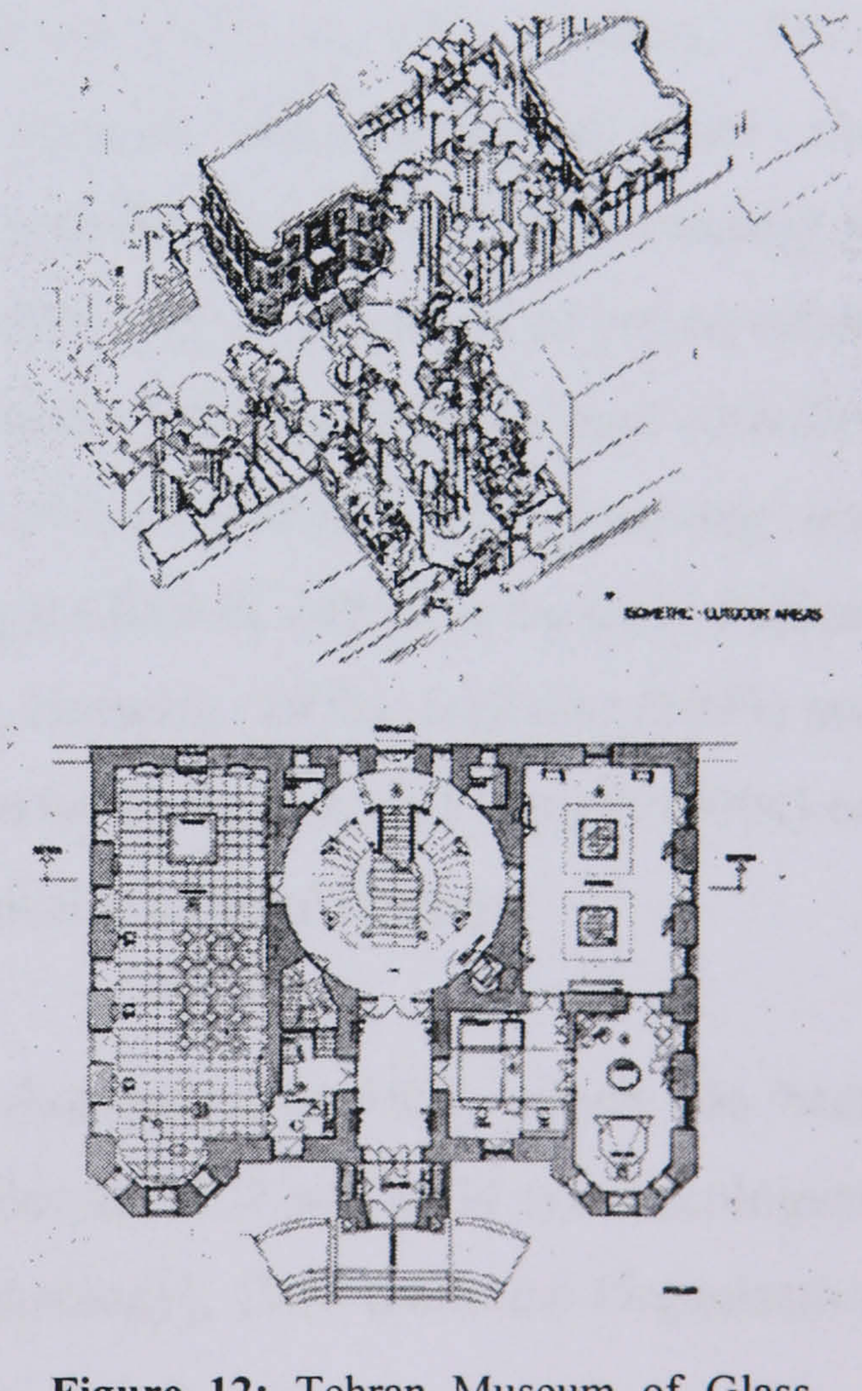

Figure 12: Tehran Museum of Glass and Ceramics, in 1976 this residential building (Gavam-ol-saltaneh's House), was turned into a museum by three groups of Iranian, Austrian, and French architects Source: Hollein, 1980

These projects were accompanied by the introduction of the first series of rehabilitation plans for the historic areas in the cities of Tehran, Isfahan and Shiraz. At the same time, with the cooperation of international organisations such as UNESCO and ISMEO, a series of recommendations and proposals were prepared, which mainly concentrated on the conservation of historic areas and the development of tourism in Iran (Shankland, 1968). However, the advice given by UNESCO had been largely ignored and the majority of the conservation plans and proposals did not come to fruition (Lawless, 1980).

Although the attitude towards the historic areas began to change, conservation work had concentrated almost exclusively on the major monuments. The restoration and preservation of individual building and monuments was the main concern of the authorities and planners. The conservation of urban context had been neglected and considerably deteriorated. In some cases, the historic urban fabric surrounding monuments were demolished to place these historic structures in large geometrical Western-style squares such as those in Mashhad, Hamedan, and Shiraz (Abdulac, 1983; Lawless, 1980). The following summarises major institutional changes, conservation activities and regulatory frameworks employed by these agencies during this period. This summary is derived from the doctoral dissertation of Hodjat (1996) on the evolution of conservation policy in Iran, an extensive work carried out by Ardalan (2000) on architectural activities after World War II; Cantacuzino (1976) and Lawless (1980) on the planning and development of Isfahan before and after 1920; Grigor (2004 & 2005) on the early Pahlavi modernists and their Society for National Heritage; Hosseini (2003), Jokilehto (1999) and Moradi (2003) on the history of architectural conservation in Iran, and Samadi (2004) on Iranian regulations for the conservation and restoration of cultural heritage:

- The establishment of the first department of Antiquities in 1851, which has been reorganised and re-named several times since then in 1928 and 1934 (Archaeological Survey of Iran), 1964 (General Office for Archaeology), 1965 (National Organisation for the Conservation of Historic Monuments)

- The establishment of 'Society for National Heritage' in 1922, a semi-public influential institution in the field of introducing and preserving the cultural heritage, that introduced the first list of historic building and monuments titled: 'A Brief Inventory of the Historical Heritage and Edifices of Iran in 1925, prepared the first technical briefs

of preservation and restoration, carried out over sixty preservation projects, and created a national museum and a public library during its fifty-seven-year existence. These projects were supplemented with numerous publications, lectures and exhibitions regarding Iran's history, which were mainly carried out by Western scholars like the German archaeologist Ernest Herzfeld, (the French architect and archaeologist) Andre Godard, and (the American historian) Arthur Pope

- The approval of the first Act regarding the preservation of cultural heritage in 1930, followed by indexing, listing and restoration of historic edifices (early restoration included interventions in the Friday Mosque of Isfahan, in 1935, and in other public monuments in Isfahan, Gazvin, Kashan and Yazd)
- Holding several national and international congresses regarding the preservation and restoration of historic monuments during the 1960s and 70s
- The development of a wide range of historic restoration and preservation projects in the mid 1960s, which increased rapidly in the 1970s. In 1965, the National Organisation for the Conservation of Historic Monuments and ISMEO (Istituto Italiano per il Medio ed Estremo Oriente) commenced work on major monuments in Isfahan, prepared a plan for the rehabilitation of Shah Square, and published numerous volumes of documents relating to architectural details and restoration techniques. In 1973, 600 major building sites were on the list for preservation and 300 were actively under repair
- The preparation of rehabilitation plans for the historic core of Isfahan, the Bazaar and Oudlajan quarters in Tehran and the historic city centre of Shiraz during the Fifth Development Plan (1973-78)

With the establishment of Iranian Cultural Heritage Organisation in January 1986[19], the conservation planning system entered into a new phase of development. During this period conservation policy achieved a higher priority and underwent vigorous development.

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[19] Based on the Act 1986, the Ministry of Culture and Higher Education was given the permission to constitute an organisation entitled "Iranian Cultural Heritage Organisation" from the merger of the units active in the field of cultural heritage including 'the Iranian Archaeological Centre', 'the General Office for Traditional Art', 'the Centre for Ethnology (social and cultural anthropology)', 'the Office for Historical Monuments', 'Iran *Bastan* Museum', ' the Office for Conservation of Cultural Heritage', 'the General Office for Museums', 'the General Office for Historical Buildings', 'the General Office for Palaces', 'Iranian National Organisation for Conservation of Historical Relics', and 'the General Office for Court Palaces (*Golestan* Palace)' (Hodjat, 1996). On 19 July 1988, the Charter of the Organisation was also ratified, fulfilling its legal establishment (Samadi, 2004).

Since the establishment of the Iran Cultural Heritage Organisation (ICHO) in 1986, it has evolved through several organisational reforms which affected the concept and direction of urban conservation policy and practice. The following chart summarises the major organisational transitions during this period (1986-2005) and illustrates three key stages of evolution:

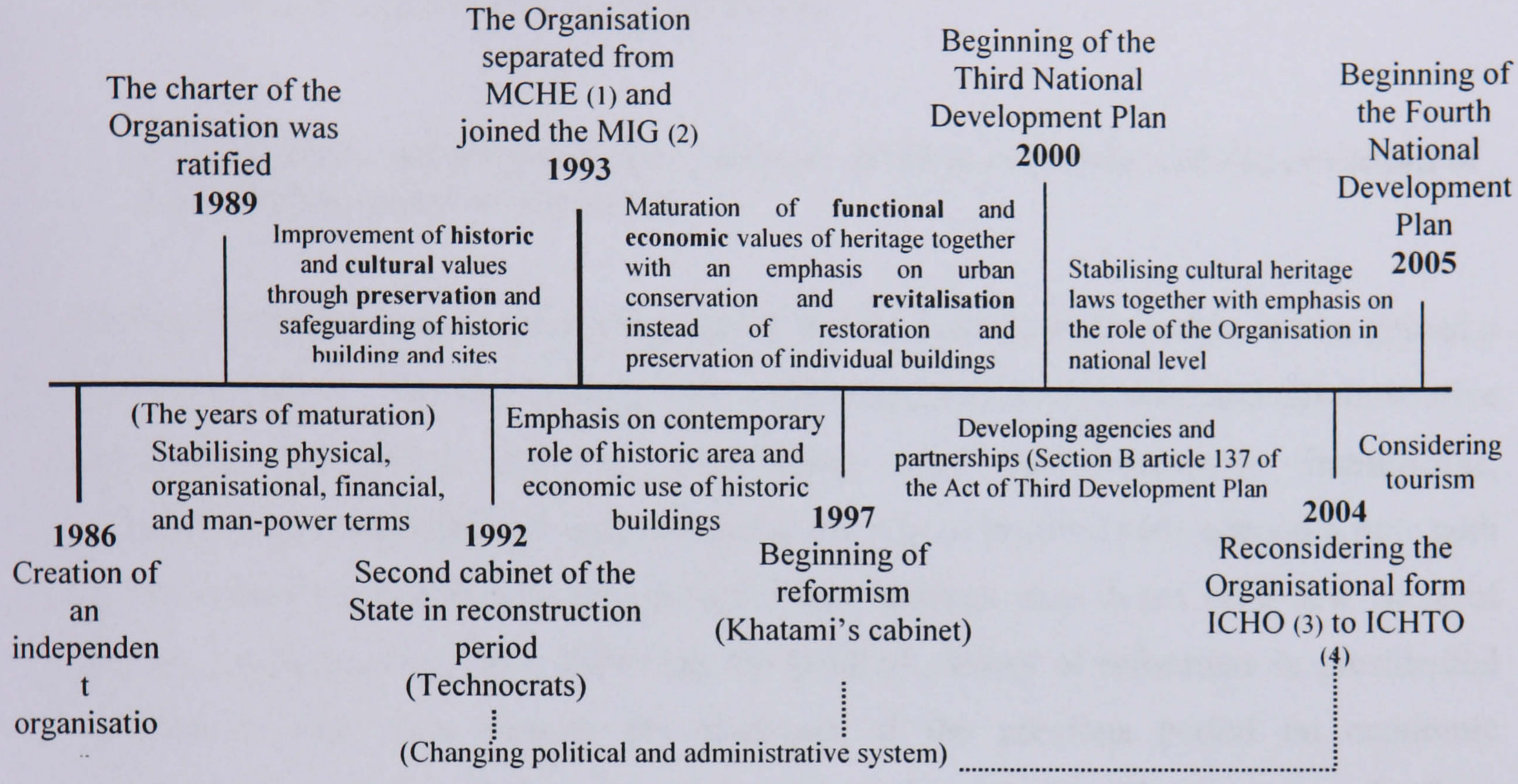

Chart 1: The political and administrative changes of the ICHO between 1986 and 2005 and the evolution of conservation policy and planning system during this period, Source: Author based on the interviews carried out with key actors involved in these processes (Appendix A), published papers, reports and books and the Third and Fourth National Development Plans
(1) Ministry of Culture and Higher Education, (2) Ministry of Islamic Guidance, (3) Iran Cultural Heritage Organisation, and (4) Iran Cultural Heritage and Tourism Organisation

Changing the political and administrative system of the ICHO was accompanied by a maturation of policies and approaches toward cultural heritage. The protection of historical and cultural heritage was initially focused on the preservation of monumental buildings and individual historic relics. However, the main focus of protection has changed from being devoted to individual buildings towards area-based protection. Besides, emphasis on contemporary role of historic area and economic use of historic buildings as an opportunity for a broader base to conservation has been pursued through different plans and programmes. The most significant organisational changes took place in February 2004 in which Cultural Heritage Organisation was separated from the Ministry of Islamic Guidance and was merged with Iran Touring & Tourism Organisation as an independent organisation under the direct supervision of president.

Recently, using tourism as a great catalyst for the revitalisation of historic urban fabric is propounded as the main objectives of Iran Cultural Heritage and Tourism Organisation (ICHTO). Meanwhile, a new approach towards sustainable urban conservation has started to receive growing consideration. The new role and conservation approach employed by ICHTO during the last decade have improved the importance of heritage and developed the relations between different agencies involved.

4.3.2 Political and administrative changes of the past decade and the evolution of regeneration policy and practice

During the last decade, the attempts to revitalise the historic environment in Iran gained a new momentum. The development and reinforcement of institutional and administrative capacities, integrating policies, establishing legal and regulatory frameworks, decentralising responsibilities and enhancing the role of professionals opened a new path to city centre regeneration in this period. These changes were based on a new wave of reform commenced in 1997, following the political victory of reformists in presidential election in this year. Despite the emphasis of the previous period on economic development strategies through economic restructuring policies, this new wave of reform attempted to provide a reasonable relationship between socio-cultural policies, political development and economic reform (PBO and UN, 1999). The reformists succeeded in holding the first elections to local and municipal councils in February 1999, as foreseen in the constitution (Articles 100-106 Islamic Republic of Iran Constitution) (Keddie, 2003). It was a step towards administrative decentralising power and "as a training ground for democratic politicians" (Keddie, 2003, P: 276; Tajbakhsh, 2003). The establishment of elected local councils and the proliferation of NGOs together with other organisations of civil society were probably the greatest achievements of the reformists in this period to help to popularise the idea of democracy. This trend was also pursued through the Third National Development Plan (2000-2005). The plan strived to establish a relationship between domestic politics, economic reform, and cultural policies (MPO, 2000). It was an attempt to promote rule of law, non-oil exports, privatisation, and deregulation (Keddie, 2003). While the political-administrative structure continued to be centralised, the establishment of city councils together with the new trend of decentralisation and privatisation provided a proper setting for the reinforcement of local authority and the emergence of a participatory urban administration system.

Despite the achievements obtained by the reformists, there were still some critical issues that raised significant challenges for the government in this period. The Constitutional constraints and inefficiency of rules and regulations, economic restrictions, and ideological conflicts between the reformers or modernists and religious conservatives or traditionalist were among the major impediments that prevented the government from reaching its objectives (Kar, 2003; Pesaran, 2000; Tarock, 2002; Vahdat, 2003). Besides, the centralisation of governmental decision making and multiplicity of public development agencies inherited from the previous period decreased the effectiveness and efficiency of the government's activities. On the other hand, multiple and 'competing power centres' have created a chaotic situation, which directly affected the implementation of the government's plans and programmes (Jahanbegloo, 2003). Buchta (2000) argued that "the political system in Iran is characterised by a multitude of loosely connected and generally fiercely competitive power centres, both formal and informal"[20]. The detailed information concerning the power structure and the also structural tiers of the urban development agencies and their relationships at national and provincial level are provided in Appendix B.

In the process of urban development in general and city centre regeneration in particular, the existence of a wide range of organisations/agencies involved in revitalisation and development projects each with their own agendas, priorities and work programmes, have resulted in the emergence of a variety of approaches ranging from those still relying on a development-oriented, market-based autocratic approach to those incorporating collaborative management, locally-based, sensitive approach. The continuing existence of a number of large-scale redevelopment projects led by the revolutionary foundations or carried out by the government under the pressure of informal powers, and in contrast, the emergence of a series of locally-driven, conservation-led regeneration projects managed by the newly empowered local authorities are the consequent outcomes and clear manifestations of this situation. The previous section (4.2) reviewed the driving forces and spatial manifestation of the former, known in this research as autocratic, redevelopment-oriented approach. This section examines factors generated by the new wave of reform that contributed to the development of latter approach.

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[20] Buchta (2000) argued that the formal power are grounded in the constitution and in governmental regulations and take the form of state institutions and offices, and informal power are comprised of religious-political associations, revolutionary foundations, and paramilitary organisations aligned with various factions of Iran's clerical leadership.

Formation of institutional framework, development of planning and legislation and strengthening regulatory role of the central government in the regeneration of historic city centres

The development and reinforcement of institutional and administrative capacity was one of the priorities of the central government in this period. A key component of this strategy was the establishment of a new agency in 1997, Urban Development and Revitalisation Company (UDRC), to co-ordinate plans for regeneration and redevelopment, and to stimulate new investment into distressed urban areas (UDRC, 1997). The UDRC was the first national regeneration agency, operating within the remit of the Ministry of Housing and Urban Development (MHUD). It acts as the government's specialist advisor on Brownfield land with a clear focus on city centre regeneration. It works on the revival of the areas within cities which suffer from multiple deprivations. According to the Brown-field Redevelopment Policy of the Second Five Year Development Plan, during the initial years of its operation, the major activities of the UDRC centred on neighbourhood renewal projects. The responsibility of other projects, notably the large-scale neighbourhood redevelopment projects, which were started in 1993 and mainly suspended from 1996, carried out by the different departments in the MHUD, was also transferred to this newly established agency[21].

Between 1997 and 1999, the UDRC tried to develop its policy, legal and regulatory framework as well as financial and technical resources. At the same time, there was an attempt to identify gaps and strengthen planning and policy formulation approaches based on the lessons learnt from the previous experiences. Considering the previous failures arising from the implementation of large-scale redevelopment schemes, the UDRC sought to modify the previous policies and procedures. Avoiding large-scale redevelopment projects, limiting the areas of direct involvements, and the development of public-private partnership were among the new strategies employed by the UDRC in this period (Interview-Khajeh-daloui, 2005).

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[21] Between 1985 and 1997, the MHUD carried out a series of programmes dealing with the problems of historic city centres. They were based on four different policies introduced by various departments including 'Urban Improvement' (*ravanbakhshi*), 1985-1987; 'Urban Rehabilitation' (*behsazi-e shahri*), 1987-1990; 'City Centre Comprehensive Plans (*mehvarha-e farhangi tarikhi*), 1990-92; and 'Large-scale Neighbourhood Renewal (tajmie), 1992-94 which were followed by 'Housing –led Redevelopment Schemes (baft-e masale-dar-e shahri), 1994-1997 (Izadi, 2000 and 2001). The establishment of the UDRC was a response to reduce the fragmentation of policies and programmes carried out by different departments in the MHUD.

Despite the considerable change in size and scale of interventions, physical and property-led regeneration was still the dominant approach. The UDRC redefined new projects based on the area of purchased lands and properties and also tried to encourage the private sectors for investing in these projects by promoting the opportunities, offering tax advantages and incentives (UDRO, 2004). It was the main component of urban policy which was followed during this period particularly in the three first years which the private sector had no tendency towards investment in these areas.

In 2000, the UDRC reconsidered its organisational form. There was an organisational change from 'Company' to 'Organisation' which gave comprehensiveness to the responsibilities and prerogatives of the organisation on a national level. In Iranian administrative jargon, the term 'organisation' implies that although its director may be a Deputy of the President or a Minister, it enjoys financial and administrative independence (Hodjat, 1996). Its budget is directly ratified by the Parliament and its administrative relations with other institutions are established through its Director. This independence was vital to the activities of the organisation and created an official presence of this kind of activity within all official circles.

At the same time, there was a growing desire towards decentralisation of power from the central government to subordinate organisations, devolution of responsibilities upon municipalities, and reducing the size of the public enterprise sector through privatisation led by the Law of the Third National Development Plan (MPO, 2000). The establishment of seven regional regeneration companies, creation of the co-ordinating committee in each province, and authorising executive local managers were the outcomes of the decentralisation policy of the plan in this period. It was a step towards the empowerment of the regulatory role of the UDRC and the development of the role of local authorities. The devolution of responsibilities to the local authorities considerably changed the concept, priority, area definition, direction, and mechanism of interventions in historic city centres. The regional regeneration companies and co-ordinating committees were formed in partnership with other authorities and public development agencies involved (Interview, Aeeni, 2004). As already pointed out, the responsibility for planning and development were shared by several ministries with the result that decisions were often taken independently of and in some cases in conflict with each other. Meanwhile, municipalities

were not consulted in the plan-making, examination and ratification process. This inadequate and unsatisfactory administrative structure was a major constraint on proper regeneration planning and implementation. The establishment of these new agencies provided a basis to produce a more co-ordinated approach and integrated policy and financial system for the regeneration projects.

The revision of the Constitution of the UDRC in 2004 and the decentralisation policies of the Fourth National Development Plan (2004/2005-2009/2010) have created a new direction for the process of planning, management and implementation of city centre regeneration. Based on the law of the fourth plan, the ministries had to reconsider the organisational form of their affiliated organisations to the holding company with limited area of direct involvement and the vast area of regulatory power (MPO, 2005). The MHUD currently has four holding companies in terms of housing, urban regeneration, new towns, and governmental and public building and installations. The structure of the UDRC has undergone marked change regarding the new role defined for this agency. In the revised constitution, the role of the UDRC should be shifted from being a direct provider to a regulator. The second constitution of the UDRC has also prepared a context to include more community and social schemes into its strategies for the future plans and programmes (Interview, Khajehdaloui, 2005). The following chart illustrates the major administrative transitions of the UDRC from its establishment in 1997 to 2005 and also identifies three key stages in the evolution of its policy and approach to city centre regeneration in this period:

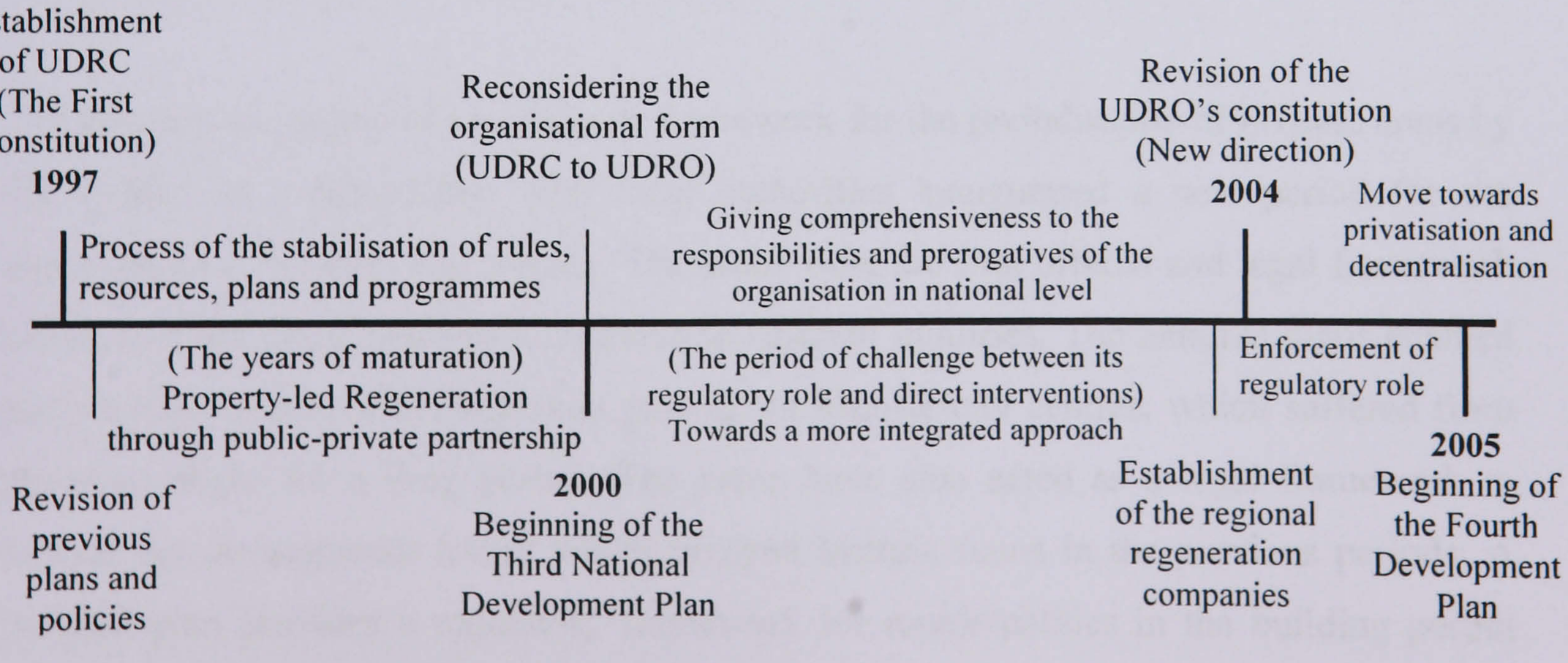

Chart 2: The political and administrative changes of the UDRC between 1997 and 2005 and the evolution of regeneration policy and planning system during this period, Source: Author based on the interviews carried out with key actors involved in these processes (Appendix A), published papers, reports and books and the Second, Third and Fourth National Development Plans

Integrating development policy framework: Introducing a new urban policy to limit the city expansion and giving priority to Brownfield Development in 1999

In December 1999, the Supreme Council of Architecture & Urban Planning (SCAUP) declared a new urban policy to prevent city boundary expansion (SCAUP, 2004). Urban sprawl during the 1970s and 1980s had been strongly criticised and the strategy of increasing urban density had received wide attention. The recent regulation approved by the SCAUP considered these issues, through prohibiting cities limit until they reach the approved population densities seen in the recent 1990's master-plans. Furthermore, rehabilitation of old fabrics, prevention of land speculation and prevention of urban sprawl have been more considered in this regulation (Azizi, 2005). The new policy had an emphasis on the spatial integration of land uses, concentration of activities, and optimal density patterns which heralded a new approach towards compact city, sustainable urban development and urban consolidation. Accordingly, city centre regeneration became one of the main strategies of MHUD, although there was still a conflict between this new policy and other urban development programmes such as Land Development Plans, New Towns, and other housing policies (mass housing production policy, high rise buildings and small housing production) which were employed by the different departments of MHUD.

Establishing the regulatory framework: City centre detailed plans prepared by a partnership of the local and central authorities

The attempts to prepare the regulatory framework for the revitalisation of historic areas by the UDRC in a partnership with local authorities inaugurated a new period for the regeneration of historic city centres. The plans were the first official and legal framework which enabled municipalities to respond to resident inquiries. The detailed plans enabled the implementation of revitalisation policies in historic city centres, which suffered from planning blight for a long period. The plans have also acted as a legal framework to control the development forces which ravaged historic cores in the previous periods. A detailed plan provides a regulatory framework for municipalities in the building permit process. All owners of property seeking to construct, alter, repair, or demolish a structure must first obtain a building permit.

Based on the urban planning system in Iran, the Comprehensive Plan requires a detailed plan which enables the implementation of the proposed strategies through a series of detailed schemes including land-use, access network, and spatial structure (building height limit and building density) proposal plans, design guidelines and other executive urban regulations (Mahdizadeh et al., 2003; Majedi, 2003). The plans are generally prepared by private consulting engineers and planners located in Tehran, who are usually well known to the ministry, through a contract between the chosen firm and the provincial office of the MHUD (Zebardast, 2005). After technical evaluations and ratification, the plans were sent to the municipality for implementation: "The role of the municipality was merely implementing these plans, rather than generating and revising them" (Madanipour, 2006, p 437). However, based on the Law of the Third Development Plan, Article 136, the MHUD has delegated the responsibility in the decision making process for city planning to municipalities (MPO, 2000). Currently detailed plans are being prepared for all areas defined in comprehensive plans as the historic districts.

Re-integration of the administrative structure: Redrawing the administrative boundary of the historic cores and the establishment of a separate municipal district in most capital cities of Iran

Between 1998 and 2003, major municipalities redrew the administrative boundaries of the historic cores, which were previously divided between different districts, integrating them into a specific area and under the control of a new separate agency (municipality of historic district). Redrawing municipal boundaries was a significant change in both financial and political dimensions. The new boundaries were redrawn based on the historic border line of the cities which were also characterised by their particular social and spatial patterns. It was a step towards administrative unification in these areas.

A new phase of decision making at local level: Political decentralisation of the state by the establishment of local councils since 1999

In 1999, political decentralisation reforms transformed the system of local governance by establishing directly elected city councils. The first urban municipal election was held in February 1999 and followed in the second round in early 2003. The council elections have established a local political or governmental system for the first time (these elections were

stipulated in the constitution but had never been carried out) in modern Iranian history (Salehi, 2000; Tajbakhsh, 2003a). The establishment of elected local councils and the proliferation of NGOs in this period were the outcomes of decentralisation policy of the government which was supported by the Local Council Law 1996 and its amendment ratified by the Parliament in 1997-8, and also the Law of the Third Development Plan (2000-2005). The establishment of elected local councils was an institutional innovation with the potential to contribute to the solution of the governance of localities (Tajbakhsh, 2003b). According to Article 100 to 106 of the Constitution, the city councils are representatives of local citizens and are responsible for much of the planning, implementing and supervisory role over all urban, social, cultural and technical activity in their area (Schirazi, 1997). Despite the very narrow legal and administrative responsibilities delegated to the city councils, their innovative methods, participatory approaches, sensitivity and awareness of local issues increased their achievements. The elected local councils have added a new power centre which has increased the possibility of sharing governance with non-state actors. The establishment of City Councils was a crucial step towards a participatory urban administration system (Barakpour, 2005).

Strengthening the local forces: Redistribution of authority, responsibility and financial resources at provincial and local level after 2000

During the period of reform, the central government, aside from political (elected local councils) and economic (privatisation) decentralisation policies, promoted administrative and fiscal decentralisation in order to transfer administrative functions, responsibilities and authority to provincial and local-level government. Decentralisation of power from the central government and its agencies to subordinate or quasi-independent government organisations at provincial and local level has enabled these agencies to deal more effectively with their problems. It was a response to the prevalent wave of decentralisation which was introduced by the law of 1991 and was also followed through the Second (1995-1999) and Third National Economic, Social and Cultural Development Plan (2000-2005). The Third Plan (Clause 16) called for the decentralisation of administrative functions to lower levels, the transfer of public service and infrastructure responsibilities to urban municipalities, and a target of 50 percent of the nation's development expenditures budget being decided by a provincial-level development planning committee (Tajbakhsh, 2003a). According to Article 1 of the third plan, an Administrative Higher

Council, headed by the president, was established to delegate related affairs to local and regional authorities and the non-governmental sector. This trend was followed by the establishment of new co-ordinating committees and councils at provincial and city level. The activation of a Provincial Development and Planning Council (PDPC), consisting of representatives of 17 ministries, three university professors/specialists, one city council representative, and one village council representative, which is chaired by the provincial governor; in conjunction with the Provincial Development Budget are among these local institutional developments. According to officials at Ministry of Interior and the Management and Planning Organisation (MPO) about 30-40 percent of the development budget is currently at the discretion of the PDPC (Tajbakhsh, 2003, p 10).

As already pointed out, the multiplicity of public development agencies and the fragmentation of tasks distributed among different involved agencies complicated the process of decision making, planning, and implementation at local level. However, the establishment of the new coordinating councils enabled the provincial and local authorities' participation in decision-making process. The lack of coordination between various development agencies involved has been the biggest obstacle in the revitalisation programmes. There were often difficulties in achieving a coordinated approach, as each government sector had its own programme, project budget and responsibility defined by law.

A new approach toward sustainable urban conservation: New direction of Cultural Heritage Organisation and developing tourism industry

Section 4.3.1 examined the evolution of conservation policy and practice during the last decades. It revealed that ICHTO has played a pivotal role in promoting the importance of heritage and expanding the vision of other agencies involved from its establishment. This investigation showed that how the political and administrative changes of the ICHO between 1986 and 2005 changed the direction of this agency and accelerated the evolution of conservation policy and planning system. From the establishment of the ICHO in 1986, this agency has evolved through several organisational reforms, which have affected the concept and direction of its policies and programmes. However, the major transition of this agency took place during the last decade. This trend began with a tendency towards economic revitalisation which was initiated by the newly appointed administrators in

1994. After 1997, this strategy was followed through different policies and programmes. There was an attempt to reconcile urban conservation with tourism development to achieve economic diversification. The new trend was, at the same time, a response to a proposal introduced by the president called the 'dialogue between civilizations'[22] and introduction of Iranian cultural and natural heritage to the world. It was accompanied by a transition in the administrative organisation of the National Tourism Organisation to the Iran Touring and Tourism Organisation (ITTO). The ICHO and ITTO were both under the direction of the Ministry of Culture and Islamic Guidance. However, there was an obvious variance in their plans and programmes. The new agenda was, therefore, to restructure and streamline the agencies. It was carried out through unification of their administrative organisations. Iran Touring and Tourism Organisation and Iran Cultural Heritage Organisation merged to form Iran Cultural Heritage and Tourism Organisation (ICHTO). This unification was seen as a move marking the government's determination to protect, introduce and resuscitate the country's historic-cultural legacy as well as to promote its tourism industry (WTO, 2004). One of the first few measures taken by ICHTO was to give substantial responsibilities to the private sector in developing the tourism industry, limiting its own role to tourism policy making and strategic planning. Other measures included an attempt to increase the governmental budget allocated for maintaining and safeguarding the historic assets, and tourism activities.

An increase in the role of local experts: Growing new generation of urban professionals involved in local public and private agencies

During the past two decades, the number of universities, faculty members and graduate students in different levels have increased manifold. After a period of stagnation in the early 1980s, there was a period of expansion in the higher education infrastructure and a concomitant multiplication of faculty members and trainees. In 1978 a total of 175,675 individuals were studying as BA/BSc, MA/MS, PD (professional doctorate) and PhD. This figure rose to 625,380 in 1998. If the number of students studying at the Islamic Azad University[23] (610,000) were added to this amount the total number of students studying in

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[22] The idea of 'dialogue between civilizations' was presented by the President Khatami in UN (1998) and the UN declared the year 2001 as the year of Dialogue Among Civilizations

[23] Based on financial resources and administration, all universities and higher education centres in Iran are divided into two main categories: Public and Private. As the first private university established in 1982, Islamic Azad University is presently active in over 126 branches in Iran with more than half a million students (Islamic Azad University, 2005, www.iau.ac.ir/).

higher education would surpass 1,200,000 (BPO, 1998). There are over 478 colleges and universities in Iran today including public (governmental universities and distance education) and private (Islamic Azad Universities and Non-profit Higher Education Institutes). The Islamic Azad University now has branches in many large and small cities. The number of non-profit learning and research centres has also multiplied. Some of them even have established links with industry, an unprecedented development in Iran. Although free education is provided by the government, the private sector has become increasingly active in this field, establishing educational institutions at every level.

The above evidence indicates the influx of new professionals into the practical environment during the last decade. Although the majority of young professionals still remain concentrated in the capital, practicing in private firms or even public agencies, there are a number of young professionals who have been attracted by local development agencies. The emergence of these new urban professionals influenced the administrative structure of provincial representative governmental agencies, private consultants, and the local practitioners. The educated architects and planners were employed by these public and private development agencies. Urban professionals at local level are mostly attracted by the following organisations and institutions: Technical Office of the Provincial Government, Ministry representatives in the provinces in a form of local organisations, the local private consultants and contractors, and the local municipality technical offices with their several departments. On the other hand, the new wave of urban professionals increased the number of local private development agencies during the last decade. These new local agencies have played an influential role in the process of city centre revitalisation in this period. The proliferation of local professional agencies provided a proper setting for clients to involve local experts in city centre regeneration projects. There was a tendency towards employing local consultants and individual experts instead of central private consulting engineers and planners which had dominated the previous system of plan making. The practical role and responsibility of these new urban professionals in urban management system also increased the efficiency of local authorities. The insufficient technical competence in local development agencies has always been one of the major issues of delegating the new responsibilities in the process of decentralisation. However, the achievements of these local professionals decreased the concern for delegating the responsibility of decision making to local authorities.

4.4 Conclusion

This chapter attempted to identify major approaches to the historic environment employed by the urban authorities in Iran, the driving forces that enabled their operations, and the outcomes. It was divided into two main sections. The first section, following a brief discussion on the history of large-scale interventions before 1920, reviewed the three key stages of transformation during which the state has directly and indirectly instigated and managed radical changes. This review represented the prevalent approach adopted by the central government, the largest and most powerful development agency.

The process of physical transformation in Iranian cities started from the beginning of the twentieth century (1925-1941) by a vast programme of road construction through the old fabric of old cities. There was an attempt to fundamentally alter the shape of the country's social and spatial formation by an obligatory programme combining 'nationalism', 'secularism', and 'modernisation'. The first symbol of modernism was the destruction of the historic urban fabric followed by the construction of new structures, the imposition of an official state architectural style, the extension of new avenues outward providing the principal axes of the new developments, and the expansion of the older city. The outcome was the emergence of 'urban dualism', a tense coexistence of old and new.

During the second phase of transformation (during the 1950s, 1960s), the impact of modernisation, fuelled by economic factors, demographic growth and political ambitions grew even stronger in the 1920s and 1930s. The heavy concentration of wealth, industrial production, economic activities and services in Tehran and other large cities made these urban areas the recipients of massive immigration from rural areas. An immense growth of population and massive immigration contributed to the rapid and dramatic physical expansion of the cities. Urban sprawl intensified the problems of the historic centres. The old cores became a small part of the sprawling cities and lost their previous physical and functional importance. The Master-plans which were prepared to regulate and manage this sprawling expansion and future changes also threatened the historic centres and had a major and irreversible impact on the historic environment. At the same time, the substantial rise in oil price and the concomitant rise in revenue enabled the government to embark on large-scale renewal programmes, which dramatically transformed the social and spatial structures of the historic environments.

The third stage of transformation referred to the first two decades of the post-revolutionary period (1979-1997). During the first decade after the revolution, the political and economic instability caused by the revolution and the war, the decline in the value of oil exports and a rapidly growing population created a chaotic situation, which directly influenced the process of urban development in general and led to the further decline of historic city centres in particular. In these circumstances, the urban policies adopted by central government exacerbated the problems: the master-plans' policy of decentralisation of activities and the imposed planning blight were among the main factors that directly affected the viability of historic cores and impoverished the urban life in the historic districts. The functional and spatial fragmentations made by the new development projects (the production of mass housing in the Urban Land Development projects, and new town development) radically changed the social and spatial structure of historic cores. At the same time, the establishment of new institutions (revolutionary foundations and religious organisations) intensified urban management in this period.

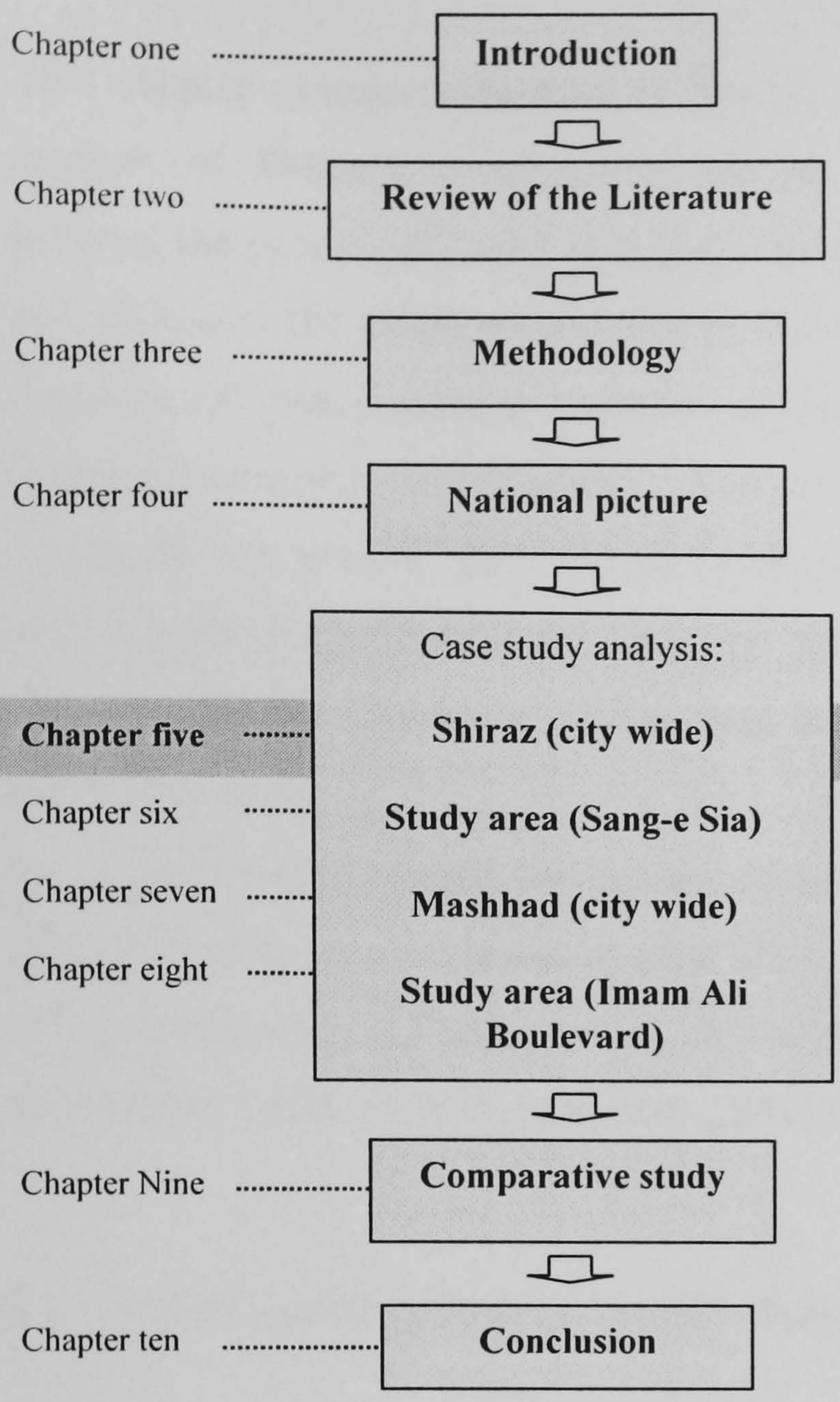
During the second decade of the post-revolutionary period, the political stability and economic prosperity, which were accompanied by the centralisation of power, considerably increased both the scale and pace of transformations. The government set up implementing an accelerated schedule of public investment and reconstruction programmes. Aside from a number of large-scale developments outside the boundaries of historic cores, the central government introduced a new policy by which the state and its agencies were involved in a series of large-scale neighbourhood renewal projects inside the historic areas. It was a new force of destruction which posed a serious threat to the historic environment. At the same time, there was a number of large-scale reconstruction programmes carried out by religious foundations and municipalities that dramatically changed the spatial structures of historic areas.

What these interventions shared was that they were all attempts at modernisation of the existing urban structure of the historic centres through the (re) development and radical transformation of urban environment. The unrestricted power, access to the financial resources and the concentration of the decision-making process in the hands of the state or powerful agencies made the instrument of authority a determining factor in the implementation of such large-scale physical transformation programmes. These large-scale redevelopment projects, whether carried out by the central government and its

affiliated companies, the municipalities or the religious institution and charitable foundations, are the best examples which signify a rising strength of modernity during these periods.

The second section reviewed a series of political, economic, administrative and fiscal reforms, which were accompanied by the evolution of conservation and regeneration policy and practices during the last decade. It showed that how the development and reinforcement of institutional and administrative capacities, integrating policies, establishing legal and regulatory frameworks, decentralising responsibilities and enhancing the role of professionals opened a new path to city centre regeneration in this period. They produced a sense of connection and synergy between regeneration and conservation efforts. The projects for the revitalisation of Sang-e Siah, one of the historic neighbourhoods in the city centre of Shiraz, is the prime example of this new trend which has been followed by other projects such as Joibareh quarter in Isfahan and Fahadan in Yazd. Chapters Five and Six, as a part of empirical work of this study, examine the case of Shiraz at the citywide level.

Chapter Five: Case Study Analysis-Shiraz-Citywide



Chapter Five:

Case Study Analysis – Shiraz – Citywide

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5.1 Introduction

This chapter examines the case of Shiraz at the citywide level. It presents a historical analysis of Shiraz's development and its historic core transformation. This chapter analyses the process of social and spatial fragmentation and the decline of the historic core and addresses the problems associated with these issues. It also examines new forms of decision and policy-making, planning and administrative systems at provincial and local levels that affected the policies and practices of city centre regeneration and conservation during the last decade. This chapter is divided into four sections. The first section deals with a brief historical background of the city and reviews the three major phases of its historic core transformation. The second section examines the problems associated with the decline of the historic core. The third section identifies a series of factors that changed the process of decision and policy making, planning and management of the city in general and the historic core in particular after 1997. The concluding section provides a summary of the main empirical findings at the city-wide level and also includes a brief discussion of the new city centre planning and management system.

5.2 Social, political and economic changes and city centre transformations

Shiraz, one of the seven principal cities of Iran, the sixth largest after Tehran, Mashhad, Isfahan, Tabriz and Karaj is the centre of Fars province in southern Iran (Figure 1). Fars province has 16 counties, 60 sub-counties and 51 cities in which Shiraz is the largest city without serious local rivals. The city is located 895 km south of Tehran and 100 km north of the Persian Gulf. The following figure shows the last administrative division and location of Fars province in the south of Iran.

1.	Tehran	16.	Chaharmahal
2.	Qom	17.	Kohgiloyeh
3.	Markaz	18.	Boushehr
4.	Ghazvin	19.	Fars
5.	Gilan	20.	Hormozgan
6.	Ardabil	21.	Systan
7.	Zanjan	22.	Kerman
8.	Azar-East	23.	Yazd
9.	Azar-West	24.	Isfahan
10.	Kordestan	25.	Semnan
11.	Hamadan	26.	Mazandaran
12.	Kermanshah	27.	Golestan
13.	Eilam	28.	Khorasan-N
14.	Lorestan	29.	Khorasan-R
15.	Khozestan	30.	Khorasan-S



Figure 1: Administrative division of Iran in 2005-Fars Province (19)

Shiraz has a long and eventful history common to many Iranian cities. Although the foundation of Shiraz was before the Islamic period, Shiraz experienced its greatest development after it had supplanted the ancient city of Estakhr[1], the nearby Sassanian[2] capital which was conquered by the Arab armies (Wiesehofer. 1999). As Estakhr fell into decline, Shiraz grew in importance under the Arabs and several local dynasties (Arberry, 1960). In fact it was an Islamic successor to the cities of Takht-e Jamshid and Pasargad during the Achaemenid Empire[3] and the city of Estakhr during the Sassanian Empire (Lockhart, 1939; De Planhol, 1992).

Shiraz, like most other Iranian cities, has experienced a turbulent past as well as its temporary phases of glory as the capital or seat of important local rulers. Although Shiraz was spared destruction during the Mongol[4] invasion, the town was devastated in turn by Timur [5](1387 and 1393), by great floods in 1630 and 1668, by the Afghan invaders in 1724, and by earthquakes which partially destroyed the city in 1789, 1814, 1824 and 1853 (Lockhart, 1939; Clarke, 1963; Wilber, 1975). Natural disasters, volatile social conditions, and political calamities brought disorder, destruction and great loss of life, while phases of peace and tranquillity witnessed building construction and population growth.

From the 16th century during the Safavid period (1502-1722) security and prosperity returned to Iranian cities and was maintained for about two centuries. The political stability, the growth of production, the secure and convenient routes of transportation, as well as the flourishing internal and external trade, created a great opportunity for the regeneration and reconstruction of cities. Shiraz's fortunes in this period revived under Imam Quli Khan, Shah Abbas's Governor-general of Fars. "Imitating his sovereign at Isfahan, he did much to beautify Shiraz. In order to make a worthy approach to the city from the east, he built walls and planted cypresses for some distance on both sides of the Isfahan road, besides placing pavilions at intervals; in so doing, he copied Shah Abbas's famous Chahar-Bagh at Isfahan" (Herbert, 1928. quoted in Arberry, 1960, p 58 and cited in Lockhart, 1939, p 32). He constructed a magnificent palace in the great square, and in 1615, he built a theological college called the Madraseh-yi-Khan. However, Shiraz started its decline with the Afghan raids in the early 18th century, several earthquakes, and an

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[1] City and district in ancient Persia
[2] Sassanian 226-651 A.D
[3] Achaemenid Empire (560-330 B.C.)
[4] Mongol (1220-1380)
[5] Timurids empire (1393-1500)

internal uprising. When Nader shah[6] was assassinated in 1747, most of Shiraz's historical buildings were destroyed (Lawless, 1980). In the middle of the eighteenth century, Shiraz again came back to life and splendour "under the benevolent attention of a regent-ruler, Karim Khan Zand" (Wilber, 1975, p 199; Boyle, 1978). During his nineteen years of rule from Shiraz, Karim Khan succeeded in restoring a surprising degree of material prosperity and peace to a land ravaged and disoriented by his predecessors (Perry, 1991). Twenty-seven constructions in Shiraz, of which sixteen remain today, are attributed to Karim Khan Zand, both complete buildings and buildings which he extended and restored including mosques, administrative and secular buildings, palaces, baths, commercial buildings such as bazaar, civil engineering projects such as drainage channels, moats, bridges, fortifications, water reservoirs and gardens (Scarce, 1991). Although the prosperity of Shiraz was seriously interrupted by the decline of Zand dynasty (1794) and Tehran took the place of Shiraz as the Capital from this period, Shiraz remained one of the most important provincial cities during the Qajar period.

For a long period, between the early Islamic era (about 9th century) and the beginning of modernisation (late 19th century), Shiraz developed a special urban type and maintained its main characteristics, in spite of some serious interruptions and fluctuations, which were mentioned earlier. It gradually expanded around an initial urban nucleus and continued to display the traditional features of an Islamic city (Figure 2). In fact, it continued to grow, adhering to traditional kinds of social and spatial organisation. Large scale constructions by Karim Khan Zand respected the old town and sought the maximum adaptability with the traditional structure (Lawless, 1980).

As Figure 2 shows, Shiraz was initially circular in shape, however the regular pattern of the city soon changed to an organic structure like the other Iranian cities, comprising the main elements of such cities. The form of the city stabilised from the 15th century and its shape from that time until the 20th century exhibited a fair representative of a typical traditional city before modernisation (Karimi, 1998). The metamorphosis of Shiraz into a modern city began with the attempts of Reza Khan (1925-1941), the founder of Pahlavi dynasty (1925-1979). The new political power, which ideologically rejected the superiority of the immediate past, targeted the traditional city which seemed to be an

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[6] Nader Quli Beg, (Nader Shah) the king of Afsharid period (1736-1750)

undesirable place; consequently, the new urban features became representative of the new era. Although some of the structures of the Zand period had already been partially obliterated by the time of the Qajar monarchs, most of them remained intact. However, the imposed modern structure inflicted serious damage on the old fabric and its elements.

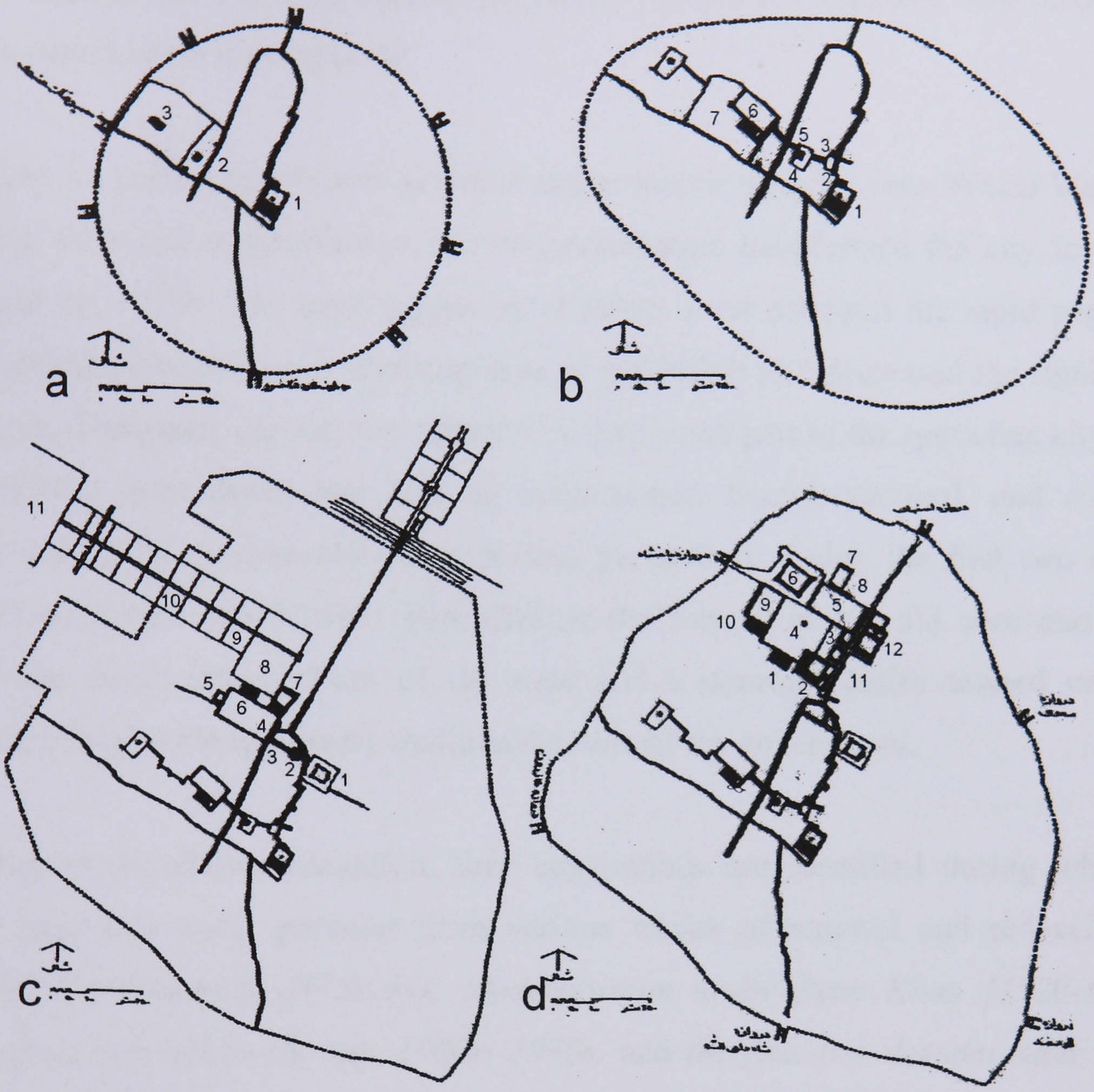


Figure 2: Evolution of Shiraz physical structure, Source: Tavasoli and Bonyadi, 1992

Shiraz has always been a walled city of considerable dimensions. In the tenth century, the first wall was constructed by Azud-ud Doula. At the time of the Zand dynasty (1750-94), there was an almost circular stone wall 25 feet high and 10 feet broad with 80 forts. Although this wall was removed by Agha Muhammad Khan, the founder of the Qajar dynasty (1795-1925), it was later replaced by a mud wall with six gates (Clarke, 1963). As the above figures show, its external shape remained fairly constant over the ages, while its internal form probably changed greatly.

a- Shiraz, Physical structure of the city in 10th century A.D. (1. Friday Mosque, 2. Royal Library, 3. Palace)
b- Shiraz, Physical structure of the city in 12th century A.D. (1. Friday Mosque, 2. Shrine, 3. Local Bazaar, 4. Shah-e-Cheragh Shrine, 5. Local Bazaar, 6. New Mosque, 7. Atabakan garden and palace)
c- Shiraz, Physical Structure of the city, Late 16th century A.D. (1. Theological seminary, 2. Quisariya, 3. Bazaar, 4. Square, 5. Hospital [Supposed location], 6. Palace, 7. Shah Mosque, 8. Governmental Garden, 9. Aristocratic gardens, 10. Access to the royal garden, 11. Royal garden, 12. Char bagh
d- Shiraz, Physical structure of the city, 18th Century A.D. (1. Royal residence, 2. Vakil Mosque, 3. Entrance space to the Vakil Mosque, 4. Nazar Garden, 5. Toopkhaneh Square, 6. Citadel, 7. Divan Khaneh, 8. Naqqareh-khaneh, 9. Mashq Square, 10. Stable and Prison, 11. Vakil Bazaar, 12. Caravanserai

After the first period of modernisation the growth and development of Shiraz became radically different from its traditional pattern. A regular pattern of modern networks was superimposed on the historic core as the common pattern of expansion, and the organic shape of the traditional area has been trapped inside the enclosed and segmented historic core. In this period, the evolutionary process of urban development was replaced by radical modernisation interventions.

Apart from the influences of many political and economic changes since World War II, the intensified forces of modernisation and industrialisation transformed the city in the late 1960s and the 1970s. The rapid expansion of urban areas followed the rapid population growth and changed the main characteristics of old Shiraz and decreased the significance of this area. Thereafter the old core turned to a very small part of the sprawling city which was suffering from decay and lack of maintenance. Social, political, and economic changes during the post-revolutionary period, particularly during the first two decades after the revolution (1979-1997) also affected the fortune of the old core particularly through the direct interventions of the state and a constant desire toward unbridled modernism despite the apparently traditional nature of the government.

According to the above discussion, four key periods are identified during which the historic core was under pressure from various waves of renewal and redevelopment including: *Zand dynasty [1750-94], Modernisation under Reza Khan [1920-41], the period of city sprawl in the late 1960s- 1970s,* and *the first two decades after Islamic Revolution of 1979, post-revolutionary period (1979-1997).* The following sections attempt to explore the major driving forces behind the city centre transformation during these periods.

5.2.1 **Development of Shiraz during the Zand dynasty [1750-94]:** Integrated City

Towns and cities have always undergone many changes in different scales and under various forces. Most changes, which were mainly forced by rulers (Shah in the Capital and governors [Hakem] in provinces), were carried out on the key elements or complexes of the city such as: city wall, arg (castle, palace), grand Bazaar, army areas (toopkhane square, armoury/ghor khaneh, moats), major and external road and the main water

resources. Meanwhile, mosques, schools, urban caravanserais (one of the key elements of Iranian Bazaars) and other middle scale elements or complexes of city were constructed by grand merchants, benefactors and individuals. These types of urban elements were mainly managed by endowment organisations and were maintained under the particular rules and principles which were often dominated by religious laws (e.g. Vaqf). Although the interventions led by the government were small in size when compared to the developments run by private individuals or agencies, they set frameworks for urban change and provided the basis for future development of cities.

The large-scale interventions either led by the government or by individuals, usually carried out on religious endowments (Vaqf) or royal ownerships (khalesseh); nonetheless, the major part of the city remained under private owners (molk) who built or re-built their own land and property (Safamanesh and Monadizadeh, 1999). Due to the evolutionary process of residential area development and their nature of gradual growth, these areas were irregularly formed; whereas, the planned transformations (large-scale interventions) had mostly regular and monumental forms. Batty and Longley (1994) believed that cities which grow naturally are formed from a myriad of individual decisions at a much smaller scale than those which lead to planned growth that embody the actions of somewhat larger agencies. Planned cities or their parts are usually more monumental, focused and regular which reflect the will of one upon the many, or at best, reflect the will of the majority through their elected representatives (Batty and Longley, 1994). In fact, planned growth appears more man-made in which the produced patterns are more regular, reflecting control over the natural landscape and also the mobilisation and coordination of much larger quantities of resources devoted to the development in question (Batty and Longley, 1994).

The "gridiron pattern" or geometric forms have always been used in the scale of architectural space and detail of buildings such as palaces, houses, gardens, and religious and public buildings in Iran. However after the ancient periods, particularly the Achaemenian, Parthian, and Sassanian, the use of "geometric regularity in street patterns or city walls" and "harmonious spatial arrangements" began in the Safavid era and continued by Zands and Qajars through their interventions in urban fabrics (Madanipour, 1998; Oliver, 1980; Kheirabadi, 2000). The scale and geometric forms of these interventions indicate a higher form of authority and the presence of political power.

Although Safavid Isfahan is usually quoted as the supreme example of royal influence in Iranian city planning, it was not an isolated case. The Zands in Shiraz followed this tradition of urban renewal with their own programmes. In the 18th century, Mohammad Karim Khan Zand (1760-79) inaugurated an ambitious architectural programme in Shiraz, consisting of a great square with accompanying buildings of a walled citadel, palace, and a complex of mosque, bazaar and public baths (Scarce, 1991). Karim Khan decided to improve the physical appearance of his capital. He emulated many of the earlier plans of Shah Abbas for Isfahan in order to make his own capital comparable with that city (Clarke, 1963; Lockhart, 1939). Nami argued that Karim Khan, not wishing to live in an abode built by men of the past; therefore ordered the erection of a citadel on the best site in the city and assembled architects, bricklayers, carpenters, masons, painters, tunnelers, and other craftsman from all parts of the country to do the work (Nami, 1938, cited in Afsar, 1986, p 308). In the north-west section of the existing structure of the city, the king built a spinal route with massive building construction including a great mosque, a shopping corridor in place of the old bazaar, a building for hotel accommodation beside the bazaar for the merchants travelling from long distance to present their goods, a large square for national accessions, and also an impressive building for use as an audience hall (divan-khane) (Figure 3).

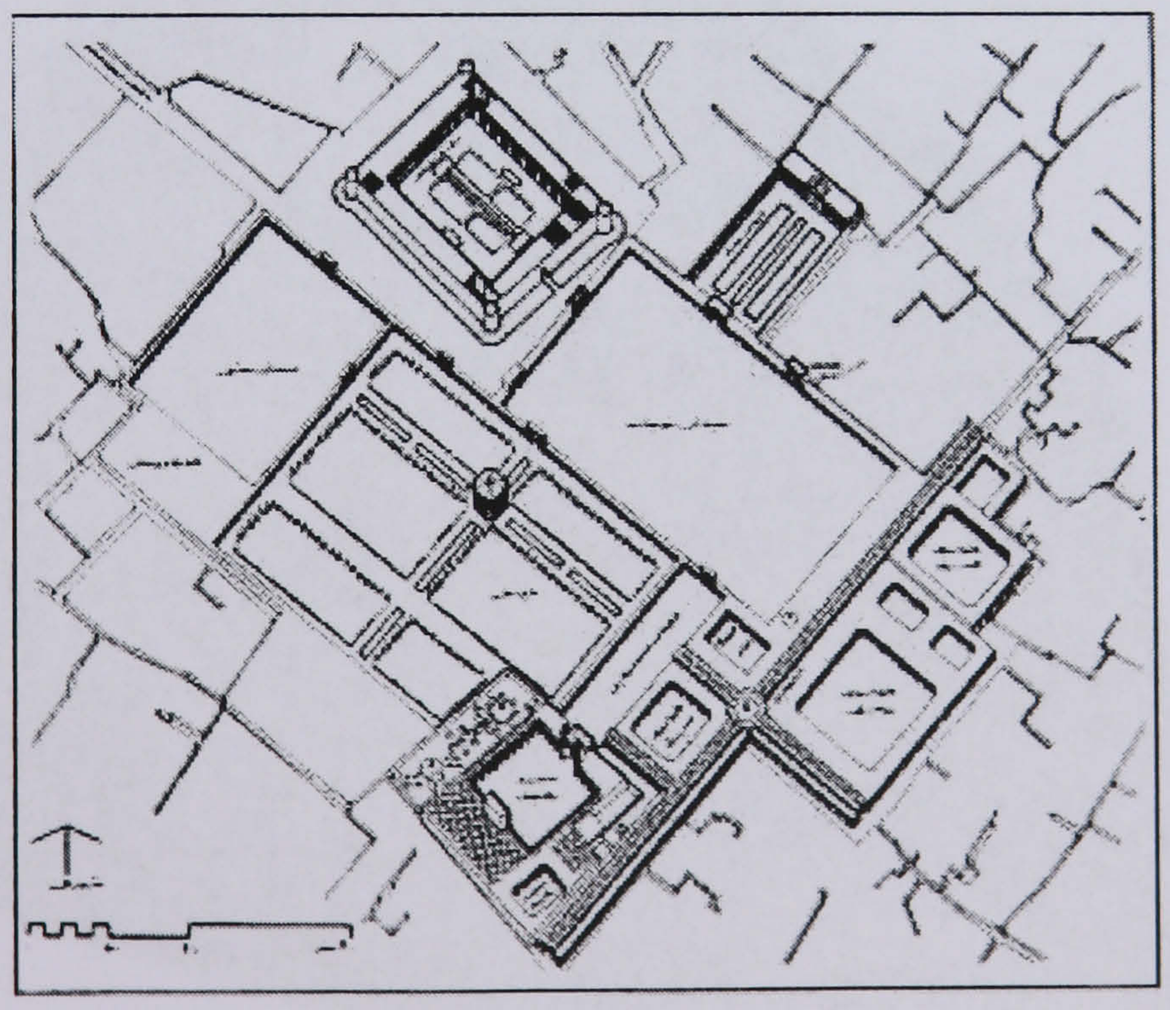


Figure 3: Karim Khan Complex, Source: Tavassoli, 1992

Karim Khan's plan defined an imposing square or *maidan* with a citadel or *Arg* and palace, mosque and bazaar grouped around it. He followed the Islamic tradition of combining religious, political and commercial buildings within one complex.

As pointed out earlier, one of the most important influences of these interventions was the re-emergence of new urban elements, straight streets and rectangular squares with their special form and function. Kheirabadi (2000) has mentioned: "one can easily distinguish the portions added by kings or other leaders by their unique geometric designs and harmonious spatial arrangements" (Kheirabadi, 2000, p 47). This juxtaposition provided a focal point for the new urban development and also acted as a transition between the old and new areas. The creation of new structures for Shiraz was accompanied by transferring the old socio-economic centre (Old Meydan-Shah Square) to the new political and economic centre (Arg Square-Toopkhaneh) in order to present the hegemony of the founder on the city through this re-arrangement (Habibi, 1996 and Clarke, 1963). The site of this large scale construction was probably not vacant; it can be inferred from a sketch made in the Safavid period by the French traveller Chardian that Karim Khan's bazaar and other buildings replaced earlier structures dating from at least Safavid times (Afsar, 1999). However, despite the differences in mechanisms and structures of this large-scale intervention, the vast construction works not only left the traditional structure of the city intact, but also actually helped to knit the city together into an organic physical entity (Figure 4).

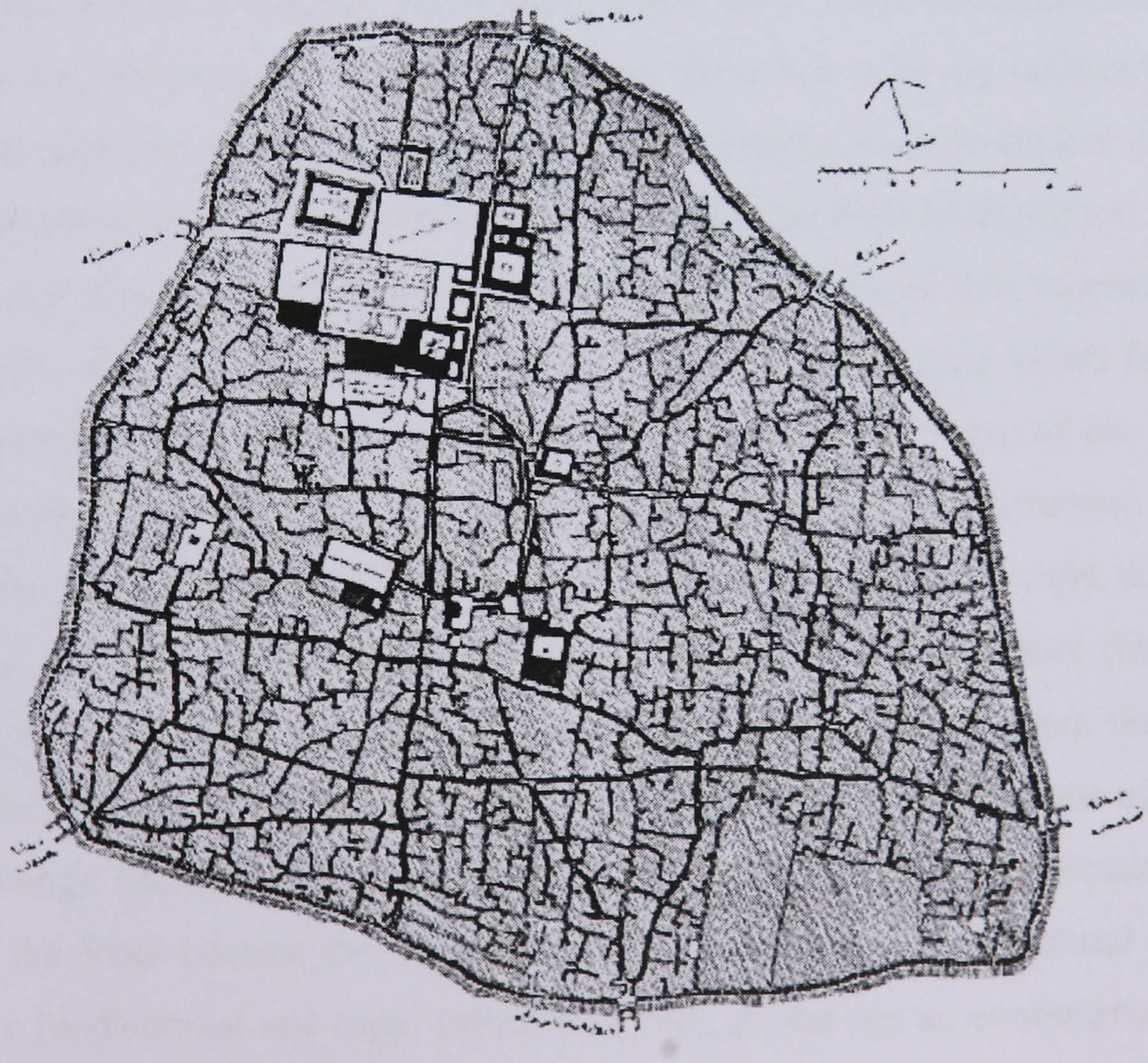


Figure 4: The old city of Shiraz (before 1921), Source: Tavassoli and Bonyadi (1993)

The other concern of Karim Khan was for the defences of the sprawling and poorly-walled city. Over the year 1766-7, the perimeter of 1 ½ *farsakhs* was cut to one *farsakh* (about six kilometres) by the demolition of older, outlying buildings and earthworks, and the amalgamation of several quarters; the number of gates was reduced from at least twelve to six, piercing a stout new wall with eighty round towers and a broad ditch (Perry, 1991). Meanwhile, Karim Khan's contribution to the architecture of Shiraz is worth special mention, he renovated various shrines and tombs, including those of Shah Shuja, Hafiz and Sadi. Shiraz was traditionally famous for its open appearance and gardens. Karim Khan's plan catered for this harmony of space (Scarce, 1991). He ordered to reconstruct gardens which were mainly destroyed during the previous periods inside and outside Shiraz.

5.2.2 **Modernisation under Reza Khan [1920-41]:** Fragmented City, the juxtaposition of old and new

After the fall of the Qajar dynasty in 1921, Reza Khan rose to power and founded the Pahlavi dynasty in 1925. It was the beginning of a new era of socio-political and economic transition in Iran. As pointed out in Chapter Four, there was a strong tendency towards nationalism, modernisation and reformation of Iranian society. The ideological dominance of modernism forced change in all aspects of tradition in the built environment. Based on this predominant ideology, redevelopment schemes were introduced that superimposed an orthogonal grid of new streets upon the irregular patterns of existing urban fabric. The process of modernisation in these areas swept away virtually all traces of the old urban pattern within the historic centre. The guiding principle was the construction of broad, straight streets, which would permit the circulation of modern traffic, right through the historic urban fabric and with complete disregard for the existing structure (De Planhol, 1968). The rapid pace of changes in this short period differentiates it from the previous gradual process of development. During the 145 years of conservative regime of Qajar the process of change was slow and superficial. In contrast, during the two decades of Reza Shah`s rule, the State became the arbiter of style and the major architectural client; the changes were fundamental and rapid (Marefat, 1997). It was not an evolutionary process but rather revolutionary modernisation interventions.

In the 1930s can be seen the beginnings of urban development in Shiraz: the establishment of an electric plant in 1930, construction of government buildings and schools, the opening of a spinning factory in 1936 and a textile factory in 1937 were all the first signs of industrial development which directly influenced employment and led to the emergence of a new industrial working class (Ashraf, 1999). Aside from the development of industries, modernisation in old Shiraz started with the construction of two east-west parallel arteries, one closer to the geographical centre of the city (Lutf-Ali-Khan Street) and the other to the northern gate (Karim-Khan boulevard) (Figure 5). These streets were partially laid on some existing routes, but their major parts were superimposed on the compact old fabric of the city, which interrupted the main branches of the bazaar. The two new streets immediately became the axes of development to the west outside of the old core. Inside the core, modernisation continued by a north-south avenue, which stretched from the centre of the old city to the south covering the western branch of the old bazaar. A ring road was also built around the core along the lines of the old wall which determined the boundary of the old core within the modern city (Figure 5).

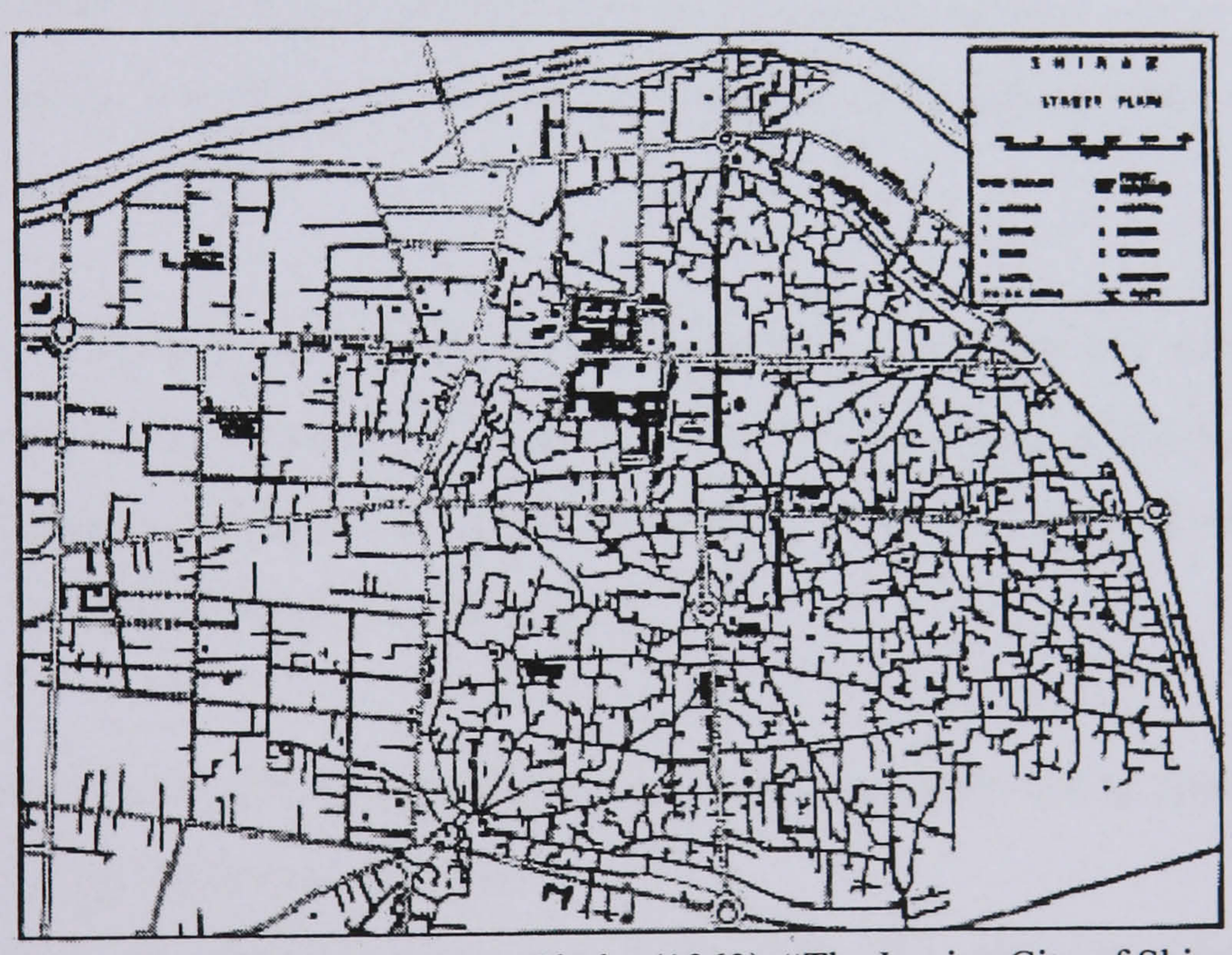


Figure 5: The Street Plan of Shiraz, Source: Clarke (1963), "The Iranian City of Shiraz", p 19
The map shows the superimposed streets on traditional city core and development of city beyond its fortification.
It reveals the contrast in layout between old and new part of the city also newly established public buildings

The first modern buildings, such as the Municipality, Court of Justice and some major bank branches, were built in the north-west part of the old city. Here the old city square provided a large empty site; but after this, other major modern buildings were constructed outside of the core, either because of the availability of land or new social trends.



Figure 6: The construction of public buildings on and near the old main square, Source: Falamaki, 1978
Requiring new buildings to house new institutions, the State directly influenced architectural form

Figure 6 shows the difference between traditional and modern patterns of urban fabric in the historic core of Shiraz. The traditional pattern shows buildings as constituent elements in a generalised, highly connected mass, which defines streets and squares and a small-scale, finely meshed street grid; whereas the new imposed pattern represents modernist buildings as separate pavilions freestanding in a more generalised type of space and a coarsely meshed road grid.

The 1933 Street Widening Act reinforced opening the axial widened streets connecting north-south and east-west extensions. This Act authorised municipalities to widen narrow paths in the city centre and beyond. Clarke (1963) classified the process of change in the city of Shiraz in the following principal stages:

a. The superimposition of an orthogonal grid on traditional urban fabric and segmentation of the old fabric by these new avenues.
b. The construction of new avenues along the lines of the old city walls which made a ring road around the old core.
c. The construction of public buildings on and near the old main square such as the municipal building, law court, some major banks, finance office, and educational office.
d. The extension of several new avenues westwards to provide the principal axes of the new quarters development.
e. Further growth of the city followed the lines of the modern super-grid (Clarke, 1963).

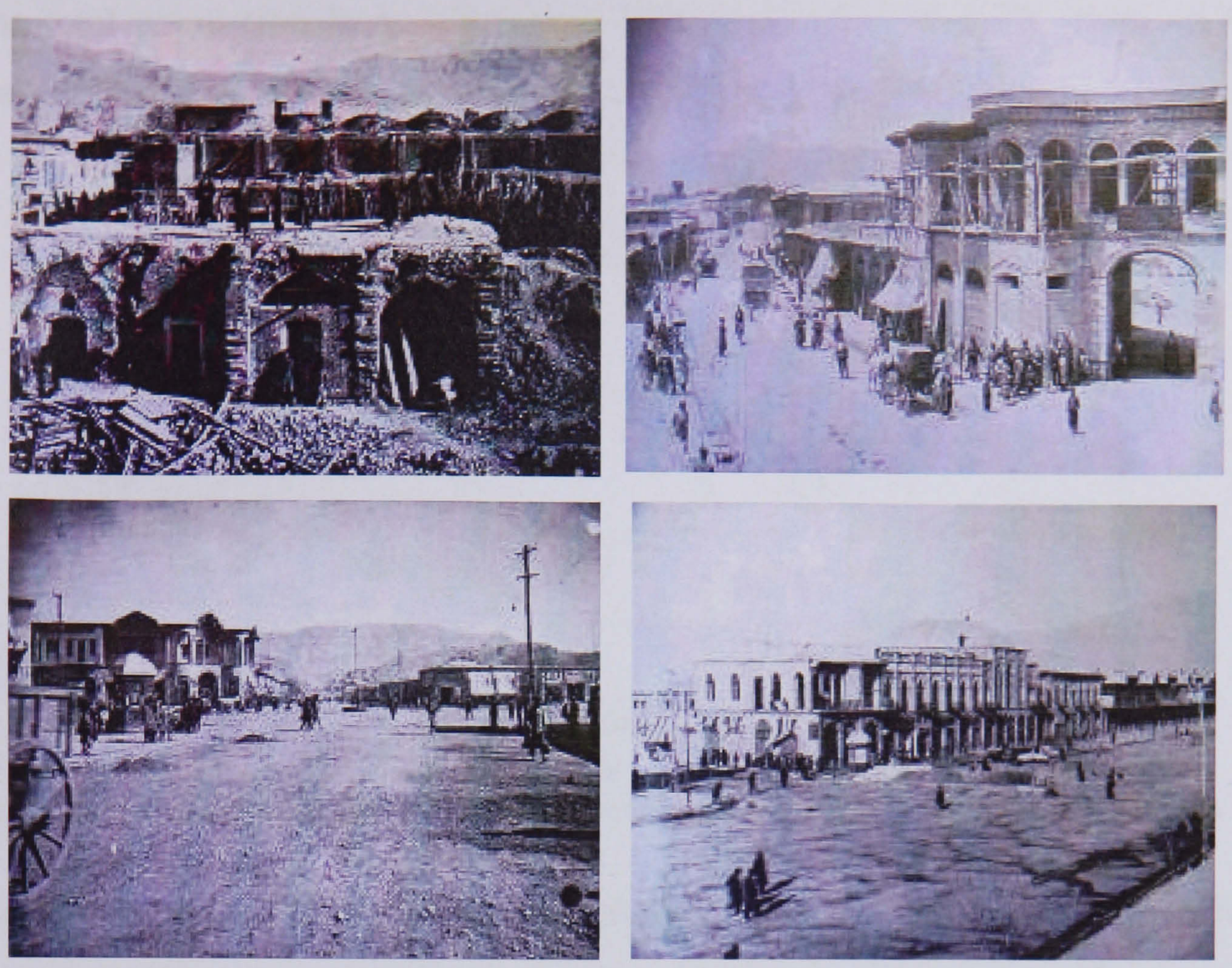


Figure 7: Destruction of Bazaar to build a wide new street (*Zand*) in historic core of Shiraz, Source: Sane, 2001

Beyond the new imposed avenues, the original city centre was generally spared and the introduction of modernity was primarily marked by the development of new areas beside the old. The former centre was gradually abandoned by the middle classes for the newer districts and fell into rapid social devaluation, taking on a proletarian character which radically transformed the social balance of the city (De Planhol, 1970).

5.2.3 **Urban sprawl in the late 1960s and the 1970s:** Sprawling City, declining the historic core

Shiraz's historic centre was suffering from an unfortunate decline in its social, economic and spatial conditions which became more complicated when the modern city grew. The oil-based economic planning strategy in the 1960s and the 1970s led to rapid pace of industrialisation and urbanisation. The wave of industrialisation and modernisation was accompanied by an immense growth of population and the move of a significant proportion of the labour force to the city. Migration of rural population to the city, settling down the nomads in towns, the increase of natural population growth rate, and the continuation of a centralised administrative system stimulated urbanisation further to

increase the total population from 170,659 in 1956 to 425,813 in 1976. Many of these changes resulted in further expansion of the city.

Population	Year		
	1956	1966	1976
Iran	18,954,704	25,788,722	33,708,744
Shiraz	170,659	269,845	425,813
Growth rate (%)	-	4.6	4.7
City centre	97,400	118,750	127,000
The percentage of city centre population to whole city	%57	%44	%29.83

Table 1: Population growth- since 1956 (Iran-Shiraz-the city centre)
Source: Sarshumari-e umumi-e nufus va maskan – kull-e kishvar (The National Census of Population and Housing (Tehran: Markaz-e Amar-e Iran [Iran Statistics Centre], 1966, and 1976)

According to the report of Shiraz Master Plan (1966-72) the major factors which affected the development and expansion of Shiraz in this period were: Industrial development such as the expansion of petrochemical industry, cement factory, cooking-oil factory (Narges), and Montage [assembly] industries (Siemens); the effect of the construction of Darius Dam; the development of tourist schemes and university activities; and the improvement of regional roads (University of Tehran, 1972).

Rapid population growth and urbanisation, expansion of communication, transportation, and education induced radical changes in the social and economic conditions of Shiraz. Furthermore, construction of a new airport, the start of regular daily flights from Tehran to Shiraz, and the expansion of tourism in the late 1960s and early 1970s, which were to facilitate "the extravagant and controversial celebration at Persepolis in 1971 of the 2500th celebration of the Persian empire" as well as the organisation of the annual international art festival in Shiraz, all contributed to the development of the city during this period (Ashraf, 1999; p 19).

According to the survey which was carried out by Clarke (1963), the old and new parts of Shiraz in 1956 were roughly similar in area; however the old city contained at least three-quarters[7] of the total population (Clarke, 1963, p 21). Although it was mainly in consequence of the average density of population resulting from physical and social

[7] According to the table 1 the proportion of city centre population to whole city in 1956 was 57 percent

conditions in these areas, it reveals that despite the expansion of new areas after the first period of modernisation, the historic core still played a significant and integral role in social and spatial organisation of Shiraz. However, population growth in the late 1960s which resulted in rapid expansion of the city together with many forces of neglect and deterioration diminished this role. The historic core gradually became a minor part of the sprawling city and lost its physical, social, and economic significance.

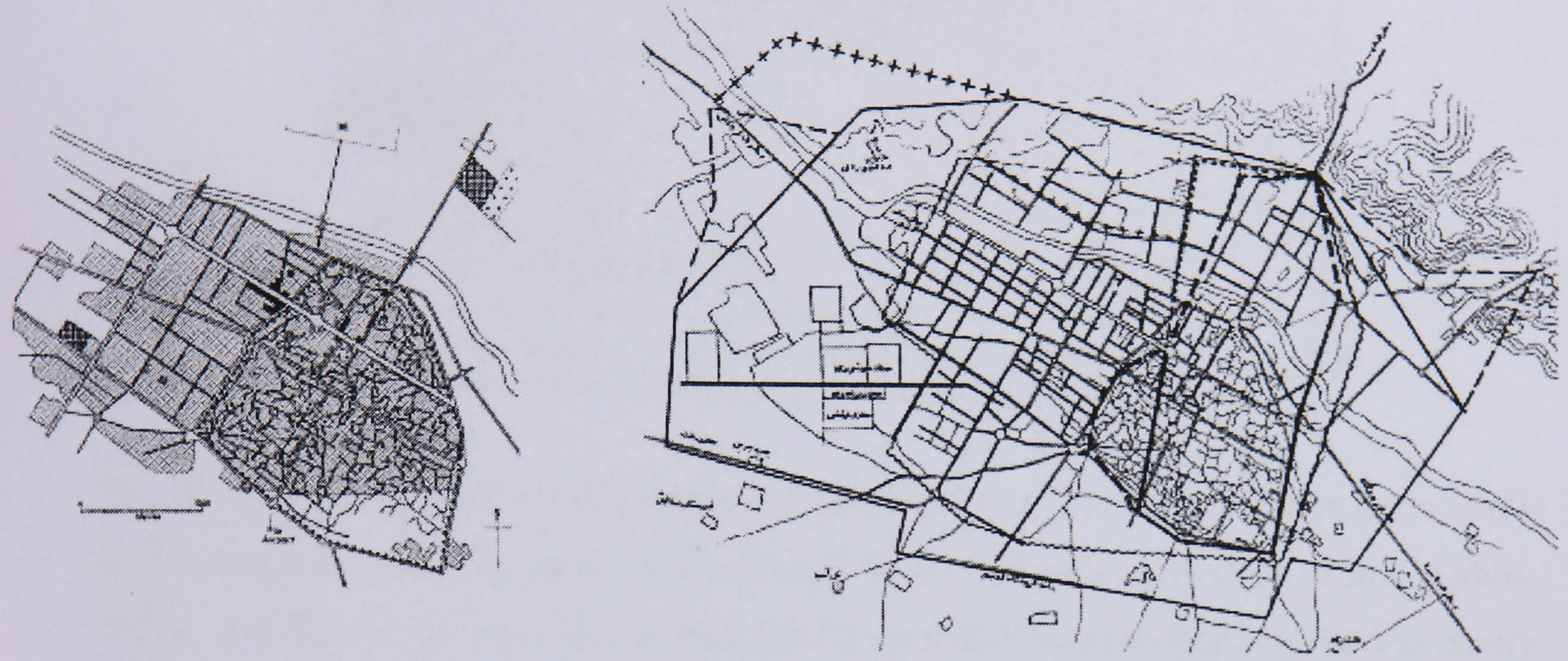


Figure 8: Expansion of Shiraz during 1960's and the beginning of 1970's, [Left, Shiraz in 1960 and Right, Shiraz in 1972, Sources: The Cambridge History of Iran (1968), Volume: I, p 439; Erdkunde (1978), band XV, p 83]

The process of urban transformation in this period was intensified by planners and administrators who were anxious to push the vehicles of change far beyond the traditional scale (Karimi, 1998). On the one hand, in response to rapid population growth the practice of modern urban planning continued to impose skeleton maps, zoning ordinances on the city and redevelopment schemes on the historic core. The Master Plan emphasised on linear expansion of the city toward east and west which was a legal permission for urban sprawl in this period. The land area of the city in 1966 which was 2200 hectares was proposed to be 8200 hectares by 1980 (University of Tehran, 1972). On the other hand, the expansion of the city particularly towards the north-west was encouraged by speculators based on their interests in land and property market. Therefore, the city had followed extensions towards north-west, with different conditions to east and to a lesser extent in the south side of the city centre which was limited by the river, mountains and other physical barriers in the north.

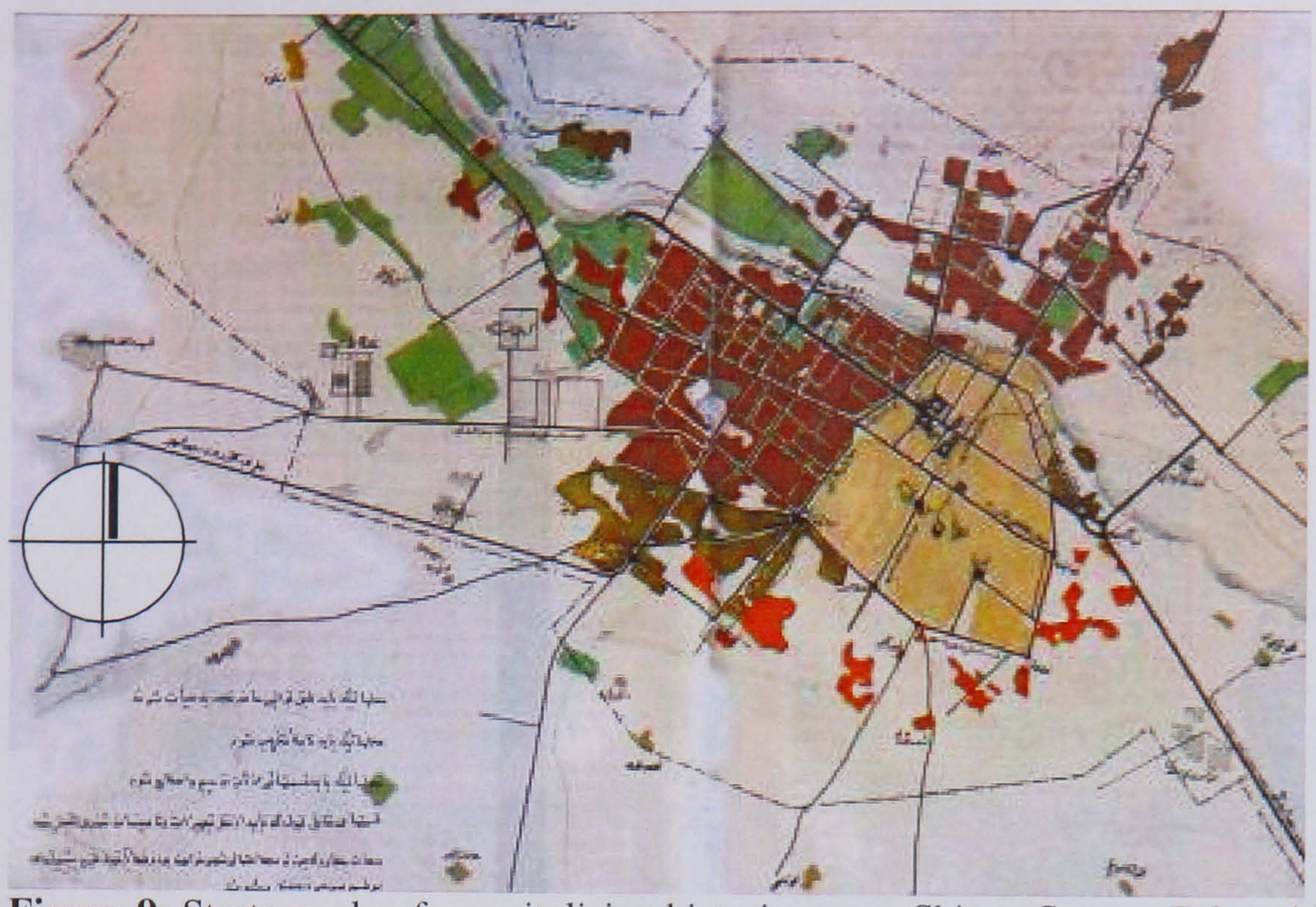


Figure 9: Strategy plan for revitalising historic core – Shiraz, Source: Falamaki (1978), An Investigation through the Experiences of Urban Conservation: From Venice to Shiraz, Tehran: Ministry of Housing and Urban Development.

The first concerns about the disastrous fate of Shiraz old core started to rise from 1960, first through the planning report of the United States Operational Mission in Iran (Gibbs, 1960)[8] and then by the first Master Plan for Shiraz which was produced by the University of Tehran during the years 1966 and 1972. Despite some other city plans in this period in which the old core was terribly neglected, through the process of planning for Shiraz, the necessity of specific plans for the historic core came into existence. In 1974 the third stage of Master Plan made an opportunity to provide a specific detailed plan for the historic core (Falamaki, 1978). Based on the previous plan many of the decisions for this area were delegated to the next detailed plan.

The 1974 detailed plan designated a particular role for the historic area. It was the first official plan for the historic core in Iran. However, as a result of several interrelated factors, most of the programme remained intact. These factors were the absence of appropriate financial resources, lack of proper rules and regulation to support the proposed plans and programmes and also the prevalent idea towards modernity. On the other hand, the priority of the system of decision making and the tendency of policy makers was development in the new areas instead of getting involved in city centre development with its range of obstacles and impediments. Despite the struggle for preserving and revitalising

[8] USOM Iran based on Point Four Programme produced three planning reports on Isfahan, Shiraz and Sanandaj during the years 1958 and 1960; however most of them remained on the shelf.

the historic core, the tendency towards modernisation which had apparently dominated major direction of urban development in this period forced development agencies in their plans and policies to concentrate beyond the historic core.



Figure 10: The 1974 Detailed Plan for the historic core of Shiraz, Source: Falamaki (1978), An Investigation through the Experiences of Urban Conservation: From Venice to Shiraz, Tehran: Ministry of Housing and Urban Development.

The growth of the city continued on two different, class-determined, directions. The rich still built their new houses in the north-west section, while the less prosperous and the poor dominated the south-east sides of the sprawling city. Immigrants from the countryside and other towns also congregated in the city centre, replacing wealthier citizens who had moved out. Therefore, spatial changes in the old city were accompanied by a breakdown in social organisation and the emergence of new social patterns acted as a multiplier effect on the impoverishment of the old core.

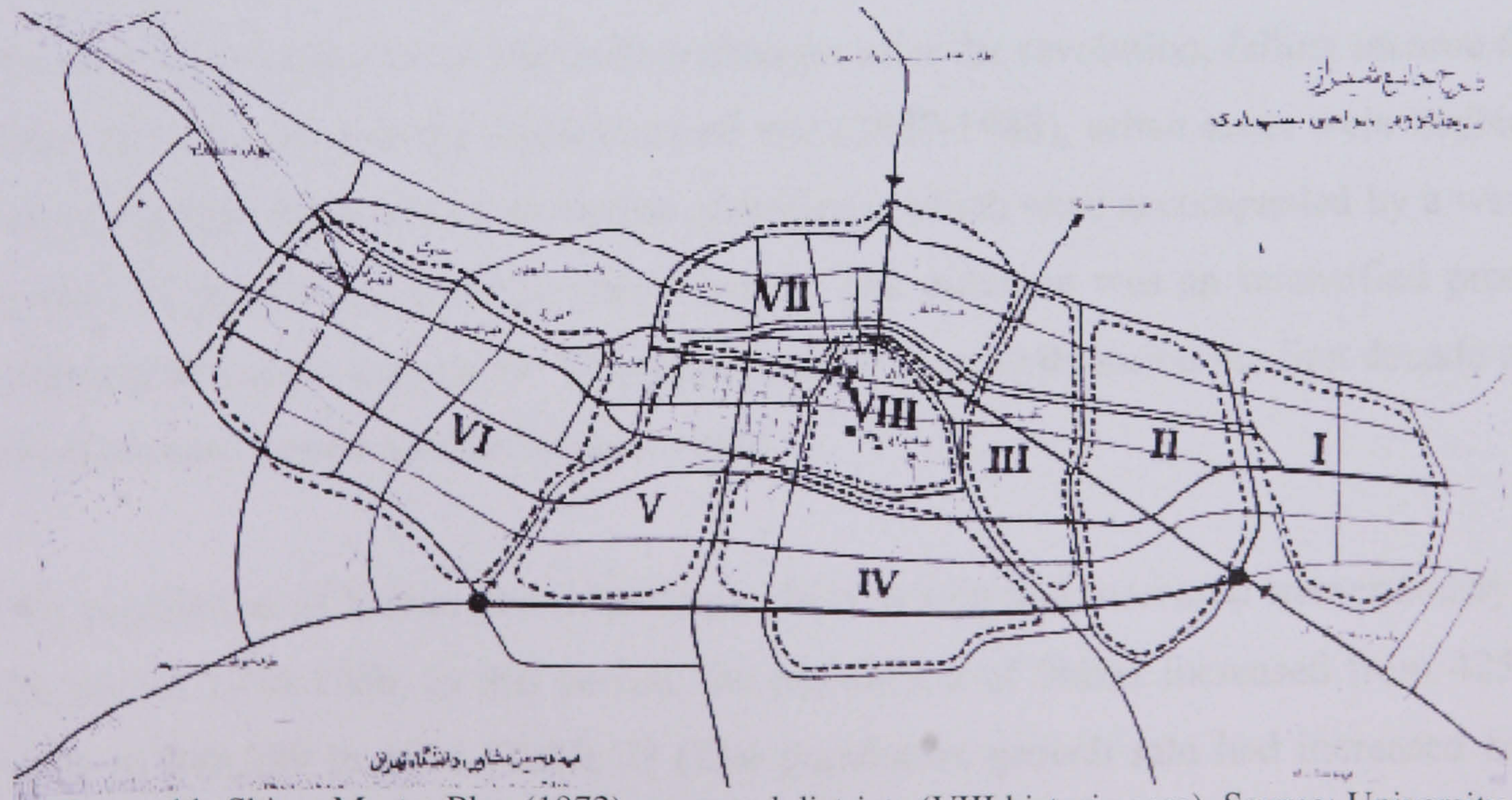


Figure 11: Shiraz Master Plan (1972), proposed districts (VIII historic core), Source: University of Tehran (1972) "Shiraz Master Plan", Tehran: Ministry of Housing and Urban Development

5.2.4 **Modernisation in the age of tradition:** the city centre transformation in the post-revolutionary period, Chaotic City

The Iranian revolution of 1979 transformed the country's political, social, economic and legal structure, whereas some agencies and structures remained unchanged. There is no doubt that the revolution has taken place partly based on a conflict between imposed and rapid modernisation and traditional society (Ansari, 2003). However, as the evidence shows, the revolution in Iran was a phase in a historical process of modernisation: "The revolution may have protected some aspects of popular culture from a further encroachment of the modernisation processes; it has, at the same time introduced strong elements of modernisation in the social and political institutions as well as in the built environment" (Madanipour, 2003, p 137). This section identifies two urban policies employed by the urban authorities during the first two decades of the post-revolutionary period which signify a clear trend towards modernisation in this period, the urban development plans of the 1980s and neighbourhood renewal policy of the 1990s (large-scale redevelopment schemes). The implementation of these modernisation plans and programmes had major impact on the transformation of the historic core and exacerbated the relative decline of this area.

Urban sprawl and the development plans of the 1980s

The process of urban sprawl continued even after the Islamic revolution in 1979. Due to the drastic political and administrative changes after the revolution, falling income derived from oil revenues and the eight years of war (1980-1988), urban areas were neglected in these unstable political and economic conditions, which were accompanied by a weakened system of planning and urban management. The outcome was an intensified process of unstructured urban expansion. The rapid population growth during the first decade of post-revolutionary period further fuelled sprawl.

The population of Shiraz like other large cities in Iran had increased tremendously during the period 1976-1986. In this period, the population of Shiraz increased from 425,813 in 1976 to 848,289 in 1986 [Table 2] (The population growth rate had increased from 4.6 percent between 1956 and 1966 to 7.0 percent between 1976 and 1986). The concentration of socio-economic institutions and politico-administrative centralisation together with the

contrast between large cities and villages and also smaller cities in terms of the quality of life and job opportunities intensified the influx of migrants from rural to urban areas. Meanwhile, the migration of refugees from Iraq and Afghanistan and also war related migrants from the western provinces to Shiraz also influenced population growth.

Population	Year			
	1976	1986	1991	1996
Iran	33,708,744	49,445,010	55,837,163	60,055,488
Shiraz	425,813	848,289	965,117	1,053,025
Growth rate (%)	4.7	7	-	3.46
City centre	127,000	78,224	74,150	70,197
The percentage of city centre population to whole city	%29.83	%9.22	%7.68	%6.66

Table 2: Population growth since 1976 (Iran-Shiraz-the city centre)
Source: Sarshumari-e umumi-e nufus va maskan – kull-e kishvar (The National Census of Population and Housing (Tehran: Markaz-e Amar-e Iran [Iran Statistics Centre], 1976, 1986 and 1996)

At the beginning of the 1980s a new Master Plan was prepared in response to the rapid and unprecedented growth of the city. The new plan once again legitimised the process of urban sprawl. The proposals of the plan, which was mostly physical, envisaged a linear form for the city, stretching towards the north-west and south-east, and reducing the concentration of the activities in the city centre. The proposed area for the expansion of Shiraz annexed more than 35 surrounding villages (Afrou, 1990). Figure 12 shows the existing area and future stages of physical expansion of the city which was proposed by Shiraz Master Plan. As it reveals, the historic core has become a minor part of the extended city (6.66 percent of the whole area of the city). Through the plan continuous expansion of the city and the main road network of the old Mater Plan, with minor changes were maintained and consolidated.



Figure 12: Shiraz Master Plan, the existing urban fabric and future stages of the city expansion, Source: Peygiran and Naghsh-e Jahan Pars Consultants (1989) "Shiraz Master Plan", Tehran: Ministry of Housing and Urban Development

The new generation of urban development plans in the post-revolutionary period like their predecessors followed a modernisation direction during their plan-making process: "most professionals had been trained in the modernist environment of the 1960s and 1970s and the revolution had not found time to train its own brand of traditionalist professionals" (Madanipour, 2003, p 147). Therefore the majority of modernist ideas continued to be practised by urban development plans.

The post-revolutionary trend towards modernisation was followed by two new urban policies: the establishment of new towns based on the 1985 act and newly-introduced Land Development Plans. In April 1989, the Ministry of Housing and Urban Development introduced a plan for the establishment of a new town (*Sadra*) in the north-west of Shiraz. There were also a series of Land Development Plans such as Bazin with 238 hectares area, Miyanroud with 140 hectares area, Golestan, Seraj, Bridgestone, and Siemens which followed the above trend during the 1980s and 1990s (Azizi, 2000). Sadra New Town (2300 hectares and designated population of 230,000) and other Land Development Plans were implemented in order to balance the population growth in Shiraz (Sadra New Town Development Company, 2005). However in practice, new proposed settlements made a population imbalance between different parts of the city and a disorder and decentralisation in the pattern of population distribution.

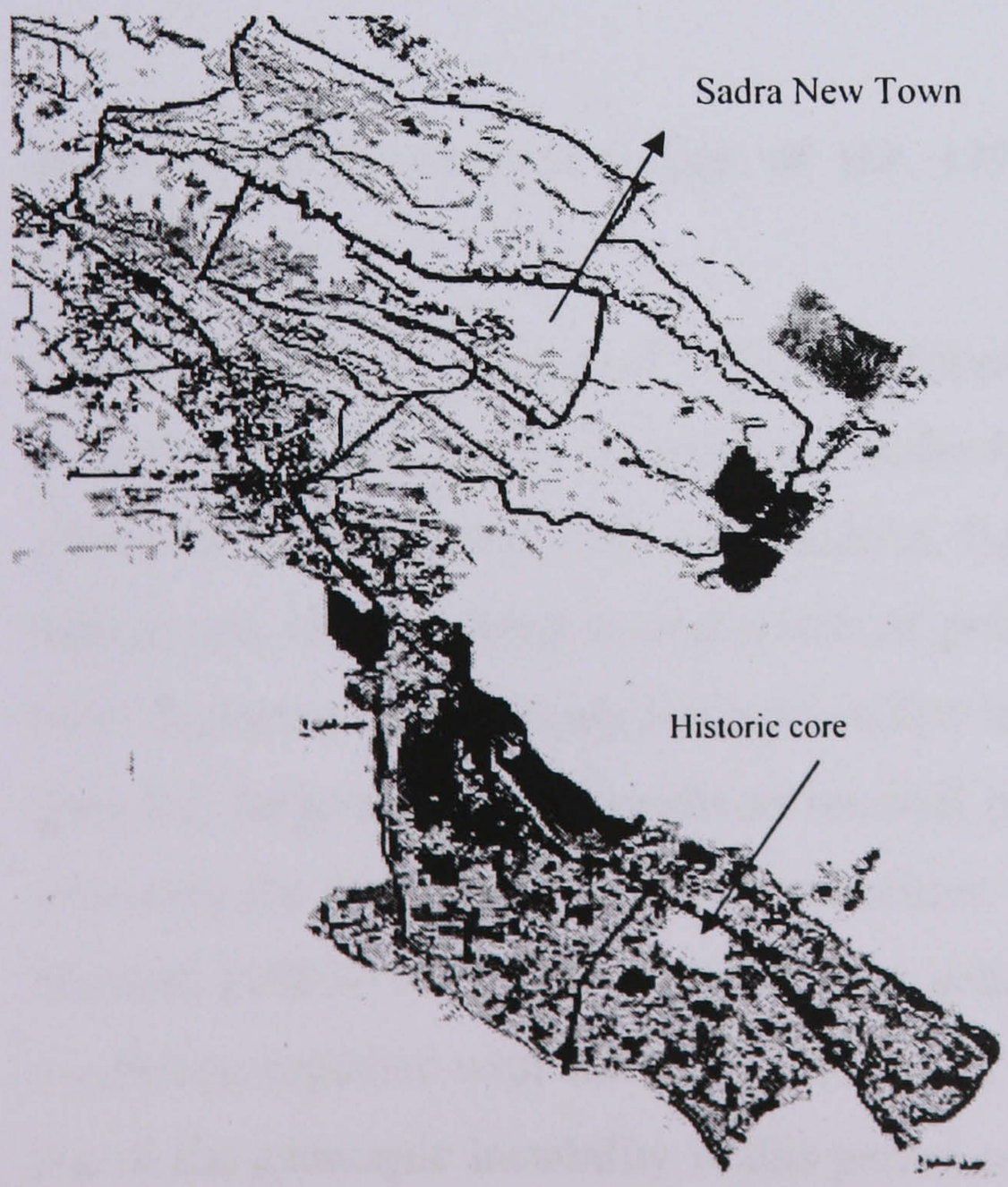
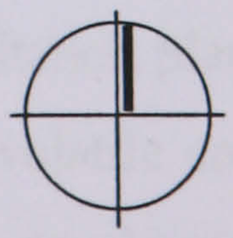


Figure 13: The establishment of Sadra New Town on the north-west side of existing urban area of Shiraz in post-revolutionary period, Source: Shiraz Urban Railway Organisation (2005)



During this period, government policy encouraged housing development in newly developed areas of the city which was also accompanied by financial support, attracting people to invest in these areas rather than getting involved in difficult conditions of historic areas for the construction, with not only restrictive regulations, but also absence of financial support. The implementation of these urban development policies widened the gap between socio-economic groups and formed a polarised spatial structure in the city (Daneshpour, 2005). Nowadays the social cleavage between old and new Shiraz is clear. Table 3 compares 1966, 1986 and 1996 population and the area of the city and its historic core.

Area and Population	1966	1986	1996
The city area (hectares)	2200	13520	14619.71
Percentage of the historic core area to the whole city*	%17	%2.7	%2.57
The city population	269,845	848,289	1,053,025
Number of inhabitants in the historic core	118,750	78,224	70,197
Percentage of the historic core population to the whole city	%44	%9.22	%6.66
*The historic core occupies 376 hectares			

Table 3: City expansion and the proportion of city centre population and area to extended city during the 1960s, 1980s, and 1990s. Sources: First Master Plan of Shiraz, University of Tehran (1972); Second Master Plan, Peygiran & Naghsh-e Jahan Pars (1989); the National Census of Population and Housing, Iran Statistics Centre (1966, 1986 and 1996).

Neighbourhood renewal policy of the 1990s and the large-scale redevelopment schemes

After the Islamic revolution of 1979, the historic core of Shiraz experienced a short period of revival and prosperity. A series of locally-based rehabilitation projects were initiated which actively involved local communities. However, with the establishment of the new regime and its associated centralisation of political power, these locally-based activities were neglected, in some case limited to a few localities, and finally replaced by a series of state-led, large-scale neighbourhood renewal projects. Although the central government, following the demands of the local authorities, introduced a rehabilitation plan for Darb-e Shazdeh (1985-1987), one of the historic quarters of Shiraz, the volatile socio-political conditions together with the lack of financial resources for urban development projects due to the economic instability in this period constrained the implementation of this plan.

During the reconstruction period (1988-97), however, a series of large-scale redevelopment projects were planned and implemented which drastically changed the historic core's physical–spatial structure. Apart from the above plans and programmes, Shiraz municipality and two religious institutions *Astane Ahmadi* (*Shah-e Cheragh*) and *Alaeddin Hossein* Foundation separately followed their renewal projects which were based on their own policies. The large scale redevelopment projects by the municipality and these Islamic foundations were the outcomes of their renewal strategies which transformed vast areas of the historic core. This section aims to review the above programmes which have had a negative impact on the physical and functional activities of the historic core.

A short period of revival

The Islamic revolution, the result of popular uprising and revolt, brought forward a tendency towards redistribution of administrative power to local levels. The revolution of 1979 not only increased public involvement in national affairs; but also, due to the general involvement of the nation, enhanced the social awareness throughout the country (Tajbakhsh, 2003). The popular participation and mobilisation as an important feature of the revolution together with social awareness and public trust as the outcomes of the movement provided a social capital which created a popular demand for, and an expectation of, more democratic participation. It was accompanied with disruption of the state machinery which weakened the central government and led to an actual administrative decentralisation (Amirahmadi, 1989). The outcome was an upsurge of local initiatives and active public participation in local affairs. During this period, a kind of quarter system was established: "locally elected councils emerged which were associated with the neighbourhood centres; A self-organised, locality-based militia and management developed which later constituted revolutionary guards and a war time rationing system" (Madanipour, 1994, p 447). A spontaneous effort towards maintaining and safeguarding traditional urban areas emerged in historic quarters of Shiraz and Isfahan, based on a democratic power which later developed in the whole country as the so-called 'ravanbakhshi' (Urban Improvement). Although the increasing centralisation of the state eroded the positive effects of this trend, it set a series of democratic-based acts which were continued later (after 1997) by the local authorities who once again found an opportunity for implementing their plans and programmes.

The revitalisation programme for the historic neighbourhood centre of Sang-e Sia quarter was among these local regeneration scheme that was initiated by a cooperation of the municipality of Shiraz, the local residents and shopkeepers (Interview-Bonyadi, 2004).

The revitalisation programme included construction of a local park and playground, restoration and adaptive reuse of a historic house for a local library, and modification of the physical environment in order to enhance the quality of public space in this area. Meanwhile, the restoration and physical improvement of the mausoleum of Sibouye[9] which is located in this neighbourhood's centre increased the vitality of this public space.



Figure 14: Revitalisation of neighbourhood centre in the historic quarter of *Sang-e Siah*

In 1985, the MHUD introduced a new planning framework for the historic areas called Behsazi-e Shahri (Urban Rehabilitation) which aimed to provide a legal system for all ranges of development activities in these areas. The Rehabilitation Plan for Darb-e Shazdeh Quarter was among the first action area plans which were introduced by the MHUD in this period (Tavassoli *et al*, 1989). Despite the orientation of the previous programme which was mainly involved in street widening, the MHUD attempted to provide a regulatory framework for the revitalisation and rehabilitation of the historic area. Besides, the rehabilitation plan was changed from a sectoral-based development policy to an area-based approach. The main objectives of this programme were identified as follows:

[9] Abu Bashar Amrobne Osman known as Sibouye was one of the most famous scientist and a well-known Islamic scholar. He is the author of the book "Alketab". His tomb is located in Sang-e-Siyah quarter.

- Preservation of heritage assets and revitalisation of these elements.
- Preparing adequate facilities and services particularly the improvement of access network and urban infrastructures through modification and minimum intervention.
- Providing guidelines and regulations for all of the existing units in these areas (Tavassoli *et al*, 1989).

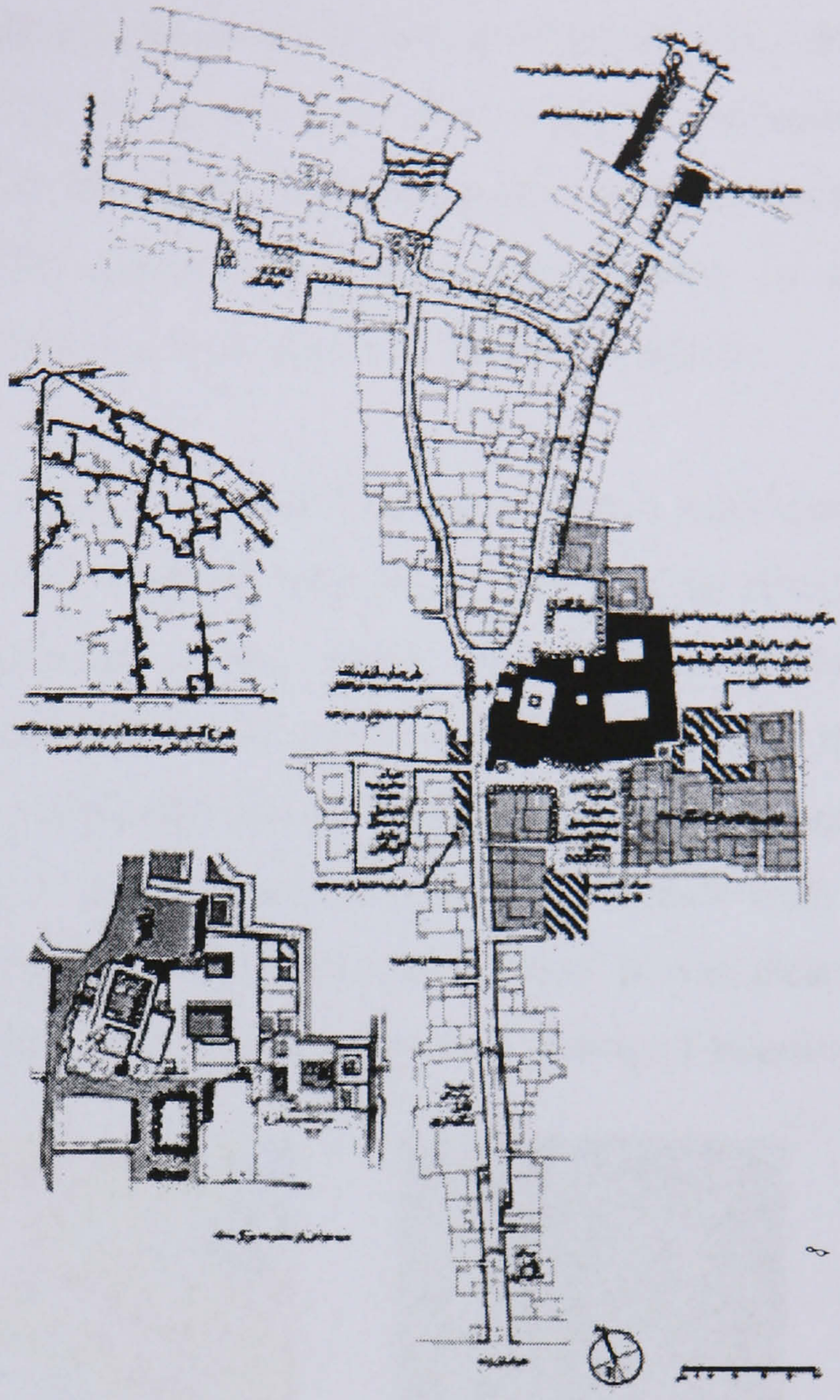


Figure 15: Rehabilitation Plan for Darb-e Shazde, 1987, Source: Tavasoli, 1988, p 65

The proposed plan for Darb-e Shazde encompassed a series of key projects which would play a vital role in enhancing the socio-spatial quality of the old fabric if they materialised. They consisted of the construction of a playground on a ruined public bath, restoration of a historic building for a handicraft training centre, construction of a healthcare and medical centre, reconstruction of an existing religious centre connecting the local library and a learning centre as a meeting place for residents, improving the access network and also urban infrastructure in this area (Tavassoli, 1988).

The implementation of large-scale urban redevelopment projects: social and spatial fragmentation of the historic core

Between 1985 and 1997, the historic core of Shiraz was threatened by a new force of modernisation. The implementation of a street widening plan introduced by the Ministry of Interior in 1985, the large-scale redevelopment scheme carried out by the MHUD in the historic quarters of Astane and Moordestan between 1992 and 1996, the opening up of a wide and straight boulevard through the winding and narrow street pattern of the historic

core by the municipality of Shiraz in 1995, and the enlargement of two religious centres which involved the demolition of a significant part of the historic core disregarding their enormous historical and cultural value by the newly authorised religious authorities exemplify the process of modernisation in this period (Nasernasir and Asadi Mahjoub, 2002). They clearly reflect the modernist approach and utilitarian tendency of the authorities in this period which was often imposed from above on the people below.

In 1985, the municipality of Shiraz as the agent of the state[10] (under the direct supervision of the Ministry of Interior) introduced a road widening programme based on the circular 3/33 regarding the new urban regeneration scheme called Ravanbakhshi (urban improvement) (Izadi, 2001). As already pointed out, it was a new interpretation of the previous locally-based efforts which was transformed into a complex rule by the central government (Interview-Kazerouni, 2004). It was evident that there was a shift from a democratic to an authoritarian way of improving the built environment. It was clearly manifested in this road building scheme which was introduced by the Ministry of Interior.



Figure 16: Street widening scheme which superimposed a wide street on the historic urban fabric between Shah-e Cheragh and Bibi-dokhtaran tomb, Source: Nasernasir and Asadi Mahjoub, 2002)

The plan had an emphasis on street widening and improvement of access in a particular area between two religious centres. The street widening plan connected the existing north-south avenue (Piruzi Av) to Shah-e Cheragh Complex which joined this centre to Bibi-dokhtaran tomb. The new street was partially laid on some existing routes, but its major part was superimposed on the compact old fabric of the city (Figure 16).

[10] Before 1999, the city was managed by a mayor appointed by the provincial governor and who was an employee of the Ministry of Interior. The municipality was an institution heavily dependent on the central government.

In 1990, the MHUD announced a new policy for historic city centres called City Centre Comprehensive Plan. The new policy was based on the enactment of the Supreme Council of Urban Development and Architecture (SCUDA), which provided a legal framework for this new policy. The main emphasis of this policy was on revitalising the role of the historic city centre within the existent city through the revival of its historical, functional, spatial, and economic potentials (NLHO, 1994). The Shiraz City Centre Plan was prepared in 1991 and was charged with accomplishing the following objectives:

- Preserving historical and architectural values
- Social and functional improvements and economic revitalisation
- Reviving the historical and cultural identity of the area
- Respecting the previous Master and Detailed Plans
- Bringing into effect the spatial, functional and economic potentials of the area
- Reorganisation of social and spatial dimensions of the area based on its future role in the region
- Creating an economic and administrative self-sufficient system and introducing internal controls, with supports from the outside (Naqsh-e Jahan Pars Consultants, 1993, p10)

Despite the general orientation of the plan that proposed a conservation framework for historic quarters and the bazaar, it designated two large areas (historic quarter of Moordestan and Astane) and the boundary of the historic core as special redevelopment zones which allowed the urban authorities to implement a series of large-scale interventions in these areas (Figure 17). The plan also introduced a flagship project (Karim Khani Complex) with an emphasis on the revitalisation of the historic buildings, improvement of public space, and development of leisure facilities, services and tourist attractions in this area (Naqsh-e Jahan Pars, 1998).

The proposed strategies for historic quarters required a detailed plan which would enable the implementation of development policies in these areas. Between 1994 and 1997 the detailed plan was prepared by Shiraz Housing and Urban Development Organisation (SHUDO). However, the challenge between the Cultural Heritage Organisation and the SHUDO suspended ratification of the plan. The absence of a regulatory framework for a

long period confronted the historic core with a legal constraint which blighted large areas of the city centre and impeded rehabilitation and also new developments in these areas.

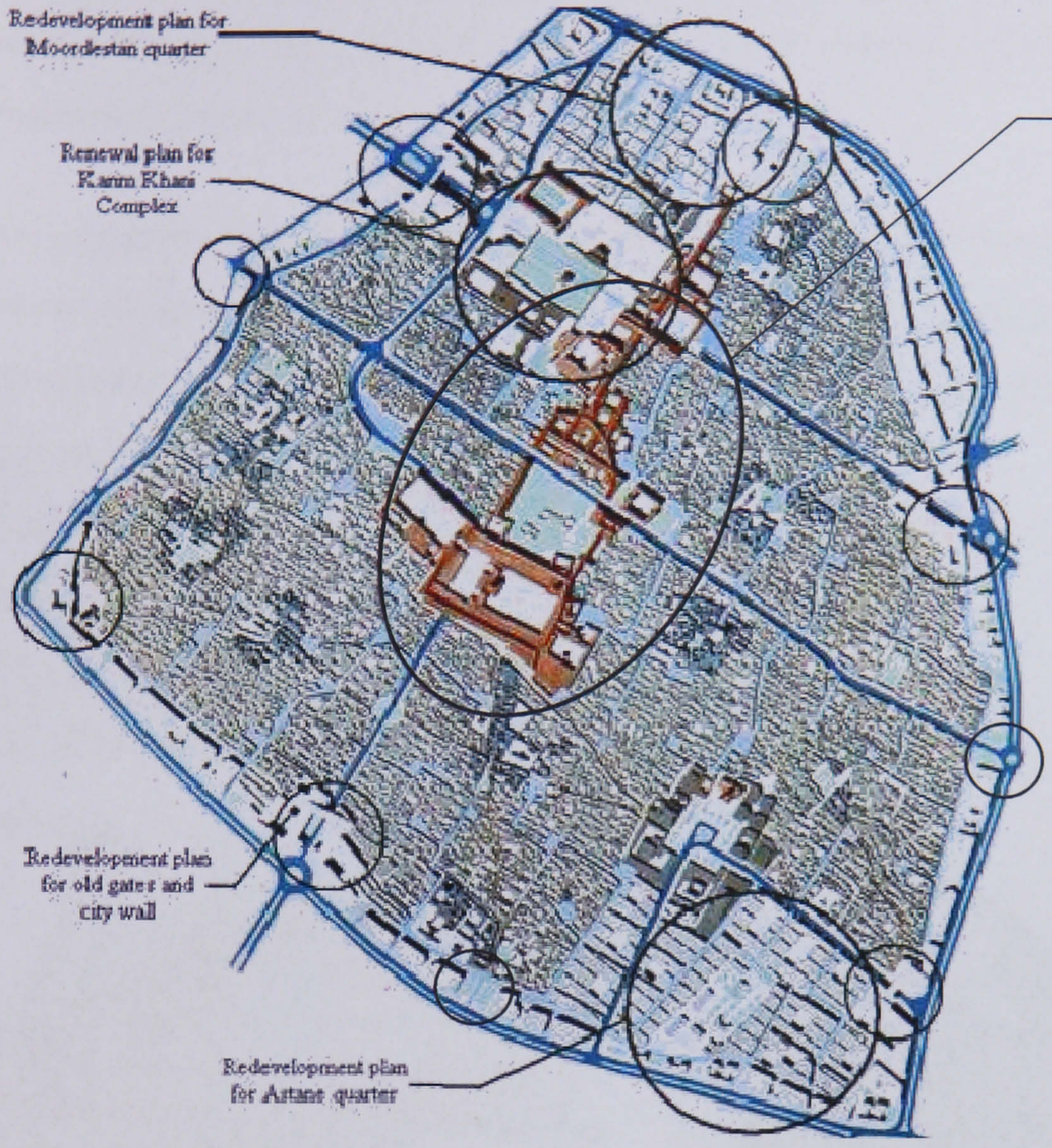


Figure 17: The Comprehensive Plan for the historic core of Shiraz, Source: Naqsh-e Jahan Pars, 1993

In 1994, the MHUD initiated the redevelopment of Moordestan and Astane Quarters based on the Brownfield Redevelopment Policy of the Second Five Years National Development Plan (Neighbourhood Redevelopment Plan for 273 hectares of the obsolete areas and derelict sites within historic city centres) (UDRO, 2001). This legal framework legitimised direct intervention of public development agencies which were also financed through public budget. The programme targeted 7.57 hectares of the historic area in Moordestan and 9.2 hectares of Astane Quarter. These large scale redevelopment plans aimed to reorganise the existing urban fabric in order to increase the density and to replace obsolete urban fabric with new and modern residential complexes. The landowners had to sell and leave their properties where these plans were supposed to be implemented. They ignored the role of residents and communities or even local authorities in decision-making, planning, design, and implementation (Interview-Barzgar, 2004).

The redevelopment plans prepared by the Tehran-based consultants encouraged land amalgamation to create optimum lot sizes in order to achieve the best possible outcomes for the redevelopment projects. Although the design policies of the plans (Moordestan and Astane) were different, their general orientations were evidence of a common approach with the following characteristics:

- An emphasis on comprehensive redevelopment and clearance of existing urban fabric without any consideration towards cultural, social and historic values
- Modernisation of existing urban fabric in which a regular, large scale, and monumental pattern replaced the old traditional fabric
- Centralisation of the decision making system and the absence of local participation
- Excessive emphasis on economic and physical development
- The dependence of the programme on public budget

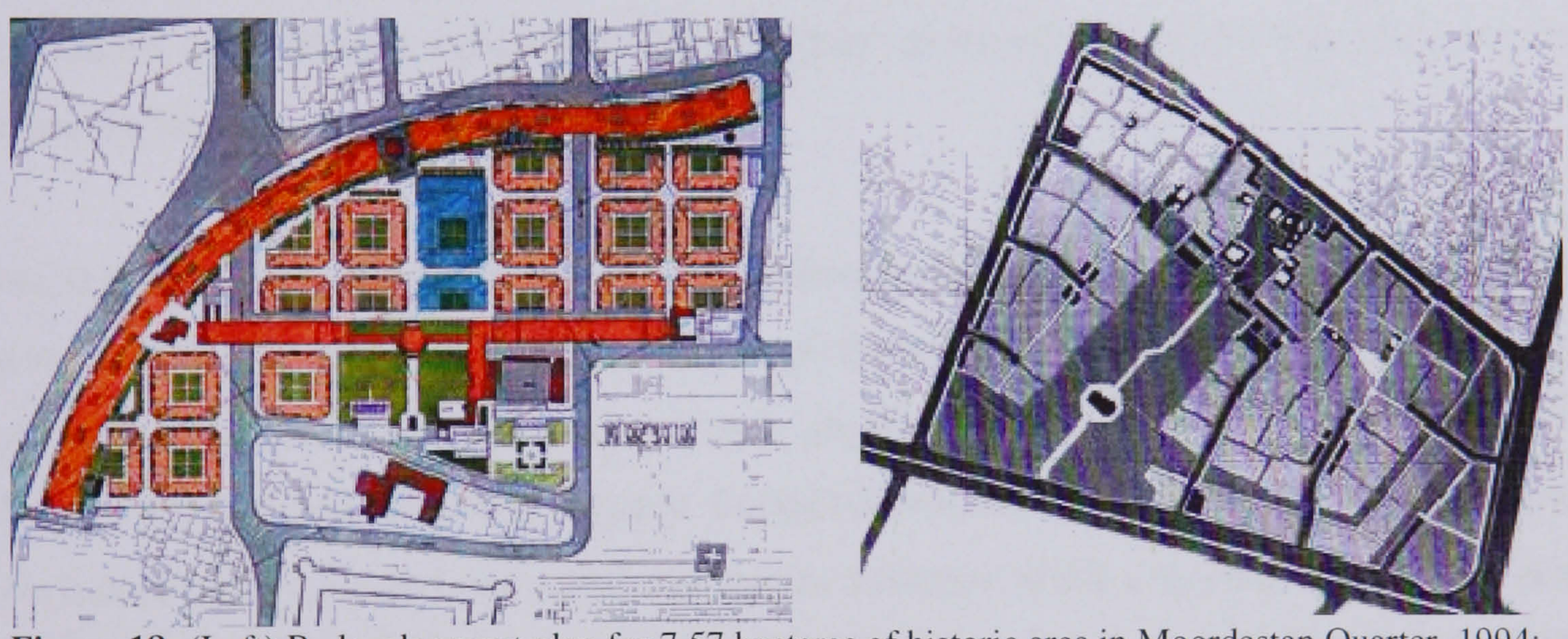


Figure 18: (Left) Redevelopment plan for 7.57 hectares of historic area in Moordestan Quarter, 1994; (right) Redevelopment plan for Astane quarter, Sources: Safamanesh et al, 1996; Naqsh-e Jahan Pars Consultant, 1994

'Shiraz Housing Development and Construction Company' (SHDCC) was charged with the task of implementing these large-scale neighbourhood renewal schemes. This new agency was established as a semi-public company by the MHUD in partnership with Shiraz municipality. Between 1994 and 1995 the compulsory purchase of land and property in these areas was followed by SHDCC. However, the process of land acquisition and assembly was gradually confronted with a number of impediments and obstacles. The lack of adequate financial resources for such enormous interventions together with the problems of land ownership hindered the completion of the projects. The outcome was the acquisition of scattering land parcels and properties within a large area defined as the

redevelopment zones. These projects like many other development projects, which were initiated by the governmental agencies, were abandoned for a long period. The interruption for three years (from the beginning of 1995 to late 1997) brought a number of problems particularly for the remaining inhabitants.

The uncertainty of the projects for a long time intensified the process of degradation in the entire area. On the one hand, a large number of properties, which were irregularly purchased[11] throughout the area, were vacated by their inhabitants and became accommodation for the homeless and addicts, and a centre for crime. On the other hand, based on the planning framework which was defined by comprehensive redevelopment plans, these areas became blighted by remaining landowners being unable to sell or even construct their own properties (Interview-Sheikhi, 2004). During this period, the historic quarter of Astane and Moordestan experienced a critical situation. The large-scale interventions not only demolished the built historical fabric and caused great damage to the historic area but also exacerbated the problems of the city centre decline and suburban sprawl in Shiraz.

During this period, aside from the neighbourhood renewal plans and programmes, which were directly carried out by the central government and its agencies, a number of redevelopment schemes were planned and implemented by two religious foundations (Astane Ahmadi and Alaeddin Hossein Foundations) and also the municipality of Shiraz which drastically changed the social and spatial structure of the city centre. The large scale redevelopment project (Bein-al-haramain) carried out by the municipality of Shiraz (1995-96); and two ambitious schemes for the enlargement of Shah-e Cheragh and Alaeddin Hossein Complexes by their endowment organisations (1990-96) posed a serious threat to the historic environment.

As discussed in Chapter Four, the policy of municipal fiscal self sufficiency in this period with the goal of phasing out all central government assistance to urban municipalities together with economic pressures on the municipalities persuaded local administrators to look for innovative ways and instruments to gain enough income for governing cities.

[11] The process of land and property acquisition had confronted a number of problems which prohibited the regular process of acquisition and land assembly. On the other hand, the projects extended over a large area in which the administrators were unable to overcome the difficulties regarding their inadequate financial and legal powers.

Apart from the current source of income such as levies on buildings and lands, levies and taxes collected locally, income from sale of services, and income from rent or sale of municipal property, the municipality of Shiraz decided to allow excess development for a fee (bonus zoning) and also the approach to urban development projects. They were considered the new tools for increasing municipal income in this period (Azizi, 2005). Since the wave of housing construction was concentrated primarily in modern neighbourhood districts, the impact of land-use change and density increase for a fee (bonus zoning) was not tangible in historic residential areas. Nonetheless, the implementation of this policy, aside from complicating the problems in non-residential areas, undermined the efficiency of planning.

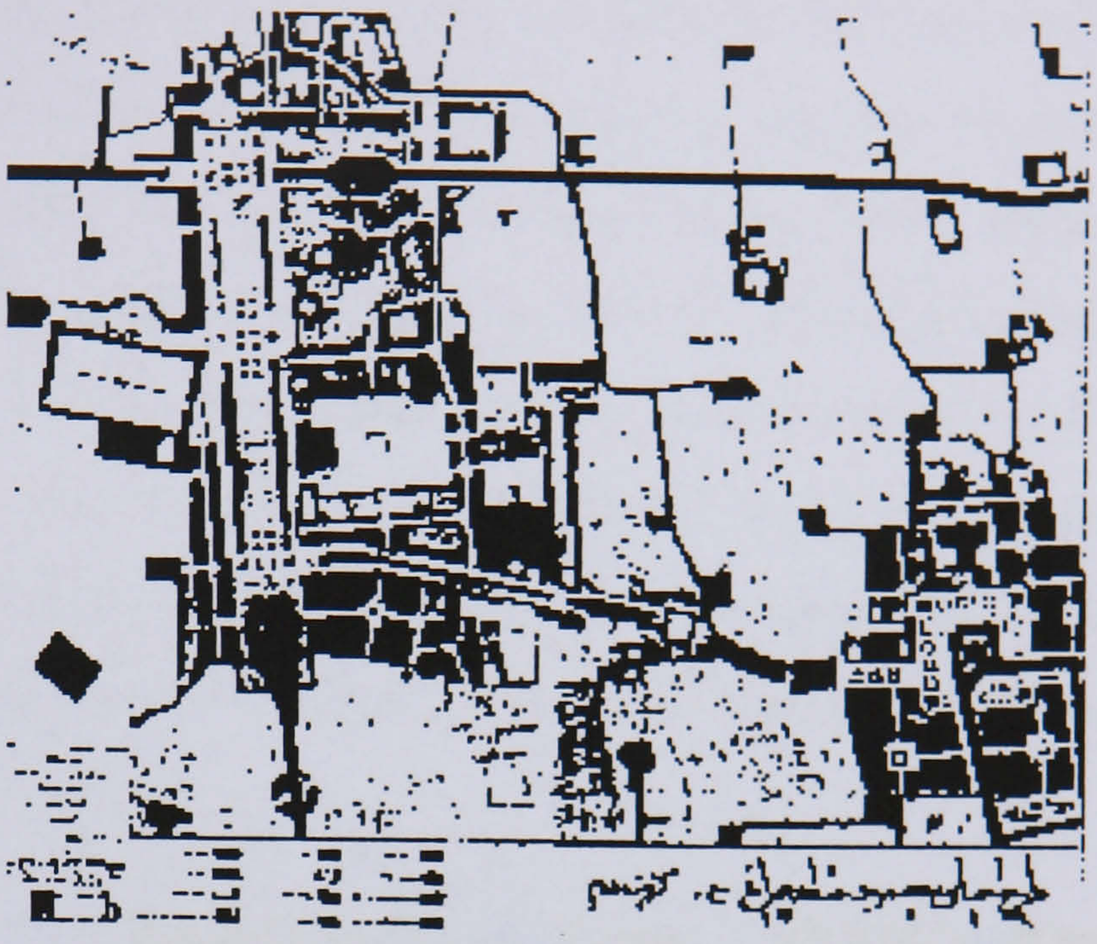


Figure 19: Revitalisation Plan for Shah-e Cheragh Complex, Source: Naqsh-e Jahan Pars Consultant, 1993, p 20, Figure: 15

The second trend, however, directly affected the spatial structure of the historic core. As mentioned earlier, in order to obtain the required resources, the municipality introduced new development projects to gain financial independence. The beginning of this trend coincided with the appointment of a new mayor who had a considerable measure of autocratic power. Based on an 'autocratic control' which was mainly supported by religious power, the municipality was enabled to initiate a large scale development project. In 1995, imitating Tehran municipality in Navab project[12], the mayor of Shiraz introduced a comprehensive redevelopment scheme joining two religious complexes, Alaeddin Hossein and Shah-e Cheragh called Bein-al-Haramain. Despite a number of oppositions, the plan was adopted by Shiraz Municipality, which hoped to have access to the added value created as a result of this development project. It was an ambitious plan which not only did not provide financial resource for the municipality, but also wasted the resources of the municipality in an improper way. Between 1995 and 1996, Shiraz municipality

[12] In 1994, the municipality of Tehran initiated a redevelopment scheme in south-west Tehran in which an existing narrow street (*Navab*) was to be widened to 45 meters and extended through some old dense fabric of the town, linking the street to the network of roads in west Tehran (Jodat, 2002; Madanipour, 1998)

demolished 4.95 hectares of the historic core to create a new axis between those two religious centres. Although the idea originated from the proposal of Comprehensive Plan for Shiraz Historic Core and was motivated by a preliminary scheme prepared by the consultant of the historic core (Figure 19), it was an arbitrary decision by the mayor who intended to demonstrate his power. It was the same as in Qom, Isfahan, and Mashhad by other despotic administrators who were authorised and supported by conservative forces. They demolished much of the urban fabric without any consideration for the local culture and architectural heritage in this area. The guiding principle was the construction of a broad, straight street (450 metre long and 110 metre wide) which would permit the circulation of traffic right through the historic urban fabric. Reorganisation of the urban fabric also provided an opportunity for the construction of modern commercial complexes, hotels, and other lucrative investment in this area.



Figure 20: Comprehensive redevelopment scheme of Bein-al Haramain, Shiraz, 1995- 96
Source: Sazman-e Naghsh-e Bardari-e Iran (Iran Surveying Organisation) (left Photo), 1996; Pardaraz Counsultant, 2003 (right map)

The comprehensive redevelopment scheme for *Bein-al Haramain* was not an isolated case which was superimposed on the historic urban fabric during this period. There were also two redevelopment projects which were carried out by the religious institutions in the historic core of Shiraz including Shah-e Cheragh and Sayyed Alao'd-din Hossein.

The most important pilgrimage centre of the city of Shiraz is the Mausoleum of Mir Sayyed Ahmad, the son of the seventh Imam of Shiite's Muslim, known as Shah-e-Cheragh (the king of light), which is situated near the New Mosque (Masjed-e-No)[13], Hakim theological school, Antique Mosque (Masjed-e-*Atigh*)[14], and Seyed Mir Mohammad tomb[15] (Iran Daily, 2005). Another important pilgrimage centre in the historical city of Shiraz is the Mausoleum of Sayyed Alao'd-din. He was also one of the sons of the seventh Imam [another brother of sayyed Mir Ahmad (Shah-e-Cheragh)]. These shrines are the principal pilgrimage centres in the province of Fars, drawing thousands of pilgrims annually. Pilgrimage to the shrines of Imams is a specific Shiite custom. Shiite pilgrims visit these sites because they believe that the imams and their relatives have power to intercede with God on behalf of petitioners (Eickelman, 1995).

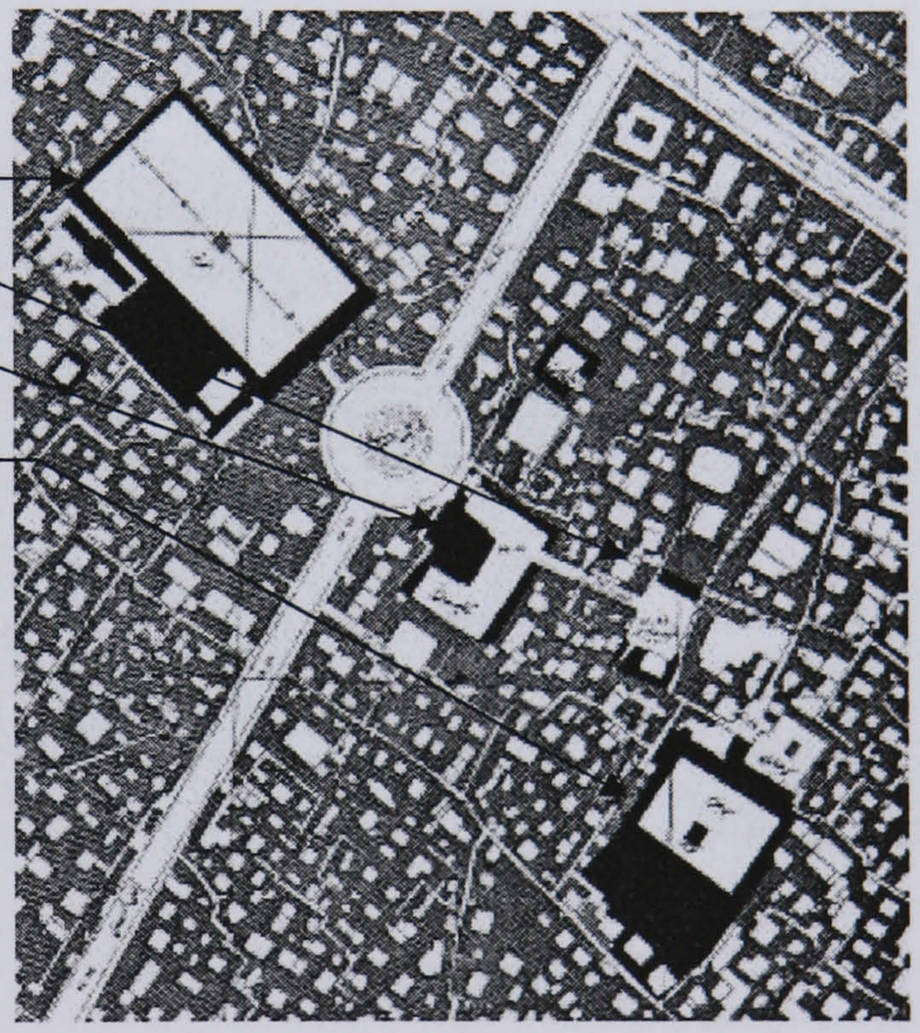


Figure 21: Shah-e Cheragh and the surrounding religious buildings in 1978 (before revolution)
Source: Falamaki, 1978, p 287

The pressure on the Shah-e Cheragh Shrine and Sayyed Alao'd-din complex generated by a mass pilgrimage, which require facilities and new spaces, persuaded their administrators to seek an extension scheme in order to provide wider open spaces around the shrines, the enlargement of old structure and preparing modern facilities. The financial abilities of these institutions, which were supported by the religious authority particularly after the revolution, enabled these agencies to manage large scale redevelopment projects. The

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[13] New Mosque is one of the historic buildings of Shiraz which was formerly called Atabak Mosque. The construction of the original building of this mosque began in 1219 and was completed in 1236.
[14] The Friday Mosque or Atiqh Mosque is one of the oldest mosques in Iran and a relic of the days of the reign of Saffarid (867 to 903) built in 894. Its most curious feature is the Khoda Khaneh or "God House", a square stone building in the middle of the courtyard, originally built to house Korans read in the mosque.
[15]Seyed Mir Mohammad was one of the other son of the seventh Imam of Shi's Muslim lived secretly in Shiraz & Mirza Mo'tam-e Ddol-ye Sani built a Shrine on his tomb in 1226.

Islamic state re-established the power of these institutions as charitable foundations (*bonyads*). They were among the newly established agencies (revolutionary foundations) after 1979 which increased the political and financial authority of the religious power (Amirahmadi, 1995). Their major sources of income in the pre-revolutionary period consisted of the vaqf properties (devoted lands and properties which were given to institutions like shrines, mosques, and schools); the alms given by pilgrims; as well as the various grants and voluntary donations (Betteridge, 1985). However, after the revolution, aside from the above source of revenue, they benefited from special privileges. These powerful organisations were exempt from taxes and many legal restrictions and assessments (Saeidi, 2004). They also had easy access to various fiscal and monetary credits and state loans (Maloney, 2000). Besides, many of these institutions like other revolutionary foundations have been involved in enormously lucrative projects, and become more and more money-oriented (Adelkhah, 1999).

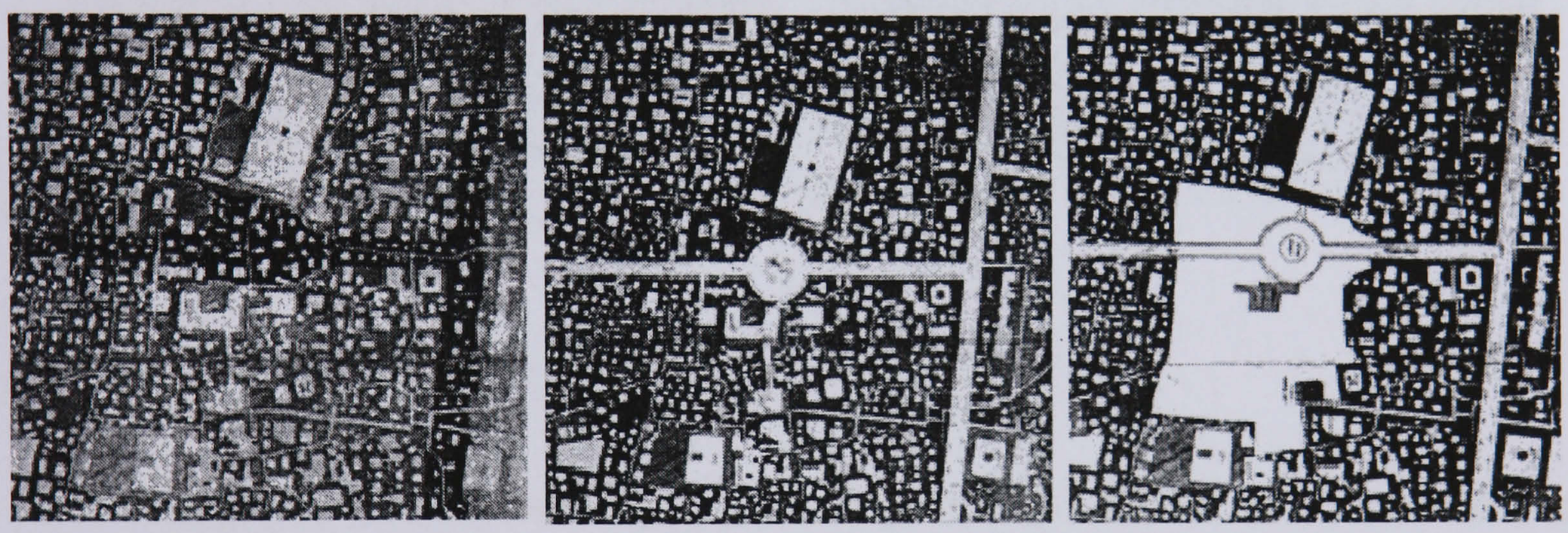

Figure 22: The progressive clearance of the historic fabric of Shiraz city centre in the context of successive urban interventions around the Shah-e Cheragh (*Mir Ahmad*) tomb, New Mosque (*masjede no*), Hakim theological school, Antique Mosque (*masjede atigh*), and Seyed Mir Mohammad tomb; Source: Emko Consultant, 1979, pp 123-125

In order to provide wider open spaces around the shrines and the extension of old structures, they prepared the redevelopment schemes which had included substantial demolition of the existing buildings and surrounding urban fabric. The integration of the shrine with associated functions and surrounding buildings was the prime objective of these redevelopment schemes. However, in practice, the main factors of change were the increasing demand for vehicular access and improving circulation, combined with large-scale commercial development. These redevelopment schemes transformed the vast area of the historic urban fabric around these pilgrimage centres. The massive extension to the existing buildings also caused serious damage to the old structures.

These large-scale redevelopment projects, whether carried out by the central government and its agencies, religious institutions or the municipality, were the best examples which signified a rising strength of modernity in this period. A sense of a radical break with the past was dramatically clear. These large-scale redevelopment projects were constructed over the pre-existing building fabric of the historic core to comply with the rising call for modernisation and with the desire to create strong visual effects to represent authority and supremacy. However, the emphasis placed on modernisation led to the spectacular decline of the historic core.



Figure 23: Mausoleum of Sayyed Alao'd-din (left) and Shah-e Cheragh Shrine (right), Source: Ghazbanpour, 2000

5.3 City centre decline and major urban problems

Shiraz city centre not only has great economic potential as one of the best tourist and cultural attractions in the country but also has some of the most precious constituent parts of the cultural heritage. Nevertheless, it has been struggling with problems of physical and functional obsolescence, inefficient transport systems and access networks, and lack of safety and security. The review of the major periods of the city centre transformations in the previous sections revealed that the historic core has lost its importance due to the change of some basic characteristics (socio-cultural, functional, physical, and economic). There were a number of factors which increased vulnerability of the historic core and intensified the process of change in this area including, the rapid growth of the city which transformed the old core to a minor part of the sprawling city; spatial segregation of land uses which disrupted the centrality and concentration of socio-cultural, political and economic activities; the physical decay of the space itself and loss of environmental quality; an increasing trend towards depopulation and sometimes the loss of the residential function; the change in the social pattern of the households; and also the changes on the

conditions of life-style which required modern facilities such as vehicle accessibility and modern infrastructures. At the same time, the implementation of large-scale redevelopment/modernisation projects by central government and the local autocratic powers imposed a new force of change on the historic core which intensified the problems of this area. However, despite the impacts of the above forces on the historic core and the changes of its economic, social, and physical characteristics, the city centre has continued to play a significant role and offer economic, social, religious and cultural opportunities. As mentioned before, a battle between old and new has been a continuous trend in which they have regularly struggled for domination.

Although the radical changes of the 1920s and the 1930s disrupted the relative social and spatial homogeneity of the historic area and damaged the valuable architectural elements as well as the picturesque urban fabric of the old core, the traditional character of the old town prevailed. There was a tense coexistence of old and new which gradually increased the contrast between the traditional urban area and newly developed neighbourhoods. Clarke (1963) analysed the manifestation of the contrast between old and new Shiraz based on his investigation during August and September 1962 (mostly derived from the 1956 census) in the following themes:

- **The average density of population**: the old city contains at least three-quarters of total population in spite of similarity between older and newer parts.
- **Social dichotomy:** "there is a marked social dichotomy, largely based on income. Residents in new Shiraz are mostly middle and upper class, educated, literate and wealthy; whereas in old Shiraz, the residents are among working class or unemployed, still largely poor and illiterate".
- **The distribution of public amenities:** whereas in the old city there are a dozen mosques and about ten synagogues, in the newer quarters to the west there is only one mosque and no synagogues. There is also a greater profusion of schools and public baths in the old city, while in new Shiraz we find all the cinemas, the main hotels, the three major hospitals, and the university, as well as all the principal industrial sites and military areas.
- **Different faces or physical appearance:** one is the face seen by the tourists, the luxury of the large hotels, the magnificence of the main avenues and the Namazi Hospital, the flora extravagances of the poets' tombs, the peaceful gardens and the

> colourful mosques. In contrast, the second face of Shiraz is the face of "cramped courtyards and winding alleyways, of blackened fireplaces and sparsely furnished rooms, of sordid privies and public water-taps" (Clarke, 1963, pp 15-23).

The above explanations illuminate the fact that although during the first period of modernisation some extreme morphological changes happened in some parts of the old core, most of the urban fabric was left unchanged and the old city continued to play its traditional role (Karimi, 2000). However, the contrast between old and new areas, which began after the initial acts of modernisation, stimulated the residents of old areas to leave their properties in order to resettle in modern neighbourhoods: "The morphological contrasts between old and new quarters naturally reflected social and economic disparities between the needy masses and the wealthy few" (Clarke, 1963, p 6).

According to the census of 1956, from 170,659 residents of Shiraz, 150,901 (or 88.4 percent) had been born in the district of Shiraz. This shows that during the 1940s and 50s development of Shiraz was based on an internal population growth rather than the migration of rural inhabitants to the city. During these two decades as mentioned before, the process of urban development was influenced by a political and economic crisis, which also interrupted the process of modernisation particularly through the large-scale interventions which had begun in the previous period. At the same time, Shiraz underwent a period of economic difficulties, which began in the 1930s. During that time Shiraz had no railway (although still it has not), and this was a primary reason for the decline of its traditional enter pot trade of goods from the port of Bushehr. Particularly, when this port became abandoned, and goods entered through two other newly made ports of the Persian Gulf, Khorramshahr and Bandar Shapur to Tehran (Fisher, 1968).

However, the economic boom of Iran in the 1960s and the 1970s as a consequence of increasing the oil revenue motivated many drastic changes in the internal as well as the external structure of Iranian cities. As discussed earlier, urban population change was one of the most important factors which enormously transformed the size of the cities and affected city centre life. Many of Shiraz city centre's problems have resulted from the city sprawl which has continued particularly after the Islamic revolution in 1979. The city has grown from a population of just 170,659 in 1956 to 1,053,025 in 1996 (Table 2 & 3).

City sprawl during the 1970s and the 1980s had a direct impact on the fate of the historic core. Shiraz city centre, aside from the problems which had remained from the previous period, was confronted with a new wave of urban fragmentation that accelerated the process of deterioration in this area. The new mobility of population together with the rapid multifaceted socioeconomic and spatial growth of the city changed traditional characteristics of the city centre and complicated the everyday life in this area.

The historic core has gradually lost its original residents. According to the survey which was carried out by Naqsh-e Jahan Pars Consultants (1993), the majority of residents in the historic core were low-income families (96.5 %) who were mostly migrants from rural areas or neighbouring cities (Naqsh-e Jahan Pars Consultant, 1998). There was a population replacement in which new immigrants and lower middle classes moved to the areas near employment centres and which were affordable in terms of cost of living. The non-skilled workers had gradually found accommodation for their families within the same area and they only were able to rent dwellings with low prices: "Immigrants from the countryside into the towns have congregated in the older sections, replacing wealthier citizens who have moved out; thus the older districts have sunk into an even deeper degradation" (De Planhol, 1968, p 444).

This replacement has created negative consequences such as poverty, crime and social fragmentation and weakened the hopes of living for remaining inhabitants (Karimi, 2000). The old city has become an undesirable place for living particularly for the younger generations of indigenous inhabitants.

On the other hand, this replacement brought new city centre problems, the change in the nature of the relationship between people and their environments: "In the stable environment of the traditional cities, people developed strong, symbolic, instrumental, and emotional links with their environment through years of constant contact (Madanipour, 1994, p 443). However, the new users of traditional urban spaces have not the same behaviour setting as those who had reasoned the creation of this area. This gap caused difficulties in understanding the built environment by these new users. As a result of this insufficient communication between the new users and their urban environment, they damaged the built environment either consciously or unconsciously.

The Iran-Iraq war (1980-1988) and also a crisis situation in neighbouring countries (Iraq and Afghanistan) during the past decades initiated a massive population movement from the war affected areas to other cities. In 1983 more than 64,995 war-immigrants lived in Shiraz of whom a considerable number (64,734) came from Khuzestan (Markaz-e Amar, 1986). Immigrants from other countries were also a considerable group, including Afghanis and Iraqis. As mentioned before, a large number of the above immigrants settled in the city centres. They were also among the aforementioned 'new users' who occupied the city centre and had an impact on socio-spatial dimensions of the historic core. According to the survey which was carried out by Naqsh-e Jahan Pars Consultants (1993), major urban problems in the historic city centre from the residents' point of view were:

Major problems	Percentage
Prevalence of addiction	22.4
Lack of adequate public utilities	21.8
Poor physical conditions	18.2
Environmental pollution	11.4
Functional disorder	4.9
Safety issues; fear and anxiety about safety and security	4.2
Presence of Afghans	3.3
Social disadvantage and disorder; crime, robbery	2.3
Others	6.4
Total	100

Table 4: residents' opinion about major urban problem in historic city centre
Source: Naqsh-e Jahan Pars Consultants (1993)

Based on the above historical review of the city centre degradation and its aftermath the following factors can be grouped as the major causes of the urban problems in this area:

Physical / structural obsolescence:

Although the historic city centre is still identified by its traditional character and architectural values, the traditional elements have tended to become more and more isolated and many parts of the area have become physically and structurally obsolete. There is a mismatch between the capability of building/group of building or area, which

was named as 'obsolescence'[16]. This mismatch caused deterioration and decay in the entire area. In fact, a majority of urban problems in the historic core are reflections of this obsolescence.

On the one hand, due to the fragmentation of urban fabric after the first period of modernisation, which imposed modern streets and arteries, the relationship between the elements was disrupted and the historic core lost its relative spatial homogeneity. The majority of monuments are surrounded by deteriorated and impoverished urban fabrics and are not able to function in the traditional way. On the other hand, the lack of adequate facilities for contemporary needs and the absence of modern standards and requirements of the users diminished the utility of historic buildings and resulted in deprivation and loss of their functions. Residential units and other monuments which had no further utilisation tended to decay rapidly; while monuments and buildings, which were in use, had a better chance of maintenance. According to the report of *Revitalisation Plan for the Historic Area of Shiraz* (1993), more than 60% of the 10,600 residential units in the historic core were over 30 years old and the average age of houses was about 48.8 years. Besides, more than 42.8% of residential districts were abandoned and derelict. Between 1986 and 1991, the number of residential units had decreased from 11,310 to 10,603, which indicates the influence of physical obsolescence on the rapid pace of desertification in this area particularly during the post-revolutionary period (Naqsh-e Jahan Pars, 1993). As stated earlier, the poor maintenance of historic buildings by new users has also accelerated the process of degradation and deterioration in this area.

Functional disparity and change in land use pattern:

As Table 5 shows, in the historic core of Shiraz residential use has occupied over 49% of the land. However, the changes in type and scale of trade and production in commercial districts (*bazaar*), the expansion of commercial activities and modern functions such as banks and administrative buildings, and the imposed avenues have gradually changed the pattern of land use in this area. On the one hand, the low quality residential buildings are often sold to retailers for storage space or rented for the accommodation of immigrants

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[16] Obsolescence is defined by Lichfield (1988, p 25) as: "the mismatch between the services offered by the fabric of the historic quarters and the contemporary needs". Tiesdell et al (1996, p 22) also utilised this concept and believe that obsolescence, or diminished utility, is the reduction in the useful life of a capital good.

who often work in the bazaar or for newly developed activities. In fact, the development of commercial uses has encroached on the territory of surrounding residential areas (*mahallats)* as storage for retailers and wholesalers.

On the other hand, non-residential activities, which have been established along the new streets, gradually developed inside the residential areas. This trend caused dramatic changes in the pattern of land use in this area before and even after the revolution. In contrast, the modern elements and functions needed for modern urban life never have not been appropriately developed. Table 5 introduces land use classification in this area based on two studies which were carried out in 1993 and 2003. This information illuminates the process of change in land use during a decade.

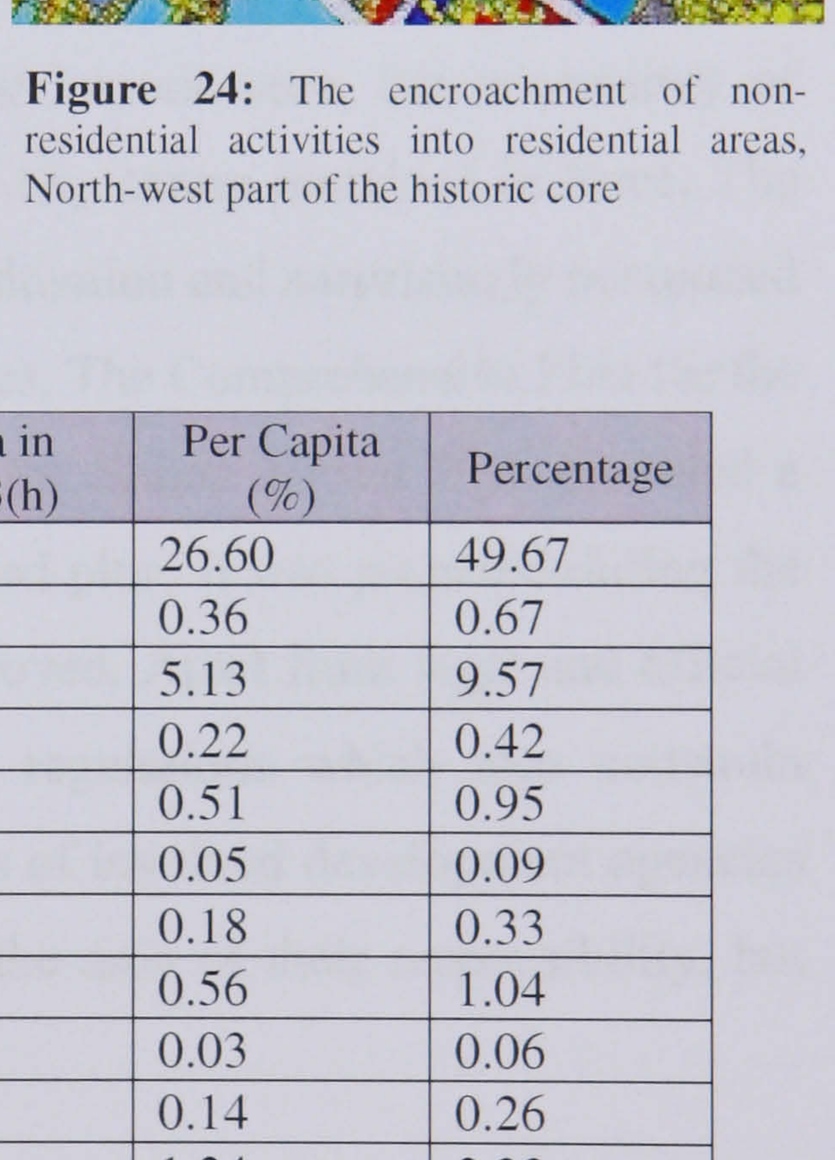

Figure 24: The encroachment of non-residential activities into residential areas, North-west part of the historic core

Land Use Classification		Area in 1993 (h)	Area in 2003(h)	Per Capita (%)	Percentage
Residential uses	Permanente	199.2	١٨٦.7	26.60	49.67
	Temporary	4.33	2.51	0.36	0.67
Commercial uses		24.6	35.98	5.13	9.57
Light industrial uses		0.94	1.56	0.22	0.42
Transportation services		2.00	3.57	0.51	0.95
Urban infrastructure		5.38	0.32	0.05	0.09
Cultural uses		1.60	1.23	0.18	0.33
Historic centres and museums		3.80	3.89	0.56	1.04
Sport and recreational services		0.22	0.22	0.03	0.06
Green spaces and parks		1.65	0.98	0.14	0.26
Educational uses		11.8	8.70	1.24	2.32
Higher Educational uses		0.93	1.64	0.23	0.44
Administrative uses		5.20	7.14	1.02	1.90
Public safety services		--	0.16	0.02	0.04
Healthcare & medical centres		0.55	1.22	0.17	0.32
Religious centres		22.50	15.31	2.18	4.07
Under construction – unknown		0.65	5.09	0.73	1.36
Vacant lands and ruins		15.80	10.68	1.52	2.84
Open space		18.43	28.76	4.10	7.56
Access network		52.65	60.16	8.57	16.01
Total		372.23	375.82	53.54	100

Table 5: Land use classification in Shiraz historic core and the process of change in land use pattern during a decade (1993-2003), Sources: Naghsh-e Jahan Pars Consultant (1993) "Revitalisation Plan for the Historic area of Shiraz", p 24 & Pardaraz Consultant (2003) "Revision Plan for Shiraz Historic District", p 6

Legal and official obsolescence:

Various restrictive planning controls, uncertainty about the fate of historic areas in urban development plans, and other legal impediments and official obstacles may constrain, inhibit, or even deter rehabilitation and also new development. They can blight an area as much as the prospect of major road construction (Tiesdell *et al*, 1996).

Shiraz's historic core has experienced various degrees of blight from 1962 until now. This planning blight started from 1966 as the preparation and approval of the first master plan and continued in the following six years. From 1972, it was followed by the process of detailed plan preparation, which was approved in 1979. However, the revolution of 1979, which transformed the legal structure of the country, rescinded this planning decision. In the post revolutionary period, the MHUD attempted to provide a series of plans and programmes for rehabilitation and revitalisation of the historic core, but uncertainty of urban regulations and building permits for the historic city centre remained in force. The second master plan (1983-1989) has not improved the situation and surprisingly postponed the decisions of this area to future plans and programmes. The Comprehensive Plan for the Historic Core (1990-1994), which was introduced by the Shiraz Master Plan provided a series of strategies and policies and developed a detailed plan. It was prepared during the years between 1994 and 1996 but has never been approved. Apart from legal and official restrictions, there were a wide range of rules and regulations which also constrain development activities in this area. The various ranges of involved development agencies have different regulatory frameworks which support the area of their responsibility, but may constrain other agencies' activities.

Social fragmentation, poverty and deprivation:

Spatial changes in the old city were accompanied by a breakdown in social organisation, acting as a multiplier effect on the impoverishment of the old core. The old core which was traditionally inhabited by a mixture of population, including families of all ranks, has become an accumulation of individuals and households who are mostly poor immigrants from rural areas or other towns with different cultures and social backgrounds. Heterogeneity of new residents, poverty, and deprivation all brought a social fragmentation in this area.

This transition also changed social norms and caused many problems such as an increase in crime rate, prevalence of addiction, insecurity and many other social problems. Meanwhile, the disengagement of residents from civic responsibilities; and the lack of any concern about public purpose (individualism) seem to be the most important. They all accelerated the process of deterioration and socio-spatial fragmentation: "the sense of community which, in spite of class differentiation, had always been present in Iranian cities was lost, perhaps for ever" (Katouzian, 1981, p 208).

Financial and Economic obsolescence (conflict between use and exchange value):

The difficult conditions of the historic area for construction activities, restrictive regulations and planning controls, the absence of financial support, and the problems and complexity of land ownership have reduced public and private investment in the historic core, particularly in residential areas. Besides, the government policy encourages housing development in the newly developed areas of the city such as Ghasr-ol dasht or Mali abad and also the New Town of Sadra, through financing large scale land development plans and other financial facilities for land owners. Therefore, the private sector and other involved development agencies do not tend to invest in the old core. They prefer to invest in new residential areas, since they do not find the elements of profitability in the historic core (Karimi, 1998).

There was a rapid depreciation of properties accompanied by physical and functional obsolescence. However, in contrast, the potential value of the land for redevelopment in some areas created a new demolition force for the historic core. This was particularly more intensive for those which had a potential to be changed into commercial or administrative uses around the commercial district (the bazaar) and new streets. Tiesdell et al (1996, p 32) argued that "if the redevelopment value of the site is sufficiently higher, by at least the developer's profit, the building and the site could be described as being economically obsolete in its current use. This might therefore resulted in the demolition of buildings which are not obsolete in an absolute sense – simply for the purposes of replacing them with new stock". Landowners and individual developers were motivated to demolish such buildings/structures and develop them into modern and larger shopping and office centres. The tendency towards exchange value, which was stimulated by the force of land and property market, intensified the process of building demolition.

The challenges of Urban Management:

Article 7 of the Iranian Constitution declares participation of the citizenry in decision making as the most important condition for the establishment of a participatory system and identifies several types of popularly elected consultative councils as the means for ensuring mass participation (Schirazi, 1997). However, in reality the tendency of the central government to monopolise power during the past decades prevented decentralising power and delegation of its responsibilities to local governments. The highly centralised as well as authoritarian nature of the Iranian political system has not only affected urban administration and decision making patterns but also created a centralised system of 'urban government' (Barakpour, 2005). Although the establishment of city council in 1999 was a crucial step towards a participatory urban administration system, there is still a lack of democratic accountability and participation of stakeholders.

On the other hand, the institutional fragmentation of responsibilities over urban development at the central and provincial level and also the lack of coordination between these urban development agencies have created a fragmented system of policy and decision making which resulted in the development of an incoherent system of financial resources, planning, and implementation. This problem increased the inefficiency of city centre regeneration plans and programmes.

Most public development agencies at national level such as the Ministry of Housing and Urban Development, Ministry of Interior and Planning and Management Organisation have their representative office with similar tasks and duties in each province and city. Their responsibilities cover implementing policies, coordination, and leadership on many of the issues relating to the country at the provincial level including economic, social, environmental, cultural, and urban programmes. Politically, the provincial governor who is appointed by the Minister of Interior is the highest authority in the region as the main representative of the central government. In fact, the provincial governor (ostandar) is the head of the political body of the province (Chart 1).

The provincial heads of the branch office of all ministries act sectorally in the province. The planning of budget and supervising urban, cultural and social developments are the major duties of the provincial government. Apart from those public development agencies

which have mostly played a subsidiary role in the process of city centre development, Cultural Heritage & Tourism Organisation, Housing and Reconstruction Company in South Region (Fars-Shiraz), as well as Endowment and Charity Affairs Organisation are among those public development agencies which have been directly involved throughout this process (Chart 1).

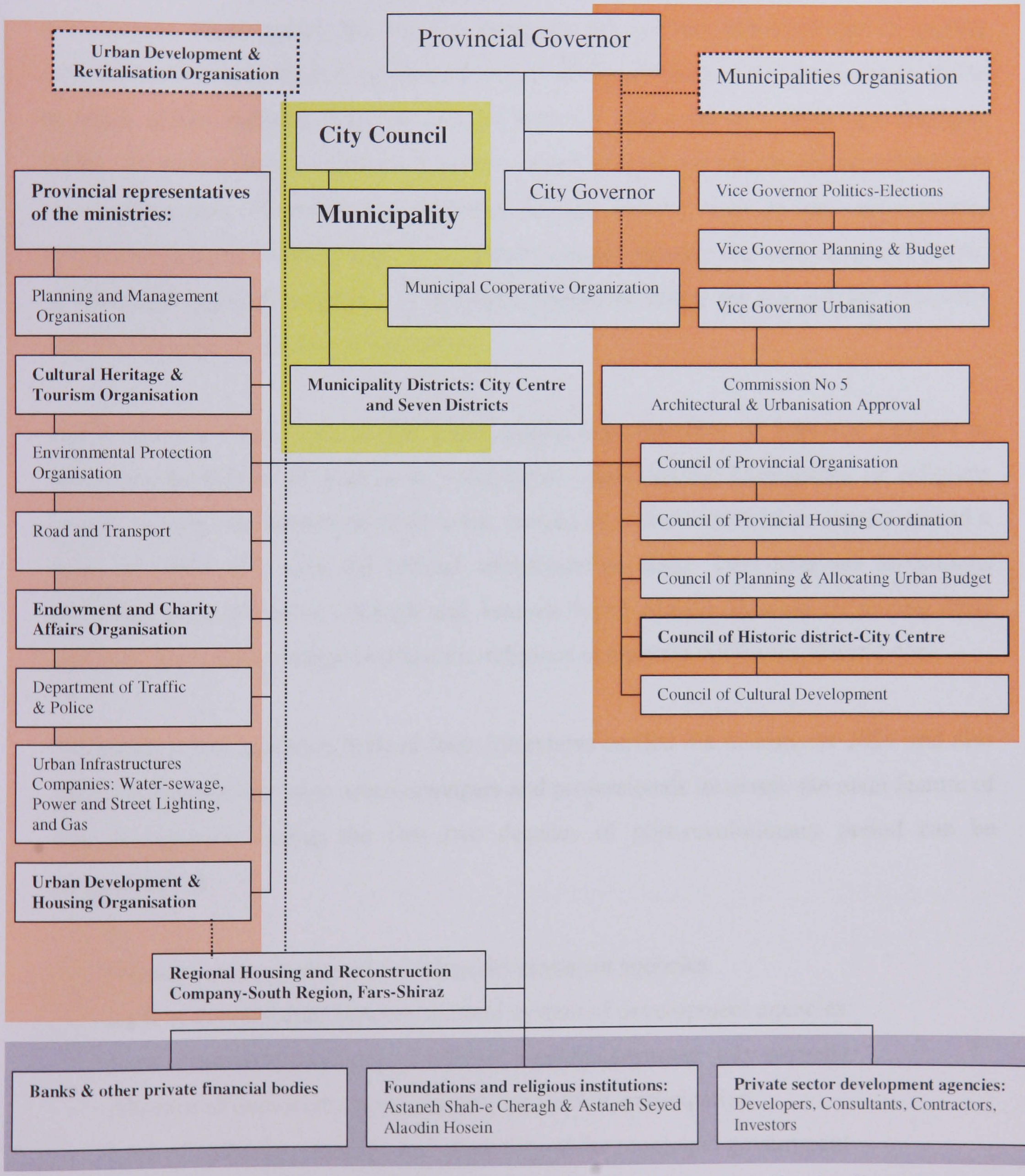

Chart 1: Structural tiers of urban development agencies involved at provincial and local level in Shiraz, Source: author

The administrative structure of Provincial Governor and affiliated councils

The provincial offices of ministries

The decision making structure at the municipal level

Private-sector agencies

The public development agencies have exclusively played the role of representing the central government without any financial or administrative autonomy. As can be seen from Chart 1, the institutional fragmentation and lack of coordination between these agencies have decreased the efficiency of the local urban management and diminished the effectiveness of the efforts of the these agencies in the regeneration of the historic environment. Each agency has its own demands, perspectives and priorities in dealing with the historic area. Both City Council and Municipality as the main local organisations in urban affairs suffered from the lack of authority and autonomy (Interview-Bazrgar, 2004). In such a highly fragmented system of urban development, the major reliance on coordination and collaboration is achieved through various councils and commissions, which have played a significant role to reduce tension between the wide ranges of public development agencies involved. A detailed explanation about the role of these councils will be presented in the following section.

The religious powers, such as the Imam Jomée (representative of Supreme Leader) or other representatives of leaders in endowment organisations, foundations or religious centres can also be mentioned as the other centres of power, which have usually played a more powerful role than the official administrative body. Two religious institutions including Astaneh Shah-e Cheragh and Astaneh Seyed Alaedin Hossein are among these agencies. They both manage two historic-religious complexes within the historic core.

According to the evidence derived from interviews carried out in summer 2004 and also spring 2005 with key local urban managers and professionals involved, the main feature of city management during the first two decades of post-revolutionary period can be summarised as:

- Diversity and plurality of the urban development agencies
- Lack of coordination between sectoral system of development agencies
- Lack of authority of newly established local management (city council)
- Absence of democratic accountability and public participation
- Lack of authority, stability, and capability of the municipal government
- A binary role of public development agencies (direct intervention - regulatory role)
- Lack of financial and administrative autonomy of regional and local agencies
- Lack of clarity in relationship between public and private development agencies

- Increasingly hegemony of market-oriented approach between development agencies
- Lack of transparency and accountability of revolutionary foundations
- Monopolising large amount of development activities and resources by revolutionary foundation (par-governmental organisations which act as private sectors)

5.4 The evolution of urban policies and administrative changes after 1997

As discussed in Section 4.3.2, during the last decade, several interrelated factors have contributed to the shift in role and strategies of the central government in urban regeneration process and transformed the decision and policy making, planning and administrative system at local and national level. Although the central government still exercises strong influence over local authorities and retains a tight hold over all urban development affairs, the realisation of the political and administrative reforms after 1997 in some cases like Shiraz provided a practical basis for the development of a collaborative network of the local agencies. It was accompanied by the evolution of conservation and regeneration policies and approaches from 1997 as a result of the formation of institutional framework, development of planning and legislation and strengthening regulatory role of the central government in the regeneration and conservation of the historic environment. This section briefly reviews these reforms in the case of Shiraz which led to the emergence of a new path to the city centre revitalisation.

The new direction of MHUD after 1997 towards city development and city centre regeneration

After 1997, a sequence of events in the MHUD modified the previous direction of this agency towards city development and city centre regeneration. Three key factors, which provided a basis for this transition, are identified as follows:

- Introducing a new urban policy to limit the city expansion
- Establishment of UDRC and the evolution of this new agency between 1997 and 2000, revision of the previous plans and programmes
- Political, administrative, and fiscal decentralisation of UDRC and the establishment of its regional company in Shiraz and other large cities

In 1999, the MHUD proposed a new policy to limit urban expansion particularly in large cities like Shiraz. This policy attempted to limit urban dispersal pushing for punctuated concentration of urban settlement rather than a vast suburban sprawl. The new policy had an emphasis on the spatial integration of land uses, concentration of activities, and optimal density pattern which heralded a new approach towards a compact city, sustainable urban development and urban consolidation (Azizi, 2005, World Bank, 2004). The policy prohibited the urban authorities from initiating an expansion to the city until it reaches the approved population densities seen in the 1990's master plan. According to this policy, the government continued to consider the use of legal and economic instruments to support regeneration and encourage Brownfield redevelopment.

At the same time, the newly established national regeneration company (UDRC) in the MHUD tried to prepare new planning frameworks and legislations to encourage Brownfield redevelopment. The establishment and development of this agency also provided a new opportunity for the urban administrators to revise their previous plans and programmes. The responsibility of the previous projects and their property rights in the historic core of Shiraz, which were initiated by different departments in the MHUD, were delegated to the new established agency. Considering the previous failures in implementing large scale redevelopment schemes, the UDRC tried to modify former policies and approaches. The UDRC attempted to limit the area of the previous large-scale interventions (Interview-Khajeh-daloui, 2005). In residential districts (Moordestan and Astane), the neighbourhood renewal schemes were revised based on the area of the purchased land parcels and properties. The area of intervention decreased from 7.57 hectares to 1.8 hectares in Moordestan quarter and from 9.1 hectares to 2.64 hectares in Astane quarter (Nasernasir *et al*, 2002). The new development plans (the previous redevelopment schemes were replaced by a new series of detailed plans) also provided a regulatory framework for the remaining residents and ended the period of planning blight in these areas. Besides, the UDRC established a provincial joint committee responsible for encouraging the private sector to invest in these projects.

After the first phase of the UDRC activities in Shiraz (1997-2000), which was mainly involved in the revision of previous plans and programmes. the second period of its involvement began which coincided with its political, administrative, and fiscal decentralisation and consequently the establishment of its regional company in Shiraz.

Meanwhile, the reorganisation of UDRC at national scale to a holding company with the limited area of direct involvement and the vast area of regulatory power in this period reinforced its policies towards decentralisation and privatisation (Interview-Sepehri, 2005). The establishment of its regional company in Shiraz was the main outcome of this trend which developed a local organisation to hold sole responsibility for urban regeneration with the support of government, city council, municipality and the local government representatives (Interview-Dizjani, 2004).

Decentralisation has enabled this local representative to deal more effectively with the city centre problems. 'Fars Urban Development and Revitalisation Company' (FUDRC) has played a crucial role throughout the process of the city centre regeneration. Although the achievement of this local agency has been relevant to the several interrelated factors which will be discussed in the following sections, the distinctive role played by FUDRC has characterised this agency as the main executive body of local authority in the process of the city centre regeneration. The following factors clarify its major roles which played from its establishment:

- Coordinating role of this agency between local authorities and central government
- Negotiating role of this local urban management in attracting the private sector as the partners in economic investment and property development in the historic cores
- Transitional role of FUDRC, which reinforced the regulatory role of the central government (UDRC) and reduced its direct interventions
- Economic role of FUDRC in attracting both provincial and national funds
- Professional role of this local agency through close cooperation with local experts

Preparing the city centre detailed plan and its approval in 2000:

Between 1994 and 1997, a detailed plan for the historic core of Shiraz was prepared under the supervision of the local urban planning authority (Shiraz Housing and Urban Development Organisation, the provincial office of MHUD). The aim of the plan was to introduce a regulatory framework for the revitalisation of the historic area which suffered from the official blight for a long period. In 1998 the major proposals were approved by

Commission Number Five[17]. However, a controversial proposal of the plan on the peripheral ring including a redevelopment plan for the historic city wall and gates postponed the final approval to 2000 (Interview-Bonyadi, 2004). It was the first official and legal basis which enabled the municipality to respond to resident inquiries. The detailed plan enabled the implementation of revitalisation policies introduced in the comprehensive plan of 1989. Meanwhile, it was a legal framework to control the development forces which ravaged the historic core particularly in *Beyn-al Haramain* and around the religious centres. Although it was prepared in a non-participatory manner resulted from centralised nature of plan making process and had caused local dissatisfactions, the enabling dimensions of this planning framework document inaugurated a new period for the revitalisation of the historic core (Interview-Hagh-negar, 2004).

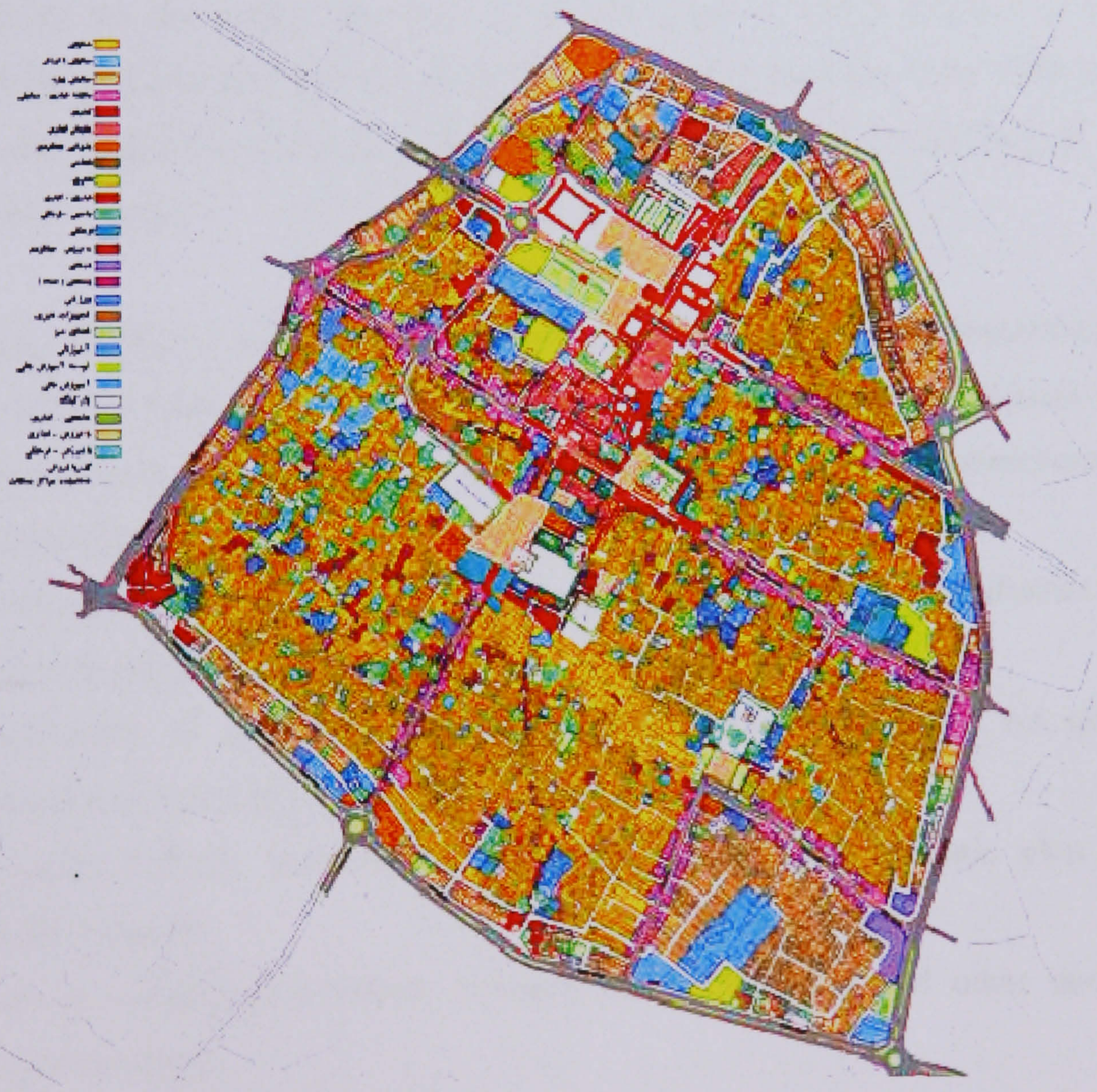

Figure 25: Detailed Plan for Shiraz historic core, Source: Pardaraz Consultant, 2003, p 30

[17] Under the existing urban planning law, a commission called Commission Number Five, the provincial representative of the Supreme Council of Urban Development and Architecture, is responsible for approving detailed plans and also introducing necessary changes to them, as long as these alterations are in conformity with the proposals of the comprehensive plans. It is housed in the HUD provincial office, and is chaired by the provincial governor.

The establishment of elected local council a step towards development of local forces:

In 1999, the country established an extensive new system of elected local councils at the urban and village levels. The establishment of these locally elected institutions was a step towards transforming the system of local governance. They have created a third political power centre[18] which has increased the possibility of sharing governance with non-state actors. The city council of Shiraz has played a proper role in creating urban governance based on encouraging the people not only to get involved in the process of decision-making and work with the public authorities, but also to share their ideas and knowledge. The city council of Shiraz was nominated as the best city council in the country and received the president award in 2000 and 2001 (Shiraz City Council, 2002).

The following are the major activities of the city council, which directly or indirectly influenced the revitalisation process of the historic core, during the years 1999 and 2004. These are the results of an interview carried out in summer 2004 with Dr Bazrgar, the head of Shiraz city council:

- Holding 'Council's assistants'[19] (*yavaran-e shora*) elections from September 2001 in more than 82 quarters with the cooperation of 300 volunteers (the historic core was divided into six sub-areas which are administrated by 16 elected members of these area committees)
- Supporting efforts to preserve the historic gardens of *Ghasr-ol-dasht* district and limit the city expansion in this area
- Establishment of a separate agency for the historic core based on the redrew administrative boundary of the historic district
- Developing tourism industry through introducing a new strategic plan and also financial supports
- Promoting collaboration efforts between the municipality and other development agencies involved

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[18] Tajbakhsh (2000) argued that the elected local councils have added a third political power center to the two that currently dominate localities: the social power of the local religious institutions (including the centrally appointed Friday prayer leaders) and the bureaucratic representatives of the central state ministries.
[19] The 'Council's assistants' was an idea introduced by Shiraz city council to involve local people in decision-making process. In 2000, Shiraz city council, based on article 71 of City Council Law (clause 24), decided to organise the area committees to improve the quality of local decision making and develop the delivery and coordination of council services (Shiraz City Council, 2002).

- Establishment of Shiraz Urban Railway Organisation and the development of Shiraz metro project in order to improve the existing transportation system
- Organising a series of workshops and the establishment of a technical committee for the revision of redevelopment scheme in Bein-al-haramain
- Providing direct incentives for the residents and investors in the historic core such as temporary immunity from taxation for the inhabitants, a decrease in tax rate for investors in historic core, and the tax exemption for the historic properties

Redrawing the administrative boundary of the historic core and the establishment of a separate municipal district

In 1998, the municipality of Shiraz attempted to deal with the problems of the historic area by redrawing its administrative boundaries, which was previously divided between two other districts, integrating them into a specific area and under the control of a separate agency (Historic District, No 8). The redrawing municipal boundary was based on the historic border line of the old city which is characterised by its particular social and spatial patterns. It was a step towards administrative unification in this area.

Currently, the existing boundary of urban areas in Shiraz is subdivided into eight districts, each with their own mayor and municipality. Each district based on its locality, size, and income holds similar departments as the central office of Municipality. The historic urban area was designated as a distinctive area regarding its particular social, economic and physical dimensions. Figure 26 illustrates the boundaries of all eight designated areas including the city centre as a specific district with 376 hectares area compared with 14619 hectares in the existing area of the city (6.66% of the whole area of the city). Therefore, the urban area of Shiraz is administered by the central municipality and a group of eight municipalities each in charge of one of the eight areas of the city.

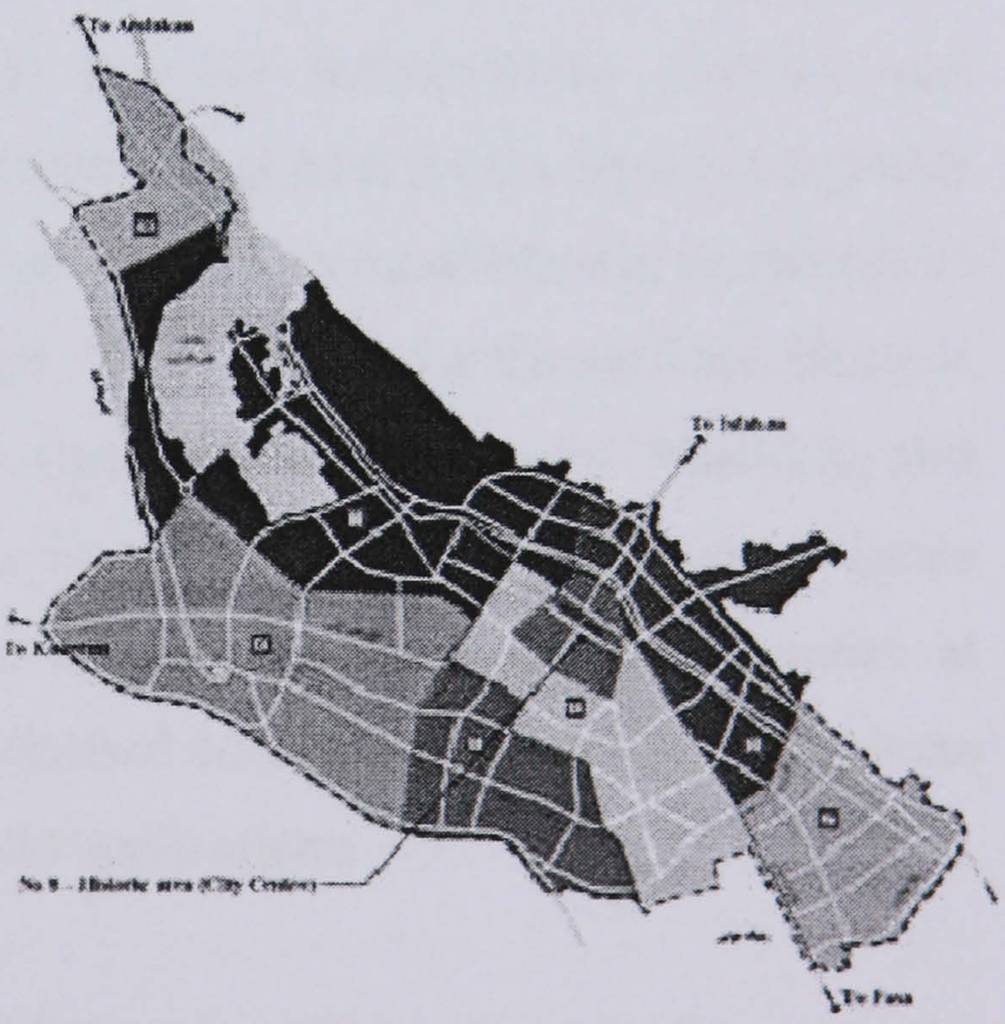

Figure 26: Administrative division of Shiraz in 2005, Source: Shiraz Municipality, 2005

Empowering provincial decision making through the establishment of co-ordinating councils at local and provincial level

Decentralisation policy of the central government during the last decade enabled the provincial and local authorities to be more active, responsive, efficient, and closely involved in urban regeneration and city centre management. However, there were a number of constraints that limited their activities and affected the decision-making, policy formulation, planning and implementation in this area. The multiplicity of public development agencies and the fragmentation of tasks distributed among different involved agencies complicated the process of decision making, planning, and implementation at local level. The lack of coordination between various development agencies involved has been the biggest obstacle in the revitalisation programmes for the historic core. There were often difficulties in achieving a coordinated approach, as each government sector had its own programme, project budget and responsibility defined by law.

The institutional fragmentation of responsibilities over urban development at the local level was the manifestation of the sectoral system and approach of urban management at national scale. However, during the last decade, based on an awareness of the problems derived from this sectoral approach towards resource management, planning and implementation there was a degree of local authority recognition for the need for a greater level of coordination. Accordingly, several councils have been established in an attempt to improve cooperation among the local government. These include the **Council for Historic District** (city centre), **Cultural Development Council,** and **Provincial Planning and Development Council** (Shora Barnāme Rizi va Tose'e Ostan). The coordinating councils were created consisting of representatives of the involved development agencies at provincial level. Each council has its own specialised committees of experts to evaluate the proposed programmes and review the received applications.

The **Council for Historic District** was established by Shiraz Municipality with the cooperation of other involved agencies in order to deal with the problems resulting from the fragmented system of policy and decision making. Shiraz Cultural Heritage Organisation is the executive secretariat of the council. At the present time, the newly established council is the main decision-making authority for the historic core. The council has played a key role in integrating policies, programmes, and resources (Interview-

Dizjani, 2004). For the first time, the involved agencies, which had always pursued their plans and programmes each in its own special area of concern, communally introduced a regeneration programme in one of the historic quarters of the city centre called Sang-e Sia which will be analysed in the following chapter.

At the same time, based on the act of the Third Five-Year National Development Plan (2000-2004) which had an emphasis on the decentralization of administrative functions to lower levels (province and city), the **Provincial Planning and Development Council** was established. According to this act (Chapter eight, Article 70), the Council of Planning and Development was organised in every province "under the chairmanship of the provincial governor-general in order to make decision, direct, approve, coordinate and supervise planning and development of the province in the framework of the country's macro plans, policies and strategies" (MPO, 2000). The Provincial Planning and Development Council (PPDC) consists of the representatives of 17 ministries, three university professors/specialists, and one city council representative; and chaired by the provincial governor (Interview-Falahnia, 2004). Function of the Secretariat of the PPDC was entrusted to the Provincial Plan and Budget Organisation. There was an attempt to bring decision making and budgetary authority down to the level of provincial government. According to officials at the Ministry of Interior and the Management and Planning Organisation (MPO) about 30-40 of the development budget is currently at the discretion of the Provincial Planning and Development Council.

The establishment of the third council was accompanied by the new tendency of the state towards giving priority to development of the country's tourism industry and improving the government's capacity to manage cultural activities. Subsequently, the **Cultural Development Council** (CDC) was organised to expand and oversee the cultural policies, programmes, and projects. A wide variety of the cultural and historic attractions of Shiraz indicate further consideration to make good use of these cultural resources. The council has already invested strongly in promoting tourism and supporting the local tourist industry. The allocation of 13 billion rials for the regeneration project in Sang-e Sia quarter promoting this area as a strong cultural axis and tourist attraction during the period of third development plan (2000-2005) has been the result of cooperation between PPDC and CDC (Interview-Dizjani, 2004).

The new direction of cultural heritage organisation and developing tourism industry after 1997

Shiraz has extraordinary potential for heritage tourism and is first among the tourist attractions in Iran and the region (WTO, 2000). There are a large number of archaeological sites, historical monuments, magnificent gardens, historic mosques and shrines, and an old bazaar which have attracted international and national tourists during the past decades. Besides the presence of nomadic lifestyles (Qashqai[20]) in this province and also two prime ancient sites Pasargadae, and Persepolis, the near 3,000 year-old remaining structures of Persian civilization attract thousands of tourists annually. The tourism figures published by the National Tourism Organisation indicate a steady and rapid growth in the number of tourists visiting Shiraz, the majority of whom are interested in historic and cultural heritage elements. There are also a considerable number of local citizens visiting the city centre and its historic, cultural, and religious centres. After 1997, the new direction of the state towards development of tourism industry, which was accompanied by the structural reform of the Cultural Heritage Organisation (CHO) in this period, provided a proper setting to employ this potential as a great catalyst for the revitalisation of the historic core.

The CHO has increasingly sought to link conservation with economic benefits. The need for such repositioning received new impetus with the organisational change in 2004. Iran Touring and Tourism Organization and Iran Cultural Heritage Organisation merged to form Iran Cultural Heritage and Tourism Organisation (ICHTO). This unification was seen as a move marking the government's determination to protect, introduce and resuscitate the country's historic-cultural legacy as well as to promote its tourism industry (WTO, 2004). Between 1997 and 2002 more than 39 listed buildings within the historic core of Shiraz were restored by the Fars Cultural Heritage and Tourism Organisation (FCHTO) which contained about 12 historic houses, 11 important monuments, 7 listed mosques, 5 remarkable gardens, Vakil complex, and the major parts of Vakil bazaar (Pardaraz Consulant, 2003, pp 83-93). Many of these valuable buildings adapted for modern uses including museum, library, cultural heritage bureau, and tourist centres. Focusing on these potentials as the major capitals for preserving the cultural identity of the

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[20] The Qashqai, is an ethnic group in the southern Fars province of Iran.

urban environment, the FCHTO has recently identified more than eight hundred historic buildings (more than 87 historic relicts have been listed) within the historic core and intends to implement a comprehensive conservation plan with a focus on public-private partnership (Interview-Gholinejad, 2004).

Growing new generation of Urban Professions in Shiraz

During the 72 years of modern, western-style university education in Iran, the growth rate of the student population remained low throughout the first four decades. However, during the last two decades, enrolment has increased rapidly. The number of students per 100,000 populations, which in 1989 stood at 9.1, has risen to 34.9 by 1997 (Bazargan, 2000). The total number of students enrolled in higher education in 1998-9 was 1,308,150 including 47.6% at state institutions and 52.4% at private institutions. According to the statistics released by the Ministry of Science, Research and Technology in the year of 2004, 2,117,471 students enrolled in government and private higher education institutions and universities. The number of state universities has grown from 22 in 1978 to 98 in 2000 (Iran Chamber Society, 2001). In Shiraz, apart from many polytechnics, technical colleges and other private educational institutions, which have expanded during the last two decades, there are two large universities that currently have over 24885 students who study at different levels leading to various degree programmes. Shiraz University, previously called Pahlavi University, was founded in 1954 with different schools including engineering, agriculture, social sciences and humanities, medicine, electronic technology, sciences, education, and law. In 1994, the school of art and architecture was added which presently has three departments: urban planning, architecture, and handicraft (Eram, 2005). This school has graduated more than 112 students since its inception. Islamic Azad University of Shiraz (IAUS) is another large educational institution in Shiraz which was established in 1987 with 8 different programmes in two departments. Other departments were subsequently added including art and architecture, engineering, sciences, and agriculture. Currently, Islamic Azad University of Shiraz has over 15012 students and also more than 15012 students have graduated from this university (IAUS, 2005).

This evidence shows a continued flow of new professionals into the practice. The establishment of new architecture schools and the development of the urban planning

department at the University of Shiraz has also motivated many professionals from other parts of the country to work as faculty members and lecturers in Shiraz. The emergence of these new urban professionals influenced the administrative structure of provincial representative governmental agencies, private consultants, and local practitioners. The new wave of urban professionals increased the number of local private development agencies in Shiraz during the last decade. According to the statistics given by Fars Management and Planning Organisation (FMPO) the number of local private firms is expanding those which provide consulting services to the public development agencies. Aside from some local firms operating as the private development agencies, there are eight registered consultants by FMPO which were classified based on their field of expertise and received their grade according to their experience and the number of qualified urban professions (FMPO, 2005).

The role of local urban professionals, whether as private consultants or experts in the state agencies, has always been significant. They have played an influential role throughout the process of the city centre revitalisation during the past decade. The proliferation of local professional agencies provided a proper setting for clients to involve local experts in the city centre regeneration projects. There was a tendency towards employing local consultants and individual experts instead of private consulting engineers and planners located in Tehran which had dominated the previous system of plan making. The recent revitalisation project in Sang-e Sia is the best example of the successful role of local experts which will be discussed in the next chapter. Meanwhile, the practical role and responsibility of these new urban professionals in urban management systems increased the efficiency of the local authority.

5.5 Conclusion

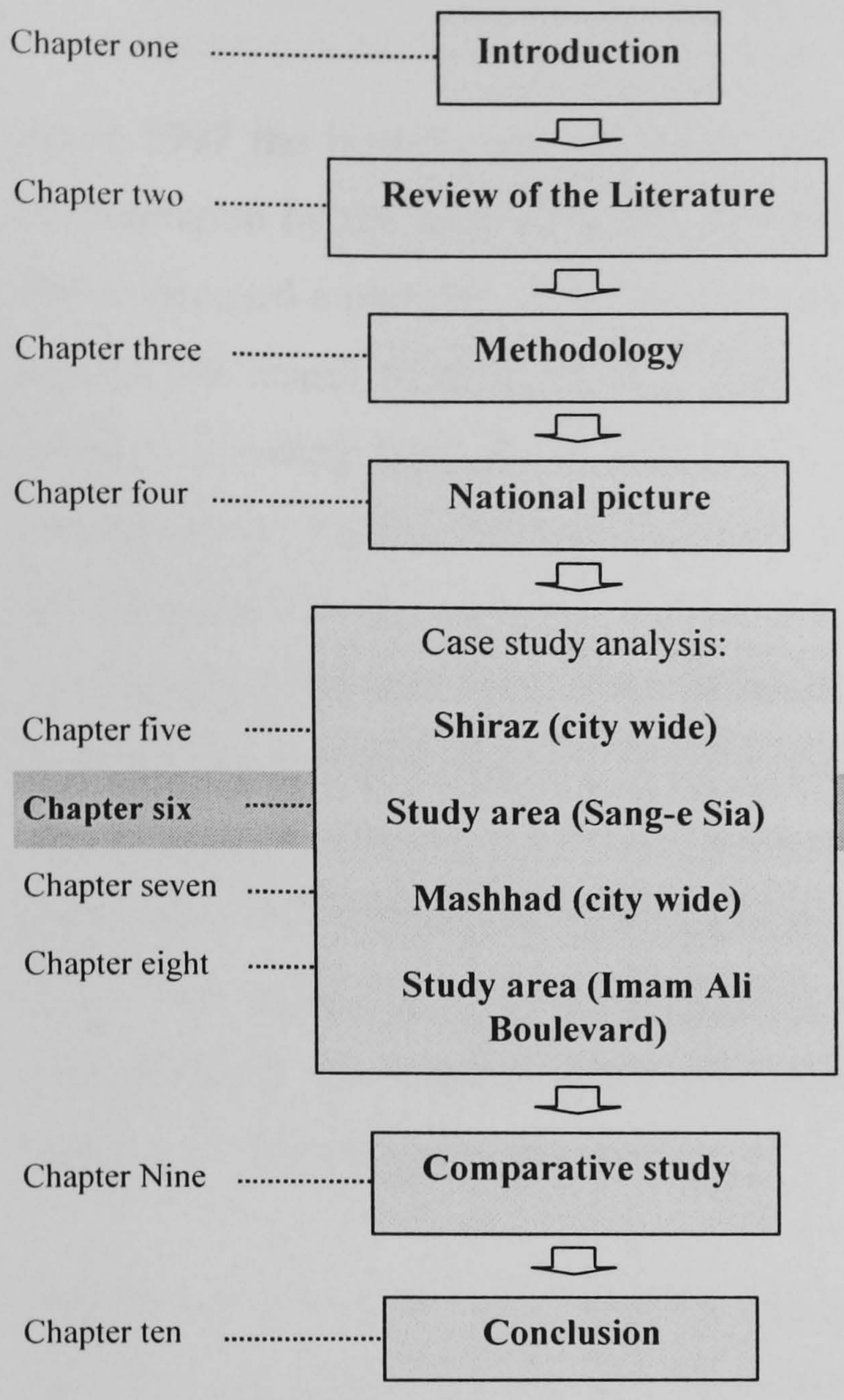
This chapter provided a brief historical background of the city of Shiraz and examined the transformation of the city and in particular its historic core in the late nineteenth and twentieth centuries. It was structured around the three major phases of change in the political, social and economic context of the city. The transformation of the historic core was considered within the context of the city to provide a deeper insight and better understanding of the structural forces affecting the historic core at this level. This

investigation revealed that the urban transformation during the last decades was inspired by a strong desire to instigate change and reshape the traditional urban fabric through undertaking large-scale redevelopment projects. The road-widening scheme of the 1930s, the modern master plans of the 1970s and 1980s (in response to the urban sprawl during these periods), and the development and redevelopment plans of the 1980s and 1990s were among the major redevelopment-oriented town planning exercises, led by the government and in some cases the municipality (as the agent of the state) and the religious institutions and revolutionary foundations (newly re-established religious authorities after the revolution). The autocratic control of the decision-making, policy formulation, planning and design exercises by the central government and its agencies, and access to financial resources all dictated by the legal status, rules and regulations made the instrument of authority a determining factor in the implementation of such large-scale redevelopment oriented programmes. All these schemes involved the modernisation of the pre-existing urban structure of the historic centre by means of cutting wide and straight avenues through its densely built-up quarters. There was a radical break with the past in pre and post-revolutionary period which was represented by these large-scale redevelopment projects. These large-scale redevelopment/modernisation projects drastically changed the historic core's physical-spatial structure. However, the emphasis placed on modernisation led to the spectacular decline of the historic core.

During the past decades, the historic city centre has suffered from depopulation, extensive deterioration, several legal impediments and official obstacles, a lack of investment, high crime rates, social fragmentation, poverty and deprivation, a fragmented and overlapping institutional and legal framework and also insufficient institutional coordination and inefficient urban management. However, since 1997, several political and administrative reforms at national, provincial and local level changed this situation and provided a basis for the emergence of a new series of regeneration and conservation activities in this area. It was the result of the realisation of the political and administrative reforms after 1997 in some cases like Shiraz, which provided a practical basis for the development of a collaborative network of the local agencies. At the same time, the formation of institutional framework, development of planning and legislation and strengthening regulatory role of the central government in the regeneration and conservation of the historic environment contributed to the evolution of conservation and regeneration policies and approaches.

This investigation identified the key actors and institutions on a citywide level, which played a crucial role in the process of regeneration of the historic core during the last decade, including: the city council, the Fars Cultural Heritage and Tourism Organisation, the co-ordinating councils, the Municipality and Municipality of the Historic District, the Fars Urban Development and Revitalisation Company, and the local Endowment and Charity Affairs Organisations. The next chapter will examine the revitalisation programme for the historic quarter of Sang-e Sia as the prime example of this new trend.

Chapter Six: Case Study Analysis
Study Area-Sang-e Sia



Chapter Six:

Case Study Analysis – Shiraz – Study Area (Sang-e Sia Quarter)

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6.1 Introduction

Since 1997 the historic core of Shiraz and its quarters have been under significant re-consideration by the local authority. There was a new system of city centre management which engaged a plurality of institutions and organisations alongside the local authority to resolve the issues of their locality. This consensus was partly a reaction to the brutal changes resulting from the policies of comprehensive redevelopment during the past decades driven by the central government. In addition, as mentioned in Chapter 5, a series of influential factors prepared the ground for a close collaboration between different agencies involved and changed the direction of the city centre planning and management. It was a new trend which saw a change in emphasis from state control and regulation of urban policy, towards local empowerment and decentralised decision-making. The programme for regeneration of Sang-e Sia quarter has been the initial out come of this trend. This project represents a new approach to city centre regeneration in the historic core of Shiraz. The purpose of this chapter is to analyse the project in order to find out the features of this new approach.

Sang-e Sia project has been selected as a study area because it represents a distinctive model of city centre regeneration. There is no doubt that it cannot be viewed as an ideal model or representative of local initiatives in general. However, this project clarifies the features of a different approach which moved beyond the previous interventions. A positive aspect which differentiates this project from previous interventions and which it has in common with some other successful conservation efforts elsewhere, is that it has been a local effort in terms of decision making, planning, financing resources and technical expertise throughout the process of design and implementation. On the other hand, it offers a more sensitive approach which can be seen as an integrated policy to achieve interrelated conservation and development objectives. It was nominated for 2004 Asia-Pacific Heritage Award for Cultural Heritage Conservation (UNESCO, 2005). This urban revitalisation operation constituted a model which may later be used by other local authorities with similar contexts, as in some cases are being carried out at the present time in Isfahan (Joybareh quarter), Yazd (Fahadan quarter), and Tehran (Cyrus quarter, previously known as Chaleh Meydan). Several interrelated factors paved the way for the emergence of this new approach. This chapter provides an analytical review on these

factors, exploring driving forces behind this programme, and identifies the key features of the approach employed by the local authorities in this programme, and considers the impact of this project on socio and spatial structure of the area.

The main body of information in this chapter was collected through structured interviews with the project management and the key actors involved in this programme. The structured interviews were complemented by observing the area in summer 2004 which was documented by pictures, analytical graphs, and descriptions presented in the chapter. The chapter is divided into four sections. The first section gives a brief overview of the study area background. The second section deals with the programme details regarding the role of agencies involved and their instrumental forces. The third section highlights the key points and major factors which differentiate this approach from the previous policies. Finally, in the conclusion, the characteristics of this approach and component parts of this programme are discussed and summarised.

6.2 Background of the study area

The study area is located at the heart of an urban block on the west side of the historic core which encompasses the old quarters of Sang-e Sia, Darb-e Masjed, Armenian[1] and Sar-e Bagh; as well as the main parts of Shah Square, Sar Dezak, and the Jewish quarters (Figure 1). The names of the neighbourhoods are still used as general geographical locations, but the corporate structure of individual quarters no longer exists. The imposed avenues of the 1920s and 30s disintegrated the social and spatial networks of the old quarters and formed a series of large urban blocks containing truncated historic quarters.

The boundary of the urban block, which contains previously mentioned quarters, is defined by the Dastgheib Street and Lotfalikhan Zand Street to the north, Sibuyeh Boulevard to the south, Qaani Street to the west and Hazrati Street to the east (Figure 2). This block covers approximately 70.4 hectares and contains over 2476 residential units,

[1] As discussed in the historical background, the city population comprised religious minorities, Jews and Armenians. Each of these two religious minorities occupied a particular part of the historic core called *Mahalla-ye Ara'maneh (Armenians' quarter) and Mahalla-ye Kalimiha (Jewish quarter)*. Today, except for a few families, none live in this area, but the physical character of these quarters, with their places of worship, still recalls and communicates about their lives and memories.

with 15435 inhabitants (18.74 percent of the historic core area and 22 percent of the whole inhabitants in the city centre) (Pardaraz, 2003; Naqsh-e Jahan Pars, 1998).



Figure 1: Historic quarters of Shiraz and their approximate boundaries. The old city was divided into quarters that, although not demarcated physically, are well known to Shirazis. The general outlines of the quarters are drawn in the above figure. Source: Afsar, 1986, p 348

Although the spatial dimension of the area has changed to some extent, it still largely retains its traditional layout. There are fourteen monuments listed by the Cultural Heritage Organisation, as well as more than hundred unlisted but architecturally significant buildings (mainly historic residential houses) that determine the quality of this urban context. The circular road on the periphery of the historic core on the west and south sides as well as two imposed streets on the north and east sides of the district links this area with the urban road system (Figure 1). The dominant route for pedestrians is Sang-e Sia axis, the north to south spine, from Bibi Dokhtaran tomb to the Taj-al Din Gharib mausoleum near the old Kazeroun Gate.

Figure 2 illustrates the major type of land uses that presently exist in this area. Residential is the dominant use (62%) and contains different types of residential uses including single-family homes, multi-family homes[2], and new constructed condominiums and apartments. The second most dominant use is access network with 19 %. Most commercial uses are

[2] There are numerous historic houses, which were originally single-family, but have been divided into multi-family residences, a popular choice among working class and migrants.

located along new streets on the border of the urban block. There are also four local commercial centres, literally *bazarcheh*, in the proximity of the historic neighbourhood centres which mainly provide the daily or regular needs of the residents of their immediate neighbourhoods.

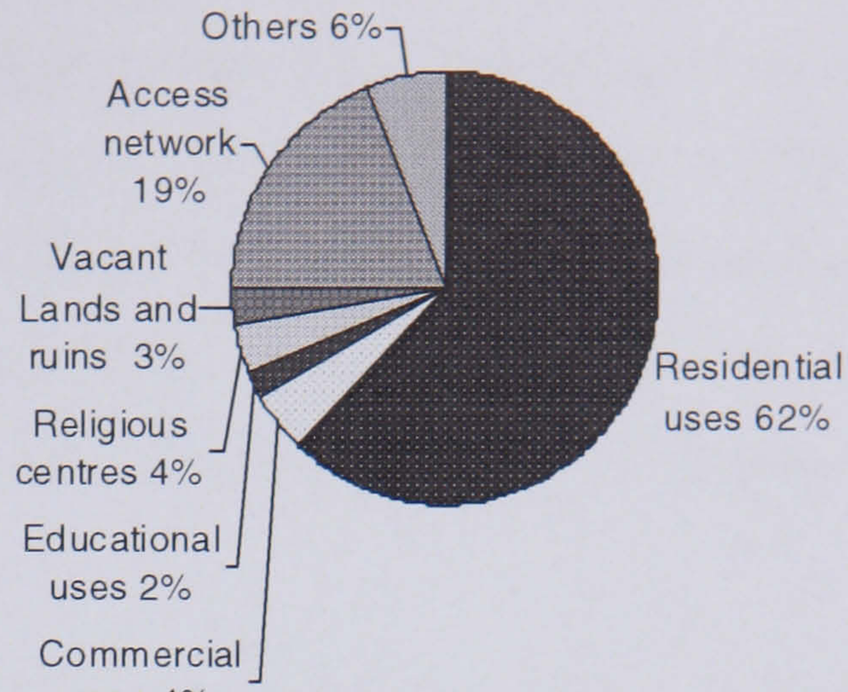

Figure 2: Existing land use allocation



Figure 3: Existing land-use map in the historic quarter of Sang-e Sia (District 9), Source: Pardaraz Consultants, 2003

The area contains more than 26 religious centres including mosques, local shrines, and theological schools. Although Shiraz is not a pilgrimage centre like Mashhad, mosques and shrines dominate the squat skyline of the historic core, and are the most noteworthy features of the urban landscape (Clarke, 1963). The following table and graph present the existing land use allocation surveyed by Pardaraz Consultants in 2002-4. They provide a picture of current land use pattern which has also been utilised as a basis for developing future land use plan.

Land Use Classification		Area in 2003(sq m)	Per Capita (%)	Percentage (%)
Residential uses	Permanent	439553	28.48	62.42
	Temporary	3061	0.20	0.43
Commercial uses		31584	2.05	4.49
Light Industrial uses		3048	0.20	0.43
Transportation services		5537	0.36	0.79
Urban Infrastructure		866	0.06	0.12
Art & Cultural Centres		2034	0.13	0.29
Historic centres and Museums		2448	0.16	0.35
Sport and recreational services		498	0.03	0.07
Green Spaces and Parks		970	0.06	0.14
Educational uses		12036	0.78	1.71
Higher Educational uses		2733	0.18	0.39
Administrative uses		3132	0.20	0.44
Public safety services		945	0.06	0.13
Healthcare & medical centres		2727	0.18	0.39
Religious centres		26240	1.70	3.73
Under construction – unknown		3728	0.24	0.53
Vacant Lands and ruins		18933	1.23	2.69
Open space		5056	0.33	0.72
Access network		133241	8.63	18.92
Private Garden		5796	0.38	0.82
Total		704166		100

Table 1: Existing Land use in Sang-e Sia quarter (district 9)
Sources: Pardaraz Consultants (2003) "Revision Plan for Shiraz Historic District", Table 35-6, p 92

A close examination of the area shows that the major monuments are in close proximity to each other and form five distinctive clusters. They are located along Sang-e Sia axis, the main spine of the area (Figure 4). The programme for regeneration of Sang-e Sia quarter focuses on this thoroughfare at the heart of the urban block which connects a number of historic buildings and monuments. The monuments clustering along the spine have their own distinctive character. They define a heritage corridor which is a vital part of the area. One such cluster is centred on the Moshir complex (mosque, local bazaar, bath, theological school, cistern, and a neighbourhood unit), the most frequented tourist area.

With its unique architectural heritage, it is one of the most important sights of the historic core. There are also several unique buildings, including the mausoleum of Bibi-dokhtaran, Mirza-hadi Mosque, Armenian Church, the tomb of Sibuyeh, Siavoshan Mosque, and the shrine of Taj-od-Din Qarib which are the principal elements of these clusters.

The street linking the clusters has an important role in providing continuity within a wide range of settings. These clusters have each formed a small neighbourhood square. The totality of these squares comprises the main public space in this area. The essential components of these public space are a group of shops providing daily needs, a religious centre (local shrine or mosque), and in some cases a green space. The following section briefly introduces major elements of these clusters.



Figure 4: The monuments clustering along the Sang-e Sia axis define a heritage corridor which plays a vital role in this area.

1- The Tomb of Bibi Dokhtaran

Bibi Dokhtaran Mausoleum is one of the holy shrines of Shiraz situated near the Ilkhani complex (historic garden, mosque, and house) at the beginning of Sang-e Sia axis. The tomb belongs to Bibi Khadijeh, known as Bibi Dokhtaran, one of the grandchildren of Imam Sajjad (Fourth Imam of Shiite[3] Moslem). It has a high

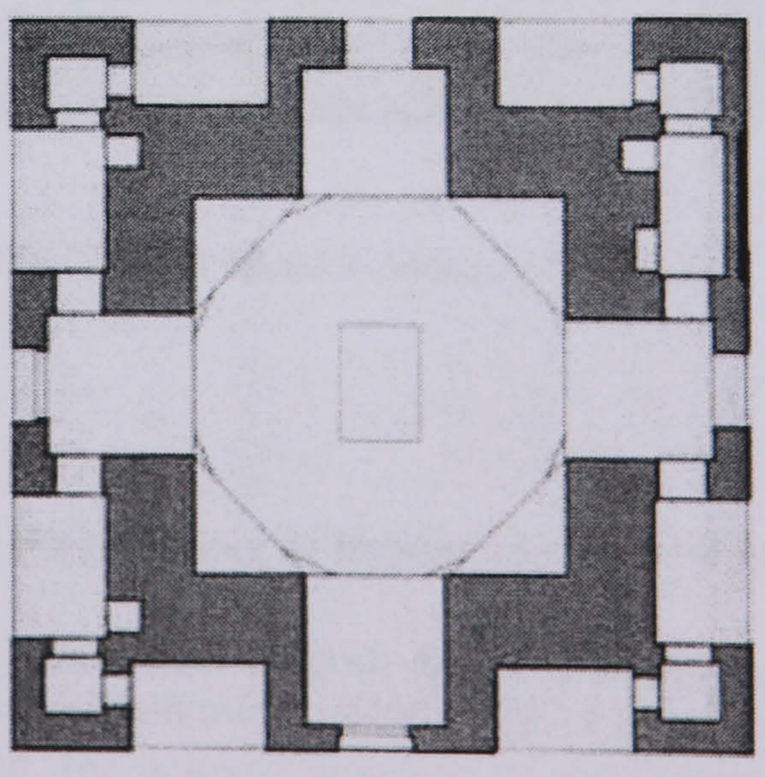

Figure 5: The Plan of Bibi Dokhtaran Mausoleum, Source: MBHCFP (2003), p 24

[3] The member of the second largest religious movement within Islam

dome built in the Zand era by Esmaeel Khan-e Nami. Mohammad Qoli Khan-e Ilkhani (Ilkhanids 1256-1353 AD) rebuilt and repaired the construction destroyed in an earthquake (MBHCFP, 2003). Formerly, there was a cemetery around the Mausoleum[4]. It has two floors and a basement with a square basin in the yard and two small gardens. The tomb is situated in the basement. This place is listed as a National Heritage Site.

2- Moshir complex

This historic complex consisted of a magnificent mosque (1848-57), local bazaar, *Hosseiniyah* [5](1873-76), theological school, cistern, and bath which were originally attached to the Moshir-al Molk's house and garden. They were built as an act of piety by Mirza Abol-hasan Khan Moshir-al Molk (1811-1889), a wealthy Qajar dignitary, who served as the ruler of Fars for thirty years (Calmard, 1999). The surviving buildings represent the finest examples of architectural style in Qajar period in Shiraz. The *Hosseiniyah* which was called by the name of Moshir-al-Molk's daughter (Soltan Hajia) transformed into a school (*Dabirestan-e Soltani*) in 1927.



Figure 6: (Left) Hosseiniyah Moshir *(Dabirestan-e Soltani*, 1873-76), (Right) Moshir Mosque (1848-57),
Source: Author, 2004

[4] Cemeteries had always been set close to or in shrine courts, indicating the special importance of the dead near places of worship (Varjavand, 1998).

[5] Since the beginning of the 16th century, when the Safavid Kings established Twelver Shiite Islam as the state religion, Iran has been a treasure house of Shiite mourning rituals (Chelkowski, 2005). One of the most important rituals has been performed grieving the death of Hossein, the beloved grandson of the Prophet Mohammad and the Third Imam of the Shiite named *Aushura*. *Hosseiniyah* is a building specifically designed to serve as venues for this ceremony commemorating the martyrdom of Hossein and to accommodate visiting participants (Calmard, 2000).

3- The Tomb of Sibuyeh (Sibawayh)

Abu Bashar "Amr ibn" Uthman known as Sibuyeh was a linguist of Persian origin born c.723 AD in the town of Bayza a suburb of Shiraz. He was one of the eminent Arabic grammarians, and his book, "Alkitab", is the most comprehensive and celebrated treatise on Arabic grammar. Sibuyeh died in Shiraz around 758 AD (Carter, 2004). The grave of this eminent scholar is located beside the neighbourhood centre of Sang-e Sia quarter. The name Sang-e Sia (black stone) was derived from this grave. In 1974, a modern mausoleum was erected by the efforts of the Society for National Heritage (*Anjoman-e Asar-e Melli*). During the urban improvement programme implemented by Shiraz municipality, this monument was attached to the neighbourhood square.



Figure 7: The Mausoleum of Sibuyey erected by the Society for National Heritage in 1974

4- Armenian's Church

Armenians are one of the religious minorities, which settled in Shiraz around the fifteenth century. At the present time, they have three churches inside the city and one of them is located on their historic quarter (Armenian's church called the Gregorian church). This church was built in the time of the Safavid king, Shah Abbas II (1642-66), and may be considered one of the most beautiful and attractive historical buildings of Shiraz (Clarke, 1963). The original painted ceiling of the nave of the church, the ornamented recesses, and the pendent moulding in stucco around the middle of the walls of the church are examples of the art of the Safavid age. There are also tombstones of Christian personalities which draw many visitors from different parts of the city.

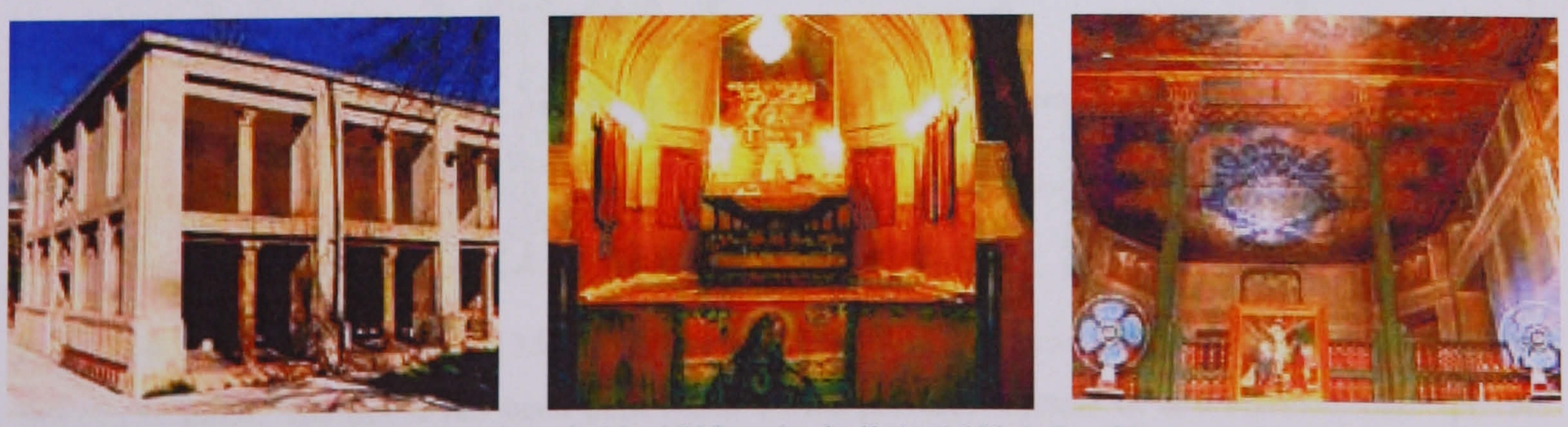

Figure 8: Armenian Church first founded in 1512 and rebuilt in 1660 A.D. (Clarke, 1963, p 50)

5- Sayyed Taj-ad-Din Qarib

Seyyed Taj-ad-Din Qarib Mausoleum was built in the Qajar era near Kazeroon gate. It is the tomb of Jafar-ibn-e Fazl-ibn-e-Jafar-ibn-e Abitaleb popularly known as "Taj-Eddin" & "Qarib" (Varjavand, 1998). The mausoleum has a large bulbous dome (or the tulip-shaped dome) covered in tiles. It has a beautiful courtyard, sanctuary, and a portal which has elaborate tile work dated 1892-93. A Hosseiniyah was added to the core unit of the shrine which plays the role of a local cultural centre in this area. Besides, the mausoleum is surrounded by a local bazaar which offers various groceries, a bakery and a wide variety of food like fish, meat, fruit, and vegetables.



Figure 9: Seyyed Taj-od Din Qarib Mausoleum, Source: Author, 2004

6- Historic houses: Forouq-al Molk, Haj Mahia, Asadi-lari, Mousavi, Pakyari, Hasanpour, Sazegar, and Norouzi

Aside from the major monuments which were introduced above, this area contains a number of valuable historic houses. While the area survived radical disruption, it has lost much of its finest traditional houses and many others stand deserted and half-ruined. During the last decade, the Cultural Heritage Organisation attempted to identify and list these historic assets. The programme for regeneration of Sang-e Sia has considered eight historic houses which are mostly clustered around the main spine of this urban block. Forouq-al Molk house, situated in the proximity of Bibi Dokhtaran, represents an impressive instance of these houses in the historic core.

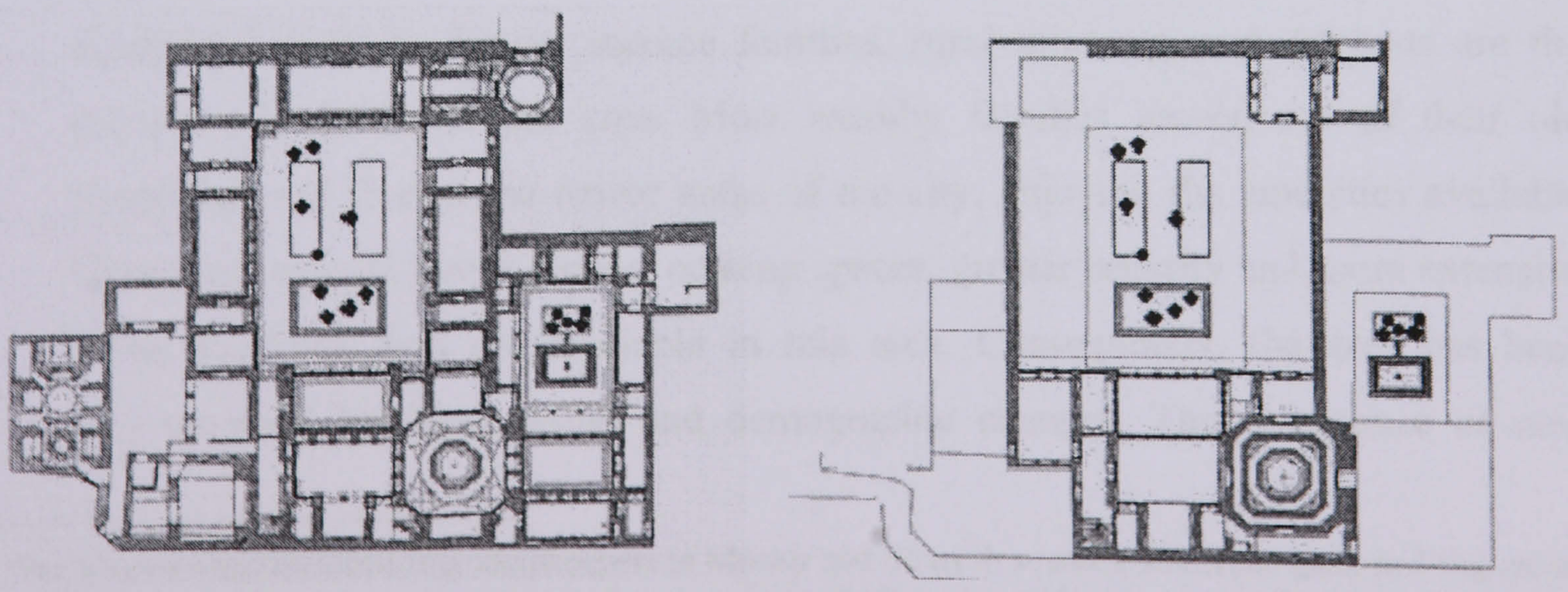

Figure 10: The plans of Frouq-ol Molk house, a late Qajarid residence situated on the further side of Bibi Dokhtaran tomb. The house has been built based on the prevalent system of *andarouni-birouni* (private and semi-private courtyards). Source: Memarian, 1998, p 557

This house is an example of residential architecture in the nineteenth century. The house was built in 1831 as a private residence for a prominent merchant, which later served as a primary school (1950 to the mid 1970s). Apart from the valuable spatial geometry and architectural elements; the house is a multi-layered treasure of artistic decorations, rich in paintings, lattice-works, stucco, brick-works, and mirror-works. Due to inappropriate use of the property by its occupier, the house fell into decay. Conservation works were carried out over three years to transform this historic building into an art museum, painting and calligraphy gallery (FUDRC, 2004).

Issues and opportunities

While other parts of the historic core were invaded by construction of new imposed streets of the 1930s and comprehensive redevelopment projects during the last two decades, this area was secure from these encroachments. However, it has suffered from many other social and spatial problems resulting from general neglect and deterioration. The area was affected by the weakness commonly found throughout the historic core, the combined result of a series of social, economic, and physical factors. The major problems of this area are listed here, based on the report of the historic core consultants (Pardaraz Consultants, 2004, pp 138-141), who are responsible for the revision of the city centre comprehensive plan, and also semi-structured interviews carried out by the author in summer 2004 with a range of different users in this area[6]:

- **The dramatic change of this area's social characteristic**: this area has encountered rapid deterioration, due to the departure of the more affluent inhabitants for the new residential districts. Lower income families, rural migrants, and Afghans are the present population of the area. Most wealthy families moved out of their old properties and live in the newer areas of the city, enjoying the amenities available there such as well-paved streets, parking spaces, greater security and more extensive urban facilities than are available in this area. Consequently, the area has been impoverished by these social and demographic changes. The emergence of new

[6] The interviewees included four shopkeepers in Moshir and Sibuyeh squares, Kazeroun gate, and Haj-zainal bazaar; a group of teenagers in neighbourhood squares of Sibuyeh; a fifty nine-year-old resident in Moshir square; three old residents in Sang-e Sia, Sar-e Bagh, and Darb-e Masjed quarters; a fourteen-year-old citizen who was former resident in Sang-e Sia quarter; two young residents in Sang-e Sia quarter; and the Mayor of the historic core.

social groups with different demands, interests, and perspectives undermined the previous social cohesions. The immediate manifestation of this social fragmentation has been the disengagement of residents from civic responsibilities and the lack of any concern about public purpose. On the other hand, the change in cultural values has resulted in a different perception and appreciation of the historical heritage. The new users of traditional houses and urban spaces have a different sense of belonging and attachment to their environment;

- **The lack of security:** most inhabitants do not feel comfortable and safe in their neighbourhoods. The majority of derelict properties have provided a haven for crime and drug-related activities. The fear of crime has become an important issue of public concern in this area. Lack of street lighting also exacerbates this problem (almost all interviewees complained about the safety issues, prevalence of addiction, and presence of Afqans in their neighbourhoods);
- **Spatial disorganisation and poor physical condition of the area:** modern functional requirements manifested in the changing needs and new uses have created new forms of space, buildings and structures. It was accompanied by the lack of proper maintenance, which has resulted in the deterioration of buildings and its eventual replacement by these new structures. Most of the new constructions that have replaced the old ones are far from having the same formal and functional qualities as the past forms. Adaptive indigenous forms have been challenged or won over by discontinuous and isolated forms. The courtyard houses of one to two stories have been subdivided by their owners or speculators to maximise their profits. The changing pattern of building form and subdivision of traditional courtyard houses for the construction of apartments and row houses disrupted the spatial integrity of traditional patterns (Figure 11).

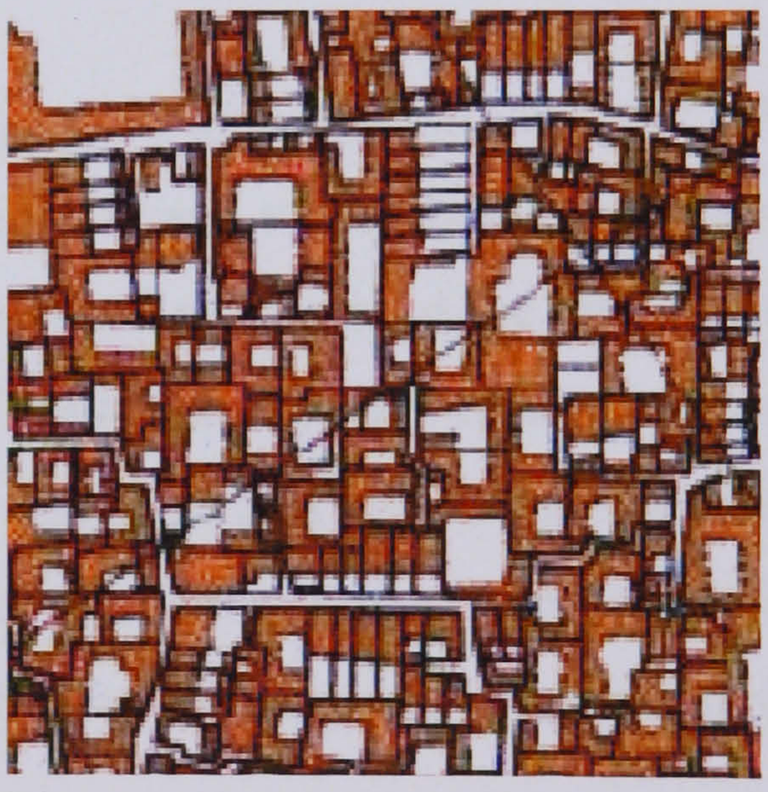

Figure 11: Existing conditions of urban fabric in Sang-e Sia quarter: The compact grouping of houses in clusters indicative of social units, and their organisation into pedestrian-oriented urban precincts typified traditional housing and community patterns. However, the new patterns reduced legibility and social and spatial integrity of urban fabric.

- **The absence of essential community facilities and services**: the area has suffered from deficient services and infrastructures. Most residents complained about the lack

of cultural and leisure services and the poor condition of the urban infrastructure. Public open spaces were poorly maintained and deteriorating throughout the area due to a lack of planning and investment in public infrastructure. The absence of planning framework was accompanied with the deficiency of urban management in this district. Due to the intensive use of land, sport and open recreational spaces, green spaces and parks accounted for less than one percent (0.95%) of the total area, compared with 18.92 percent for thoroughfares (Table 1). Additionally, the few existing open spaces were dominated by parked vehicles. Consequently, the street environment was an important substitute for open space as a place for activities and social interaction. However, physical obsolescence and the lack of adequate public amenities together with social problems impoverished this role;

- **Continued deterioration of monuments and historic structures**: despite the efforts of the Cultural Heritage Organisation, the significant monuments and historic buildings have remained as isolated entities disconnected from their urban context and their symbolic meanings. They are suffering from physical decay, the lack of modern facilities, and inadequate maintenance. The absence of available funds for conservation work and failure to follow up with the maintenance of registered buildings intensified the problem;
- **Environmental problems:** The lack of a sewage collection system, absence of adequate green spaces, and a large number of abandoned and vacant lands and ruins (18,933 square metre), have been the main environmental problems of the area from the residents point of view. There is a widespread dissatisfaction about the projects which were abandoned for a long period by governmental agencies and the municipality. The incomplete interventions of governmental agencies have been left for a long period without any consideration of the negative impact of abandoned projects on their contexts;
- **Poor accessibility, low quality streets, and the lack of parking spaces:** vehicular access is a key issue mentioned by almost all interviewees. Although accessibility into the neighbourhoods is a priority for residents, they also have an effect on the privacy of residential units and pedestrian only streets; which may be disturbed by new imposed patterns of access network. Privacy of residential units. human scale, physical and social integration, interaction between buildings and enclosed open space. linkages between housing. local markets, and religious centres have been

essential assets of the historic core, which need to be carefully balanced against the advantages of better vehicular accessibility.

Despite the poverty of the people living in this area and physical decay all around, the district also has significant strengths, opportunities and potentials that are the source of the area's vibrant character:

- **A traditional layout and pedestrian orientation**, where housing, open spaces, commerce, mosques, and places of social gathering are integrated and create a highly cohesive urban environment
- **An outstanding collection of historic buildings**: this area contains numerous historical monuments, eighteenth and nineteenth century residential houses, and important religious and cultural centres, all of which are major destinations for visitors to the city and its historic core.
- **A number of religious centres all around the area**, including mosques, local shrines, and Hosseiniyah[7] which are still vigorous elements in popular religious life. According to a survey carried out by Pardaraz Consultants, this urban block contains more than 26 religious centres occupying 26,240 square metres (3.73 percent of whole area) which indicates the significant role of pilgrimages and religious rituals in this area.
- **The vitality of festival and rituals in this area,** which are mainly rooted in the religious belief of the residents. It is interesting to note that although this area is socially and physically depressed, it still acts as a cultural source of inspiration for citizens. While, a number of mosques and other religious centres have been built in the newer sections of the city, many people prefer to return to the old city to mosques, local shrines, and Hosseiniyahs in the neighbourhoods, which for many of them is where they grew up. Various forms of religious activity (ritual ceremony) are still held by residents, particularly those which involve women. They participate in the collective ritual activity in the local shrine, mosques, and Hosseiniyahs. Such collective ritual activities convey an intimate sense of life in this area.

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[7] Hosseiniyah, as mentioned before, is the term used for the space specially constructed or converted for collective ritual activities, originally in the form of annexe to mosque. In the Safavid period (1501-1732), the development of dramatized Moharram rituals led to an increase in the building of venues for them. Takias and Hosseiniyahs are among these places. Although constructing Hosseiniyehs increased significantly all across Iran after the Islamic Revolution, only those with intrinsic architectural or artistic importance, such as the Hosseiniyah Moshir in Shiraz and the Hosseiniyah Amini in Qazvin have received a significant amount of attention (Calmard, 1999).

It is worth mentioning here that a significant and highly visible practice of Shiite Muslims have been visiting the shrines of the Imams and their relatives (the Shiite ritual of Ziarat[8]). They believe that these shrines should be respected, maintained and visited. Aside from the highly visited shrines of the Imams, there are two other categories of Islamic pilgrimage sites in Iranian cities. These are *Imamzadihs*, or the tombs of descendants, relatives and close friends of the twelve Imams; and the mausoleums of revered Sufi saints and scholars (Sufism being the esoteric or mystical tradition of Islam). After the Safavid period (1502-1736), the veneration of the tombs of pious men (and sometimes women) became extremely popular, and the memorial tomb, often with an accompanying religious school, assumed a leading place among the types of monumental buildings in Persian architecture (Algar, 1998). The shrines of holy persons such as Imamzada Bibi Dokhtaran, Seyyed Taj-al Din Qarib, or Sibuyeh in this area are visited by pilgrims and in some cases might have been used as a sanctuary (Bast[9]). One such place is located at the beginning of Sang-e Sia axis, in the vicinity of *Abolfazl* mosque. Every Wednesday evening, a large number of women gathered in and around this holy place called *Abbasiyah*. The pilgrims visit this place in the hope that they will be the beneficiaries of divine favour. As can be seen in Figure 12, people use the street outside of this place due to the insufficient space of shrine for the crowd. The potential of this place has been considered in the regeneration programme for this area, which will be explained in the following sections.



Figure 12: The holy place of Abbasiyah, at the beginning of Sang-e Sia axis, draws hundred of pilgrims every Wednesday evening.

[8] Pilgrimage to a shrine

[9] Bast (sanctuary, asylum): the designation of certain sanctuaries in Iran that are considered inviolable and were often used by people seeking refuge, literally bast-neshastan. Concepts of asylum and sanctuary are linked with widely spread beliefs and customs. Religious asylum was also practiced by Jews and Christians (Calmard, 2000, p 856).

As mentioned earlier, aside from a number of mosques and Hosseiniyahs, there are also two local shrines (Bibi Dokhtaran & Taj-ad Din Qarib) which are visited by numerous local and regional pilgrims. These simple shrines are cosy and welcoming places where "pilgrims particularly women could stop by, secure in the knowledge that they would encounter neighbours or other women" (Betteridge, 2002, p 285). Women go to shrines for a number of different types of activities, religious, social, and personal. According to the study carried out by Betteridge (2002) on Muslim Women and Shrines in Shiraz, men are more associated with the mosque and formal ritual assemblies; while women are associated with local pilgrimage. She believes that the formal, public setting of the mosque, even when women are able to attend, works against their involvement. In contrast to the mosques, the structure of shrines and the way in which they are used encourage informal religious activity and allow women more freedom of movement. Particularly during those times of day when men are at work, local shrines become women's territory, popular places to gather and perform religious activities ranging from prayer to different classes (Betteridge, 2002). Recognition of this potential by the local authority and restoration of these local shrines based on an awareness of this local tendency have rejuvenated the social life in this area which will be discussed later.

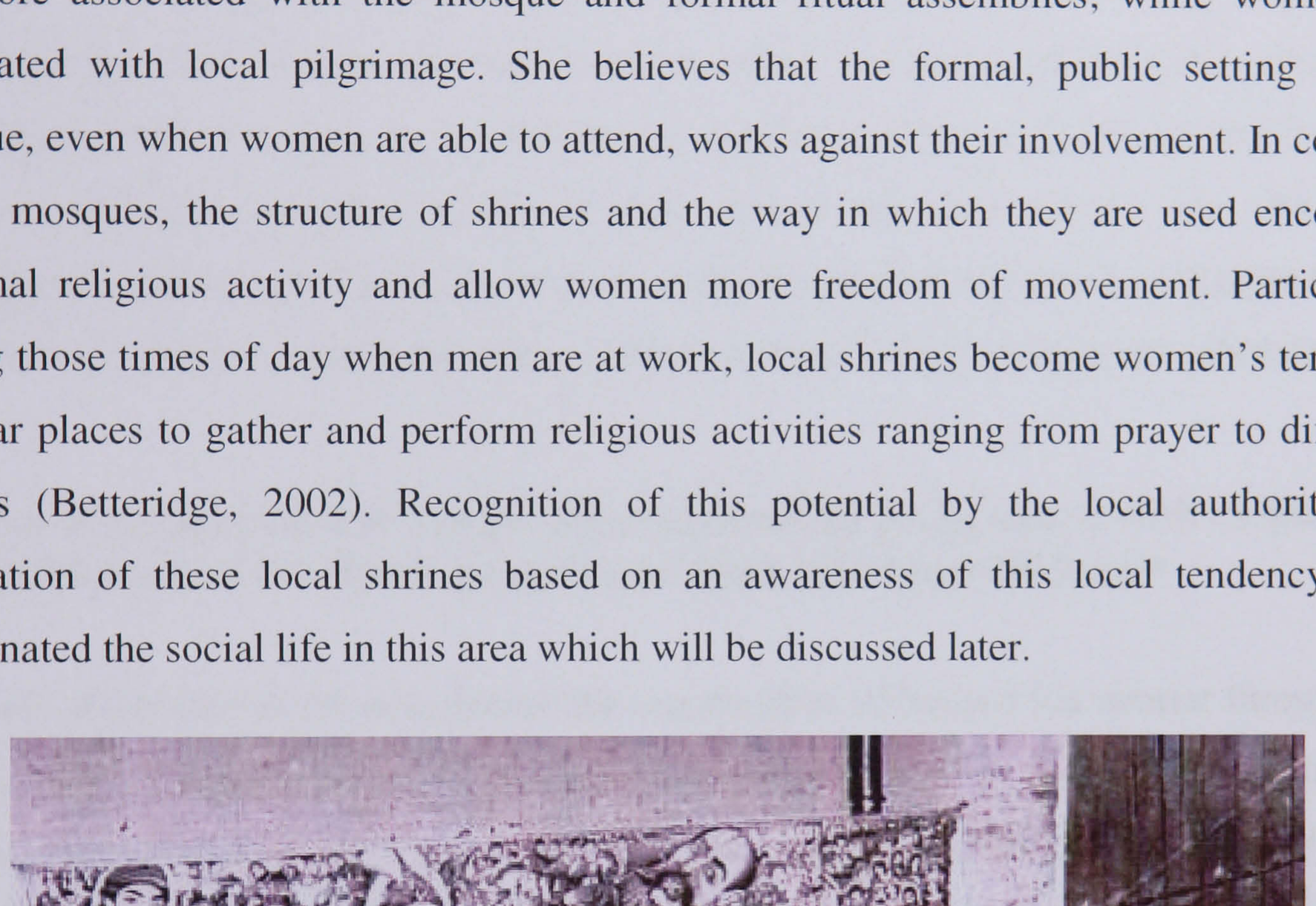

Figure 13: Pardeh khaani (Narrating a story with pictures) in front of Haj Ghani Mosque 1956, Source: Sane, 2001

Pardehdari or Shamayel-gardani is a kind of Naghali (story-telling) in which there is a hanging piece of cloth on which some scenes of a story are painted. The pardehdar (story-teller) narrates the story in a special tone. This kind of narration mostly deals with epics as well as religious stories. It is also regarded as an introduction to Ta'zieh. Pardehdari survives and there are many people in Iran dealing with Pardehdari (Taghian, 2000).

Aside from the aforementioned potentials and opportunities in the area, there are still a number of local capabilities which can be identified and utilised as a catalyst for regeneration. For instance, interviews confirm that many residents want to stay in their properties. Although they are suffering from a range of social and physical problems, there is still a sense of attachment between the remaining residents (particularly those family who are among the old residents of the area) which can play an important role in the process of revitalisation. This trend should be encouraged to avoid expensive and unpopular relocation programmes. The previous redevelopment schemes only paved the way for further deterioration and the eventual demise of irreplaceable social, economic and cultural assets. Creating the conditions for upgrading occupied buildings and helping people to afford to continue living in their homes not only reduces the threat of abandonment and irreversible decay, but also saves the government the considerable social and economic expense associated with the implementation of redevelopment schemes.

6.3 An investigation into Sang-e Sia regeneration programme with emphasis on the role of involved agencies and their instrumental forces

This section introduces the programme for regeneration of Sang-e Sia quarter through an investigation into the process of its decision-making, planning, financing, design, and implementation with emphasis on the role of development agencies involved and their instrumental forces. The purpose of the study in this section is to explore the major component parts of the programme which identify it as a distinctive policy and approach towards city centre regeneration.

The origin of Sang-e Sia Project lies in 1999 when the Council for Historic District approved a proposal presented by the local representative of UDRC to share the implementing responsibilities of a regeneration programme for the eastern part of the historic core, subsequently called Sang-e Sia. From the beginning, the basis of the project was to be a partnership initially among the different agencies involved each with responsibility for conservation and regeneration at their respective levels. As mentioned earlier, this area is one of the valuable parts of the historic core encompassing numerous monuments and historic buildings which suffer from neglect and deterioration. The Sang-e Sia regeneration project have been planned and designed in order to reverse the dramatic conditions in the area. However, the plan required a wide range of collaboration between

different agencies involved to overcome the social, economic and physical problems and also a wider range of technical, financial and administrative issues encountering the management of the area. Accordingly, this project was initiated through a multi-sectoral partnership approach. This was a new system of city centre management in Iran which was initiated in Shiraz and engaged a plurality of institutions and organisations alongside the local authority to resolve the issues of their locality.

Several interrelated factors at national, provincial and local level contributed to the emergence of this new trend after 1997 which were reviewed in Chapter Four and Five. According to the importance of these factors and their influences on formation of this project, they are restated as follows:

- Political decentralisation; the establishment of elected local council (a new phase of decision-making at local level)
- Administrative and fiscal decentralisation of the central government; redistribution of authority, responsibility, and financial resources at provincial and local level (to strengthen local forces)
- Introducing a new urban policy to limit the city expansion; giving priority to Brownfield development (integrating development policy framework)
- Establishment of a new agency responsible for managing the revitalisation of historic city centres (the concentration of planning and management)
- Preparing the city centre detailed plan (stabilising the regulatory framework)
- Redrawing the administrative boundary of the historic core and establishment of a separate municipal district (the enforcement of administrative structure)
- Establishment of three coordinating councils in order to organise resources (resource synergy), decision and programmes (policy synergy)
- New direction of Cultural Heritage Organisation and developing tourism industry (a new approach towards sustainable urban conservation)
- Growing new generation of urban professionals involved in local public and private agencies (an increase in the role of local experts)

Today, the various ranges of public development agencies involved in the historic core's development activities are cooperating and combining their efforts under the umbrella of the Council for Historic District. As mentioned in chapter 5, the Council for Historic

District was established with the cooperation of other involved agencies at a provincial level, in order to formulate policies and approaches for conservation of the historic core and to integrate programmes of different agencies involved. There are also two other councils which have a complementary role in this regard (Cultural Development Council [CDC], and Provincial Planning and Development Council [PPDC]). Due to the division of governmental authority into various sectoral domains (Traffic, Housing and Urban Development, Infrastructure Planning and management, and so on) and the vertically organised provincial office of these authorities (more than 20 line ministries), urban development programmes were not coordinated horizontally (Interview-Dizjani, 2004). However, the establishment of these coordinating councils has provided a proper way to overcome fragmentation of tasks and functions in the field.

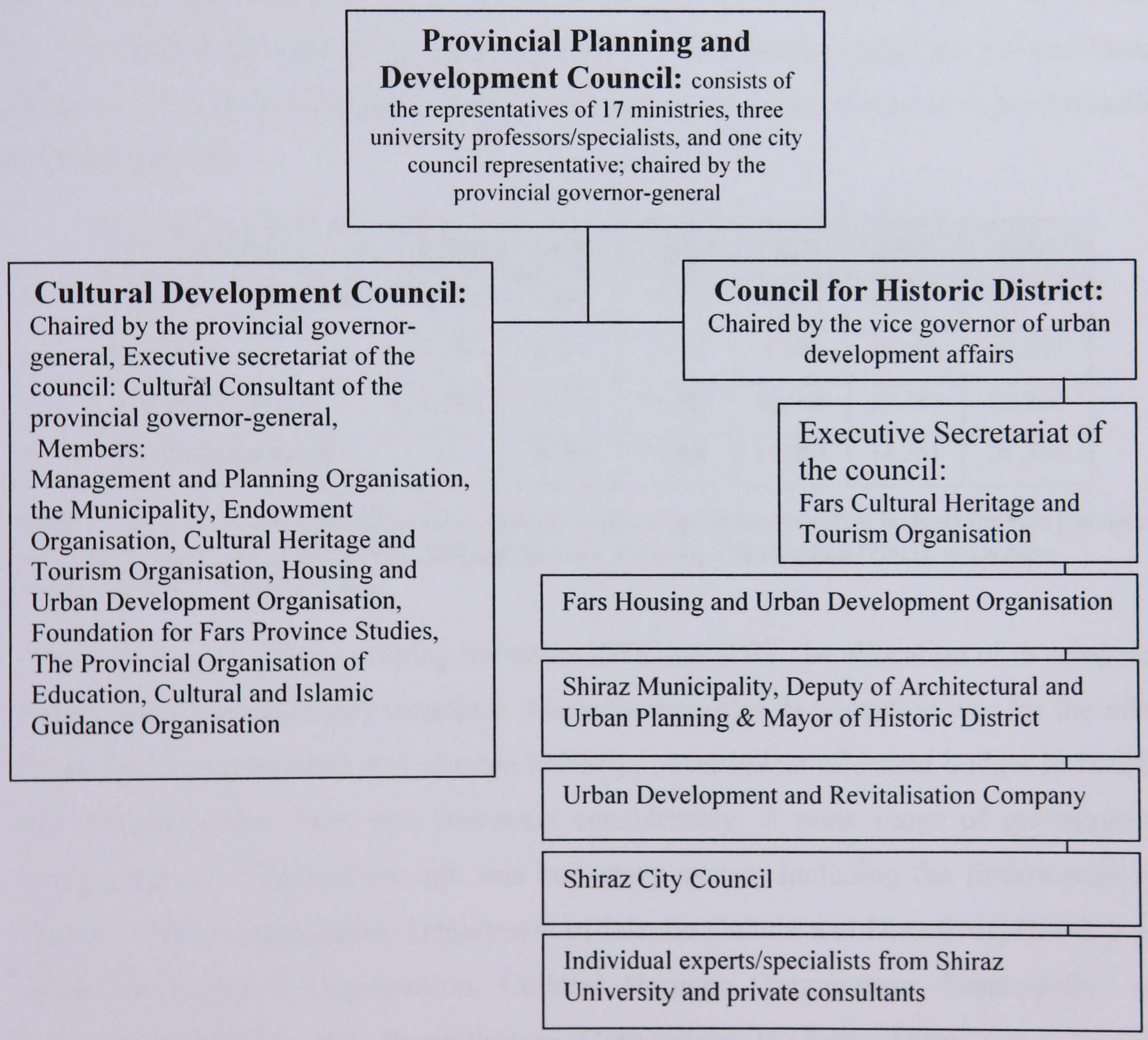

Chart 1: Administrative structure of cooperating councils at provincial and local level in Shiraz: Statutory power of the councils to issue directions under existing legislation, pending the framing of new rules, coordinating and supervising policies and strategies of the city centre development, redistributing the provincial budget and the approval of new regulation on behalf of the technical committee of commission number five, has enabled these councils as the main decision-making authorities at provincial level.

At the preliminary stage of the programme for regeneration of Sang-e Sia quarter, the Council for Historic District nominated this area as a strong cultural axis and tourist attraction. Accordingly, part of the project was financed by the grant which was allocated for the development of tourism. It was based on an enactment approved by the Cultural Development Council in 2000 in which Sang-e Sia axis was announced as a new pole of attraction for visitors (tourists) in the comprehensive plan for the development of the tourism industry in Shiraz. The appropriation of 13 billion Rials development credit from government public budget (provincial projects[10]) for the regeneration project in Sang-e Sia quarter has been the result of cooperation between the PPDC, CDC, and CHD.

On the other hand, the administrative and fiscal decentralisation of the central government provided an appropriate setting for the redistribution of financial resources at a provincial level by local authorities. It was accompanied by the innovative experience of establishing cooperative councils in Shiraz which enabled important public resources to be channelled for local purposes.

Subject	1998	1999	2000	2001	2002	2003
Urban Development	9,960*	9,024	16,735	32,697	39,855	116,037
Housing	2,193	3,569	2,423	4,193	18,906	15,635
Art and Culture	6,582	10,379	16,182	20,965	21,494	20,964
Tourism Industry	0	2,365	9,298	15,492	14,261	26,208

Table 2: The annual allocated budget from national revenue (government public budget) for Fars province between 1998 and 2003, Source: Fars Management and Planning Organisation (2005), www.mpo-fr.gov.ir/amar/82, *(Million Rials)

As can be seen in Table 2, during the years 1998 and 2003, the allocation of development budget had been noticeably increased. The maximum rise in allocation was for the urban development programmes and tourism industry, nevertheless allocated budget in housing and cultural sectors have also increased considerably. A wide range of governmental organisation are financed through this budgetary system including the Endowment and Charity Affairs Organisation, Department of Islamic Culture and Directives, Housing and Urban Development Organisation, Cultural Heritage Organisation, Municipality, and Urban Development and Revitalisation Corporation in Fars. There are also three companies in charge of establishing, exploiting, and managing gas, electricity, and

[10] Projects planned in provinces and implemented using both local and national facilities.

drinking water, which aside from financing through tariffs, they all receive government grants. The Provincial Planning and Development Council (PPDC) provided a collaborative network in decision and policy making at provincial level between this wide ranges of agencies involved. Based on the enactment of 2000 approved by PPDC, Shiraz Municipality (Historic District), the provincial representative of Urban Development and Revitalisation Corporation (UDRC) and Fars Cultural Heritage and Tourism Organisation were charged with collaborating in Sang-e Sia project (Chart 2). According to the above enactment, approximately 30 percent of the project expenditure was financed from the internal resources of the Shiraz municipality and UDRC.

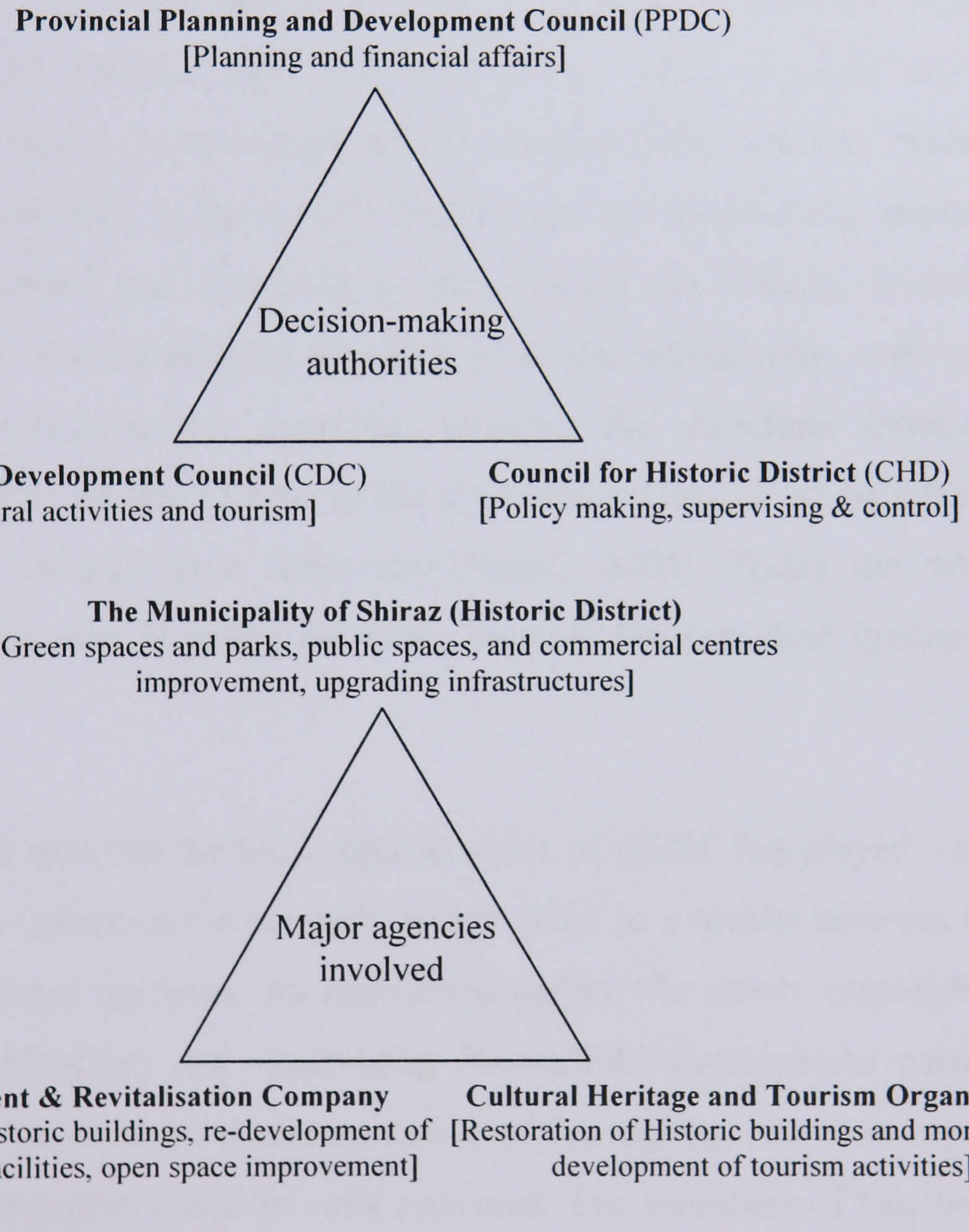

Chart 2: Decision-making authorities and major agencies involved in the regeneration programme for Sang-e Sia quarter (2000-2005). The newly established councils made a collaborative framework between different organisations involved. The statutory power of these councils authorise them as the main decision-making body at the provincial level

The councils provided a focal point of local leadership and brought together different development agencies involved to improve and integrate their policies, programmes, and

resources. It was an attempt towards integrated participatory planning and financing in their local urban development activities. Although the establishment of the municipality district (the city centre) was a formal step towards concentrating the city centre management, there were still a wide range of fragmentation of tasks and responsibilities. The establishment of the Council for Historic District decreased a series of conflicts and struggles particularly among the Cultural Heritage Organisation, the Municipality, and representatives of the MHUD at provincial level. As mentioned earlier, all owners of property within the historic core seeking to construct, alter, repair, or demolish a structure must obtain a building permit. The municipality referred all building and demolition permit applications for historic buildings to the Cultural Heritage Organisation for its review. However, there was a controversy mainly because of different attitudes and perception towards the heritage and traditional urban fabric as well as restrictive regulations for the historic environment which increased the conflict between these agencies. At the present time, in the historic district zone all exterior alterations and new constructions are reviewed and approved by the Council for Historic District and its technical commission. The responsive department in the municipality will not issue a permit without the Commission's approval. Besides, the manifesto (*maram-nameh*) prepared by Council for Historic District at the preliminary stage of its establishment had made a commitment on this issue (Interview-Dizjani, 2004). Today the new attitude concerning the historic area is going far away towards the complete ignorance of the heritage.

It is worth mentioning here that the local representative of UDRC has played a central role in the creation of this collaborative network, which acted as a broker between the central government and the local agencies. As mentioned earlier, the newly established UDRC was responsible for planning and supervising Brownfield development particularly in historic city centres. The provincial representative of this agency has been organised and administrated by a managing board in each province. The members of this board act as representatives of three organisations in different levels of responsibility and authority. They include the representative of UDRC who worked directly in conjunction with the central body. the head of the organisation for Housing and Urban Development which operates as a provincial branch of the Ministry of Housing and Urban Development, and finally executive local manager who is in charge of implementing the city centre

regeneration plans and programmes and act as key point of contact between central government, local authorities, private development agencies, and users (Chart 3).

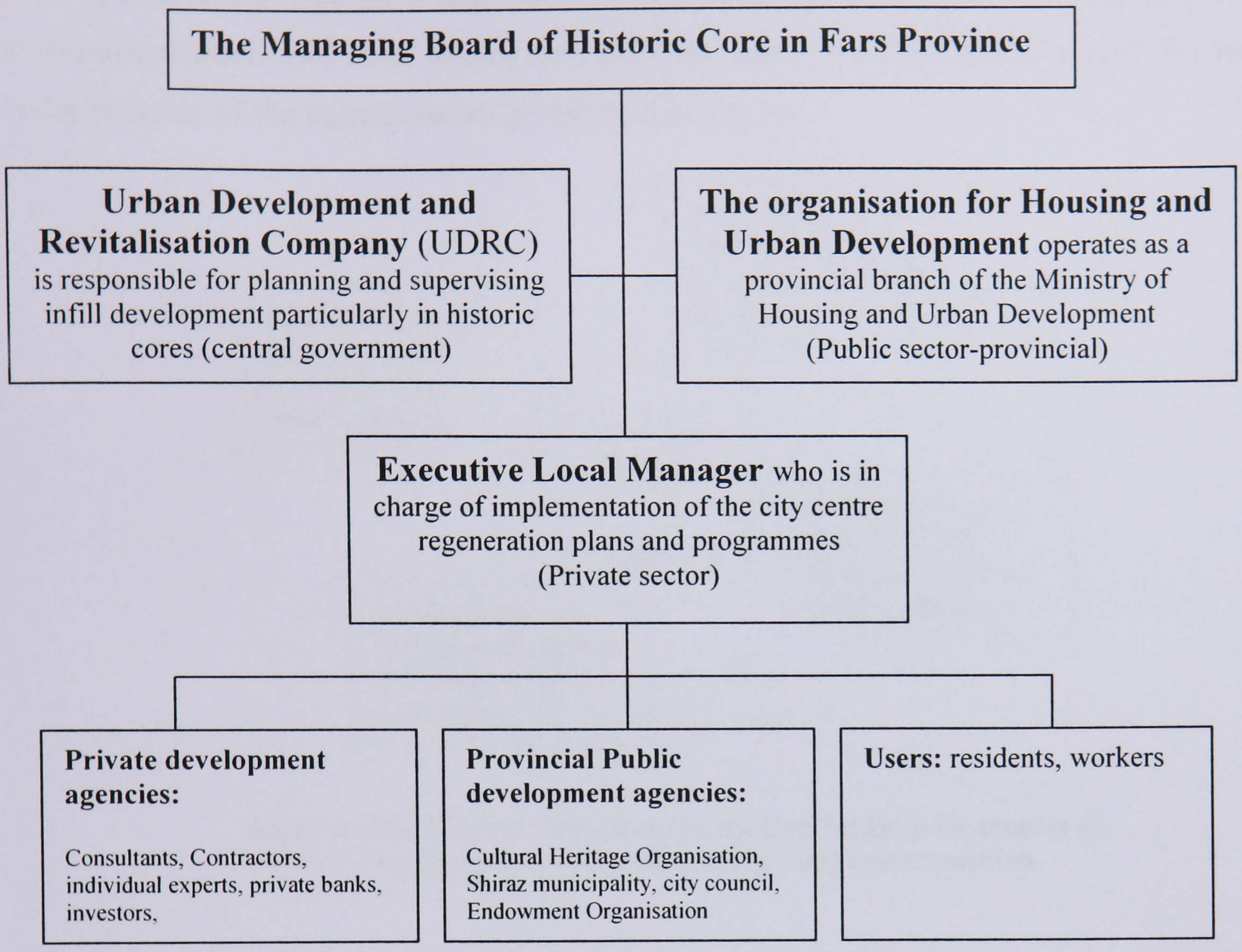

Chart 3: Administrative structure of the managing board of historic core in Fars province (1997-2004); recently, based on decentralisation policy of Third Development Plan (2000-2005), provincial managing boards have been replaced by the newly established regional agencies, which act as private sector.

While the administrative structure of this board provided a proper context of collaboration among central government, local development agencies, and private sectors; the role played by the executive local manager in generating a collaborative network to mobilise and organise collective action is interesting to note. He was appointed local director for regeneration programmes in the historic core of Shiraz as he was a well-known local manager with the right background for this job. On the one hand, he was a reliable manager regarding his employment record in different governmental organisations and a good relationship with a wide range of public and private development agencies. On the other hand, he was aware of real dimensions of local issues as well as potentialities since he was more in touch with the problems of the local context. The recognition of actual problems required a deep understanding the context and the awareness of threat and also opportunities. He has offered a number of specific suggestions as the project manager in

the process of planning, design, and implementation due to his awareness and recognition towards the local issues. The innovative methods in providing financial resources based on local opportunities[11], creative approaches to urban problem-solving and building network of communication and trust among the different actors can be recognised as the major characteristics of the management system in this project.

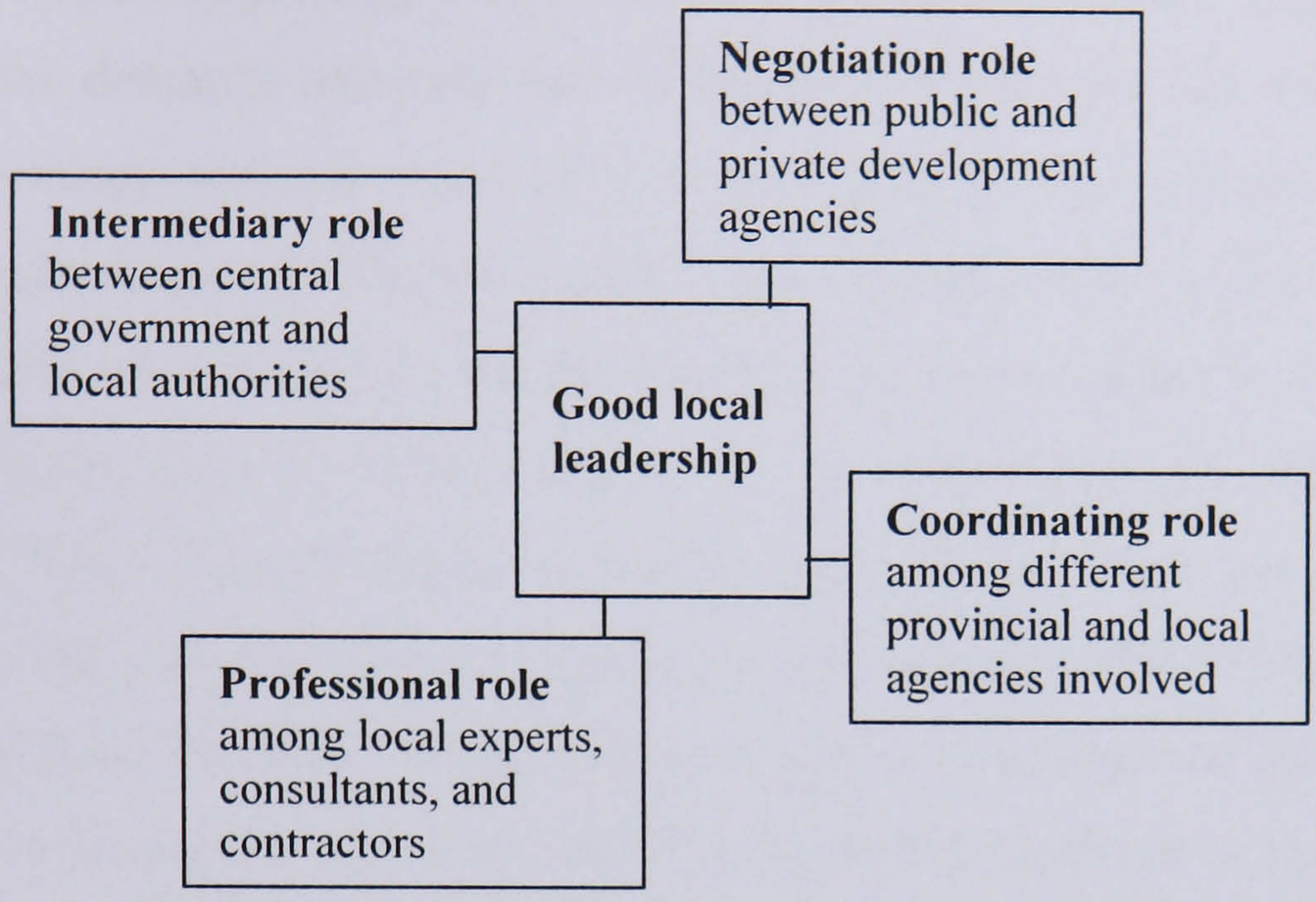

Chart 4: The different roles played by the local leader in the process of decision-making, planning, financing, design, and implementation.

As can be seen from the chart 4, there were four major roles played by the local leader in setting and integrating policies (coordinating role), providing resources (negotiation role), removing the various barriers (intermediary role), and encouraging and involving local professionals (professional role). Additional measures of success may lie in the individual characteristics and capability including a sense of local patriotism, indigenous knowledge, personal involvement and commitment, and reliability which enabled the local leader for playing the above roles. Currently, based on this successful model, UDRC has introduced a new form of managing system for regeneration projects at local level called 'local project directors'. They are nominated as a local director based on their characteristics and familiarities with the context as well as their background as a well-known and respected managers who are capable of providing a good leadership and playing an intermediary role between the central and local authorities (Interview-Khajeh-daloui, 2005).

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[11] Based on the Urban Land Law 1982 and its amendment in 1987 and through negotiation with the landowners (undeveloped land [*Mavat*] or unutilised land [*Bayer*]) a considerable share of financial resources was allocated for the city centre development programmes (Interview-Falahnia, 2004).

6.4 Policy and approach

Direct dialogue between different agencies involved under the umbrella of the Council for Historic District provided a new opportunity for partnership-based policy making. Each agency had its own demands, perspectives, and priorities in dealing with the historic area. Therefore, any desired upgrading of the historic core needed to be a negotiation process that addressed the demands and priorities of these different agencies. On the one hand, there was a tendency towards development-oriented activities and programmes. This group believed that an appropriate development can be used to sustain the rehabilitation of the historic district and strengthen cultural identity (Interview-Falahnia, 2004). However, the excessive development or on the other word, the re-development schemes destroyed too much of the historic and architectural values during the past decades. Thus, there was an opposition to the comprehensive reorganisation plans and other development-oriented programmes. Cultural Heritage Organisation as the mastermind of this trend had an emphasis on preserving and restoring the historic assets (Interview-Gholinejad, 2004). Nevertheless the historic area has also suffered from the excessive preservation-oriented policies and restrictive regulations during the last decades. Finding the productive middle ground between these two sterile extremes was therefore essential for the regeneration of the historic core.

Based on the lessons learnt from earlier interventions, the newly established coordinative council (CHD) introduced a sensitive policy towards intervention in the historic urban fabric. There was an attempt to converge the different approaches concerning the historic environment. The strategic policy framework introduced an integrated approach to achieve **interrelated conservation and development** objectives. To be successful, the rehabilitation of the historic core had to go beyond mere restoration of monuments and other physical interventions: "Reconciling conservation and development is a prerequisite for achieving improvements in the quality of life in environmentally and culturally sensitive places" (Bianca, 2001, p 7). The manifesto prepared by the CHD justified protection of the historic environment. It was a guidance note which emphasised the importance of the historic area and its elements. The manifesto (called *maram-nameh*) marked a major step forward in official attitudes towards the historic environment. This manifesto reflected anxiety about the increasingly rapid loss of parts of the historic environment. Nevertheless, it authorised small scale development of ruined buildings and

vacant lands into required functions and services for the neighbourhoods (Interview-Dizjani, 2004). The manifesto mentioned that careful silting of new buildings on vacant or dilapidated land should be used to enhance the prestige and importance of monuments and historic buildings (CHD, 1999). As will be seen in the regeneration programme for Sang-e Sia quarter in following sections, a small scale redevelopment of ruined buildings into a centre of local retail units has proved to be the catalyst for the general revival of the area. At the preliminary stage of the programme, the main focus was on restoration of individual buildings and public open space. However, regarding the critical situation of the area, it needed to be complemented and supported by other modes of interventions, such as adaptive re-use, careful urban renewal and even substitution of elements which were no longer viable or needed to be replaced by the new functions, under the condition that "the new infills will contribute to the survival of the area" (Bianca, 2000, p 216).

The trend of **reusing historic buildings** by adapting them to appropriate functions has already become a part of the city centre regeneration programmes. Adaptive reuse is one of the main ways to assure the maintenance of certain conserved buildings. It was based on a new policy and programme which was introduced by the ICHO and the UDRC named New Life for Old Structures. The programme awarded by Aga Khan Foundation in 2001[12]. Historic houses and monuments have been rehabilitated in an effort to revitalise the existing architectural heritage and make them accessible to the local community as well as visitors. The adaptive reuse of restored buildings is considered from the beginning, in order to keep the building alive, provide meaning to the physical intervention, make local communities 'own' the building and generate income for future operation and maintenance (UDRO, 2001). The programme has specifically aimed to attract investment in the historic urban centres by promoting the reuse of key buildings as a means of encouraging sustainable regeneration of these neighbourhoods. Along with other initiatives in this field, the restoration themselves has provided opportunities for

[12] In 2001 the Master Jury of Aga Khan Award for Architecture nominated and awarded two projects in Iran: Bagh-e Ferdowsi and New Life for Old Structures. New Life for Old Structures was awarded for a new approach in using the historic built patrimony for new public usage responding to contemporary urban requirements. The programme, through the collaboration of the ICHO, the body responsible for securing good restoration practice in the country, and the Urban Development and Revitalisation Corporation (UDRC), an agency of the Ministry of Housing and Urban Development, has been responsible for restoring and adaptively reusing non-monumental structures in historic cities, and transferring them to the private or public sector for cultural, educational or tourist usage (Derakhshani, 2002).

employment and training of craftsmen in a range of traditional construction skills (Leslie, 2001).

Aside from the above policy considering the development of compatible and relevant functions, the new consistent development agenda introduced a new strategy for the regeneration of the historic neighbourhoods. There was an emphasis on a gradual process of physical rehabilitation and economic improvement. The new policy declared that **facilitating the gradual rehabilitation** of existing residential units through the creation of necessary conditions including the improvement of infrastructures, development of required services and functions, and upgrading of public open spaces motivates the inhabitants to continue living in their homes and acts as a great impetus force to get others involved. Upgrading and enhancement of public open spaces, an important element in the historic core, which connect monuments, houses and public facilities can provides a focus for social and cultural activities and strengthen the sense of civic identity and pride. Investments in public open spaces and parks can also reverse the 'bad image' of the historic areas and act as a catalyst and facilitator for the development and promotion of the historic quarters. In short, avoiding large scale interventions and focusing on structure and infrastructure of the areas in order to motivate residents to participate in the regeneration of their quarters has been one of the key strategies in this period which has been manifested in the regeneration programme for Sang-e Sia quarter.

It is necessary mentioning here that despite the attempts of CHD to motivate the involved organisations to develop public participation in their programmes, there is still a lack of public involvement in the regeneration projects of the historic core. Therefore, although the programme for regeneration of Sang-e Sia quarter, presented in this chapter, offers a different model and approach of city centre regeneration, it cannot be presumed that it represent a people friendly approach. Despite a number of creative strategies utilised by the local authority in this programme, there is still a lack of direct involvement of residents and community groups in the process of decision making, planning, design, and implementation. The head of the city council of Shiraz believed that the economic deprivation of inhabitants in the historic core and high rate of mobility of residents prevent public participation in these areas (Interview-Barzgar, 2004). The mayor of the historic district stated that there are several obstacles which inhibit public participation in practice: the prevailing mood of residents' disinterest, the lack of public trust to development

agencies resulting from the threat of demolition and displacement of inhabitants which was followed through the previous redevelopment schemes, social fragmentation that has affected all forms of collective activities, and finally the problem of the poverty of the inhabitants (Interview-Hagh-negar, 2004). The project director of Sang-e Sia programme believed that the difficult economic circumstances of the residents and the lack of local leadership hinder possibilities of working with the inhabitants. He quoted a few discussions carried out during the process of implementation of the programme which was limited to the particular groups including the board of trustee of the mosques and other religious centres (Moshir mosque, Bibi-dokhtaran, and the managerial board of the Armenian church), patriarchs of the quarters, and some residents and shopkeepers whose properties were in the area of intervention in this programme (Interview-Dizjani, 2004). Whereas the result of interviews with the residents shows that despite the poverty of the people living in this area, there are still a wide range of social and cultural potentials which provide a proper setting for local participation and inhabitant involvement throughout the process of their neighbourhood rehabilitation.

6.5 Programme for regeneration of Sang-e Sia quarter

The previous sections provided an overview of policy and decision making system, highlighting prevalent strategies and approaches towards the historic environment in this programme. This section looks at how the policies have been implemented, examining prepared structure and detailed plans for the Sang-e Sia project and detailed analysis of its implementation. It also focuses on sub-projects defined by the strategic plan, introducing their major agencies involved, and achievements. The overall aim of this investigation is to provide evidence, analysis and interpretation which will be the basis of comparative study in Chapter Seven.

The project for regeneration of Sang-e Sia quarter commenced in April 2001. As already pointed out, it was based on a proposed programme approved by the PPDC, CDC, and CHD. The aim of this project was to preserve and respect the urban heritage, enhance physical conditions, and improve the quality of life of the inhabitants in this area. Besides, according to the enactment of CDC, the project was proposed to enhance the image of the area and provide a proper facility not only for the residents but also for all visitors of the

historic core. It was nominated as a strong cultural and tourist attraction axis in the historic core of Shiraz (Interview-Dizjani, 2004). A strategic plan was drawn up in 2001 by a local consultant under the supervision of the CHD. It was prepared based on the strategic policy and broad framework drawn up by the CHD (the manifesto) in 1999 as well as the detailed plan for the historic core ratified by the commission number five. The plan was finalised and validated by the technical commission of the CHD and formed the basis for the implementation of Sang-e Sia project. Proposed policy actions for Sang-e Sia axis was finally approved by the CHD in summer 2001.

The framework plan contained a series of strategic proposals for the regeneration of the area. The main idea was to introduce a dynamic plan of actions, adaptive and flexible (Interview-Bonyadi, 2004). In spite of the static nature of the previous fixed master and detailed plans, which assumed that the objectives were fixed from the beginning, this new style of project management saw the planning as a ***process*** whereby the programme should be adapted during its implementation. It was a special and innovative way of planning, deciding and acting which considered a series of practical factors regarding the changes and also local potential in each stage. It is expected that it will enable the local authority to take a greater share of responsibility in the management of its built environment. The project was launched six years ago and will continue for at least another two years, responding to the feed-back received from the initial activities.



Figure 14: The programme for regeneration of Sang-e Sia focuses on the main spine of the area which connects a number of historic buildings and monuments.

From the beginning, the guiding principles behind this programme were to improve the quality of life, revive the historic elements, enhance the image of the area and attract visitors. Therefore, the principal objectives of the plan would encourage both conservation and regeneration activities. On the other hand, according to the main strategy of the programme, which reviewed before, the plan had an emphasis on facilitating the gradual rehabilitation of existing residential units, avoiding large scale interventions and focusing

on structure and infrastructure of the area; without any planning restriction for the inhabitants (Figure 14) (Interview-Dizjani, 2004). Consequently, the plan organised a combination of conservation and development activities concentrated around the main spine of the area without any interventions in the residential domain. A variety of sub-projects have been introduced which closely associated physical improvement in the domain of public open space. The purpose of the plan for the regeneration of Sang-e Sia quarter can be summed up as follows:

- Improvement of infrastructure conditions,
- Public open space enhancement,
- Conservation and adaptive reuse of historic buildings;
- Tackle crime and improve public safety;
- Up-grading existing businesses and regeneration of old functions,

Apart from the guiding principles behind the plan, it identified major duties and specific tasks and responsibilities of the development agencies involved and their territories of involvement. FUDRC in co-operation with the Cultural Heritage Organisation was engaged in the restoration of a number of key monuments in the area. This agency was also responsible for re-development of key sites for public facilities as well as open space improvement. Shiraz municipality (historic district) was involved in the development of green spaces and parks, public spaces and existing commercial centres improvement, and also upgrading infrastructures in co-operation with the agencies in charge of establishing, exploiting, and managing gas, electricity, drainage and drinking water (Figure 15).

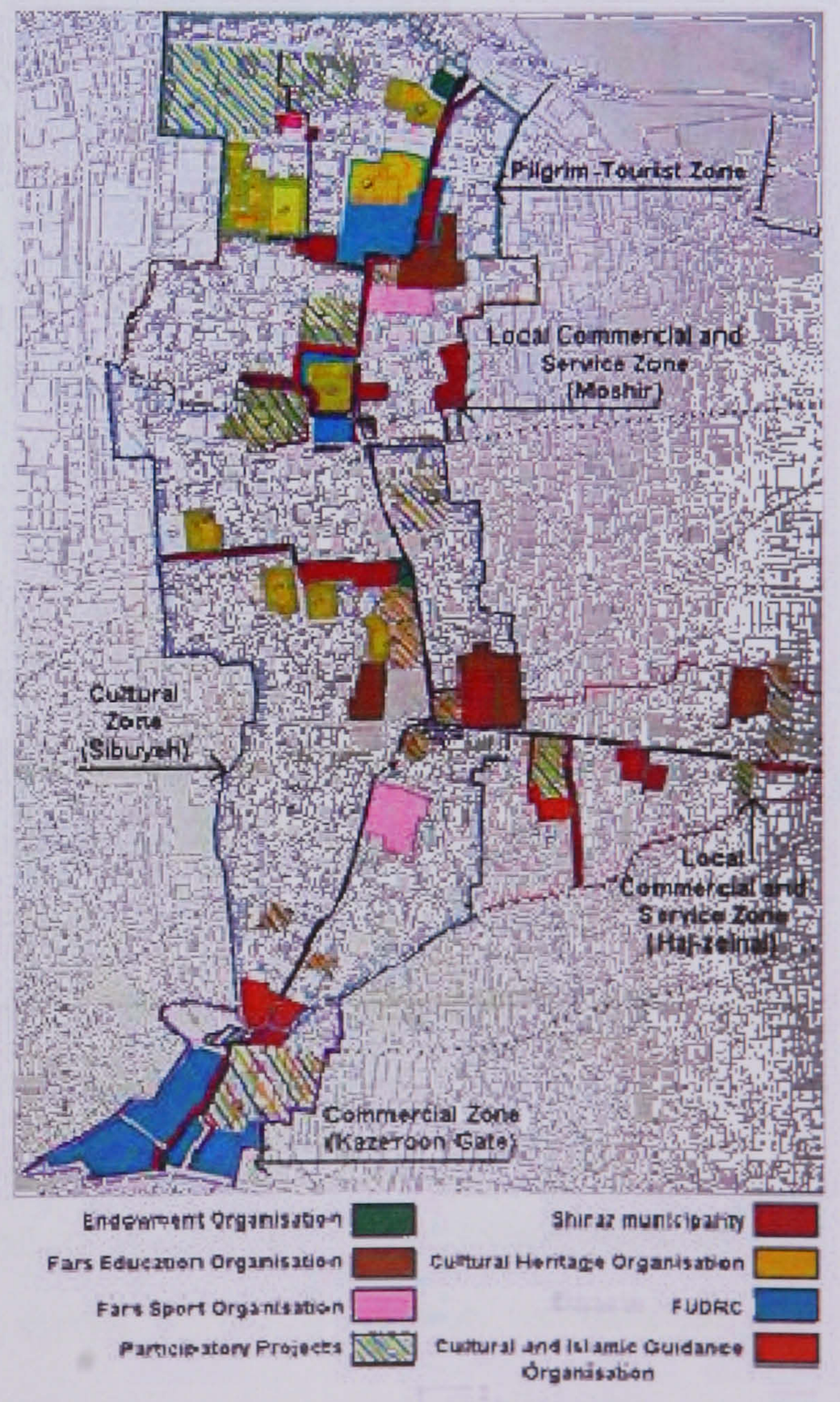

Figure 15: The Structure Plan for regeneration of Sang-e Sia quarter approved by CHD, Source: Fahimizadeh *et al* (2001), p 119

Meanwhile, a number of development projects were introduced for other agencies including the Endowment and Charity Affairs Organisation (ECAO), Cultural and Islamic Guidance Organisation (CIGO), Fars Sport Organisation, and Fars Education Organisation. The framework plan also proposed thirteen participatory conservation projects all around Sang-e Sia axis which required a close co-operation between relevant organisations and departments.

Although the regeneration programme was conceived for an eight year period (to 2008), the limitations of the public fund[13] allocated for this programme forced the local administrators to prioritise a series of relevant development and conservation projects for a five year period which fund was available. As can be seen from Figure 15, there are five zones identified by the strategic plan including pilgrim and tourist zone (Bibi-dokhtaran), local commercial and service zones (Moshir and Haj-zeinal), cultural zone (Sibuyeh), and commercial zone (Kazeroon Gate). These five prioritised zones were introduced by the strategic plan, each forming a focus for rehabilitation, upgrading and conservation. The first phase of the plan was initiated in summer 2001 and completed in 2003. The purpose was to strengthen the tourism potential of the area. In this stage, the restoration of Bibi-dokhtaran shrine, conservation and adaptive reuse of recognised heritage places into guest house and art museum, and development of religious centre at the beginning of the Sang-e Sia axis called *Abassiyeh* have turned this area into a highly attractive place for local visitors and the one of the city centre's best known tourist spots. The second and third phases of the programme for regeneration of the Sang-e Sia quarter also began in the late 2001 and are still underway. The projects in these stages and also fourth phase of the plan, which initiated by Shiraz municipality in 2002, have played a different role in this programme. They contain three neighbourhood squares of the historic quarters in this area which are connected by Sang-e Sia axis, the main spine of this urban block. They have been targeted for rehabilitation because they offer a range of opportunities and potentials to enhance the quality of everyday life of the inhabitants.

Traditionally, in each quarter or neighbourhood within the major intersection of the pathway system, there is an open space or square for socio-cultural, recreational and

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[13] Approximately 70 percent of the preliminary stage (Cluster I, Bibi-dokhtaran - pilgrim and tourist zone)of the project was funded from tourism budget section which was available during the period of third development plan (2000-2005)

commercial activities. This space has usually located within a close distance of every house. It can provide a multiplicity of functions and facilities for the activities of the local inhabitants, such as gathering and chatting, shopping (in the local markets or shops located around the squares), religious and cultural activities (in the shrine, Imamzada, Hosseiniyah, or other communal gathering place), or playground for children. Thus, these community centres acted as major forums for social and cultural interaction. However, the transformation of spatial and functional structure of these public spaces together with physical decay during the last decades diminished this role. A series of sub-projects proposed and plans drawn to revive this role through physical improvement activities such as upgrading street paving, public lighting, as well as facades and storefronts; upgrading of public utilities; and also decreasing spatial disorder and functional fragmentation by physical rearrangement and re-concentration of local functions.

The fifth phase of the regeneration programme for the Sang-e Sia quarter deal with the physical and functional problems of the Kazeroon Gate embracing historic buildings and local bazaar clustered around the mausoleum of Sayyed Taj-al Din Qarib pivotal element of this area. It is anticipated that this phase will be initiated in summer 2007 and is expected to be completed in the second half of 2008. This cluster has an obvious commercial potential and acts at both the neighbourhood and city levels. The following sections introduce detailed plans and proposals for these sub-projects as well as their major agencies involved and their achievements during the first five year period of implementation (2001-2005).

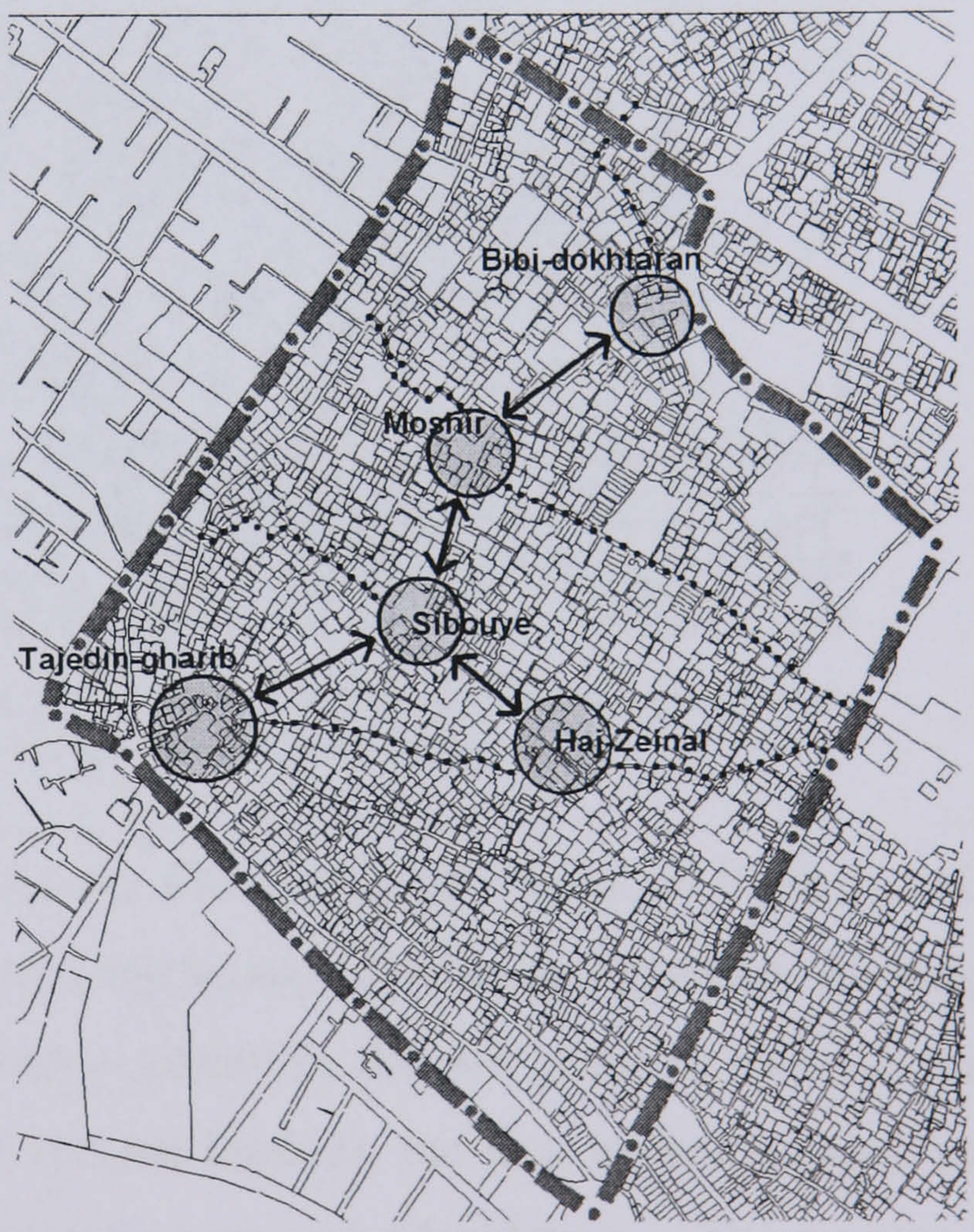

Figure 16: Five prioritised clusters identified by the strategic plan for regeneration of Sang-e Sia quarter, Source: Fahimizadeh *et al* (2001), p 110

6.5.1 Cluster I – Bibi-dokhtaran, pilgrim and tourist zone

This cluster is located at the beginning of Sang-e Sia axis on the northern side of the urban block, the target area for regeneration in this programme (the southwest quadrant of the historic core). It embraces a significant collection of historic buildings and monuments. The most prominent of these monuments, which identified by the strategic plan, are the 17th century Bibi Dokhtaran tomb with the adjacent Haj Mahia house, an attached 18th century Forouq-al Molk house, holy place of *Abbasiyah*, and *Abolfazl* mosque. The plan also identified a derelict and vacant property in front of *Bibi-dokhtaran* tomb for a new development project (Figure17).

1- Abbasiyah,

2- Abolfazl mosque,

3- Bibi-dokhtaran,

4- Forouq-al Molk,

5- Haj Mahia,

6- Derelict and vacant property in front of Bibi-dokhtaran (newly constructed park)

✸ *Schools built at the shrine plot*



Figure 17: The pilot projects identified by the strategic plan for regeneration of Sang-e Siah quarter in this cluster.

Most of the monuments and historic houses like Bibi-dokhtaran, Forouq-al Molk and Haj Mahia houses had lost their original function and became derelict and misused. Although in some cases, the historic houses have been occupied by the new group of users such as poor migrant workers, Afghans, and low income families, the lack of maintenance and inappropriate or excessive use led to further damage and dilapidation. The tenants or even owners neglect the maintenance of these buildings, mainly because of their maintenance is too expensive and needs particular craftsmen (Interview-Residents, 2004). Lack of adequate funding for the maintenance of these graceful buildings has also intensified the process of deterioration. Apart from physical deterioration, general neglect, and inappropriate use, they have suffered from erosion of their character and distinctiveness caused by the new constructions and additions.

Although in some cases additions to historic buildings and sites may be necessary to maintain their usefulness, most interventions during the past decades have destroyed, damaged, radically changed or obscured main characteristics of these historic buildings. Inappropriate additions and constructions around the Bibi-dokhtaran tomb not only had radically changed spatial organisation of this local shrine and the relationship between the building and its setting but also undermined the main character of this building as a local religious centre in this area. Two large scale additions built out at the shrine plot occupied main open space around the tomb and disrupted the social and spatial organisation of the Shrine (Figure 17).

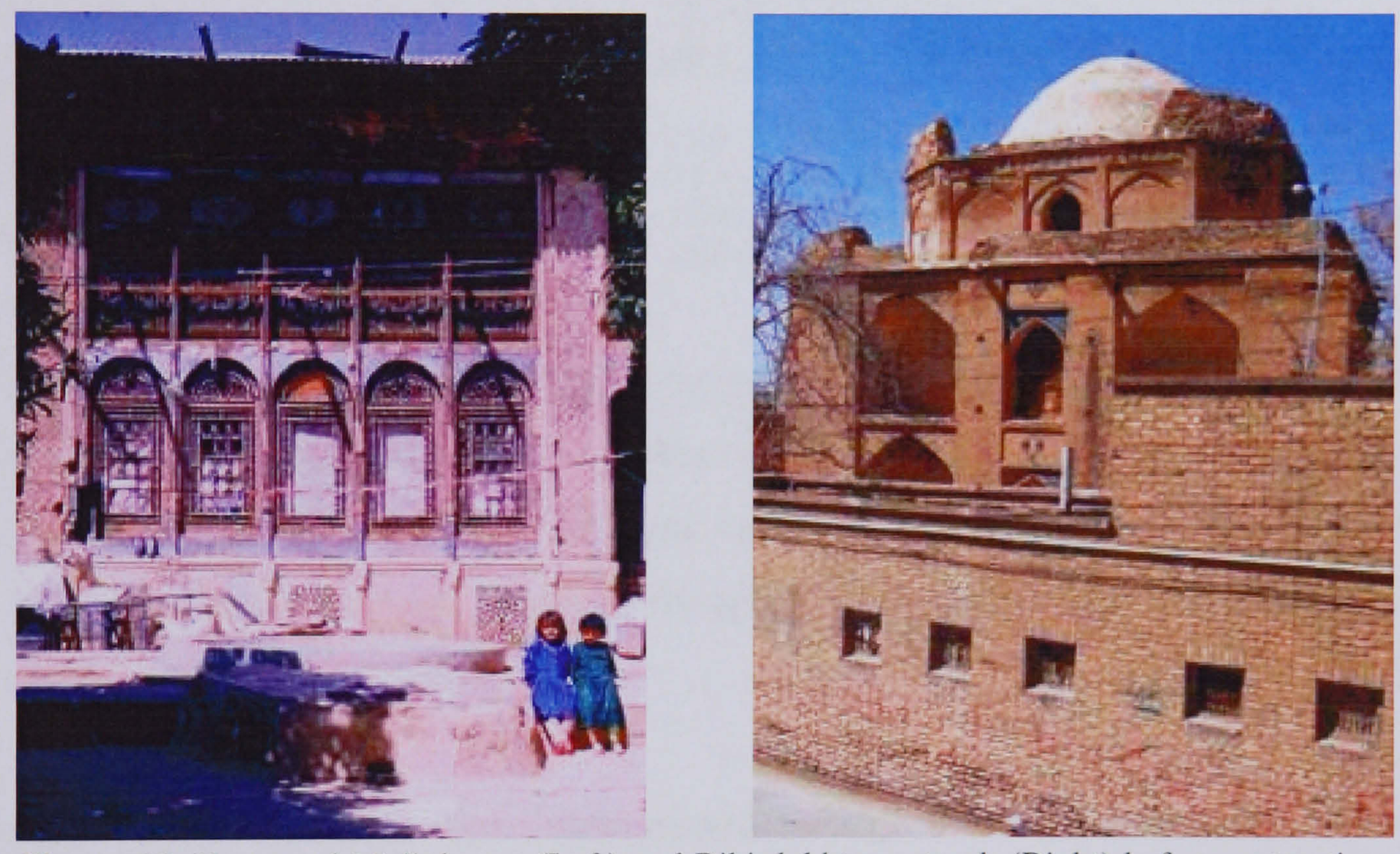

Figure 18: Forouq-al Molk house (Left) and Bibi-dokhtaran tomb (Right) before restoration, 1999, Source: Author, Historic buildings and monuments have suffered from neglect, inappropriate use, lack of maintenance and inadequate services, while many people are living in these dilapidated buildings in unsanitary conditions.

Although the area had suffered from various physical and social problems, there were still a wide range of local opportunities and potentials for the revitalisation of the historic environment. Involving local experts and authorising local authorities provided a basis for better understanding of the issues and identifying the possibilities throughout the process of problem identification, policy formulation, and policy implementation. It was a new approach which offered a series of efficient ways to solve the problems.

The executive client of the programme (FUDRC) in consultation with local experts presented a pragmatic plan which introduced seven distinct but interconnected projects for revitalisation of this area. The major proposals can be summarised as follows:

- The restoration of Bibi-dokhtaran shrine in order to revive socio-cultural activities in this area,
- The restoration and adaptive reuse of the historic buildings including Haj Mahia into a guest house and Forouq-al Molk into a museum and art gallery in order to attract residents and visitors,
- Encouraging people to live in the area by creating a sense of safety and security through upgrading their public space quality and enhancing image of the area, construction of a new park furnished by public facilities in front of Bibi-dokhtaran tomb, and improvement of infrastructure conditions,

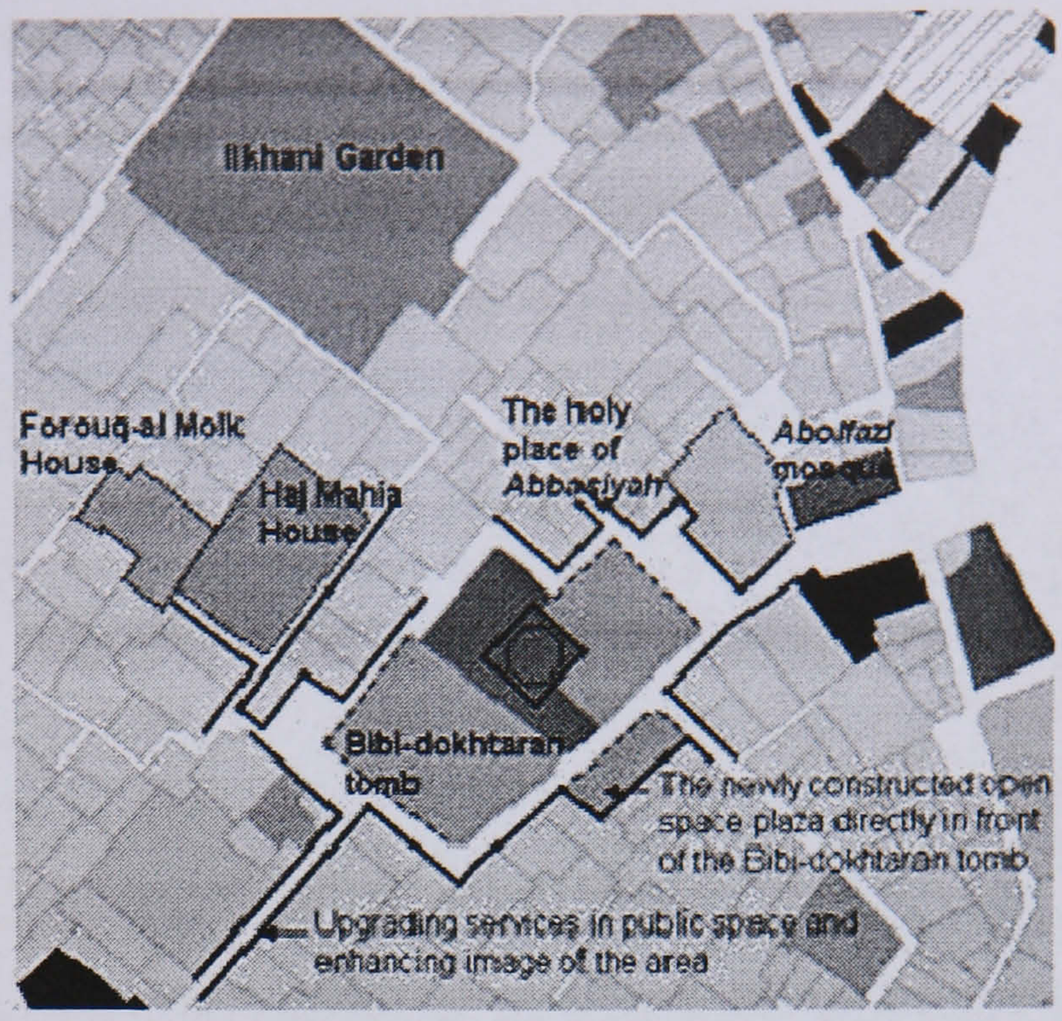

Figure 19: The first phase of the programme for regeneration of Sang-e Siah quarter called Bibi-dokhtaran cluster including seven distinct sub-zones of priority intervention (2001-2003)

- The revival of traditional and religious ceremonies carried out by the residents in *Abbasiyah* and *Abolfazl* mosque through the promotion and development of sufficient space for pilgrims,

The introduced pilot projects were implemented through a close collaboration between public and private development agencies involved including FUDRC (Fars Urban Development and Revitalisation Corporation) as the executive administrator of the programme, ICHTO (Iran Cultural Heritage and Tourism Organisation), Municipality of Shiraz (Historic District), Endowment Organisation, boards of existing religious centres (Abolfazl mosque and the holy place of Abbasiyah), Provincial Organisation of Education regarding the relocation of two existing schools, and local private companies (Abasi Consultants and Azarang Company selected local consultant and contractor).

The conservation and rehabilitation pilot projects were a vehicle for improving quality of existing historic assets and acted as a catalyst for facilitating the gradual revitalisation of the neighbourhood. Bibi-dokhtaran has become a popular place which brings together a group of women every day for social and psychological purposes as well as religious ones.

Among these activities are the preparation and serving of ritual meals (*Sofreh*[14]), sermons recited by and for women, training classes conducted particularly for women and girls, and pilgrimage to the shrine (Interview-Dizjani, 2004).

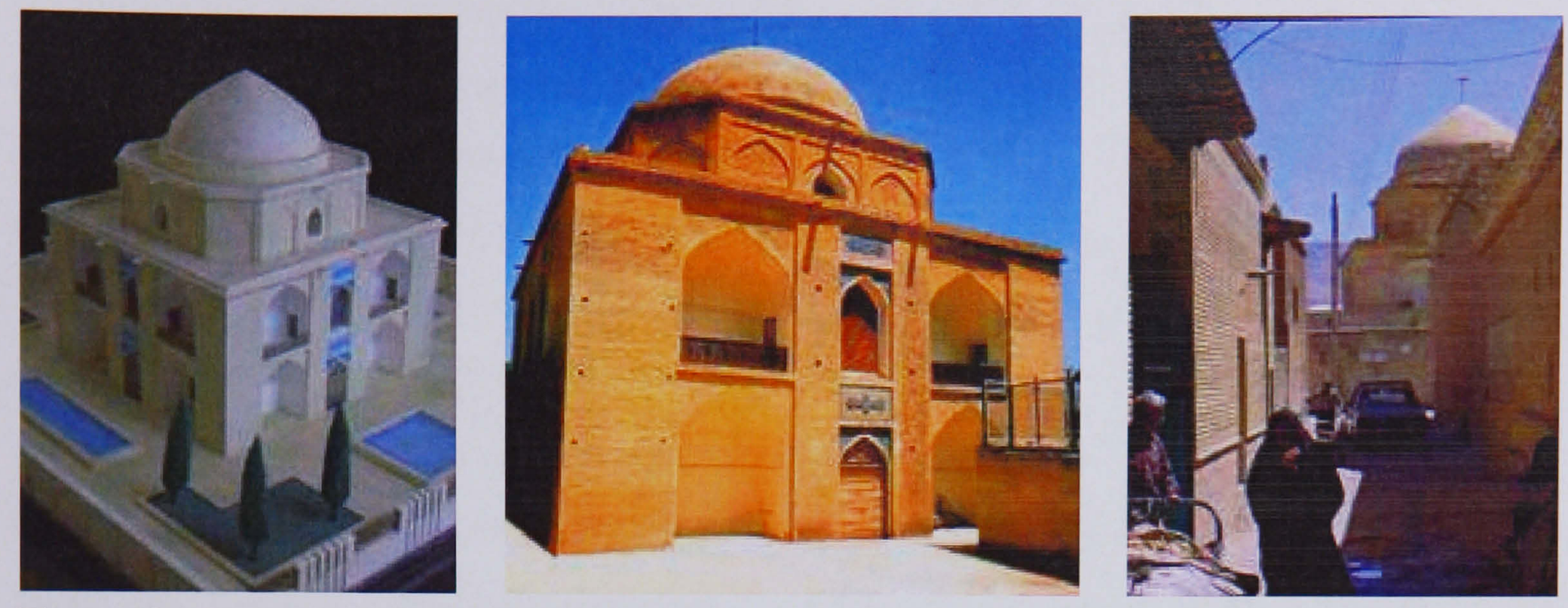

Figure 20: The model of Bibi-dokhtaran tomb and the landscape around the mausoleum (left), the tome after restoration (middle), and Bibi-dokhtaran view from Sang-e Siah axis (right), Photos by author, 2004

As mentioned earlier, the courtyard of the shrine was occupied by two schools constructed north and south sides of the tomb which disrupted the socio and spatial organisation of this religious centre. In an effort to address this issue the conservation plan aimed to release this area by the implementation of a relocation plan in close collaboration with Provincial Organisation of Education. It was accompanied with the programme for development of *Abbasiyah* a holy place in the proximity of the Bibi-dokhtaran tomb. It was a place of religious ritual gathering which drew many pilgrims particularly Wednesday nights. Pilgrims used the street outside of this place due to the insufficient space of the shrine for this crowd.

There was an innovative way which attempted to provide a proper architectural solution for this sensitive open space. They developed the open space around Bibi-dokhtaran in order to connect these two religious centres and move the pilgrims from outside of the mosque into this courtyard. Today, this area has turned into a very attractive place for both local visitors and tourists.

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[14] Sofreh is a ritual banquet for the fulfilment of a religious obligation. It is an important part of Iranian women's spirituality that offers both comfort and community and provides an opportunity for them to participate in their religion (Shirazi, 2005, p 309). *Sofreh-e nazri* is used for a ceremonial votive meal given to honour a holy person or pray for a certain outcome: "Sofrehs play an important role in calendrical and votive ceremonies of the Iranian peoples, in Shiite Muslim communities and orthodox Zoroastrian, Jewish, and Diaspora communities as well" (Shirazi, 2005, p 293). This ritual serves to strengthen social and religious ties between communities, especially among women.

Aside from the influential role of this local shrine in revival of socio-cultural life in this area, its physical rehabilitation should be seen as a significant opportunity to improve the poor quality of the existing streetscape. The restoration of partly collapsed dome complemented the skyline of the historic core as seen from the avenues around the site. It was integrated by restoring the facades of the existing traditional buildings, removing inappropriate additions and finishes, and by improving the quality of the recent constructions through corrective interventions (Figure 21). Besides, the construction of an open space plaza furnished by required facilities on the derelict and abandoned property in front of the Bibi-dokhtaran shrine provided a new opportunity for public space improvement. It was based on an innovative strategy followed by the local authority in this programme, which focuses on infill of vacant lots and derelict properties around the Sang-e Sia axis, in order to enhance public realm through the creation of new parks and open spaces. Public space improvement together with the new infill development projects have enhanced streetscape characteristic of the Sang-e Sia axis, the principal pedestrian thoroughfare in this urban block.

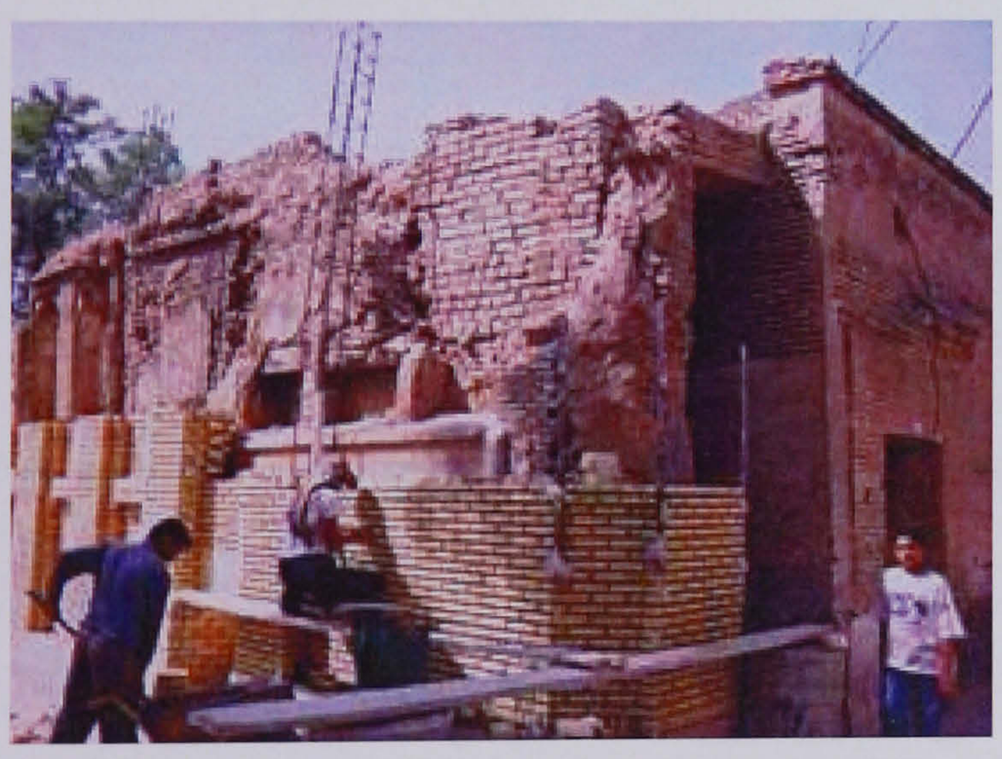


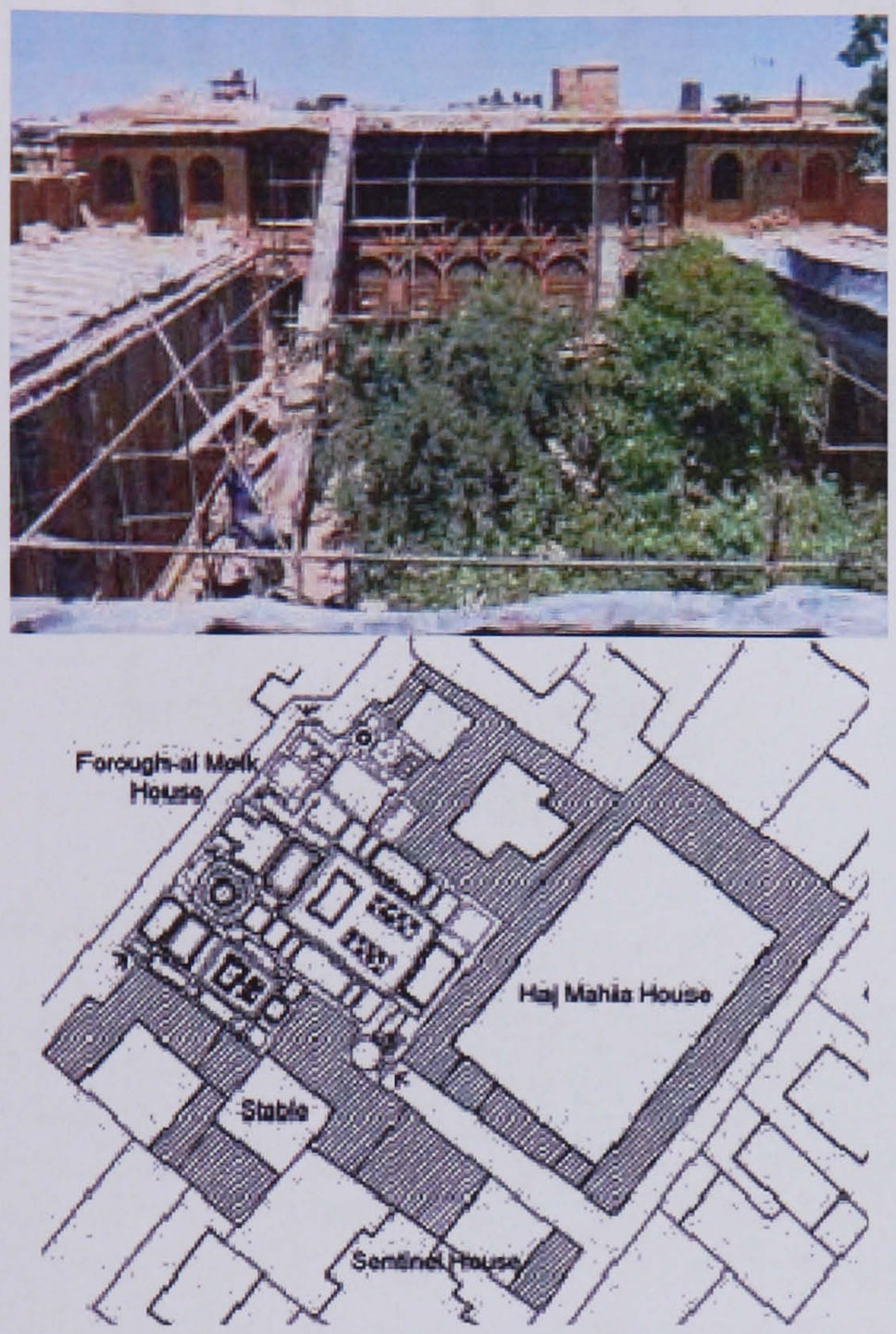


Figure 21: Physical rehabilitation of Sang-e Siah axis and newly constructed open space in front of the Bibi-dokhtaran shrine, Photos by author, 2004

As already pointed out, this cluster contains a number of historic houses such as Forouq-al Molk, Haj Mahia, Asadi-e Lari, Norouzi, and Sazegar[15] which are under restoration programme regarding the trend of reusing historic buildings by adapting them to appropriate functions. The restoration of Forouq-al Molk and Haj Mahia houses was initiated by the FUDRC and a private agency under the supervision of FCHTO in 2001 at the first phase of the programme. These historic houses were rented out to a group of Afghan families, all of whom were war refugees. They each occupied only a single room

[15] These houses are known by the name of their last owners.

in these large houses and other rooms were deserted in a bad condition. The houses had suffered a great deal of deterioration regarding the lack of repair and maintenance.



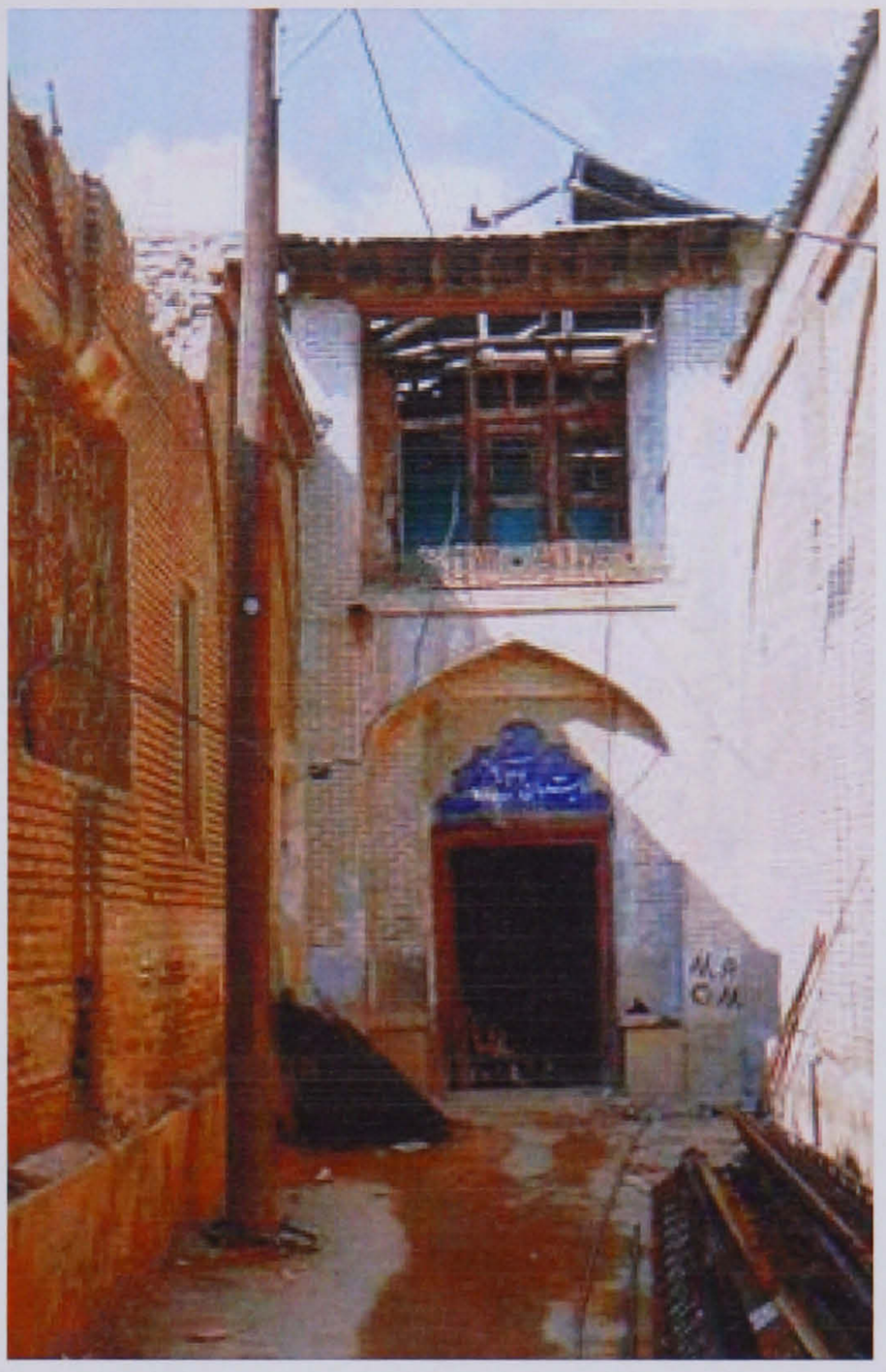


Figure 22: (Left) A view of Forough-al molk House before restoration, the plan of Forouq-al Molk house and other elements clustered around this historic house, which were targeted for restoration and adaptive reuse in the programme for revitalisation of sang-e Siah quarter, (Right) a narrow dead-end alley between these Houses before restoration, Source: FUDRC, 2004

The restoration of Forouq-al Molk house was based on an enactment in 2001 by the CCD which approved a proposal regarding the general plan for the development of tourism industry in the historic core. Forouq-al Molk House proposed to be restored and converted into the Meshkinfam[16] Museum of Art. At the same time, Haj Mahia house was acquired by a private agency who planned to convert this historic building into a guest house. These historic houses, which had been on the verge of destruction, were purchased, renovated and converted into an art museum and guest house for visiting tourists. They have gained a new lease on life in recent years, in a striking contrast with the past. Forouq-al Molk was nominated for Cultural Heritage Conservation Awards 2005 by the United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2005).

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[16] The contents of the Museum include hundreds of art pieces collected by the Meshkinfam family over a period of more than a century. The collection can be divided into separate classification including carving and relief of Habib Meshkinfam (1915-2001), calligraphy, painting, and photograph representing the works of both Meshkinfam's family and other famous contemporary artists of Fars (Meshkinfam Art Museum, 2005).

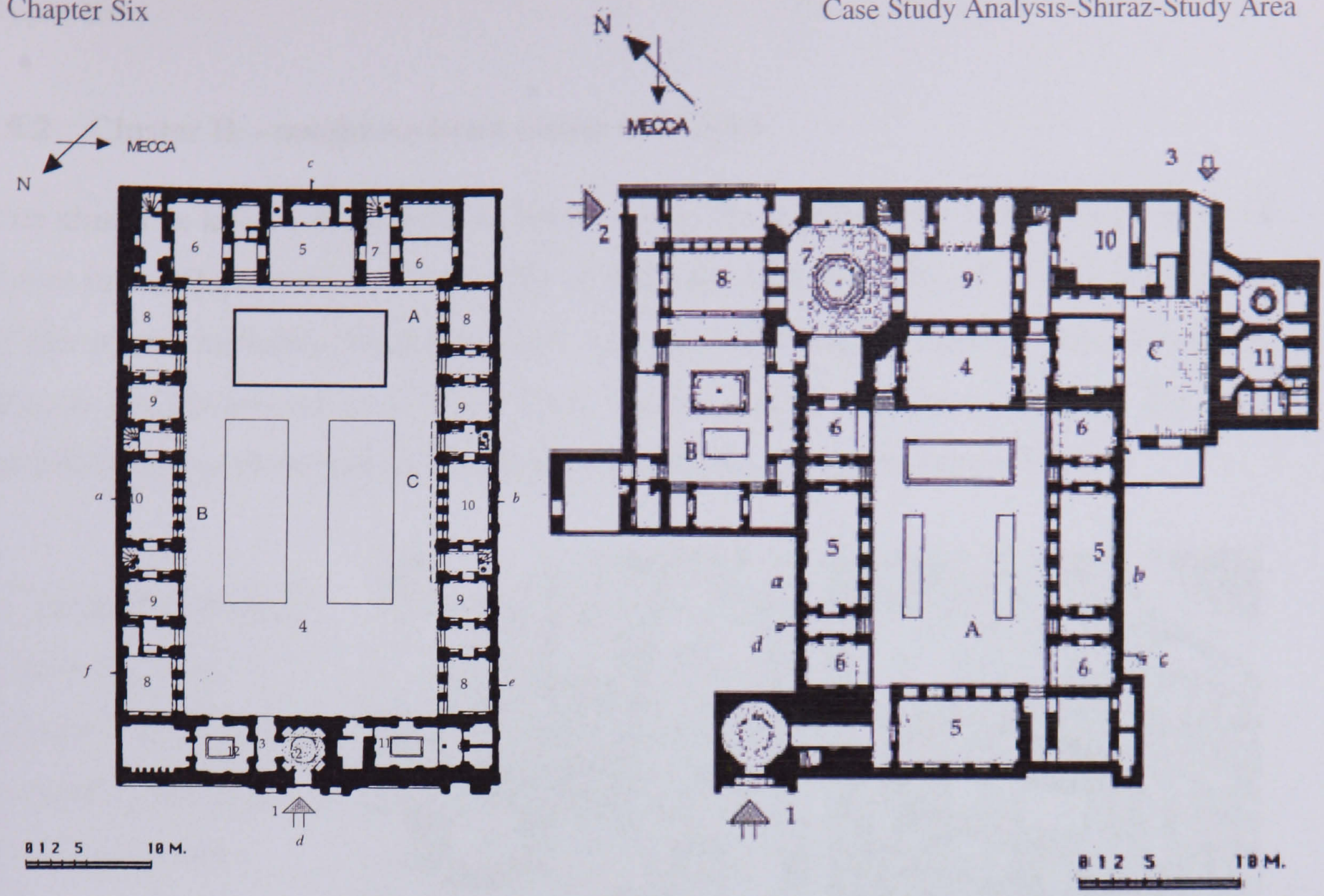


Figure 23: Forouq-al Molk House (right), Haj Mahia House (left), The Haj Mahia house is an exemplar of single-courtyard house built in the late Qajar period with 1457 square meter area (the largest single-courtyard house in Shiraz historic core, Memarian, 1998, p 161). In this type of arrangement, the elements are located around a single rectangular courtyard. The north and south sides are both built up which had been used by different families (after subdivision by non-original family which occupied this house during the last two decades). This house has now been converted into a guest house. Source: Memarian (1998), pp 557 & 483

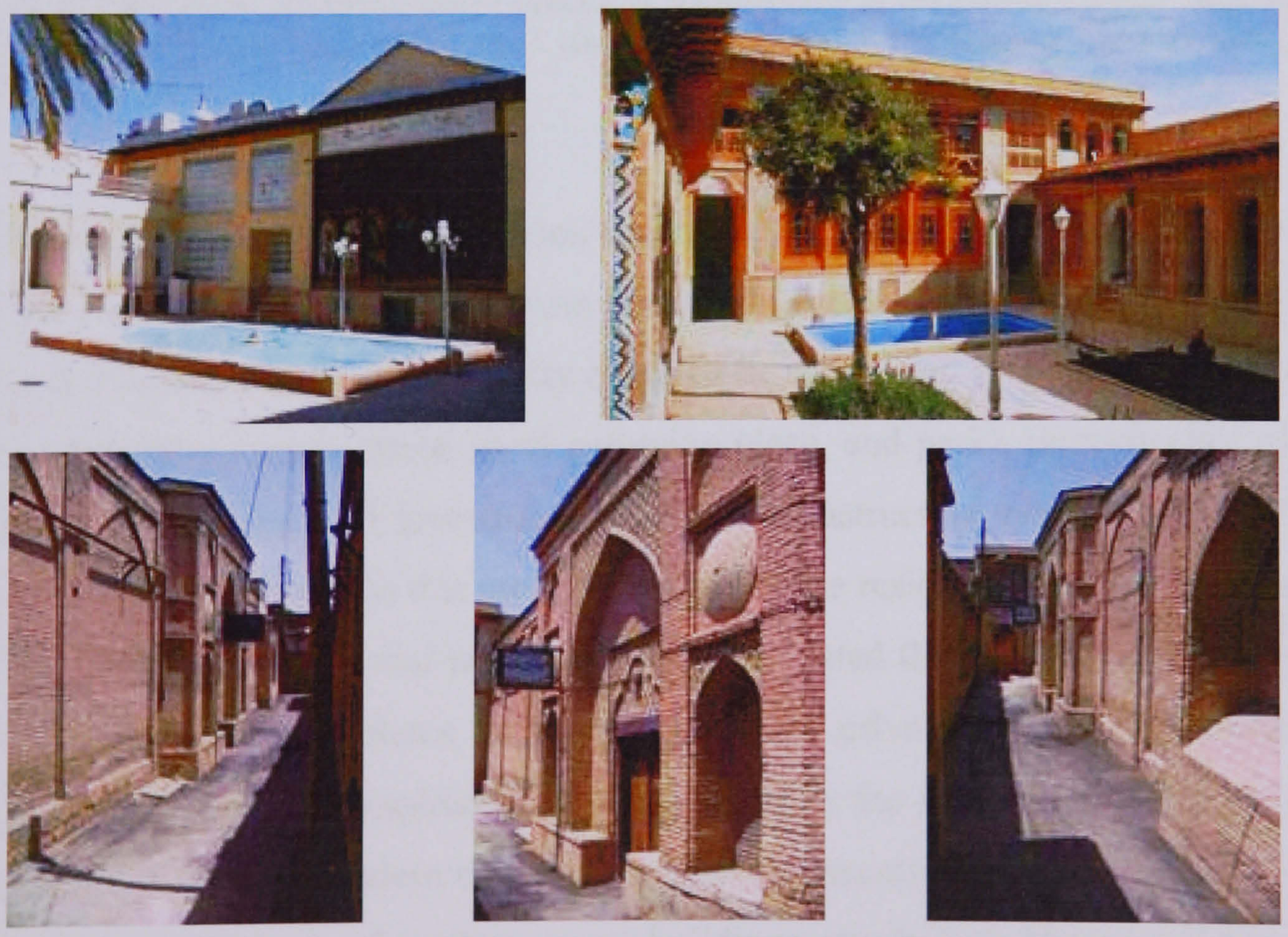


Figure 24: Haj Mahia and Forouq-al Molk Houses after restoration (above), a narrow dead-end alley between these two historic hoses (*Darband*) which provides access to these clustered houses (below), Photo by author (2004)

6.5.2 Cluster II – neighbourhood centre of Moshir

This cluster is known the Moshir-al Molk centre, the location of a local ruling family of Shiraz in the Qajar period (1796-1925) contains the best examples of architectural works of this period including Moshir-al Molk mosque, Hosseiniyah, Ilkhanid bath, a survived historic neighbourhood unit, Mirza Hadi mosque and a local bazaar (Figure 25). It is located in the southern part of Bibi-dokhtaran complex along the Sang-e Sia axis.

1- Mirza Hadi Mosque,

2- Ilkhanid Bath,

3-Local vaulted bazaar,

4- Moshir Mosque,

5- Moshir square,



Figure 25: Moshir centre and the historic elements in the proximity of the Moshir Mosque targeted for rehabilitation (left), Moshir centre situated in the southern part of Bibi-dokhtaran complex along the Sang-e Siah axis (right)

The historic and architecturally significant buildings and structures in this area like other parts of the historic core had suffered from general neglect and extensive deterioration for many years. Meanwhile, the poor quality of network access and its maintenance, lack of adequate open space (green space, local gathering place, and park), intensive use of land and absence of planning and investment in public infrastructure exacerbated the living conditions of the inhabitants in this area. According to the residents' testimony, a sense of insecurity; dereliction, decay and lack of activity dominated the public realm in this area. Aside from the above problems in both public and private domains, this area has confronted a new face of demolition and degradation by the force of new constructions. Although the majority of modern constructions have concentrated at the edge of the new streets, there are a group of contemporary buildings attached to the traditional urban fabric, which disrupted the spatial integrity of the historic area (Figure 26).

The prevalent type of traditional houses (single and multi-courtyard houses) has gradually been disappearing, which has been replaced by the new type of one or two story row houses and apartments. The arrival of 20th-century building methods, materials, scale and technology together with the predominant force of land and property market changed the pattern of building form. It was partly the consequence of the new system of land subdivision, the rationalisation and standardisation of the size and shape of land parcels, "The new building form allowed the emerging urban middle classes to afford housing and landowners and speculators to maximize their profits" (Madanipour, 1998, p 125).

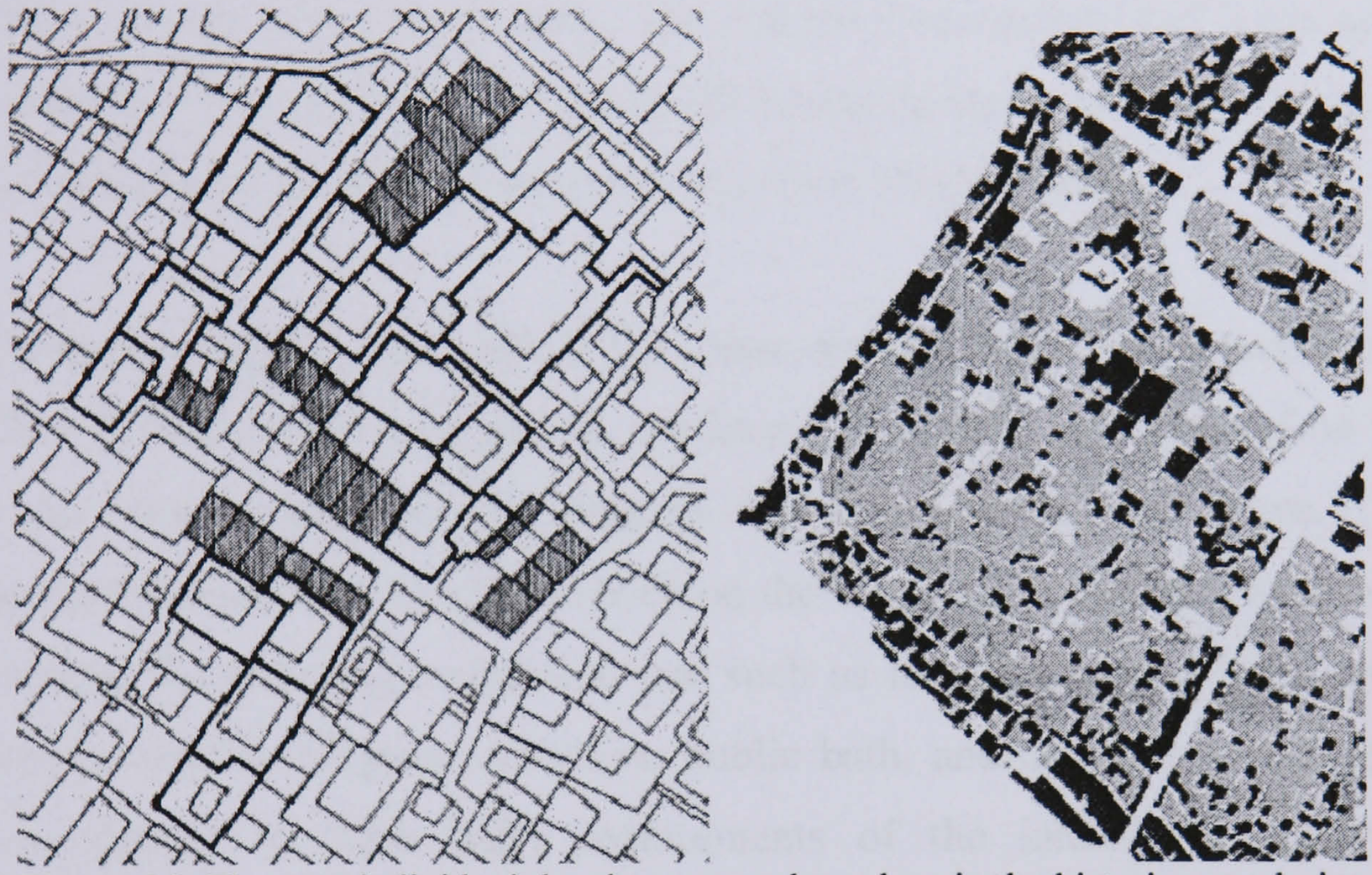


Figure 26: The new individual developments taken place in the historic core during the last decades surveyed by Naqsg-e Jahan Pars Consultants (right), the changing pattern of building form in Sang-e Siah quarter (left); Source: Naqsh-e Jahan Pars Consultants (1998)

The demolition of traditional houses and subdivision of their parcel of lands into two or more lots which were built by the individual contractors utilising low-quality materials, different in size, form and scale from the traditional pattern, has thrown the spatial organisation of the area into chaos.

A new approach to solving problems was required to unravel the complexities of the issues. The introduced programme by the strategic plan for regeneration of Sang-e Sia quarter was a good example of the multi-dimensional approach to address the urban problems in an integrated manner. The plan introduced a combination of regeneration and conservation policies in response to the urban problems in this area. This strategy encouraged both preservation of historic buildings and infill development of vacant lots and ruined properties.

The keystone of this combined conservation and development strategy originated from the establishment of the coordinative council for historic district. It made a collaborative network among the wide range of involved agencies, each responsible for specific elements of the programme regarding their own duties and tasks in the development and conservation process: the FUDRC in a close collaboration with Shiraz municipality is responsible for upgrading and improving public space and infrastructures. The Endowment Organisation, FCHTO, and managerial board of religious centres have been engaged in the restoration and maintenance of the historic buildings including Moshir and Mirza-hadi mosques and Ilkhani bath. The Fahimi Corporation and Azarang Company have also been involved as the private development agencies in providing expertise and support technical and specialised services (Interview-Dizjani, 2004).

Several historic buildings, local religious centres, and public spaces are being rehabilitated in an effort to make them accessible to the local community. It was based on the defined role of this area by the strategic plan as a new neighbourhood centre. The historic buildings and monuments, which had been on the verge of destruction, have been revived and converted for everyday residential use such as local mosques which have been re-generated for regular religious activities, public bath, and an old covered bazaar which were rehabilitated to fulfil daily requirements of the inhabitants. Apart from the conservation programmes for the historic buildings in this cluster, particular attention was paid to the public space improvement through upgrading infrastructures, re-arrangement of open spaces, and physical rehabilitation of building facades and entrance portals situated along the main thoroughfare (Sang-e Sia axis).

The following sections introduce the highlights of the conservation and development efforts in this area:

- **Physical rehabilitation of the main thoroughfare including street edge and landscape improvement, upgrading public facilities, and infrastructures enhancement (Sang-e Sia axis),**

The Sang-e Sia axis has played a significant role in this programme. This axis as the main thoroughfare connects key elements including Bibi-dokhtaran tomb and historic buildings clustered around this shrine at the northern side of the block. Moshir and Sibuyeh centres in the middle and Kazeroon Gate at the southern side. The Sang-e Sia axis in conjunction

with Haj-zeinal bazaar forms a 'Y' shape (triad) access at the heart of the area which plays the role of main structure in this urban block (Figure 14 & Figure 16). Aside from its connective role providing pedestrian and vehicular access, it offers an appropriate place to occur different kinds of social, functional, and recreational activities. However, poor quality of this public space together with the lack of adequate facilities has diminished this role. The programme for revitalisation of Sang-e Sia quarter aimed to revive this role through the improvement of physical conditions, infrastructures, and public facilities. During the first phase of the plan, building facades facing the main thoroughfare were restored, portal entrances and their elements including doors and eaves or *Shirsars*[17] renovated, and lighting posts replaced (Figure 27). It was complimented by upgrading the electricity, water, and sewage systems.

The observation and interviews carried out by the author in summer 2004 confirm the influence of physical enhancement on vitality of this public space. Although, the process of implementation is still underway, after the preliminary stage of the programme the average price of land in this area grew two-fold (before the implementation of the programme the average price was between 500,000 and 700,000 Rials, whereas it has increased two-fold between 2001 and 2004) (Interviews-Hagh-negar and Dizjani, 2004).



Figure 27: The renovated building facades and their elements in Sang-e Siah axis between Bibi-dokhtaran tomb and newly constructed Moshir square, Photos by author (2004)

[17] Walking through the narrow streets of the residential districts of the old core of Shiraz, we can observe that the only sign of feature of a traditional house is its portal entrance. The houses mostly have high blank walls for security, privacy and protection from sun and hot winds. The portal entrance normally projected from the massive surface of these exterior walls. It had simple features in small houses, while in large houses it could have elaborate elements such as a "bench stone, pilasters, portal arch, eaves or *shirsar* and a timber door" (Memarian, 1998, p 129).

In a short period, the status of the area shifted from a neglected and derelict condition to a desirable place for different activities. The rehabilitation efforts on public space can be seen as a significant opportunity to stimulate the inhabitants to live in their neighbourhood and use of their public space.

- **Physical , functional and spatial re-arrangement of neighbourhood centre of Moshir through the implementation of an appropriate infill scheme,**

In close association with the conservation and rehabilitation proposals, an infill development scheme was prepared which intended to re-arrange the spatial organisation of Moshir neighbourhood centre. It was an attempt to re-integrate and enhance this pivotal site and its historic monuments which had suffered from deterioration and lack of adequate facilities. The spatial disorder resulted from the new developments had also decreased legibility and disturbed spatial hierarchy of the public space in this area. The infill development project aimed to provide a unique sense of place for this important site, while strengthening its abilities to support residents and visitors needs. This centre has been re-imaged through a sensitive infill development which has also strengthened the historic character and legibility of historic elements assembled around Moshir mosque. The implementation of this project created a pleasant space in an otherwise derelict, though historically significant, part of the neighbourhood.

This project represents a good exemplar of urban conservation effort integrated with development activities.

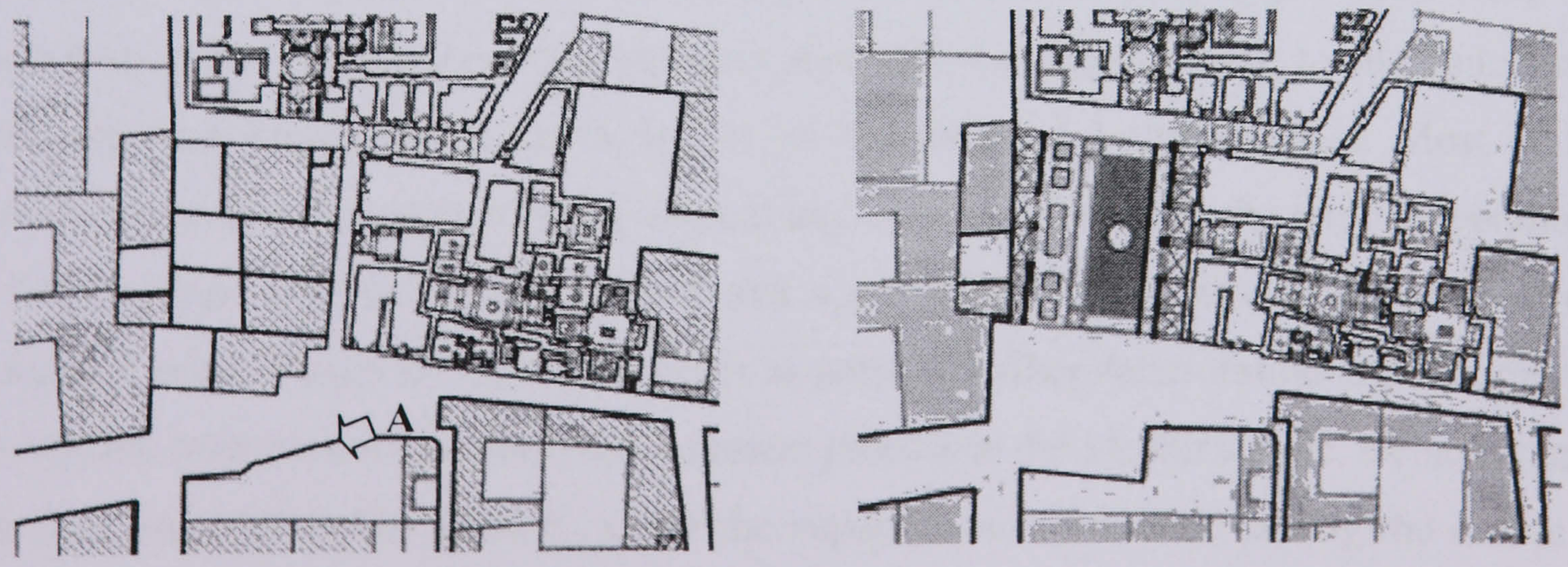


Figure 28: Moshir square before (left) and after (right) implementation. In this project, a blighted area converted into desirable public space surrounded by small shops which provides the opportunities for required local activities. It has also re-integrated spatial organisation of the historic monuments located around this newly constructed open space.

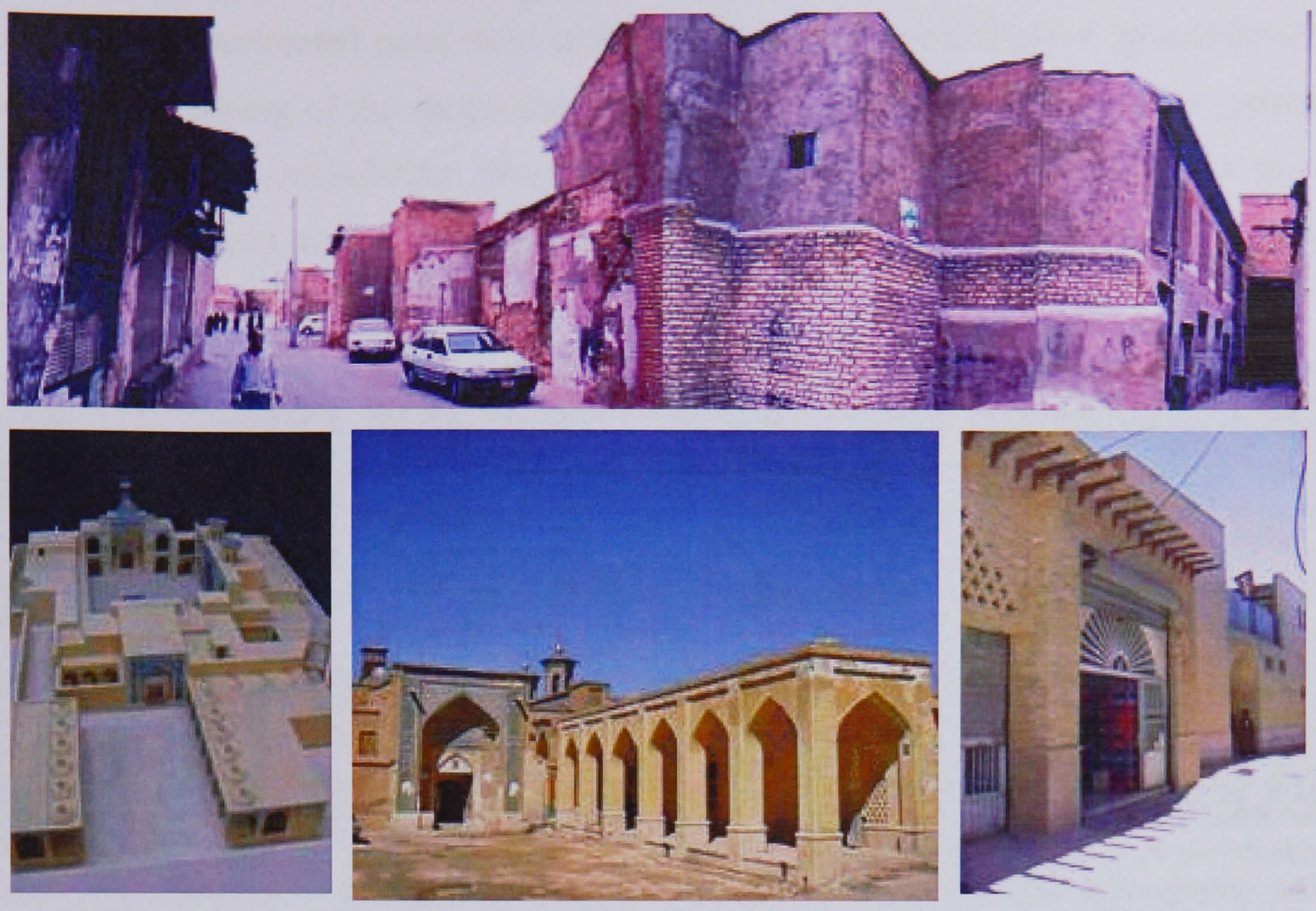


Figure 29: Moshir centre before and after regeneration. A group of low-quality buildings were replaced by a new open space and shops located around the square. The new addition was constructed in a manner that preserved the historic character, while it was differentiated from the historic structure so that the new work is not confused with what is genuinely part of the past. The new elements are compatible with the scale and features of the existing historic structures.

- **Physical and functional rehabilitation of the local bazaar in the proximity of the Moshir mosque,**

Revitalisation of many ruined, empty or underused buildings in this historic centre continued by a rehabilitation programme for the local covered bazaar, literally '*bazarcheh Moshir*'. This covered passage gives a pedestrian access from Qaani Street into the northern corner of the new development area (Moshir square). Due to the functional, physical and image obsolescence, it lost its liveability and attractiveness. Most of the shopkeepers abandoned their shops without any consideration about the physical condition of their properties. The bazaar, vacant and neglected for years, had experienced severe physical deterioration and decay. In order to prevent further deterioration and incorporate it into the mainstream of current development process in the Moshir square, a conservation project was initiated by FUDRC under the supervision of FCHTO. During the course of the conservation works, the main strategy was respecting the historic integrity of the existing structure. The historic structures were firstly stabilised in order to prevent further collapse and deterioration. In the second phase, badly damaged features were carefully

replaced and deteriorated parts were repaired. Following completion of the conservation works and reopening of the shops, the bazaar became a desirable place for the residents. Rehabilitating and revitalizing Moshir bazaar have had a significant impact on the economy of the area and on reversing the sense of blight and abandonment that surrounds this empty structure.



Figure 30: Moshir bazaar after restoration. In an effort to enhance physical condition of the Moshir bazaar, the major parts of facades, shop-fronts, external lighting, carpentry works, doors, paving, and ornaments were repaired, Photos by author (2004)

The physical rehabilitation of the old bazaar together with the new sensitive addition shops around the Moshir square created new local employment opportunities, which have rejuvenated this neighbourhood both economically and socially.

- **Restoration of the Ilkhanid Bath, the Mirza-hadi and Moshir Mosques,**

In addition to the rehabilitation and development work carried out in this historic neighbourhood centre, FCHO in a close cooperation with Endowment Organisation and the managerial boards of the religious centres selected three other traditional structures for priority intervention: the Ilkhanid bath, the Moshir and Mirza-hadi mosques. These buildings were chosen in light of their urgent need of repair, the quality of the buildings themselves and the role which they could play in the process of neighbourhood revitalisation (Interview-Gholi-nejad, 2004). They focused on restoring the existing religious centres which played an important role in everyday life of the inhabitants.

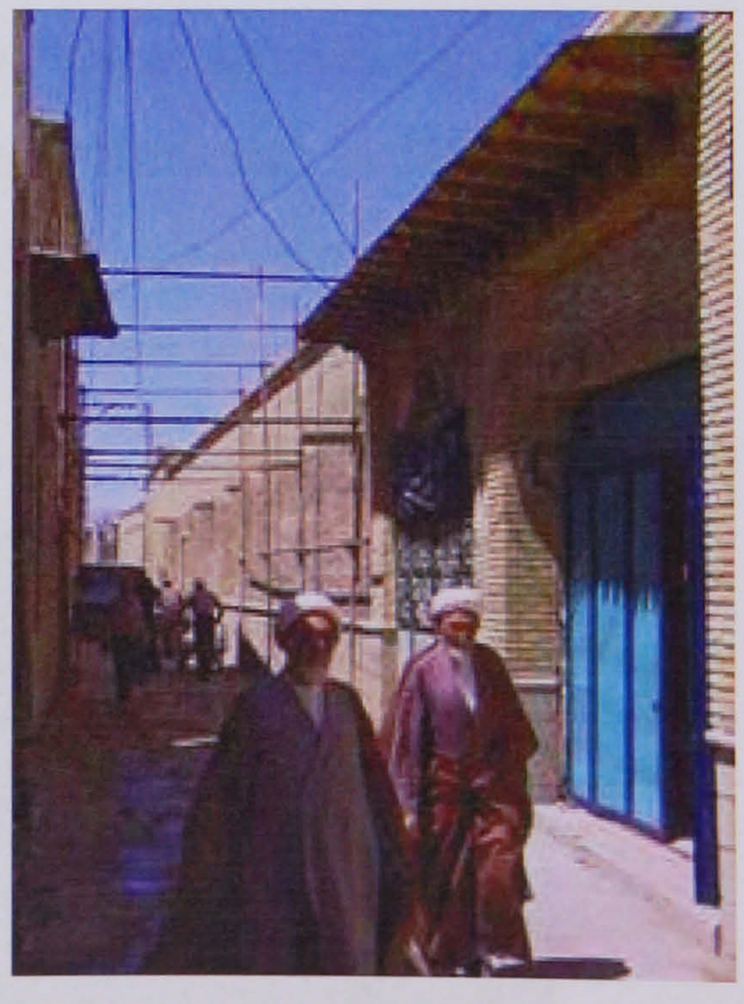


Figure 31: The main entrance of Mirza-hadi mosque opened into the Sang-e Siah axis, Photo by author (2004)

Mirza-hadi mosque and Ilkhanid bath are among the local elements of this neighbourhood centre located at the northern side of the Moshir square. Their portal entrances open onto the main thoroughfare (Sang-e Sia axis). These simple buildings are typical examples of their kind, exemplifying all the architectural features and details of a local mosque and public bath built in the scale of neighbourhood. During the conservation work in this area, they have been restored to their original appearance and revived as the key and common functions for the inhabitants. Revitalisation of the historic structures, physical enhancement of public space and upgrading of infrastructures have considerably influenced on the general condition and image of the area (Figure 31).

As already pointed out, the regeneration programme had an emphasis on the physical rehabilitation of key elements of this area in order to revitalise their original roles and functions in the level of neighbourhood. However, the area contains a number of magnificent places, which act both at the city and neighbourhood levels. Certainly the most prominent among these buildings is the Moshir mosque (1848-57). Moshir mosque one of the best exemplar works of the Qajar period in Shiraz is placed in a key position in this area and acts as a religious centre in the level of neighbourhood as well as the city. The mosque is one of the survived elements of Moshir complex built by the ruler of Shiraz during the late Qajar period. Moshir mosque plays a pivotal role in this inter-connected development and conservation initiative. Restoration of this listed building which was complemented by the development of a new public space in front of its entry porch has transformed this area into a desirable place for both inhabitants and visitors. It is once again the principal landmark and social anchor of the neighbourhood. In 2004, after the completion of the conservation works and the first phase of the plaza development, it was utilised as the gathering place during the 'Shiraz day' (16th May) which hosted a number of people from the different parts of the city (Interview-Dizjani, 2004).



Figure 32: A view from the main entry porch of the Moshir mosque into the newly constructed plaza (left), the main courtyard of the Moshir mosque after restoration (right), photos by author (2004)

Most of these programmes are now using or will eventually use spaces in restored historic buildings. Intervening on these buildings has provided an opportunity to re-establish a vital and necessary link between the past and the future, and to turn the historic core's monuments into the urban assets needed to reinforce the city centre's prosperity and civic identity.

- **Reconstruction of Armenians bazaar,**

Another public space improvement project in this cluster relates to the reconstruction of the destroyed Armenian Bazaar. As mentioned earlier, Armenians are among the religious minorities who have occupied a particular part of the historic core, called *Mahalla-ye Ara'maneh (Armenians' quarter).* Their remaining church and the historic buildings and sites around this holy place as well as destroyed bazaar are targeted for physical improvement, rehabilitation and in the case of the bazaar reconstruction. The preliminary stages of the programme were carried out and the process of implementation is still underway. Although a large number of Armenians abandoned their properties in this area, their place of worship draws many Christian from inside and outside of Shiraz every day. The programme aims to demonstrate this multi-cultural centre as an example of a place where people of different cultures, religions and ethnic affiliations had lived and worked side by side. Aside from rehabilitating physical conditions of this derelict site, it provides some functional requirements for the remaining inhabitants and also visitors. The rehabilitation programme for Armenian Church and public space in front of this historic site will be introduced through the following section.



Figure 33: The reconstruction of a ruined property which previously used as a commercial centre for Armenians. The open space improvement and the new infill development project are already underway.

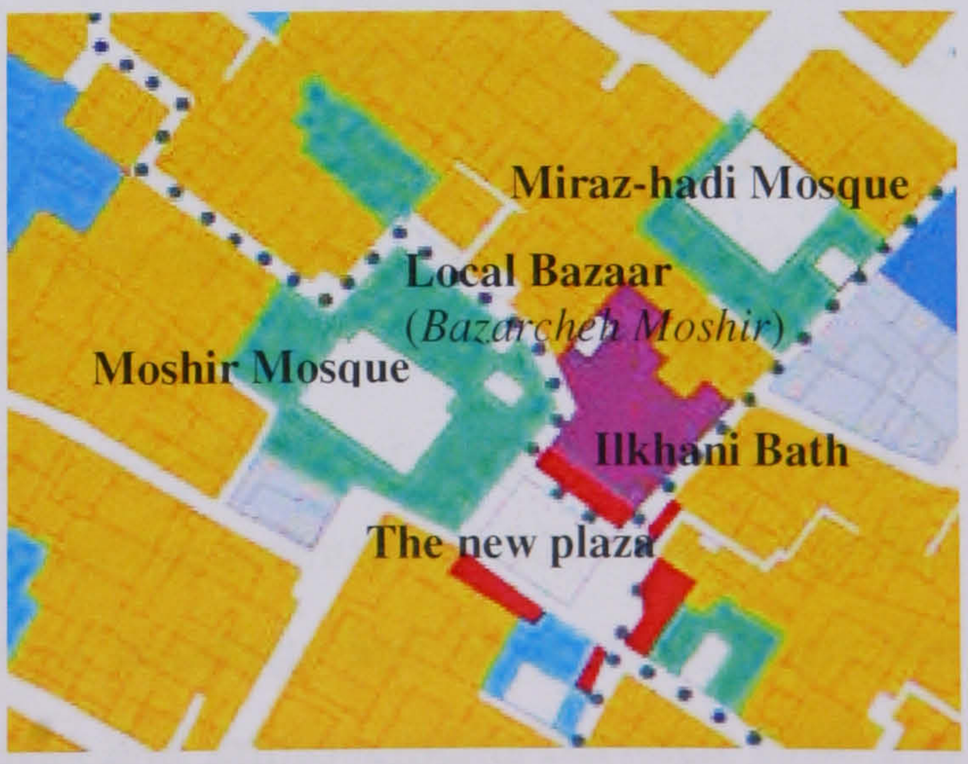


Figure 34: Moshir centre and the action areas of implementing programme

6.5.3 Cluster III - Cultural domain, Sibuyeh

This site lies in a key position at the central area, well connected to the western and eastern side of this urban block, comprising two different action areas of intervention sequentially located along the main thoroughfare: neighbourhood centre of Sang-e Sia quarter, called Sibuyeh square, and an infill development project together with an open space improvement in front of Armenian Church at the southern side of Moshir square.

1- Armenian Church,
2- Local library and cultural centre,
3- Neighbourhood playground and open space,
4- Sibuyeh mausoleum,
5- Sibuyeh square,
6- Neighbourhood green space and park,



Figure 35: Map showing the neighbourhood centre of Sang-e Sia, Armenian Church, and historic buildings and sites assembled around the Sang-e Siah axis between Sibuyeh and Moshir Squares; Cluster III

The origin of public space and infrastructure improvements in the Sibuyeh square goes back to the first post-revolutionary period. At that time, Shiraz municipality initiated a rehabilitation programme including construction of a local park and playground, restoration of a historic house for a local library, and modification of physical environment and rearrangement of the existing open space in order to enhance the quality of public space in this area. It was an innovative strategy, pragmatic solution, and sustainable result initiated by the local administrators in a close collaboration with local experts early years after the revolution. It is interesting to note that after two decades of large-scale and extensive intervention policies, the newly unified city centre administration, enjoying a degree of local autonomy has chosen and continued the pathway of this sensitive policy and approach. Figure 34 identifies the location of buildings and open areas where the Shiraz municipality carried out rehabilitation works and improvements between 1980 and 1984. It also introduces the component parts of the second phase of the programme in this area through the current revitalisation plan.

The previous scheme was complemented by a façade improvement programme of the residential and commercial buildings around the square, as well as selective restoration of the monuments facing the square. The complementary programme also introduced a development proposal for the Sibuyeh mausoleum and a neighbourhood playground in the southern side of the local library. Meanwhile, the plan proposed a series of participatory conservation projects around the square. They are the historic houses which were chosen for the restoration and adaptive reuse, ranging from local cultural centre to economically viable activities. Public space improvement and physical rehabilitation programmes were financed by Shiraz municipality and were implemented by the municipality of historic district. This project has brought new life to the area, improving public space quality, revitalising the architectural character, and renewing appreciation of the rich cultural heritage.

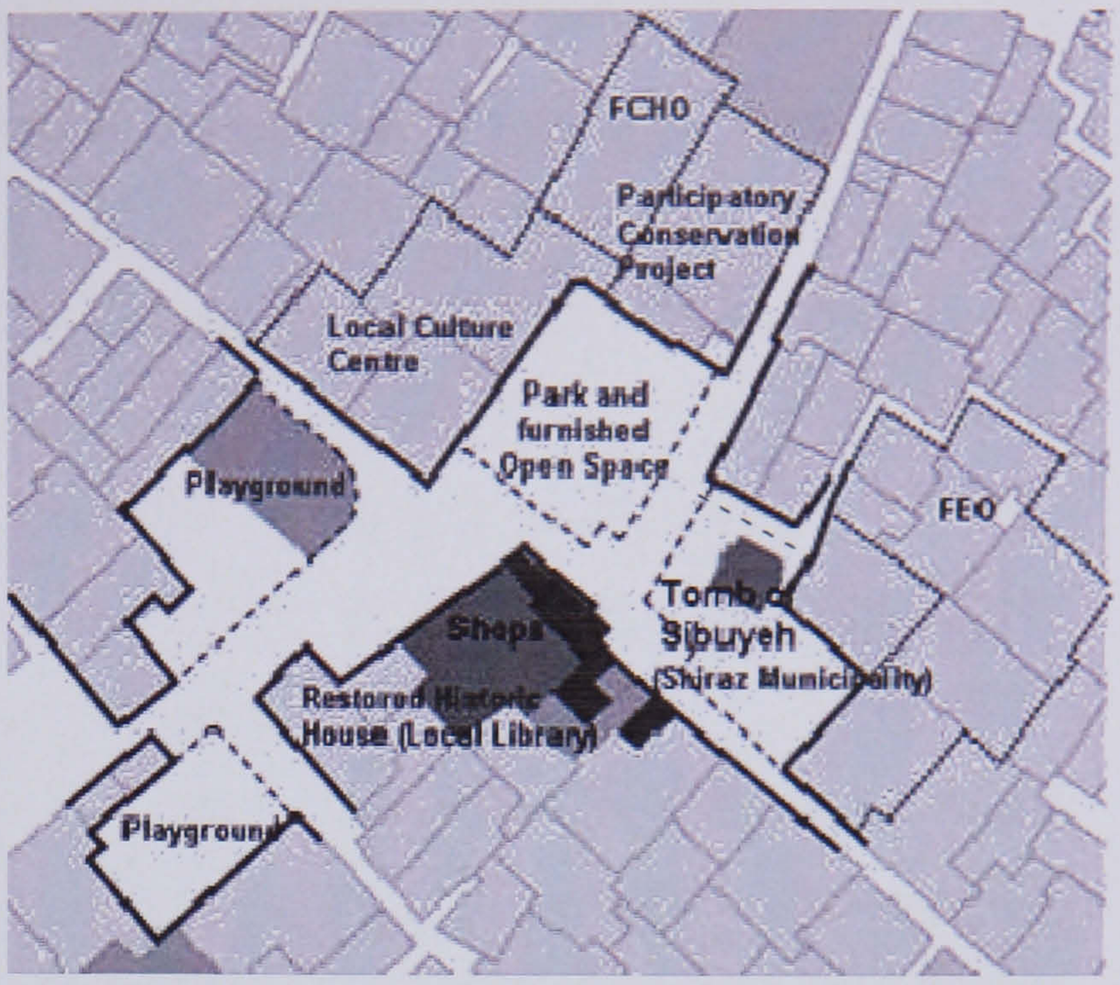


Figure 36: Complementary conservation and rehabilitation plan for Sibuyeh square and historic buildings located around this neighbourhood centre.



Figure 37: Neighbourhood centre of Sang-e Siah (Sibuyeh square), previous and current conservation and physical improvement programmes including the construction of a neighbourhood playground (a), restoration and adaptive re-use of a historic house (b), public space improvement (c), enhancement of neighbourhood square, and development of Sibuyeh mausoleum (d).

The second programme in this neighbourhood was also completed on the northern side of Sibuyeh square, focusing especially on revitalising the derelict lands and ruined properties and restoring and adaptive re-use of the existing historic buildings. This area has critically suffered from social and physical problems, ranging from insecurity to the presence of unkempt vacant lots and dilapidated housing. Many of the historic houses have been abandoned and a number destroyed. The majority of derelict properties became a haven for crime and drug-related activities. Most of interviewees complained about the prevalence of addiction, burglary, and other neighbourhood disorders in this area. They warned me against walking in that area particularly after sunset. The residents of this neighbourhood were less inclined to spend leisure time in local public spaces mainly because of a high degree of disorder and crime. Physical decay and disorder also detract from the aesthetic qualities of the walking and recreational environment, which have subsequently decreased activity levels. The lack of public utilities particularly inadequate street lighting and insufficient urban furniture had exacerbated this situation.

In an attempt to address these problems, Shiraz municipality, CHTO, and FUDRC have jointly launched a series of conservation and development works in this area. The work on buildings included the rehabilitation of a historic house which converted into a local library and cultural centre. Works on open spaces included the construction of an open space plaza and playground, improvement of streetscape, street paving, lighting as well as landscaping of the newly constructed plaza. Meanwhile, inappropriate developments around Armenian Church were acquired and added to this historic complex. Currently, a rehabilitation programme has been initiated by FUDRC for the enhancement of its entrance and building fronts facing the main thoroughfare.

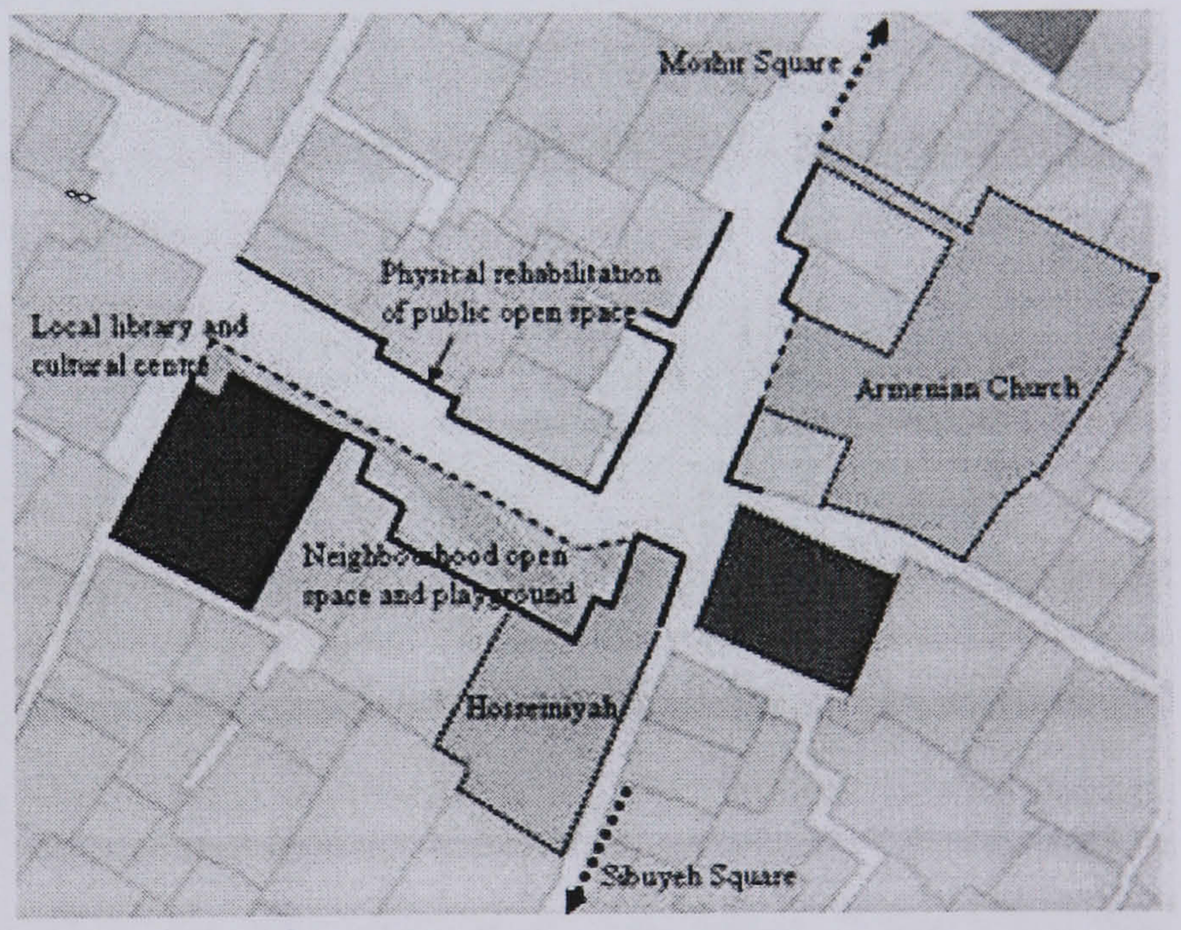


Figure 38: Revitalisation programme for Armenian Church and historic buildings and sites assembled around the Sang-e Siah axis between Sibuyeh and Moshir Squares

The implementation of this programme has made a contribution to the revival of this neighbourhood, not only in the physical sense but also with regard to the social dimension.

The upgrading of public utilities, paving and lighting in addition to the physical improvement of open-spaces have mitigated safety and security issues in public domain. The result of the conversion project (adaptive re-use of the historic house) and judicious infill and redevelopment of derelict lands and properties also led to development of neighbourhood activities and to improving the poor quality of the existing streetscape. Infrastructure and environmental upgrading has considerably bearing on the general condition and image of the neighbourhood.



Figure 40: The view of Sang-e Siah axis before (left) and after (right) completion of the physical rehabilitation and open space improvement. In this project, the infrastructures improved, the main accesses resurfaced, and building facades were rehabilitated with the traditional patterns particularly those which located around the newly constructed plaza.



Figure 40: Restoration and adaptive reuse of existing historic buildings. The historic house which was in danger of destruction has been rehabilitated, upgraded and converted into a local library and cultural centre (right and middle). With recent social and cultural changes, historic buildings have been subject to extensive change, alteration and in some cases a considerable amount of damage. The local mosque (Haj Mohammad Rahim) located along main street is the best exemplar of this kind which was restored by FUDRC (left). These structures are seen not only as monuments and historic buildings to be preserved, but also as potential focal points that can attract tourists and stimulate the inhabitants to live.

6.5.4 Cluster IV & V - Commercial areas, Haj Zeinal Bazaar & Kazeroon Gate

The revitalisation programme for Sang-e Sia quarter has identified and introduced two other distinct sub-zones of priority interventions within this historic neighbourhood

including Haj Zeinal Bazaar and Kazeroon Gate. The preliminary stages of these two phases of the programme are already underway. The Kazeroon Gate is located at the southwest edge of the city centre, one of the historic gates of the old core. A number of buildings and monuments along the historic routes have been clustered in this area. The majority of these elements are organised around a holy shrine known Taj-ad Din Qarib (Figure 39). This part has an obvious commercial potential which acts both at city and neighbourhood levels. FUDRO in cooperation with Shiraz municipality has provided an action area plan according to the Historic Core Detailed Plan and within the framework of the Strategic Plan for the rehabilitation and development of this area.

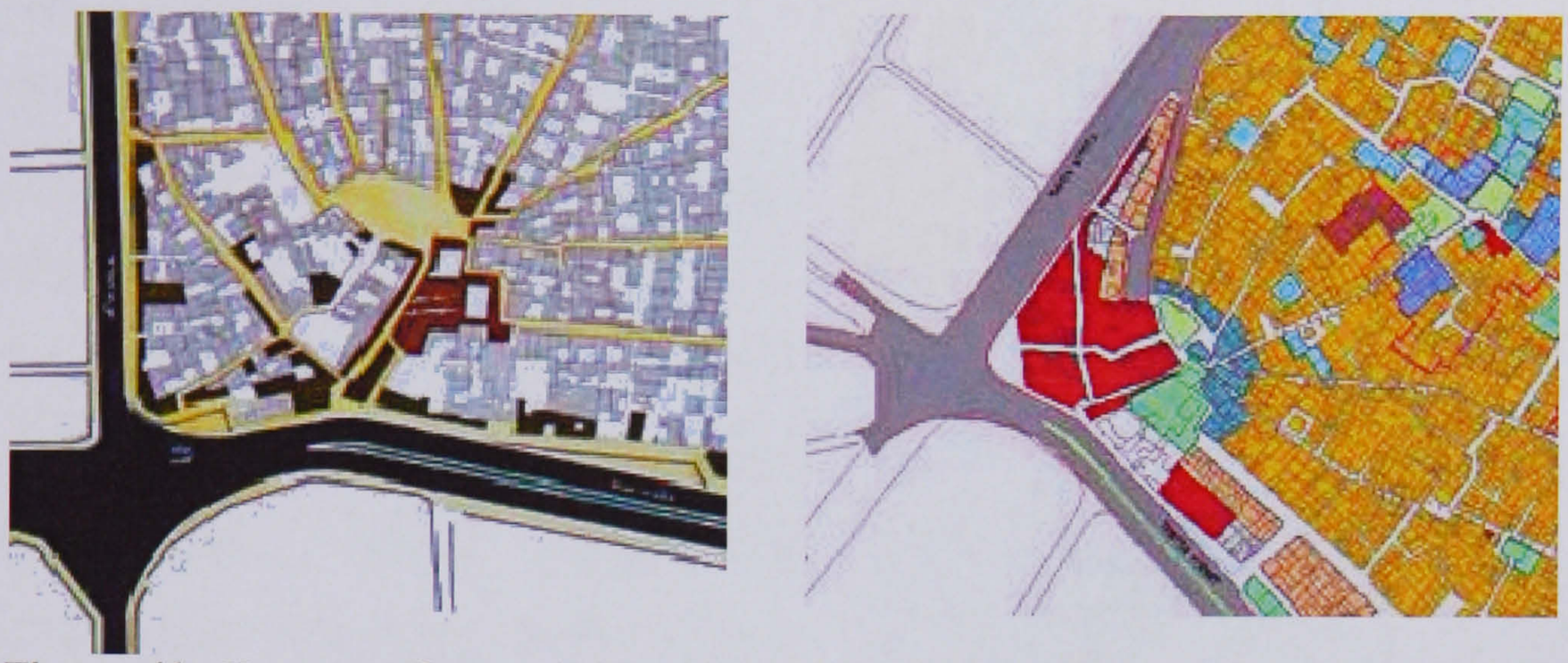


Figure 41: Kazeroon Gate, existing urban fabric (left), and proposed action area plan (right) for the rehabilitation of Kazeroon Gate and its historic elements, Source: Nasernasir and Mahjoub (2002, P.179)

The proposed plan has introduced five interrelated priorities for the rehabilitation of this area which can be summed up as follows:

- The stabilisation and partial restoration of Taj-al Din Qarib complex including the mausoleum and its neighbouring religious and cultural centres (*Hosseiniyah and library).* The entire complex is expected to provide a setting for recreational and cultural events and to provide a focal point in the district for residents and visitors.
- Rearrangement of public space in front of Taj-al Din Qarib mausoleum, landscaping its open area, and resurfacing building frontages facing this neighbourhood square,
- Physical improvement of existing bazaar and reorganising its immediate deteriorated sites,
- Restoration and adaptive reuse of historic houses identified for appropriate neighbourhood functions,

- Reintegrating the strategic location but disorder and deteriorated site situated along the borderline between historic and new developed area through a series of infill development projects defined by the plan,

The second action area identified by the strategic plan as the priority intervention zone is located at the heart of the historic quarter of Sar Dezak in the east side of Sang Sia quarter. The programme for revitalisation of this area has concentrated on the neighbourhood centre, known as the Haj Zainal Bazaar, lined with a number of historic buildings and monuments such as Siavoshan, Ali, and Baqdadi mosques, historic houses of Shafiee, Anjavi, and Mahalati, and a local bazaar (Pardaraz Consultants, 2004). Shiraz municipality provided an action area plan, mainly derived from the Historic Core Detailed Plan, in which a series of physical improvement projects, renovation and conservation works on the historic buildings and also a street widening plan were introduced to make this centre a more vibrant and pleasant place for the residents.



Figure 42: Action Area Plan for revitalisation of Haj Zainal neighbourhood centre, Source: Pardaraz Consultants (2004)

The plan identified public and infrastructure projects that focus on public space improvement, the establishment of a neighbourhood park, playground and parking, and specifies the necessary actions for adaptive reuse of the historic houses for new functions. The conservation and development works gave special consideration to infrastructure and public space improvement to have a catalytic effect on the general improvement of the neighbourhood. It was recognised that stimulating the inhabitants to live in the area is an essential factor in reinforcing and safeguarding the lively urban character of the historic neighbourhood. This strategy has been accompanied by a series of neighbourhood

revitalisation incentives proposed by the local authority and also the central government. Recently the city council approved a new regulation which exempts owners of listed buildings and other historic houses in conservation areas from levies on building and land (building permits), except large projects and profitable one which levies will be taken at the end of project (Interview-Hagh-negar, 2004). Meanwhile, giving the building owners access to credit on easy terms and direct grants from the central government (CHTO) including grant for preservation and physical improvement and grant to convert the buildings for the use of tourists, provided a proper setting to foster a gradual process of the neighbourhood revitalisation by its inhabitants.

6.6 Regeneration of Sang-e Sia, a distinctive approach

The previous sections reviewed the process of decision and policy making, planning, and implementation of the programme for revitalisation of Sang-e Sia quarter. There was an attempt to identify the role of agencies involved and their structural driving forces, which characterised this programme from the previous interventions. The empirical evidences derived from study area investigation show that this programme sets out a distinctive approach towards the historic environment. In the current section, the emphasis is to clarify and outline the main component parts of this approach which differentiate this programme as a different model of intervention in the historic core of Shiraz and also among the previous and current policy and programme in Iranian experiences in this scale.

After a brief explanation about the area's background, issues, and opportunities in the previous sections, the study drew an outline of the identified internal and external forces, which changed the system of decision and policy making for the historic city centre of Shiraz. It showed that decentralisation of power from the central government to subordinate organizations at local and provincial levels provided a degree of local autonomy for the agencies involved. Decentralization has enabled these local authorities to deal more effectively with their problems and to achieve the desired results. It was accompanied with an innovative practice in the local management of the historic core of Shiraz. The involvement of a wide range of public development agencies required a multi-sectoral partnership approach, which was provided by the establishment of the

coordinative councils as an innovative solution in response to the fragmentation of their policies, resources, and programmes.

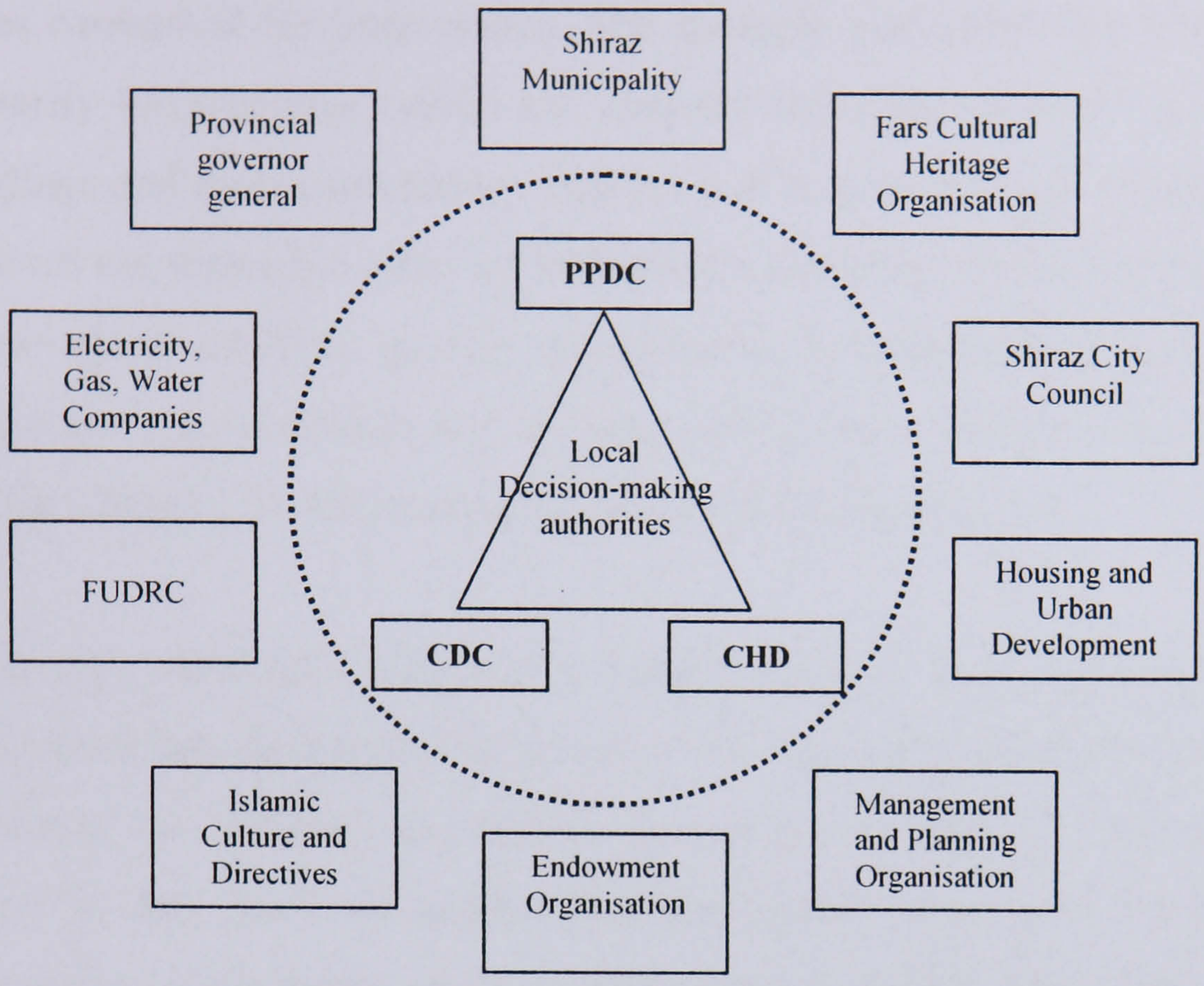


Chart 5: Decision-making authorities and major local development agencies involved in the programme for revitalisation of Sang-e Sia quarter. The establishment of coordinative councils provided a setting for partnership-based decision and policy making (PPDC: Provincial Planning and Development Council; CDC: Cultural Development Council; CHD: Council for Historic District)

At the same time, there was a shared sense of dissatisfaction and pessimism about the excessive role of public development agencies and their direct interventions in the historic core during the past decades. It coincided with a growing public feeling that redevelopment schemes in the historic core particularly during the last two decades had destroyed too much of historic and architectural values. Consequently, attempts have been launched to confront this situation. However, there was still a controversy mainly because of different attitudes and perception towards the heritage and traditional urban fabric. Accordingly, the newly established Council for Historic District (CHD) introduced a strategy policy framework to converge the different approaches concerning the historic environment. The manifesto prepared by CHD defined an integrated approach to achieve interrelated conservation and development objectives. This key idea underlies the planning documents and detailed proposals prepared by local consultants under the supervision of FUDRC for revitalisation of Sang-e Sia quarter.

The project for revitalisation of Sang-e Sia quarter has pursued its objectives through two distinct but complementary levels of planning: first a strategic plan which has provided a policy framework and second a more focused level of planning for key "action areas" as priority zones earmarked for intervention. The strategic plan identified five distinct sub-zones of priority interventions within the targeted area characterised by ensembles of historic buildings and their enclosed or adjacent public spaces. In all of these sub-zones, the work carried out through a close collaboration among the different agencies involved which have sought to combine specific opportunities to rehabilitate individual buildings, achieve townscape improvements and upgrade public open spaces with the aim of re-establishing the integrity of this most sensitive part of the historic core.

Sang-e Sia project, although conservation inspired, set out from the start to address a variety of factors in the regeneration of the area. The actions oriented regeneration themes can be reviewed as follows: to secure the re-use of historic buildings and the redevelopment of key sites for public facilities (small scale infill development); to improve the quality of the public space and infrastructure in this area; to develop existing businesses and promote the formation of new job opportunities; and finally to enhance Sang-e Sia as a centre for the tourism. It is worth mentioning here that both conservation and development proposals have been carried out to provide direct incentives for the residents in the form of investment in the upgrading of public space and infrastructure.

Although the implementing phases of the programme are already underway, the initial achievement of this project indicates the positive influence of this programme on the social and spatial dimensions of the neighbourhood. The project is successful in addressing several issues, including the restoration and rehabilitation of monuments as well as the adaptive reuse of historic houses for new functions. The programme is notable for reinforcing and stimulating a gradual process of the historic environment revitalisation through investing on infrastructure and public space improvement which can be seen as the catalysts for encouraging the inhabitants. Finally, the project has created a series of employment opportunities through promoting the formation of new jobs in this area (the establishment of new neighbourhood centres which created and in some cases revived neighbourhood functions) and also by involving large number of local people ranging from specialised consultants and contractors to traditional artists and craftsmen during the construction phase.

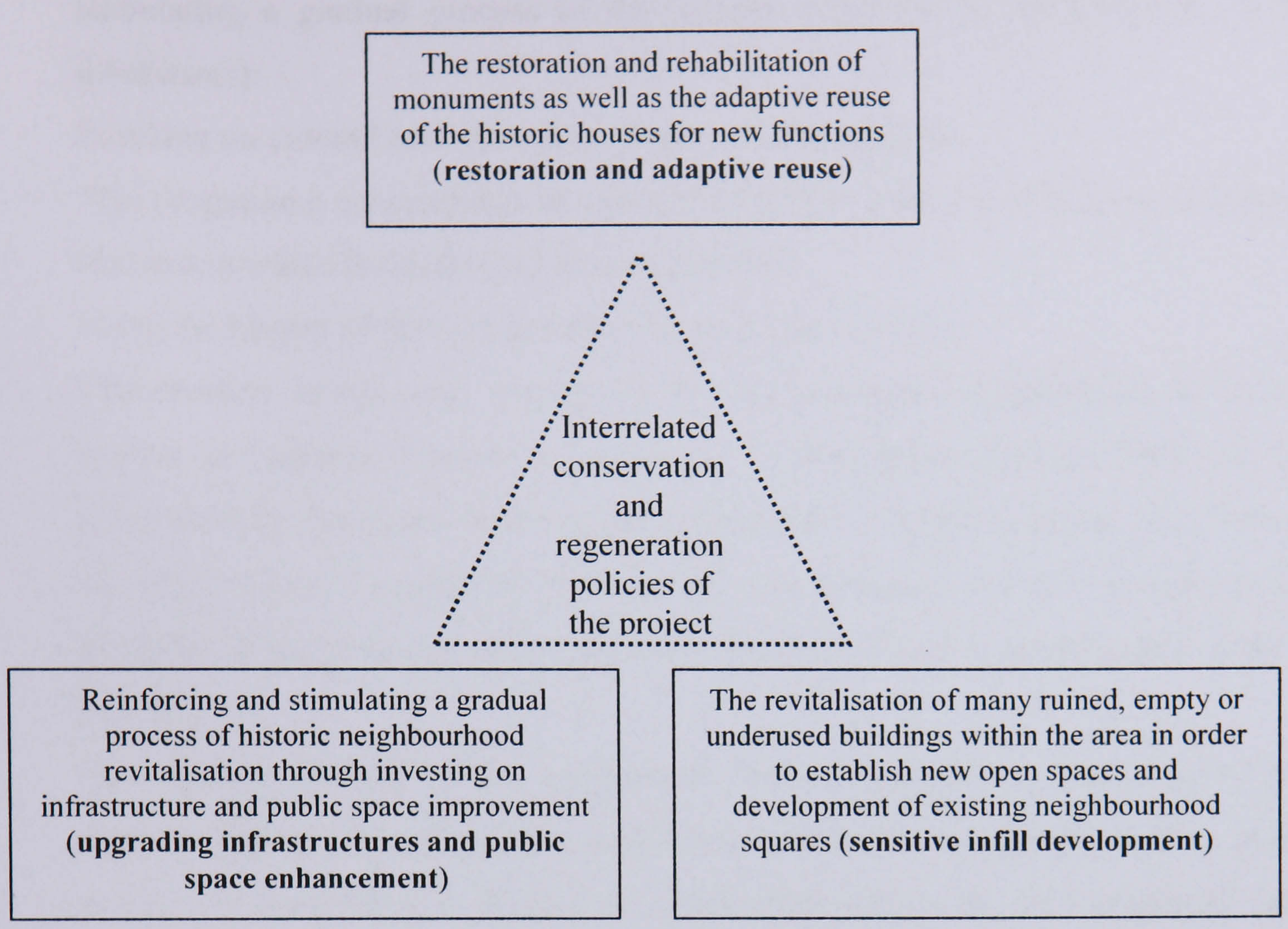


Chart 6: Major policies followed by the revitalisation programme for regeneration of Sang-e Sia quarter (2000-2005)

A detailed investigation on the proposals for the revitalisation of Sang-e Sia quarter reveals the features of this programme, which characterised it as a distinctive model of intervention in the historic core from the previous interventions. These can be summarised as follows:

- Regeneration of Sang-e Sia reveals an exemplar of local partnership working, the development of local forces, and the influences of a good leadership;
- Sang-e Sia project has followed an integrated approach to achieve interrelated conservation and development objectives (adaptive reuse schemes, infrastructure and open space improvements, rehabilitation of historic buildings and rejuvenation of their original function, and small scale infill developments represent a wide range of interrelated conservation and regeneration activities);
- Intervention strategy of this programme gave priority to facilitate the gradual rehabilitation of existing residential units, avoiding large scale intervention and focusing on structure and infrastructure of the area (Concentrating on infrastructure and public space improvement can be seen as the catalysts for reinforcing and

stimulating a gradual process of the historic environment revitalisation by the inhabitants);

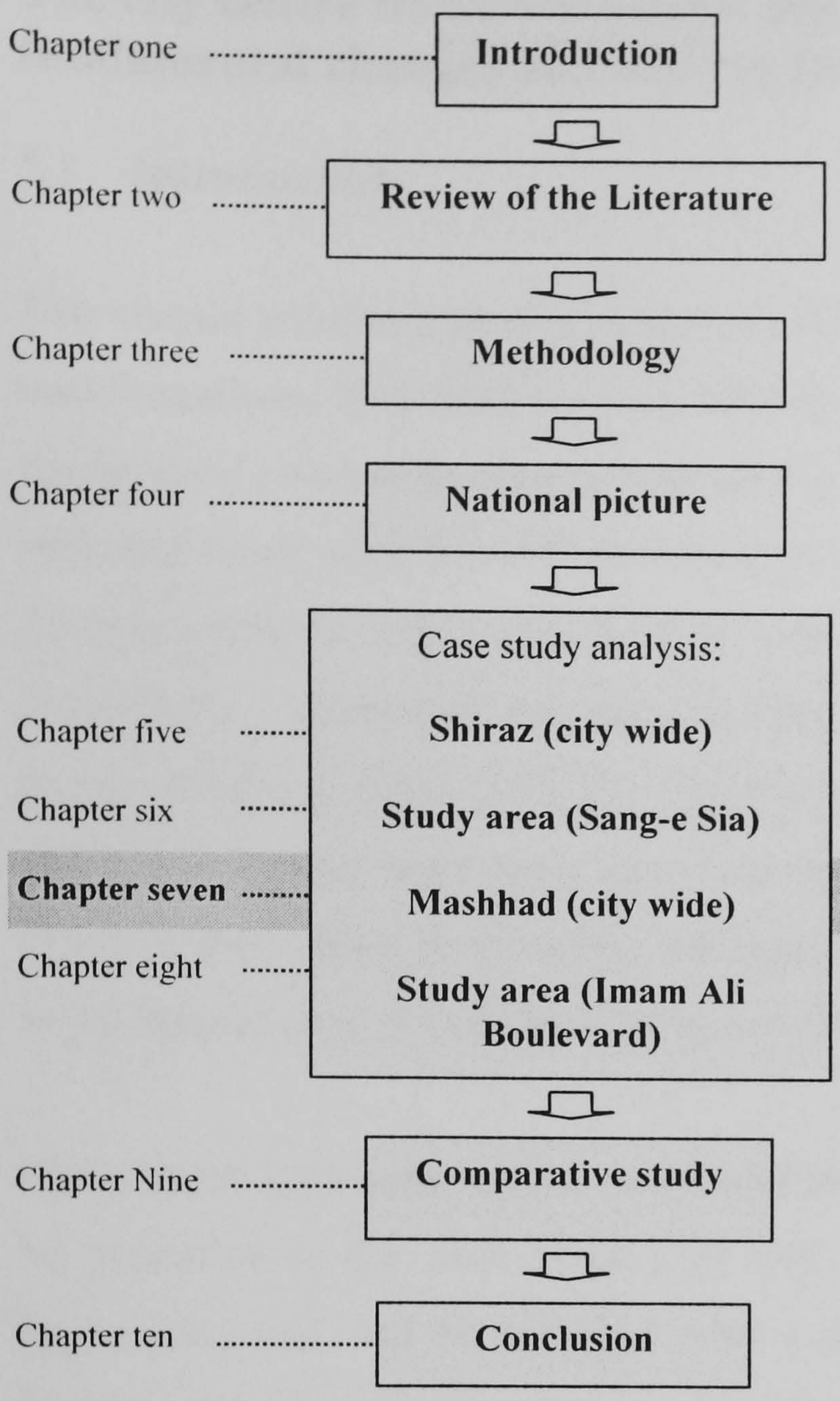
- Focusing on cultural activities as the engine of regeneration,
- This programme concentrated on urban area conservation rather than on monument restoration which looks at a building in isolation;
- Using the history of the area to shape the place for the future,
- Conservation works have stimulated the reinforcement of traditional skills and revival of traditional construction techniques. Development projects have also re-introduced the traditional methods and styles on the construction sites. This strategy not only created a compatible form for the old structures but also it was the best guarantee of perpetuating and eventually transferring them to the next generation of builders;
- The strategy utilised in this programme had an emphasis on the step by step implementation of conservation and development works concentrated in public realm. The proposal plan divided the intervention area to the four pragmatic cases along main spine of the area (Sang-e Sia axis) without any planning restriction for the inhabitants or any direct intervention in residential domain;
- Another important aspect has been the role of local experts who have participated in the project and formed the technical core of the executive team. They are mostly indigenous inhabitants of Shiraz who are aware of local issues as well as potentials;
- The current regeneration activities in the Sang-e Sia quarter can be seen as an attempt to bridge the gap between public and private sectors by closely cooperating between these development agencies;
- Participatory financing and mobilisation of a wide range of resources represent another innovative method utilised by the local administration system. In order to facilitate the implementation of the programme, the FUDRC team identified and combined different financing mechanisms according to the nature of the defined projects ranging from public (national and provincial), private (banks, landowners, investors), and municipal funds and budgets. Some of the activities were directly financed by responsive agencies such as the Endowment Organisation which was involved in repairing mosques and local shrines,
- Incentives and other forms of financial supports (rehabilitation grants, low-interest loans, and exemptions) in this programme, based on the provincial and national budgetary system, have encouraged people in rehabilitation of their properties

6.7 Conclusion

This chapter examined the revitalisation programme for the Sang-e Sia quarter, at the heart of an urban block at west side of the historic core of Shiraz. It provided a historical background of this area, its social and spatial transformations and the problems generated by these transformations. At the same time, it briefly reviewed the strengths, opportunities and potentials of the area. This was followed by a detailed investigation on the programme, the policies employed by the local urban authorities, and the outcomes and impacts of this project on the social and spatial structure of the area. According to the analytical framework of the study raised in Chapter Three, this investigation identifies the roles, strategies and interests of development agencies involved in this programme, and the development factors which enabled or constrained their operations. Aside from exploring driving forces behind this programme, this chapter reveals the main characteristics and features of the approach employed by the local authorities in this programme.

This investigation revealed how the new political, economic and cultural conditions led to the emergence of a new path to the regeneration of the historic environment. Due to the absence of political and economic interests in this case, the central government showed little enthusiasm for direct involvement. It was accompanied by the decentralisation policies of the National Development Plan by which the state had to redistribute its authority, responsibility and financial resources at provincial and local level. Decentralisation provided a degree of local autonomy for the local authorities to deal more effectively with their problems. Under a series of structural constraints, the local authorities pragmatically established a partnership among all major stakeholders involved. This coalition at local level allowed the mobilisation of the local resources, reconciled the divergent interests and secured consensus among all stakeholders. The local authorities offered a set of practical policies, a comprehensive financing strategy, and an integrated approach dealing with both development and conservation concerns. The new approach was more sensitive to the local needs and a convergence between different approaches concerning the historic environment. Old buildings under threat of demolition have been brought back into use; the main public space of the area has greatly improved; and the religious buildings have been restored and turned into attractive places for both local visitors and tourists.

Chapter Seven: Case Study Analysis
Mashhad-Citywide



Chapter Seven

Case Study Analysis – Mashhad - Citywide

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The city centre transformations: four key stages of the city's fundamental changes and driving forces behind these transitions

7.1 Introduction

This chapter presents a historical analysis of Mashhad[1]'s development and its historic core transformations. This analysis is an attempt to illustrate four major periods of the city`s fundamental changes in order to find out the powers behind these transformations, and the structural forces enabling or constraining their programmes. This investigation shows how decisions, actions, and interventions by a person or particular groups with near-unlimited power have transformed the city's morphology. It clarifies how the special groups in power structures have used the physical environment to express and maintain their political and social hegemony. Therefore this chapter focuses on the "autocratic control[2]" of urban form which characterises the main feature of prevalent approach of interventions in the historic core of Mashhad during the past decades.

This chapter is an introduction to the empirical study on the case of Mashhad which will be presented in the next chapter. It will start with a brief review of the historical background and will be followed with a close study on four key stages of the city's fundamental changes. The analysis of selected stages of the city changes provides good examples of the influence of the ruling powers and their coercive force on social and spatial dimensions of the city. It will be argued, the ruling powers have always affected the form and development of the city whether by their direct interventions or imposition of their ideas. The spatial manifestation of their decisions has usually been more monumental, focused and regular "which reflect the will of one or at the best particular groups upon the many" (Batty and Longley, 1994). The size, scale, and geometric form of these interventions indicate a higher form of authority and the presence of political power, which intended to shape or re-shape the society and space in their idealised images (Madanipour, 2003). The purpose of this chapter is, therefore, to identify the leading forces behinds these transformations.

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[1] Mashhad variously spelt Mashad, Meshed, Mesched, and Mashhad. The latter is selected as being nearest the local pronunciation, and is the form used by the U.N.

[2] According to Mazumdar controls are the forces that affect, limit, push, pull and restrict the freedom of action of people with respect to their activities affecting city: "The control exercised by individuals or a very small number of persons who, due to their position in the political system, have virtually unlimited power to make and execute decisions regarding the citizens and city form" (Mazumdar, 2000, p 317 & 319).

7.2 A brief review of the historical background

Mashhad, the second largest city in Iran is the administrative centre of the province of Razavi Khorasan[3] which is located in the north-eastern side of the country, 892 km from Tehran. It is the most important and popular holy Muslim city in Iran, and is ranked by Shiite theologians as the 7th most holy place of Islam[4]. The name of Mashhad was derived from *mashhad-e-reza*, 'Reza's place of martyrdom', which refers to the tomb of Imam Reza, the eighth imam of Shiite Islam. As a city of great religious significance, it is a place of pilgrimage. It is thought that over 20 million Muslims a year make the pilgrimage to Mashhad.

1.	Tehran	16.	Chaharmahal
2.	Qom	17.	Kohgiloyeh
3.	Markazi	18.	Boushehr
4.	Ghazvin	19.	Fars
5.	Gilan	20.	Hormozgan
6.	Ardabil	21.	Sistan
7.	Zanjan	22.	Kerman
8.	Azar-East	23.	Yazd
9.	Azar-West	24.	Isfahan
10.	Kordestan	25.	Semnan
11.	Hamadan	26.	Mazandaran
12.	Kermanshah	27.	Golestan
13.	Eilam	28.	Khorasan-N
14.	Lorestan	29.	Khorasan-R
15.	Khozestan	30.	Khorasan-S

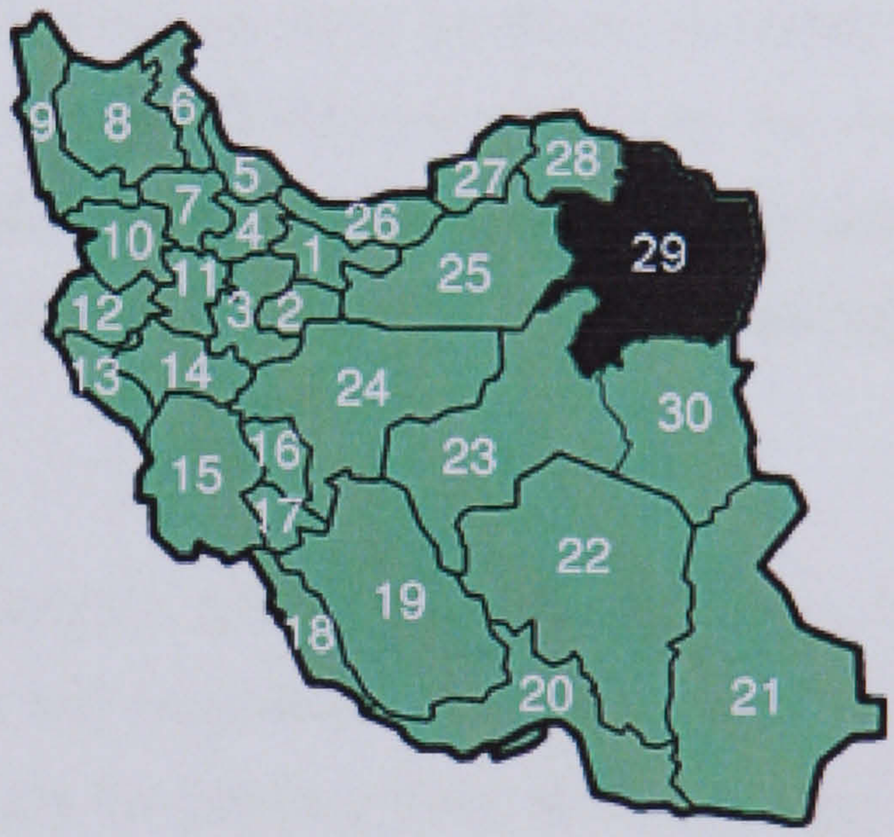

Figure 1: Administrative divisions of Iran in 2006 – Khorasan Razavi Province (29)

Mashhad grew from a small village called Sanabad at the periphery of Noqan, one of the major states of Tabaran or Tus[5]. In the spring of 809, Harun al-Rashid, the Abbasid caliph (786-809) died here and his body was buried in the garden adjoining a country house at the village of Sanabad, close to the small town of Noqan (Lockhart, 1939; Mawlawi *et al*, 2000). Ten years later, Ali al Reza, the eighth of the Shiite Imams was martyred and buried beside the Harun's grave by the Caliph Mamun (Harun's son). He erected a mausoleum over the two graves as a memory of his father and in commemoration of the

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[3] Razavi Khorasan is one of the three provinces that were created after the division of Khorasan in 2004. Khorasan was the largest province of Iran (313,337 km2) until it was divided to three provinces on September 29, 2004. The provinces approved by the parliament on May 18, 2004 and the Council of Guardians on May 29, 2004 were Razavi Khorasan (Mashhad), North Khorasan (Bojnourd) and South Khorasan (Birjand). The vast territory of Khorasan once covered parts of today's Afghanistan, Tadzhikistan, Turkmenistan and Uzbekistan when it was called the greater Khorasan.

[4] Shiite ulama place Mashhad as the seventh of the great sanctuaries of the Muslim world, after Mecca,Medina, and four specifically Shiite centres in Iraq (Streck, 2004).

[5] Before Mashhad was founded, developed and became a centre of importance, Tus, the central district of Khorasan, comprised two major cities, Tabaran and Noqan: "Tus is a district in Khorasan, consisting of two towns: one Tabaran and the other Noqan, which used to have 1,000 villages" (Darwent, 1965; Saadat, 1976, p 17; Streck, 2004).

Imam Reza. The small village of Sanabad was soon transformed into a flourishing city called Mashhad, 'the place of martyrdom'. The mausoleum became a most holy spot and was visited by increasing numbers of pilgrims as time went on.

By the end of the ninth century a dome was built on the grave of Imam Reza and many buildings and bazaars sprang up around the holy shrine. The greater part of the original shrine and adjoining buildings were destroyed in the tenth century. However, Sultan Mahmud of Ghazna (ruled 998-1030) erected a new domed building over the two graves in 1009 (Lockhart, 1939). Mahmud and then Masud of Ghazna (1030-1040) continued the expansion and renovation of the holy shrine and built many fortifications around the city and also the shrine (Sykes, 1963). Despite repeated destruction of the city, the shrine was almost always spared. It was a factor of sufficient weight to lead to a repeated rebuilding, even after the Mongol cataclysm, when other cities were abandoned or re-built elsewhere (Darwent, 1965).

In the course of the next two centuries Mashhad, although it suffered severely from the damages of invaders, steadily grew in size and importance. The importance of Sanabad-Noqan (Mashhad) continually increased with the growing fame of its sanctuary and the decline of the ancient nearby city of Tus. This city (Tus or Tabaran) overshadowed Mashhad until the Mongol invasion. Tus, which had been partly laid in ruins by the Mongols in 1220, received its death blow 170 years later when, owing to a revolt of its governor, Miran Shah, one of Tamerlane's sons, besieged the city, took it and razed it to the ground (Lockhart, 1939; Adamec, 1981): "No less than 10,000 of the inhabitants perished, and the survivors, instead of attempting to rebuild their homes, migrated to Mashhad, thus adding sensibly to the size of the newly developed area" (Lockhart, 1939). Thereafter, Mashhad (Noqan) grew up and replaced Tus functionally as the economic and administrative capital of Khorasan (Darwent, 1965). During this period the tomb of Imam Reza and a few associated buildings become the nucleus of a town that gained markedly in importance.

Mashhad has undergone tremendous morphological upheaval in times of war and capture, depending on the invaders' decision to destroy or preserve the city. In the early fifteenth century, Timurid ruler Shahrokh (1409-47), repaired much of the damage done by the previous rulers and enlarged the shrine. His wife, Gauhar Shad Khatun, famous for the

architecture of her buildings at Heart, commissioned a magnificent mosque, alongside the shrine, which has immortalised her name (Lockhart, 1939, Levi, 1996). The mosque was designed to fit into the pre-existing structures at the shrine, as described in its endowment document (vaqf-nama) (Seyyedi, 1999). Its location near or on relatively easy routes from northern Iran into Central Asia, Afghanistan, and the South-East through Sistan gave it importance as a caravan and trading point. However, this geographical situation also made it vulnerable to repeated invasions. After the occupation of Mashhad, like other cities of Khorasan, by the Mongols who ravaged the city in 1220, it was invaded several times by Turkomans and Uzbeks (in 1507, 1525, 1535, and 1544) and suffered irreparable loss and damage. These invasions continued up to1586, the time of Shah Abbas I (1587-1629) who finally drove out the Uzbeks from Khorasan.

Natural disasters also brought destruction and great loss of life for the city. A severe earthquake affected Mashhad in common with many other towns in Khorasan on 30 July 1673 and two-thirds of the city was destroyed (Melville, 1996, P. 218, Lockhart, 1960). Religious associations have always contributed in greatest measure to the development of Mashhad. When the Safavid dynasty adopted Shiism as the state religion in the late 16th century; Mashhad came into its own as Iran's most important pilgrimage centre. It was a new era of prosperity which began for Mashhad with the rise of the Safavid dynasty (Streck, 2004). As the holy places of the Shiites in Arabia and Mesopotamia were in the hands of the Sunni Turks, with whom the Persians were often at war, Shah Abbas encouraged the Persian Shiites to make Mashhad their main place of pilgrimage (Melville, 1996; Lockhart, 1960). The sense of it being an alternative to Mecca was more fully developed by the end of the 17th century with the problems faced by Iranian pilgrims to the Hejaz (Melville, 1996).

The early Safavid rulers, Shah Esmail I, Shah Tahmasb, and Shah Abbas I generously endowed the city and the holy precincts in the sixteenth and seventeenth centuries (Levi, 1996). Several buildings and many additions were made to the holy shrine complex and surrounding urban fabric such as the enlargement of the main courtyard (*Sahn-e Kohne*), the creation of its north portico and the chambers, the embellishment of the dome, and the creation of the entire east-west avenue laid out between the western and eastern gates of the city (Mawlawi *et al*, 2000; Streck, 2004).

Following the fall of the Safavid dynasty under the short-lived rule of Nader Afshar (Nader Shah, the founder of Afshar dynasty, ruled from 1736-1747), Mashhad enjoyed a brief status as Iran's capital. It is estimated that the population of Mashhad at this time was between 200,000 and 300,000. George Thompson, the agent of the Russia Company, who visited Mashhad in the autumn of 1741, stated that Mashhad was a great trading centre, with caravans arriving daily from Bukhara, Balkh, Qandahar and India: "the bazaar are large and well built, filled with rich merchandise, and frequented by great numbers of people of different nations" (Lockhart, 1960, p 38). The twin pillars of its economic prosperity, pilgrims and trade at this time were reflected in the ninety caravanserai of the town and the growth of its religious colleges and foundations (Drawent, 1965, p 55).

During the nineteenth and early twentieth centuries the kings of Qajar dynasty also found it convenient to emphasise Mashhad's significance as a strong Shiite centre (Fisher, 1968). During this period many constructions and restorations were carried out, using the revenues of the shrine's endowments. The most important contribution was the creation of the new court in 1817-18 during the reign of Fath-Ali Shah (1797-1834). In the Qajar era, Iran was divided into four large provinces of Azerbaijan, Khorasan, Fars, and Kerman-Sistan, each with its own governor and numerous districts (Atabaki, 2005). This period saw the prospering of their centres, Tabriz, Mashhad, Shiraz, and Kerman. Later with the reshuffling of the old provinces, a new province was formed with Tehran as its centre. Although the rise of Tehran as the new capital led to the relative decline of the other capital cities, particularly with regard to population, the new capital was never capable of causing a dramatic decay of the others, as has been perceived by some scholars (Ehlers, 1992). Each capital city remained the administrative centre of its respective province; hence it was able to retain much of its economic role and function.

The historic core and also the shrine complex underwent great changes in the reign of Reza Shah (1925-41). Superimposition of the new urban layout and street patterns on the traditional city, the expansion of the older city, and the implementation of large scale public building programmes were the symbols of modernisation which were followed by the state as the main ideas for the development of the city in this period: "When visiting Mashhad in 1928, he decided that a ring-road around the complex was necessary and gave orders for its creation" (Mawlawi, et al, 2000, p 832). It was a broad circular roadway,

which along with a number of new avenues were superimposed on the congested parts of the city (Lockhart, 1960).

The desire for modernisation had continued by the government and top decision-makers during the Mohammad Reza Shah period (1941-79). The oil boom of the 1970s also accelerated this trend. The urban sprawl and the urban renewal scheme for the holy shrine were the major factors which influenced on the social and spatial dimensions of the city and its historic core in this period. The rapid expansion of the urban area, stemming from rapid population growth, changed the main characteristics of the old core and the implementation of the urban renewal schemes demolished historical structures without any consideration.

The process of modernisation has continued even after the superiority of traditionalists in the post-revolutionary period. The city development, urban renewal schemes, and large scale redevelopment projects of the holy shrine, which happened in this period, are the key subjects which indicate how modernisation has continued to be the main approach to social and spatial changes. During the post-revolutionary period, the steady expansion of the state bureaucracy and centralisation of powers at national scale, together with the emergence of a parallel structure of religious authority in Mashhad, provided a base for the emergence of a particular system of policy and decision making as the main forces behind these events.

A brief review of the historical background of the city foundation and development showed that Mashhad, like most other Iranian cities has experienced a turbulent past as well as temporary phases of glory as a religious centre which has been considered by monarchs and governors who, based on their influence and coercive power left marks on this city. In order to find out the main features of this autocratic control and identify the forces behind the city's transformations, four key stages of the city's fundamental change are analysed. It demonstrates how power, decision making and ideology affected the growth, morphology and fortune of the city.

- Urban renewal during the Safavid period (1501-1736)
- Radicalism of the process of modernisation during the reign of Reza Shah (1925-1941)
- Urban sprawl and the historic core transformations in the late 1960s and the 1970s
- The city and its historic core in post-revolutionary period (1979-2005)

It commences with the city in the 16th century, when the Safavid kings led to important changes in the social and spatial dimensions of Mashhad. The second key period occurred during the 1920s and 30s when Mashhad, like other Iranian cities, was radically transformed by Reza Shah who pursued an obligatory programme combining nationalism, secularism, and modernisation. The third period, from the late 1960s through the 1970s, reveals the influences of the city sprawl on the character of the historic core and also introduces one of the most important urban renewal projects in this period around the holy shrine. The fourth key period covers the years after the Islamic revolution of 1979, in which Mashhad's historic core and the holy shrine have experienced tremendous changes greater than those of the previous centuries.

7.3 The development of Mashhad during the Safavid period (1500-1736)

With the emergence and development of the powerful centralised Safavid state and the declaration of the Shiite school as the state religion, Mashhad reached the peak of its development and soon became one of the greatest sites of pilgrimage. The early Safavid rulers, Shah Esmail I (1500-24), Shah Tahmasb I (1524-76), and Shah Abbas I (1587-1629) generously endowed the holy shrine during their reign (Levi, 1996).

In the early autumn of 1601 Shah Abbas I, the powerful Safavid monarch, left Isfahan to walk to Mashhad on a pilgrimage to the shrine of Imam Reza in fulfilment of a vow (Melville, 1996). He made various journeys to Mashhad after the pilgrimage on foot in 1601, which indicate his special interest in Mashhad. He made extensive additions to the shrine and laid out a straight thoroughfare which traversed the city from north-west to south-east (Lockhart, 1939). Aside from a series of external factors such as military purpose, a desire to re-establish Safavid prestige in Mashhad following its conquest by the Uzbeks[6], and his personal spirituality (his devotion to Islam and the Imams influencing Shah Abbas for visiting the shrine and special consideration towards Mashhad), there was a particular motive for his devotion to the shrine of Imam Reza and the city of Mashhad (Hillenbrand, 1986; Melville, 1996). As already pointed out, it was a desire to underline the status of Mashhad as the main focus of Shiite devotions within Iranian territory.

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[6] Mashhad was greatly affected by the political events of the period, most notably the protracted struggle with the Uzbeks, who frequently occupied the city in the early part of Tahmasb's reign (1524-1576). However, Shah Abbas drove out the Uzbeks from Khorasan.

Since the holy places of the Shiite were in the hands of the Ottoman Empire, with whom the Persians were often at war, Shah Abbas encouraged the Persian Shiites to make Mashhad their main place of pilgrimage[7] (Melville, 1996; Lockhart, 1960). It was an ideological defence against the Ottomans. This trend was also followed by Shah Abbas's successors. The sense of it being an alternative to Mecca emerged and was fully developed by the end of the 17th century when Iranian pilgrims to the Hejaz faced problems: "The Mashhad shrine was lavishly embellished, evidently as part of an attempt to encourage pilgrimages there rather than to Mecca" (Hillenbrand, 1986, p 821; Melville, 1996). In fact, the interplay of religion and politics in this period contributed to further considerations of ruling power towards Mashhad.

In order to realise their objectives, the kings of the Safavid dynasty exerted all their efforts to popularise the pilgrimage to Mashhad. Construction of caravanserais along the pilgrim route to Khorasan (so-called Shah Abbasi Caravanserais); construction and addition of several buildings to the shrine complex and surrounding urban fabric such as the enlargement of the main courtyard, the creation of its north portico and the chambers, the embellishment of the dome; and the creation of a broad avenue laid out between the western and eastern gates of the city, are among the numerous examples of ambitious Safavid work in this period.

A- Bala Khiaban (Upper Avenue)
B- Sahn-e Kohne (the old court)
C- Pain Khiaban (Lower Avenue)
D- Sahn-e Naw (the new court)
G- The Tome Chamber
Q, R, S, T, U- Religious Schools
V, W-Caravanserai
X- Gauhar-shad mosque
Z-Bazaar

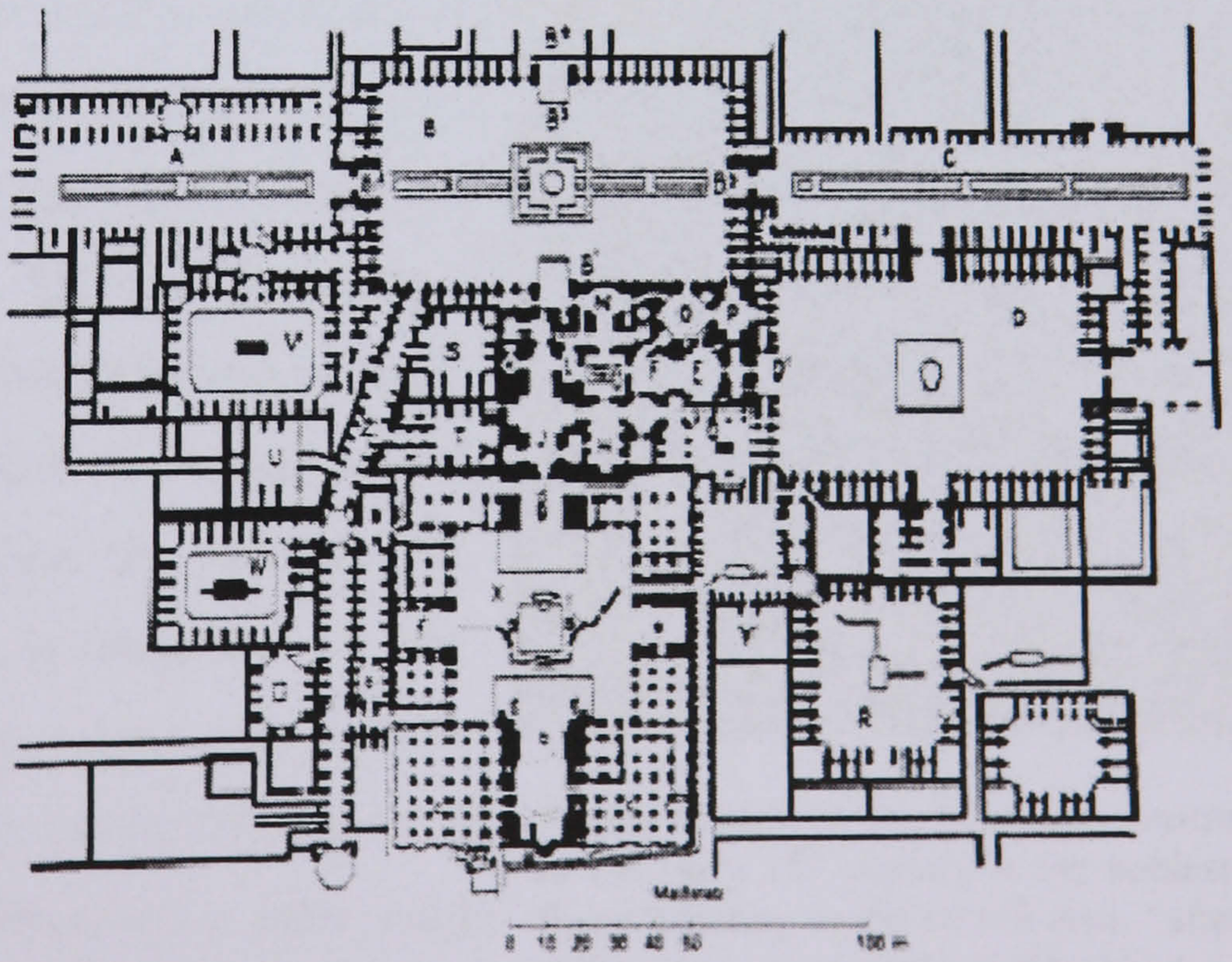

Figure 2: The plan of shrine complex prepared by Haji Muavin-al Sanaia, quoted in Sykes, 1910, p 101; Borbor, 1974, p 562; Graber, 1961, p 5; Hillenbrand, 1986, p 790

[7] The pilgrimage to Mecca is of paramount religious importance to both Sunni and Shiite, but visits to shrines, particularly those of the Shiite Imams and their descendants (Imamzada) are of great significance in the daily lives of Shiite Muslims (Betteridge, 1992).

Despite the above mentioned considerations towards the holy shrine and surrounding urban fabric, there was a noticeable contrast between the renovated and reconstructed areas[8] and the rest of the city, as described by travellers: "Apart from one fine, long, straight street, of which Mashhad was understandably proud, the town has little of historical significance outside the sacred precincts" (Levi, 1996, p 481). Darwent (1965) noted particularly: " Travellers were impressed by the contrast between the golden domes and minarets of the Harram and the rest of the squalid mud-built single storey houses all surrounded by eight foot walls, and narrow Kutches" (Zetland, 1902 quoted in Darwent, 1965, p 63). The above descriptions and other explanations about the city by European scholars and travellers such as Fraser (1822), Conolly (1830), Ferrier (1845), and MacGregor (1875) indicate the fact that new developments were erected without necessarily considering the real needs of the city and its inhabitants. In fact, they were built either to assert the authority of the new dynasty or to symbolise well-established power in their territory.

A close investigation of the spatial transformations of the city in this period as well as the three following stages of the city's fundamental changes clarifies the fact that the ruling powers, based on their political intentions, have always attempted to shape society and space in their idealised images, without any consideration of the practical needs of the masses of their subjects. The manifestation of their decisions has mainly been reflected in large-scale development projects such as construction of a broad and straight avenue as well as the enlargement of old court in Mashhad: "...the reasons behind undertaking large-scale urban developments were always essentially political, though the personality or whims of a ruler might sometime be an essential force, as well" (Abdulac, 1984, p 10).

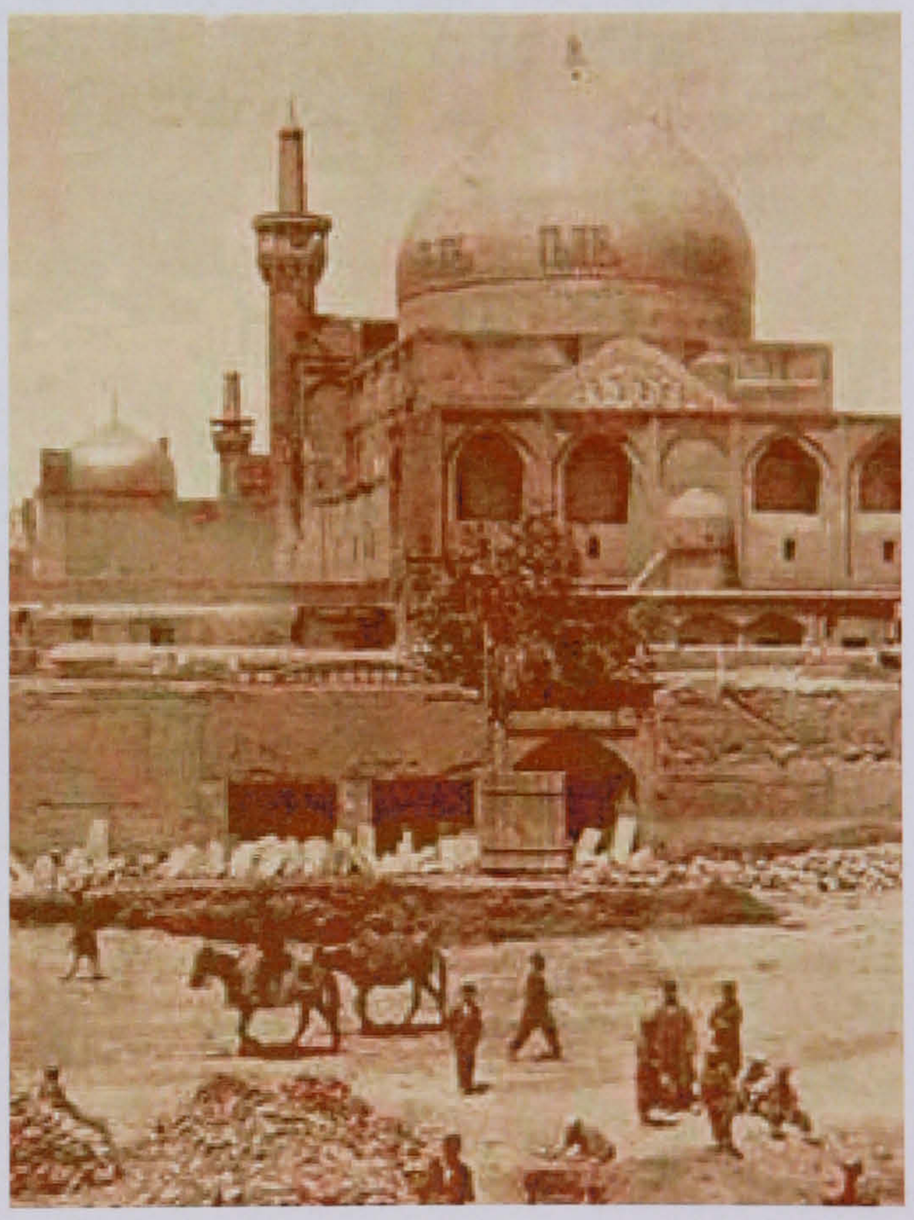

Figure 3: Gauhar-shad mosque constructed in the early 15th century is the noblest and finest building in the sacred area: "after the shrine there is nothing in Mashhad which can be compared with the mosque of Gauhar Shad" (Sykes, 1910, p 261).

[8] The new developments were mainly focused on the shine complex, and military installations.

Although such public works benefited the merchants as well as pilgrims who were attracted to the city, the interventions in many cases depressed current functions and caused damage to existing structures. The historic bazaar of Mashhad is the best example of this influence. The construction of a broad and straight avenue during this period had diminished the main role of the historic structure of the city: "The bazaar had never been as important in Mashhad as in other Iranian cities, since some of the major avenues, which attracted both customers and shops, were laid down at an early date (Darwent, 1965, p 286).

As already pointed out, the new avenue was a legacy of Shah Abbas' reign laid in 1601. He ordered an avenue to be built from the east and west gates of the city, meeting the main court (old court) on both sides (Saadat, 1976). It became the chief street of the city passing through the holy place. The new street was exceedingly wide, with a broad stream carrying the city water supply flowing through the middle, on both sides of which trees were planted (Ponafidine, 1911). Caravanserai[9] multiplied along it, and there developed a uniform size of shop. The street, divided by the Old Court (which nevertheless continues the same axis) into an 'upper' and 'lower' section, traverses the entire length of the shrine at its northern extremity, and totals about 2000m.in length (Hillenbrand, 1986, P. 791). The north-western part, the *Bala Khiaban* (the upper avenue, nowadays called Shirazi Street or Naderi) was very attractive and divided into two carriageways by a central canal shaded by plans trees and elms (Scharlau, 1961, cited on De Planhol, 1968, p 437).



Figure 5: Bala Khiaban (The Upper Avenue), Source: Stratil-Sauer, 1937, p 49



Figure 4: Pain Khiaban (Lower Avenue), Source: The Archive of Mashhad Municipality

[9] A large building of one or two stories, usually well fortified, and on a courtyard plan, where caravans of merchants and goods could be rested and stored, or exchanged



Figure 6: The Lower Avenue with shrine in background, Source: Sykes, 1910, p 231

The scale of the intervention (made even more remarkable by the fact that the area was densely built-up), its bold simplicity, and the use of water as an integral part of the design, all have affinities with the much larger project of the Chahar Bagh[10] at Isfahan (Lockhart, 1960). Aside from this large-scale development project, there were also a number of interventions inside and outside the shrine which can be recognised from the rest of the city by their physical attributes. Analysis of the city morphology in this period reveals these two different types of urban form: first, an irregular and organic pattern dominated the residential areas resulting from spontaneous and gradual growth which were formed from a myriad of individual decisions; and in sharp contrast, some planned buildings including religious edifices, royal palaces, and military installations such as the citadel and the walls which are more monumental, focused and regular reflecting control over the natural landscape and also the mobilisation and coordination of much larger quantities of resources devoted to these developments (**Figure 7**).



Figure 7: The only old map of the city produced by Col. Dolmage and reproduced in McGregor (1879) indicates the general layout of the city, its walls, gates, citadel (arg), cemeteries, and the holy shrine, Source: Darwent, 1965, p 64; MacGregor, 1879, p 284

[10] Chaharbagh (Lit. four gardens) is the name of a broad avenue which was a key feature of the city of Isfahan as re-planned by Shah Abbas I after he had designated the city the new capital of the Safavid state in 1597-98.

As **Figure 7** shows, Mashhad was surrounded by walls and towers protected on the outside by a moat across which in seven places bridges led to the city gates. The citadel in the southwest part of the town was directly connected with the system of defences. It was used as the governor's residence. The whole quarter of government buildings which, according to MacGregor, occupied an area of 1,200 yards, was separated from the town by an open space, the Cannon Place (Maydan-e Top) which was used for military parades (MacGregor, 1875 cited in Streck, 2004). The rest of the city was divided into six large and ten smaller quarters. The six larger bore the names of their gates including 'Bala Khiaban', 'Naughan', 'Pain Khiaban', 'Eidgah', 'Arg', and 'Sarrab' (Adamec, 1981, p 474). A long and straight avenue passing through the holy place divided the residential areas and made an impressive entrance to the huge old square of the shrine which connected the shrine buildings to the two main gates of the town (**Figure 7**). The wall and ditch enclosed an area much greater than the built up area: "though the city walls of Mashhad embrace a great space, there are within them many gardens, large cemeteries, and much waste ground" (Connelly, 1830, quoted in Darwent, 1956, p 71).

7.4 Modernisation under Reza Khan (1925-41)

Like the Safavids, the Qajars (1794-1925) maintained the traditional alliance between religion and politics. They followed the policy of the Safavid rulers to emphasise Mashhad's significance as a strong Shiite centre. During this period many constructions and restorations were carried out, which were mainly the result of this monarchical attention and the influence of their coercive power on spatial dimensions of the city and the holy shrine. The most important contribution was the creation of the new court in 1817-18 during the reign of Fath-Ali Shah (1797-1834).

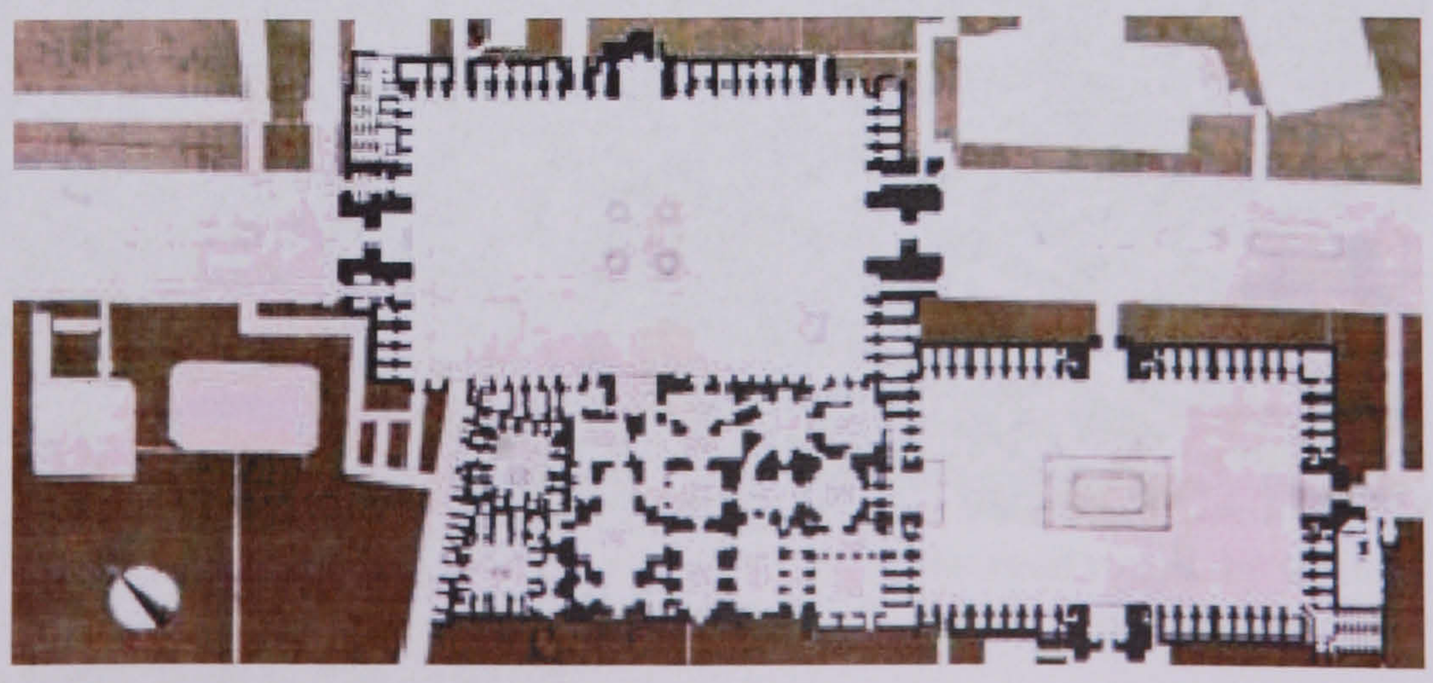

Figure 8: The New Court (*sahn-e naw*) was built in the reign of Fath Ali Shah (1797-1834). The court measures 81.50 metres in length and 51 metres in width, Source: Saadat, 1976

Apart from one long straight thoroughfare constructed during the Safavid era, and these large-scale extensions to the holy shrine, Mashhad, like most of the Iranian cities, kept its traditional character for the first decades of the 20th century. It developed a special urban type which continued to display the traditional features of an Islamic city, maintaining the conventions of a walled city with a fortified citadel. In fact the pre-1920 development of the city was an evolutionary process based on a contextual approach which was usually respectful and adaptable to its organic structure. By contrast, Reza Shah's policy of 'authoritarian modernisation' during the 1920s and 1930s forced change upon Mashhad's traditional social and spatial setting (Atabaki, 2005). The first symbol of modernism was the destruction of the historic urban fabric, which seemed to be an undesirable place. Here is a typical statement by a foreign observer regarding the situation of Mashhad in the late 1920s: "it was decided to demolish many of the buildings and to widen some of the narrow lanes; new wide avenues of the European pattern are being cut through the city, and when completed, the appearance of the city, and the communication within it, will have been improved very considerably" (General Staff, 1930, "Military report on Persia" quoted in Ehlers and Floor, 1993, p 254).

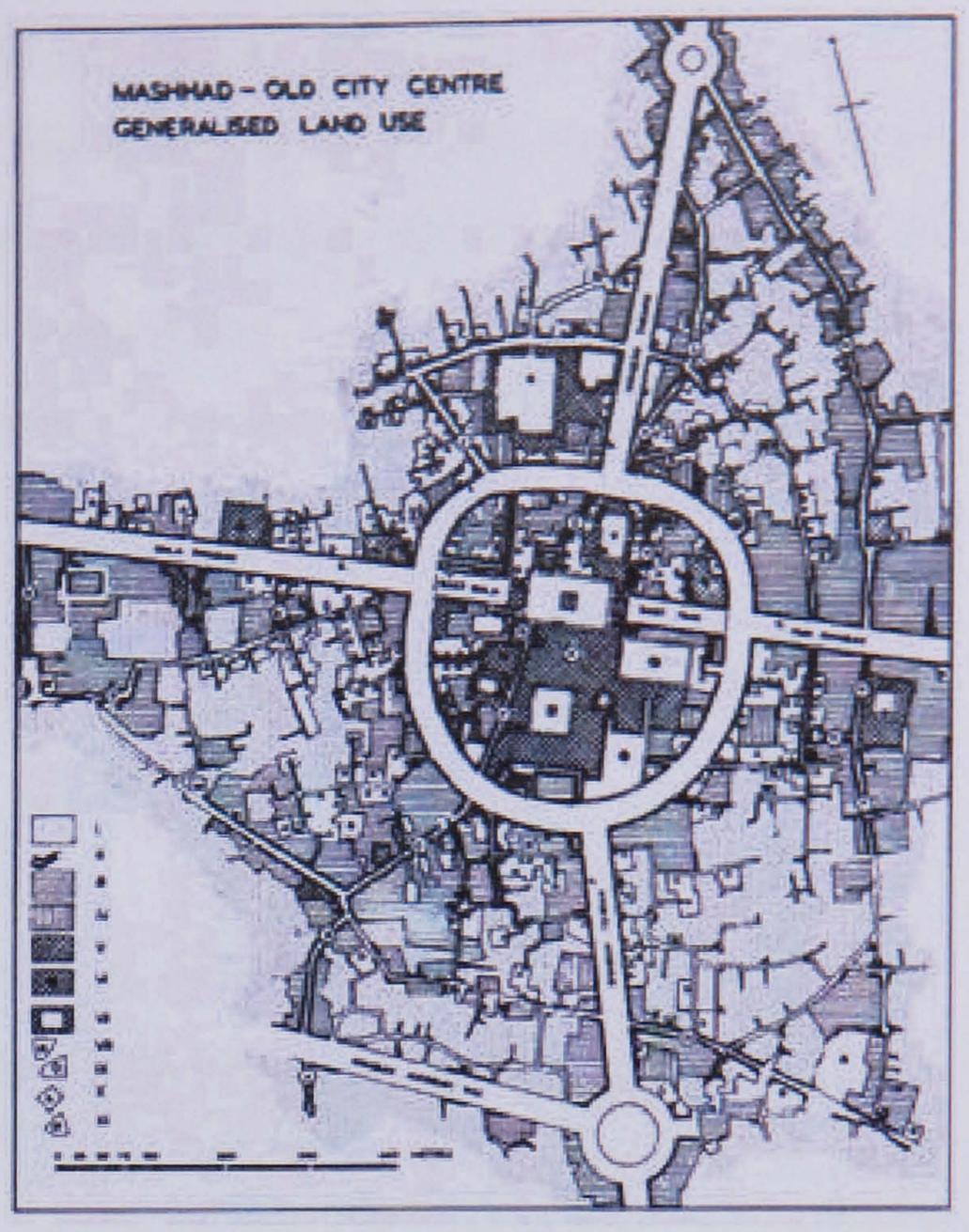

Figure 10: Mashhad historic core in the 1930s, Source: Darwent, 1956, Fig.35

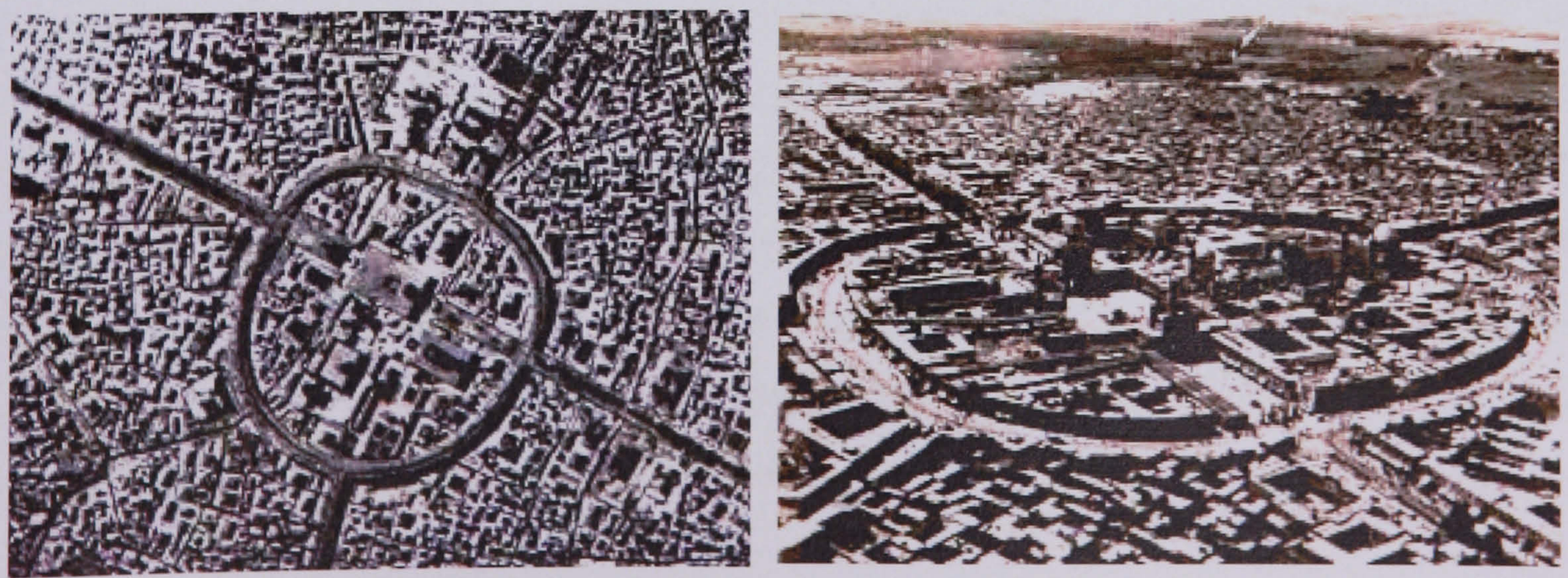

Figure 9: Aerial view of the holy shrine after the construction of a broad circular road round the shrine complex in the 1920s. This circular road was laid out with a breadth of 30 m and an outer radius of 180 m from the apex of the golden dome, Source: Darwent, 1965

Reza Shah pursued an obligatory programme combining nationalism, secularism, and modernisation. Indeed one of the aspects of his policy in Mashhad was an attempt to control the well-integrated power of the bazaar merchants and religious authorities[11]. The spatial manifestation of this decision was the construction of a broad circular roadway round the precincts of the shrine entailing the demolition of a number of historic structures in 1928 (Wilber, 2000). The creation of this wide circular avenue isolated the shrine complex from its surrounding urban fabric (Figure 10). In fact, the physical destructions were a symbolic demolition of the traditional power of the clergy and merchants; a clear example of urban planning and architecture in the service of secularism.

Another step which caused resentment at the time was the Shah's secularisation of the vast religious endowments (awqaf) of the shrine. He directed that the revenue from this source was to be used for the construction and maintenance of a modern hospital, the improvement of the town water supply, the furtherance of education and other matters in the public interest (Lockhart, 1960). It was the result of transformation in the administrative structure of the shrine which already managed by the religious leaders. During the fifty-three year reign of the Pahlavis, the shah was the nominal custodian of the shrine complex acting through his personal representative, who held the title vice-custodian to run the affairs of the shrine (Mawlawi et al, 2000). In this period, all *vaqf* property (endowed properties), which was previously administered by the clergies located within the city limit, was brought under the jurisdiction of the municipality through a law passed in June 1941 (Banani, 1961).

The above efforts were the attempts of the state to reduce the authority of religious power. The access of the clergies to a steady and independent source of the holy shrine was an important factor in their ability to resist state control and ultimately helped them direct the opposition to the Shah (Keddie, 2003). Thus, the state tried to diminish their economic and political influence and authority. The physical transformation of the urban fabric around the shrine was evidently the manifestation of this policy: "Alterations by Reza Shah resulted in a broad ring-road, virtually turning the ecclesiastical nucleus into a closely defined 'island' and also restricting burying-space" (Fisher, 1968, p 70).

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[11] The coalition of merchants (*bazaaris*) and the clergies (*ulama*- Shiite Islamic leadership) or on the other word the 'bazaar and mosque' alliance has been at the centre of all major political events in modern Iranian history (Smith, 2003; Ashraf, 1988; Arjomand, 1986)

The modernisation of Mashhad continued through the superimposition of a new urban layout and street pattern on the traditional city. During the 1920s and 1930s, a geometric network of broad straight avenues was imposed on the old town of Mashhad neglecting pre-existing buildings and their inhabitants (Figure 11). These changes in the layout of the historic core had been accompanied by the construction of new communal and professional buildings constructed of different materials, style, scale, and form from those used previously.



Figure 11: Orientation of the imposed streets of the 1920s and 1930s and some features of the old town.

There was a geometric network of broad, straight avenues imposed on the city, which mainly cut through dense residential and commercial areas. Although the first two thoroughfares were exactly at right angles to Shah Abbas's broad avenue, the ring road around the holy shrine and the other new streets neglected the existing structures, Source: Darwent, 1965; De Planhol, 1968

Desire for modernity was followed by the construction of new and monumental structures, the establishment of industrial centres, and the expansion of the older city. The establishment of Abkouh Sugar Factory in 1935 and the installation of the first power plant in 1936 were the first signs of industrial development: "Reza Shah industrialised Mashhad to some extent, as he installed there a cotton-spinning mill, a tannery, a fruit-canning plant and other factories" (Lockhart, 1960, p 40; Wilber, 2000). The development of industries directly influenced employment and led to the emergence of a new industrial working class.

The new trend of development continued by the establishment with the Imam Reza Hospital in 1934, a medical school in 1939, and the initiation of the first public transport system in 1939. In 1935 Mashhad was linked with Tehran by a modern road, an aerial connection in 1928 (regular service in 1946), an oil pipeline in 1955 and a railway in 1957 (Streck, 2004, p 603). Improving the living conditions of the city and the development of communication and transportation contributed to the excessive growth of the city population which resulted in expansion of the old city. It was the beginning of the juxtaposition of the old city quarters and the new residential, industrial, and administrative areas. The extension of several new avenues provided the principal axes for the development of new quarters: "Radiating from the religious area are numerous streets and alleys lined mainly by narrow, single-storey shops and dwellings, and hemmed in originally by the city wall, which was rebuilt with an enlarged perimeter" (Fisher, 1968, p 70). As mentioned earlier, the wall enclosed an area much greater than the built up area. However, during the 1930s and 1940s, the city extended beyond the area actually enclosed within the fortification walls.

City Population	1930	1941
Tehran (capital)	210,000	540,087
Mashhad	85,000	147,000
Shiraz	30,000	129,023

Table 1: Urban population, 1930 and 1941,
Source: Bharier, 1972, p 54

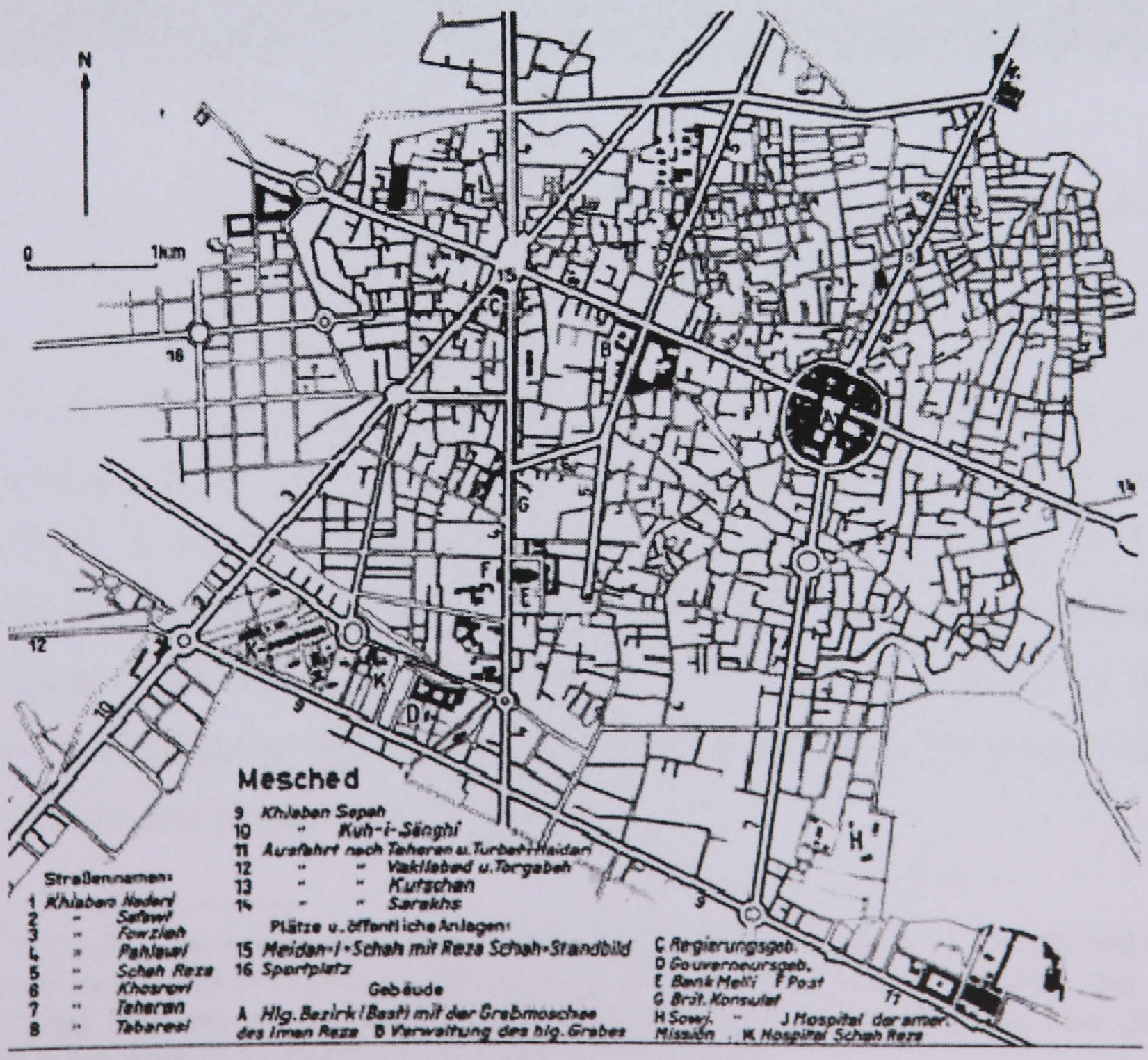

Figure 12: Mashhad at the end of the 1940s, Source: Scharlau, 1961, p 185

The physical appearance and qualities of the modern districts were in sharp contrast to those of the old core: "Mashhad is not one city, but two, divided into two very contrasting parts, an old town, easily recognised by the narrow alleys developed before the use of wheeled vehicles became common, and surrounded by the wall; and the newly developed areas, laid out in a gridiron pattern with much more open space and bigger houses" (Darwent, 1965, p 97). Renewal activities in the centre displaced poorer inhabitants from the centre to new houses on the north and east sides. At the same time, the richer quarters took shape almost as a detached town to the south and west, in response to the pull of new roads and the railway station, which was a recent addition to the city (**Figure 12**). This tendency to segregation by class structure was one of the most obvious evidences of Westernisation, here in Mashhad as elsewhere (Fisher, 1968).

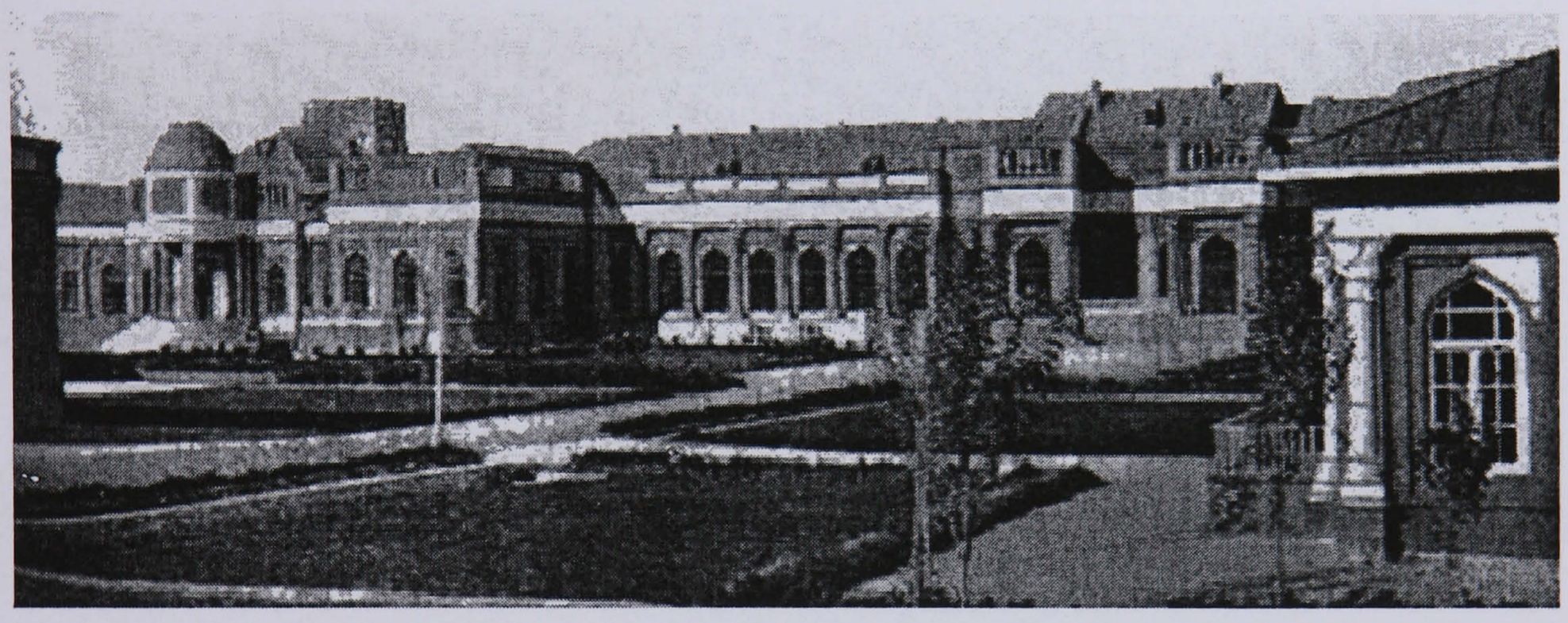

Figure 13: Imam Reza Hospital constructed in 1934, Source: Stratil-Sauer, 1916, p 113

The public and administrative building construction programme which comprised the creation of new and monumental structures was one of the other modernisation plans which were carried out during the reign of Reza Shah. They were at first housed in the palace, citadel (*arg*)[12] and town houses vacated by the ruling elite during Reza Shah's reforms (Darwent, 1965). They included the office of the governor-general, National Bank, Post Office, Police H.Q., Trades Council, former Customs house, Treasury, General Staff H.Q., Prison, and Red Cross. There were also other administrative, governmental and central functions which were located elsewhere in the city, but still largely in the new developed areas including the municipality, the shrine administration, telephone exchange, and Shah Reza Hospital (**Figure 13**).

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[12] The citadel situated in the south-west corner of the walled area which acted as a barracks and armoury (served as a vast fortified gate-house) was dismantled in Reza Shah's modernisation drive, but the area retained its original functions, for the national Bank, Finance Dept., Army Headquarter, Post Office and former customs house were all located on its site (Darwent, 1965, p 69).

Reza Shah like previous rulers left his mark on the shrine complex. He ordered the construction of a new courtyard, south of the New Court (Sahn-e Pahlavi), which was once a part of old bazaar, but had suffered damage over time (Saadat, 1976). It was followed by the construction of a museum and library which commenced in November 1937. The building of a museum and library which covered an area of 1034 square metres (on an area of 5700 square metres of a piece of land) was completed and inaugurated in December1943. The plan for the museum and library was drawn up by Andre Godard, Technical Director General of Archaeology Dept (Samadi, 1954, p 1). The new constructions destroyed several buildings belonging either to the shrine or private owners and more importantly, the spacious Safavid theological school, known as Madrasa-e Pain-pa, and the bazaar of Asaf-al-dawla (Mawlawi *et al.*, 2000).



Figure 14: The new commercial and administrative buildings constructed around the holy shrine, Source: The archive of Mashhad Municipality (left); Stratil-Sauer, 1916, p 32 (right)

The reconstruction policy of Reza Shah was an attempt to achieve the metamorphosis of Mashhad into a modern city: "The state not only built new structures to house new institutions, but become directly involved in influencing architectural form" (Marefat, 2003, p 7). The religious symbols of the past centuries were deliberately replaced with a new imagery that exhibited the authority of the state; the imagery chosen was pre-Islamic. Its purpose was to recall the grandeur and the power of the ancient Persian Empire. The building of Mashhad's theatre is the best example of this trend in this period.

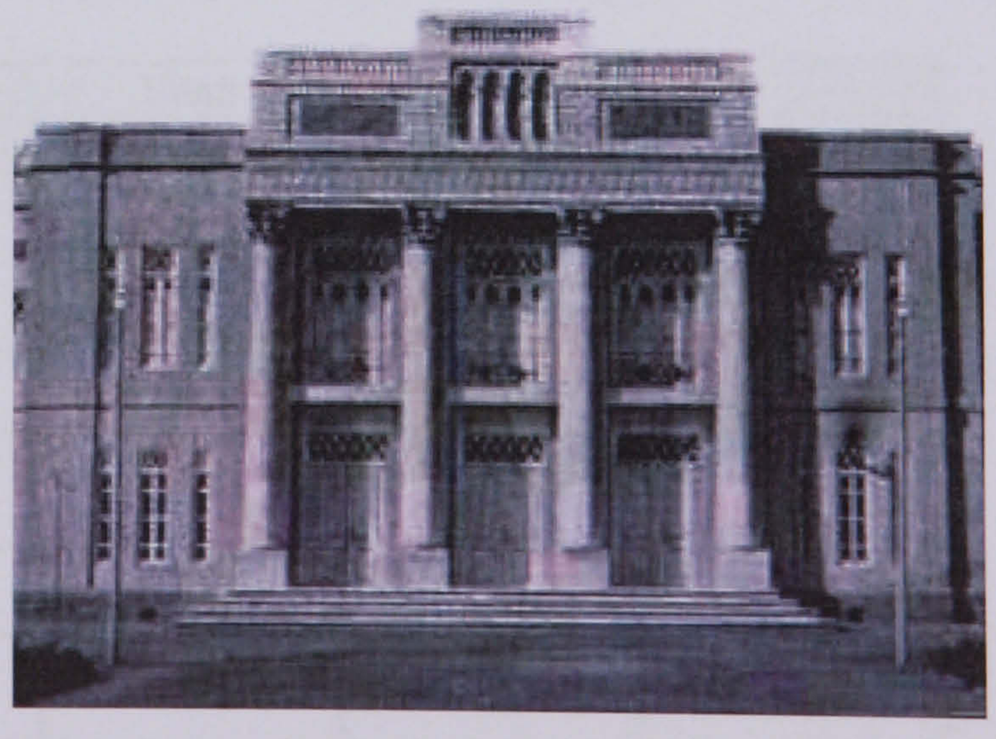

Figure 15: Mashhad Theatre constructed in the 1940s, Source: Stratil-Sauer, 1916, p 114)

7.5 Urban sprawl and the historic core transformations in the late 1960s and the 1970s

Since 1941 Mashhad encountered a series of socio-economic and political conditions which influenced social and spatial dimensions of the city. The most important factors resulting from the new conditions were the extreme and rapid population growth manifested through the **straggling expansion of the urban area** and the **urban renewal schemes** for the historic core which caused irreparable damages to the traditional structure. These forces accelerated the process of socio and spatial transformations of the city and its historic core.

Urban sprawl and the city centre degradation:

Several interrelated factors led to the rapid pace of population growth in Mashhad during the pre-revolutionary period (1941-79). For example, great natural disasters such as the drought in the south Khorasan during 1947 and 1948; the earthquake of 1968 and 1978; and the heavy floods resulting in mass population displacement and the movement of people from blighted areas to Mashhad. Another contributory factor was the wave of industrialisation and modernisation in this period supported by the oil-based economic planning strategy in the 1960s and the 1970s which influenced the growth of population and the move of a significant proportion of the labour force to the city. The establishment of Mashhad University in 1947, construction of modern hospitals, the growth of transport facilities, particularly the establishment of railway network between Tehran and Mashhad in 1957, and the development of food and textile industries were witness to the modernisation and industrialisation of Mashhad during this period (Streck, 2004).

	Year				
	1956	**1966**	**1976**	**1986**	**1996**
The city population	241,989	409,616	667,770	1,463,508	1,887,414
Growth rate (%)	2.00	5.40	5.1	8.16	2.6
The historic core population	165,000	125,581	-	57,000	44,836
The percentage of city centre population to whole city	68.18	30.65	-	3..89	2.37
The city area (h)	1,600	3,340	7,800	18,500	21,472
The percentage of the city centre area to whole city*	21.06	10.09	4.32	1.82	1.57
Pilgrims	740,000	1,500,000	6,277,203	9,735,000	13,000,000

Table 2: Population growth- since 1950s and the city and its historic core area
Source: Sarshumari-e umumi-e nufus va maskan – kull-e kishvar (The National Census of Population and Housing (Tehran: Markaz-e Amar-e Iran [Iran Statistics Centre], 1956, 1966, 1976, 1986 and 1996),
* The considered area of the historic core is 337 hectares

As can be seen from Table 2, in the period 1956-66 the growth rate was about 5.4 % per annum, from 241,989 persons to about 409,616. It was a product of high fertility, declining death rates, and migration. During this period, the two components (natural increase and migration) were roughly equal, at 2.05% per annum for net migration, and 2.09% per annum for natural increase, whereas during subsequent periods (1966-76 and 1976-86) the growth by net migration increased dramatically (Darwent, 1965). A population estimate of 1976 gave 667,770 as the population of the city, and the 1986 Census showed 1,463,508. Additionally the population increased by 1,887,414 in 1996. It is believed that much of this increase was due to extensive migration into Mashhad, not only within Khurasan province, but also including Sistan and Baluchistan.

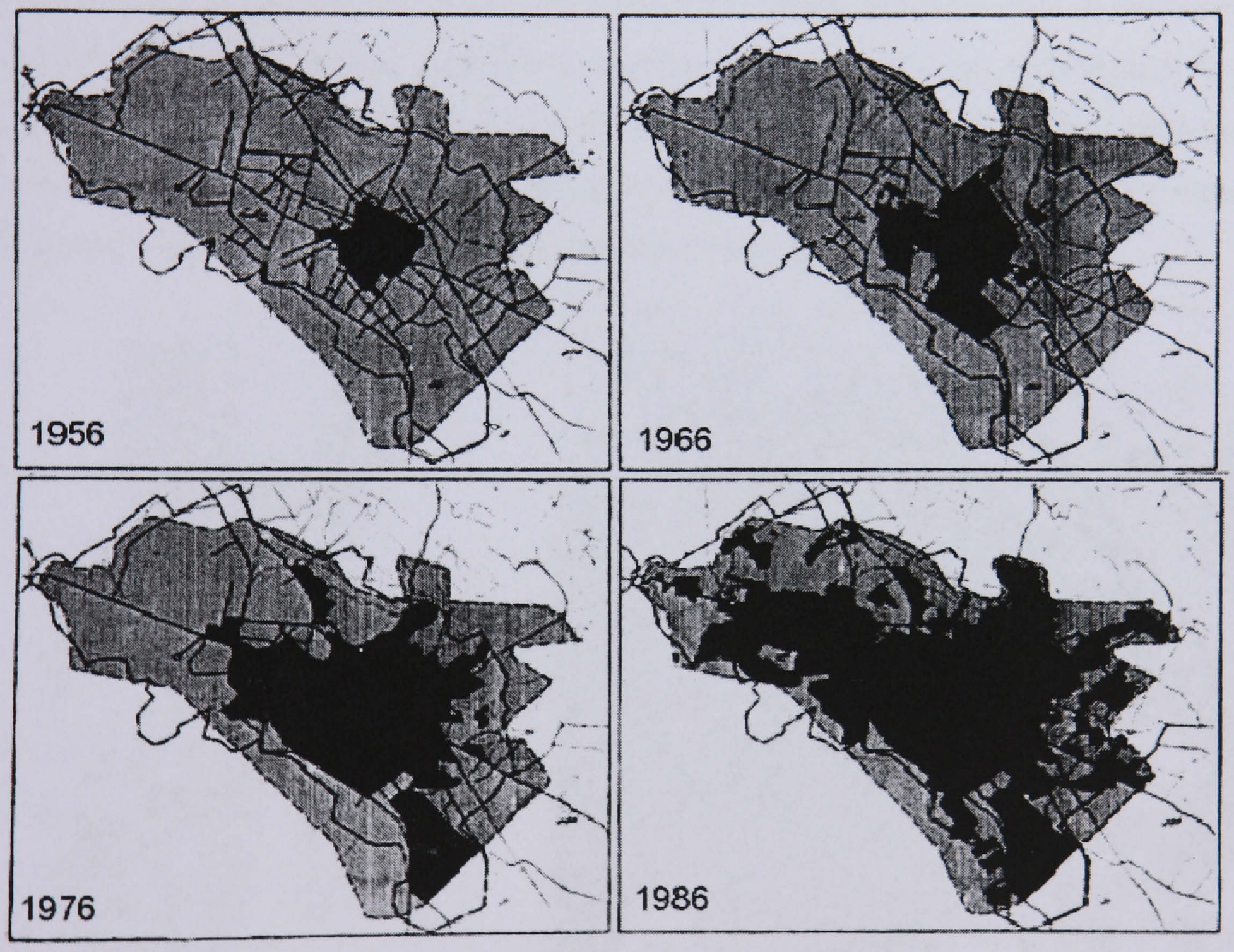

Figure 16: Physical expansion of the city of Mashhad between 1956 and 1986, the boundary of the city in each period (black) is compared with its existing area (gray), Source: Ghamami, 1993, p 69

The development of rapid transport and communication systems made it possible for large numbers of people to gather at the periphery of the city. As Figure 16 shows, the city stretched out along main roads mainly to southwest and southeast, creating the suburbs of the city: "Large extensions to the city are evident in all directions except east and north-east, but the dominant direction of growth has been to the west" (Darwent, 1965, p 282).

The outcome was rapid expansion of the urban area and creation of a 'sprawling city'. Until 1958 the wall still stood in the north and east and a large cemetery marked the boundary of the built up area preventing the city expansion. It was partially because of religious laws prohibiting building on holy ground, and also the danger of pollution of water sources (Darwent, 1965). The dominant direction of growth trended west. Growth to the west involved the establishment of a western centre, based on the old citadel, in which many of the administrative functions of the city were located. Therefore the city in this period consisted of two quite distinct segments: an older nucleus dominated by a group of religious monuments, and a recent expansion towards the south and west with wider and rectangular streets, better private dwellings, shops, and a few hotels (Fisher, 1968). The growth of the second nucleus in Mashhad had left its mark on those areas of the north and east of the shrine complex which have become the 'twilight' zone of Mashhad historic core. A severe decline took place in land values and property prices in the north-eastern zone, of Noqan, as the poorer migrants moved in, and as it found itself further removed from the 'centre of gravity' of the city (Darwent, 1965, p 282).

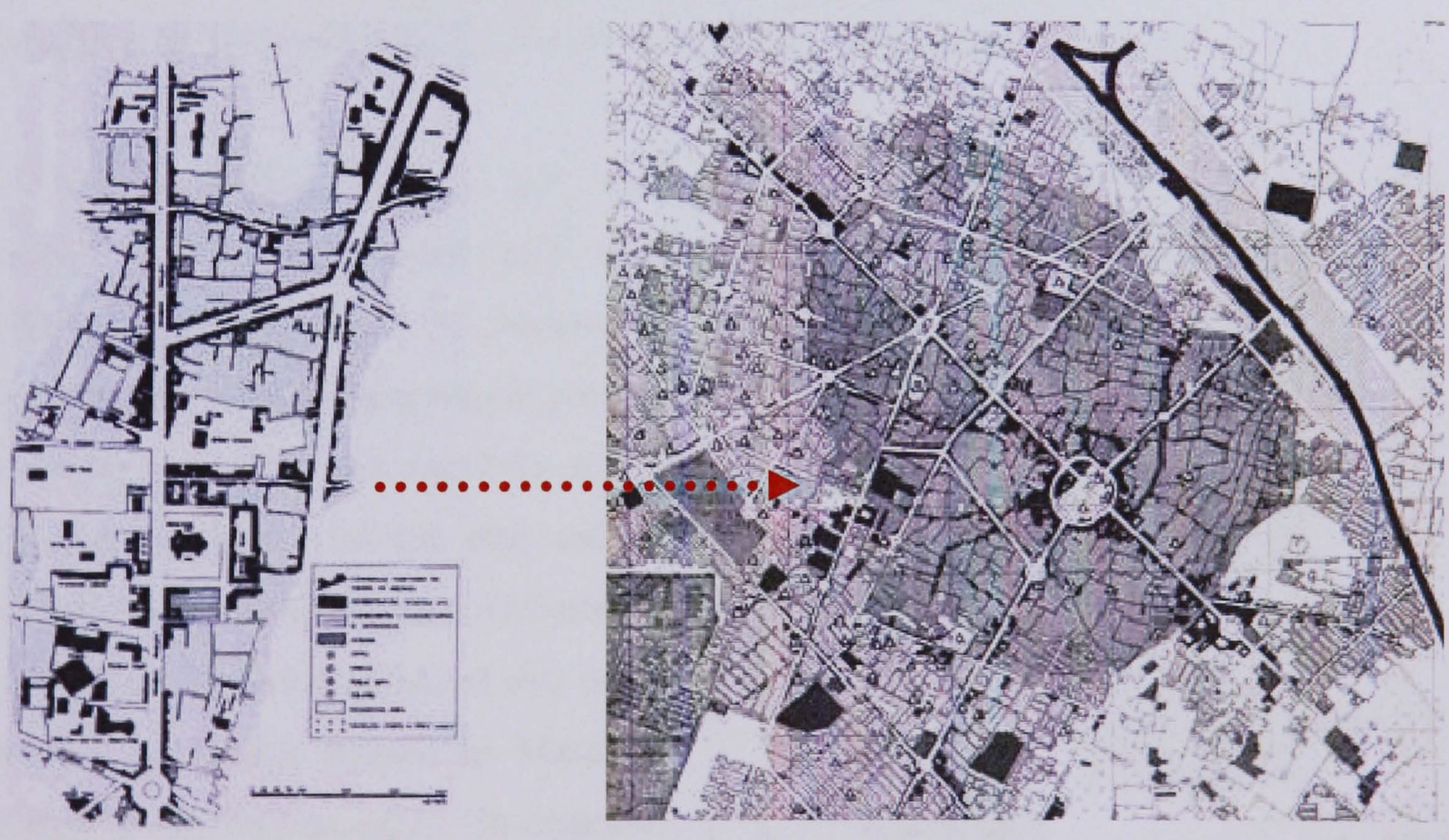

Figure 17: The old and new city centres: The implementation of the road-building programme encouraged many commercial activities to move out of the old core and led to the development of a new commercial centre, Source: Darwent, 1965, p 297; Daftar-e Fani-e Hamkari-e Mohandesin-e Moshaver (1971)

As can be seen from Figure 17, the city had twin nuclei during the 1950s and 60s, two areas of high land values and tertiary functions: one still based on the holy shrine in the old core with its attendant bazaars, and the other in the new developed area, the new extramural administrative centre to the west (Darwent, 1965; Costello, 1981).

There was a tense coexistence of old and new. The old core, based on the holy shrine, had a large population living at high densities with characteristic demographic features and a social organisation. It was a population characterised by low standards of literacy and education, limited emancipation of women, a particular occupations structure, low incomes, and a family expenditure pattern based on the demand characteristics which these features of the population generate. In contrast to this, the population of the newly developed area is thought to be much smaller in numbers and living at lower densities, whilst it is characterised by a different set of demographic attributes and higher rates of education, literacy, and income (Darwent, 1965). However, the new developments gradually created a vacuum in the city centre which was being occupied by functions of a higher order such as shops, offices, and hotels, as well as by the migrants who take over the vacated houses, creating multi-family dwelling units, and sharing the high rents. Nonetheless, until the mid 1960s, some of the larger houses of the old core were still occupied by their original inhabitants. Many of these were rich merchant families, who while clinging to older value systems preferred the centre of the city despite congestion and invasion by poor migrants, to the distant suburbs in the west and south.

The battle between the old and new continued during the 1960s and was exacerbated by the force of modernity during the 1970s. Rapid population growth was the main force that changed the social and spatial dimension of the city and its historic core. Growing squatter settlements were the initial manifestation of this trend became a prominent feature in Mashhad like other major Iranian cities. In response to rapid population growth the first phase of modern urban planning was introduced by the central state in 1968. Although the Master Plan provided a regulatory framework for the development of the city, in practice, it legitimised the imposed idea of the state: "The master plans produced reveal the Western training and goal motivations of their designers and the respective governmental clients" (Ardalan, 2000, p 354).

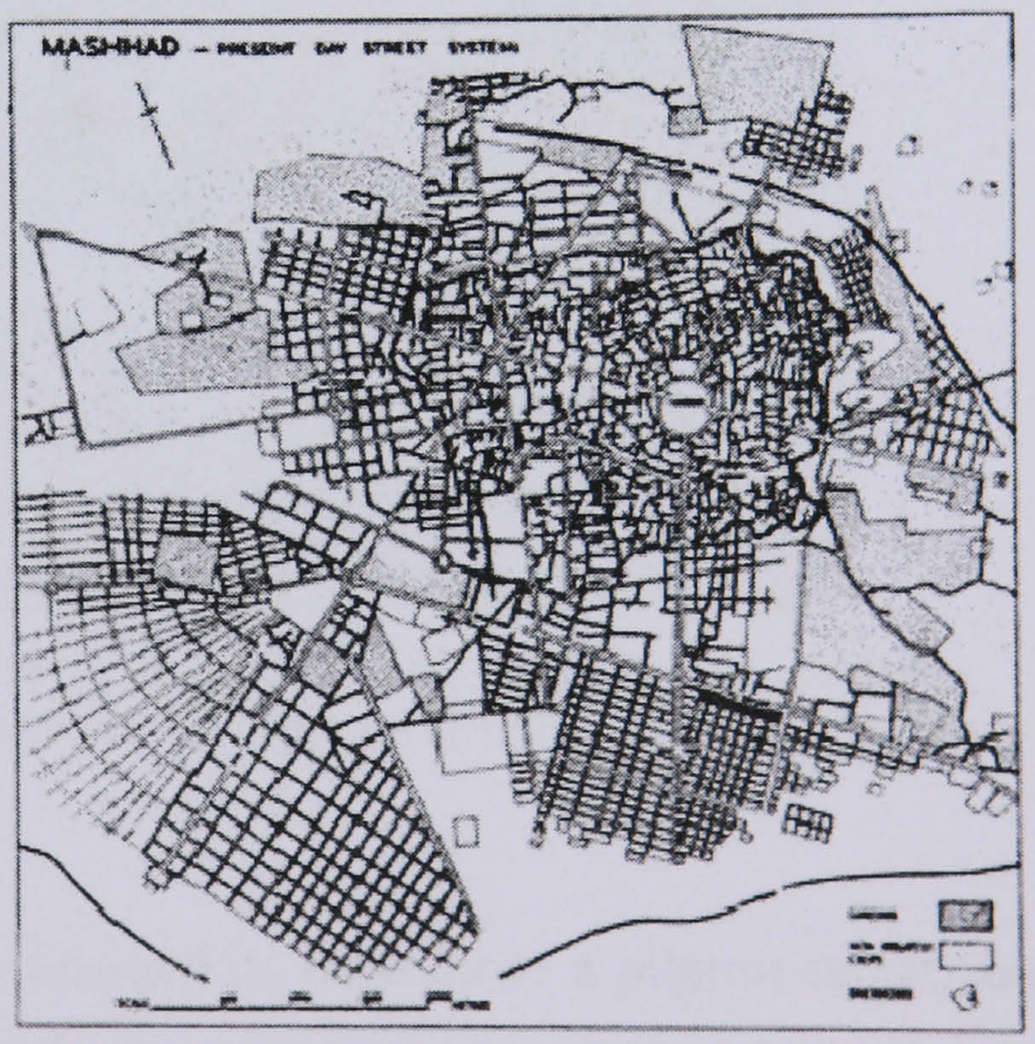

Figure 18: The Plan of Mashhad in 1963, Source: Darwent, 1965, p 84

Urban sprawl was permitted by the Master Plan and official policy which allowed the private developers to build outside the existing city boundaries whatever considered most profitable. The proposals of the plan, which was mostly physical, envisaged a linear form for the city, stretching towards the west, and reducing the concentration of the activities in the old city centre. The historic core became a minor part of the extended city (4.3 percent of whole area of city): "A concern for the traditional urban settlement patterns of this region, correct environmental fit, and relevance to the indigenous culture of the majority of the population very rarely were in evidence in the new master plans; instead, broad vehicular roadways made great traverses through both traditional settlement patterns and undeveloped, arid lands surrounding the historic cores in an attempt to accommodate a mass urban population boom" (Ardalan, 2000, p 354).

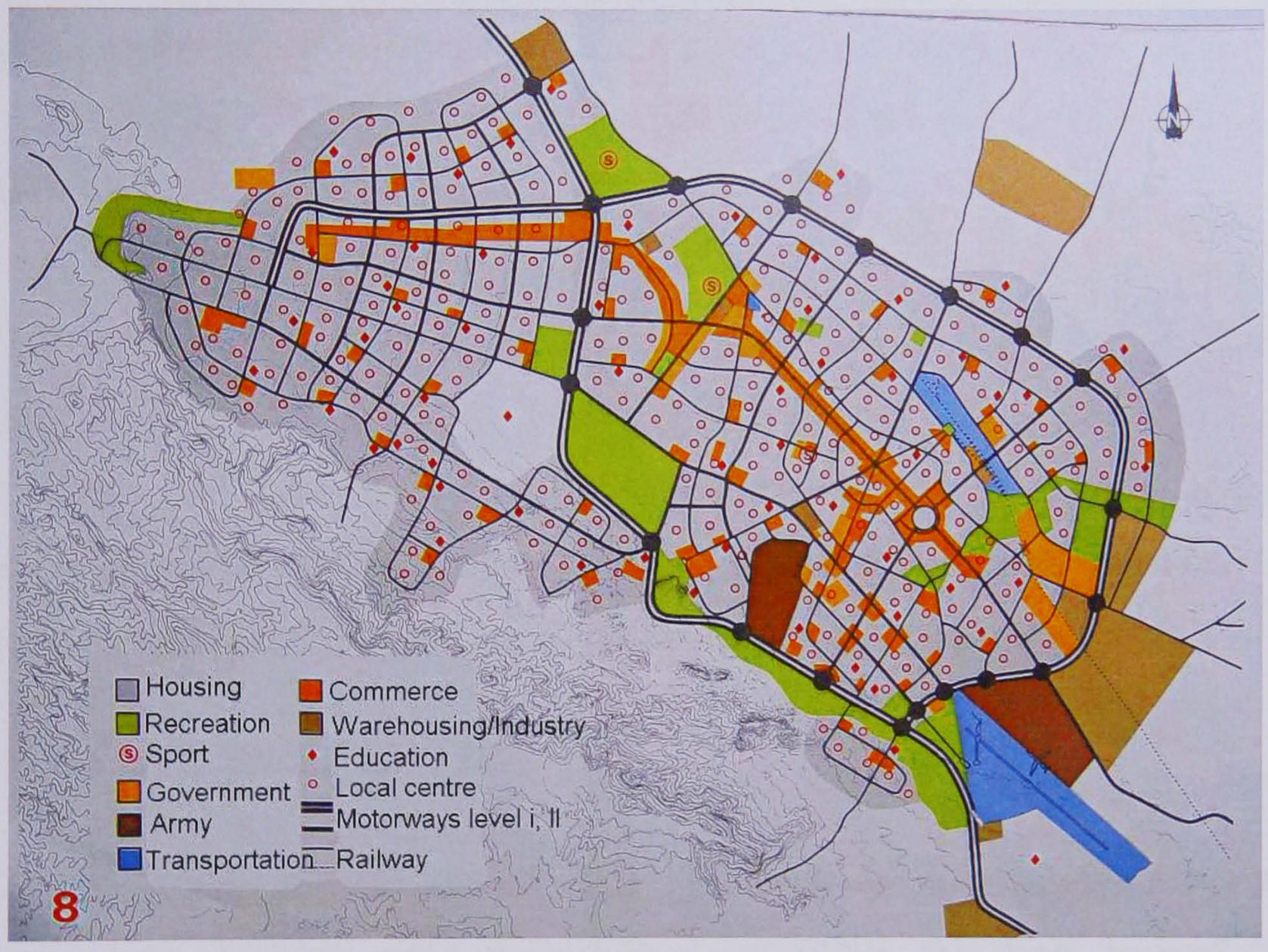

Figure 19: The first Mashhad Comprehensive Plan in response to the rapid and unprecedented growth of the city, started in 1967 and it was legislatively approved in 1971, **Source:** Technical Bureau, 1971

Despite many fluctuations, the historic core retained its function as a pilgrim centre, and continued to be the main tourist attraction of the city which drew a number of pilgrims per year (Table 2). However, the development pressures on the holy shrine and surrounding urban fabric generated by religious mass tourism radically changed the physical and functional dimensions of the old core. It was a new force of demolition for the historic core combined with the population replacement, which confronted the historic core with a number of social and spatial issues.

The growth of transport facilities including the establishment of Mashhad railway in 1957, the development of modern roads, and the beginning of a regular aerial connection in 1946, eased the journey and led to an increase in the number of pilgrims from 740,000 in 1956 to 6,277,203 in 1979 (Table 2). It is clear that the increased mobility has produced intense logistical problems in terms of crowding, mass movement, and transportation. This was reflected in the development of the urban structures and the massive extension and enlargement of the sanctuaries.

The pressure from land and property markets was also another force of deterioration for the area. The newly imposed streets developed and received the privilege of accessibility. Therefore, the new avenues with their ease of access grew in commercial importance. It made a sharp contrast between frontal and interior values. Darwent (1965, p 301) argued that "the greatest difference between frontal and interior values was at the city centre, where frontal values are high, but where congestion and difficulties of access reduce the value of interior sites". Landowners and individual developers were motivated to demolish buildings that had potential to be changed as commercial or pilgrim services along the new streets. The concentration of non-residential activities was not only established along the new streets but had also gradually developed inside the residential areas. The encroachment of non-residential activities into residential areas caused dramatic changes in the pattern of land use in this area before and even after the revolution.

Reconstruction of Mashhad City Centre:

Desire for modernity in this period was followed by large-scale reconstruction programmes in the old core. After the oil boom of 1970s, the Shah decided to make Mashhad the most important and modern pilgrimage centre of the Muslim world. Under the direction of the governor, Waliyan, the reconstruction of the old town began in 1973 with the destruction of the bazaar, caravanserais, and traditional-type hotels near the Shrine and the avenue which surrounded it (Streck, 2004). The only part of the old structure left standing was a section of the carpet bazaar. The intervention was based on an urban renewal project designed by Borbor for the historic city centre of Mashhad. The plan introduced a multilevel development for the whole of the area surrounding the shrine buildings: "When completed, this project will turn Mashhad into the most interesting of Islamic religious and pilgrimage centres" (Borbor, 1974, p 565).

The old circular road was extended up to a radius of 320 metres, and an important part of the holy buildings' historical structure was demolished without considering its antiquity and elegance. Consequently, the holy shrine was almost totally isolated from its historic urban context. The main factors of change were the increasing demand for vehicular access to the central area and the holy shrine, combined with large-scale construction of commercial buildings and hotels for pilgrims.

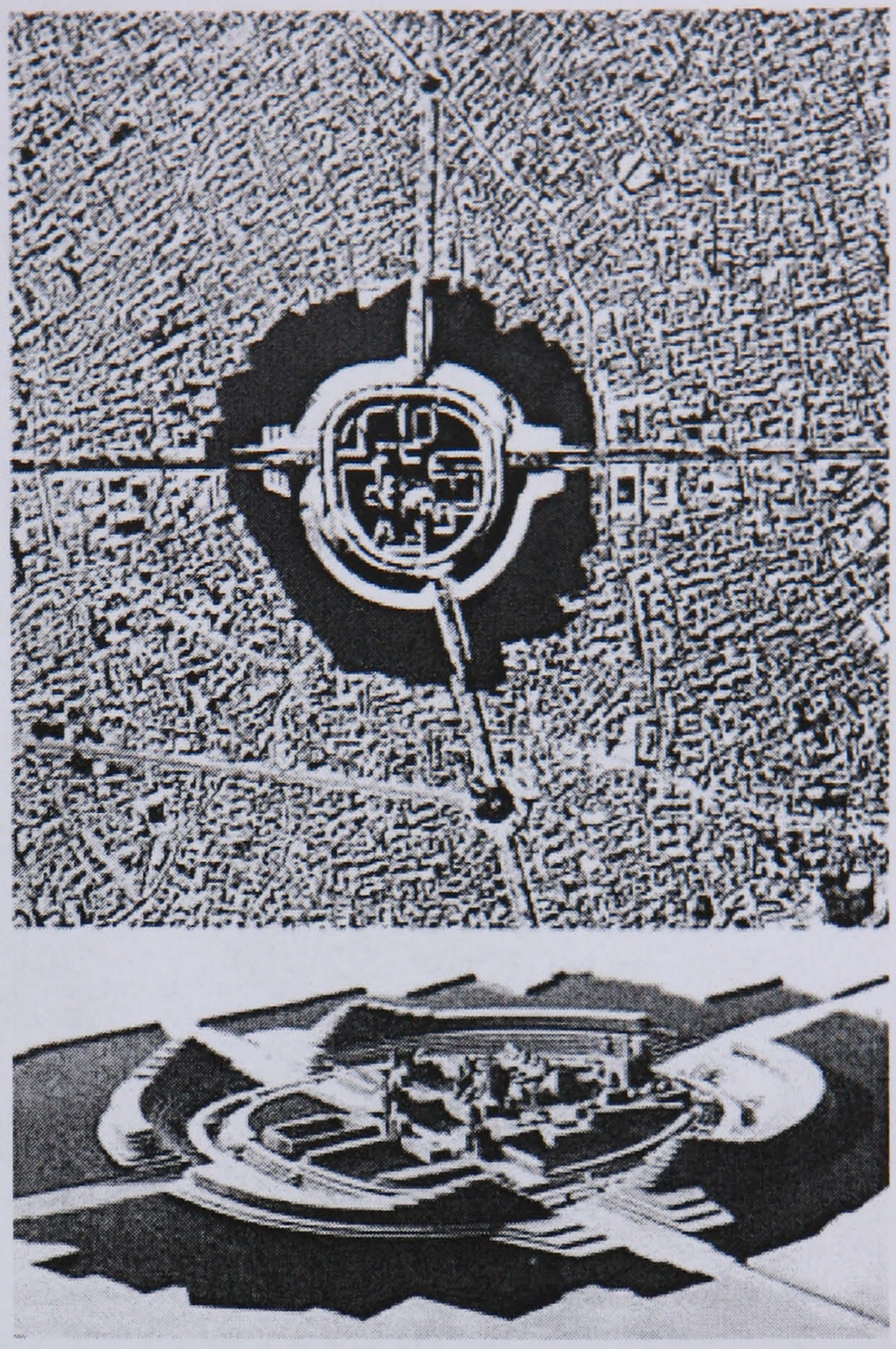

Figure 20: The approved model of the reconstruction of Mashhad City Centre: The shrine buildings are seen in the middle. There is a green area between the proposed buildings and the rest of the city, Source: Borbor, 1974, p 565

The plan was supported by the Urban Renewal Act of 1968. The Act set out, in detail, methods of 'compensation and betterment', 'land-use control', and 'the control of height and facade of buildings' (Borbor, 1974, p 554). Although at the same time, a renovation plan was prepared for the whole area by M Ecochard; the re-development of urban fabric around the holy shrine continued based on a much denser and more profitable scheme (Figure 21 & 22). The renovation scheme was discontinued due to lack of support from the authorities. Between 1973 and 1976, the compulsory purchase of land and property, and the demolition of all buildings other than those belonging to the shrine complex and a few adjacent buildings of historical interest were followed by the local representative of the central government. All historic buildings were swept away, regardless of historical worth and architectural merit and without any consideration of the effect on various interests (Mawlawi *et al*, 2000). It was a typical instance of the autocratic control of urban form. The result was the displacement of a large number of people, the demolition of historic urban fabric surrounding the holy shrine, and the creation of a large empty surface which was separated from the old urban fabric by a wall rounded the new square (Figure 21).

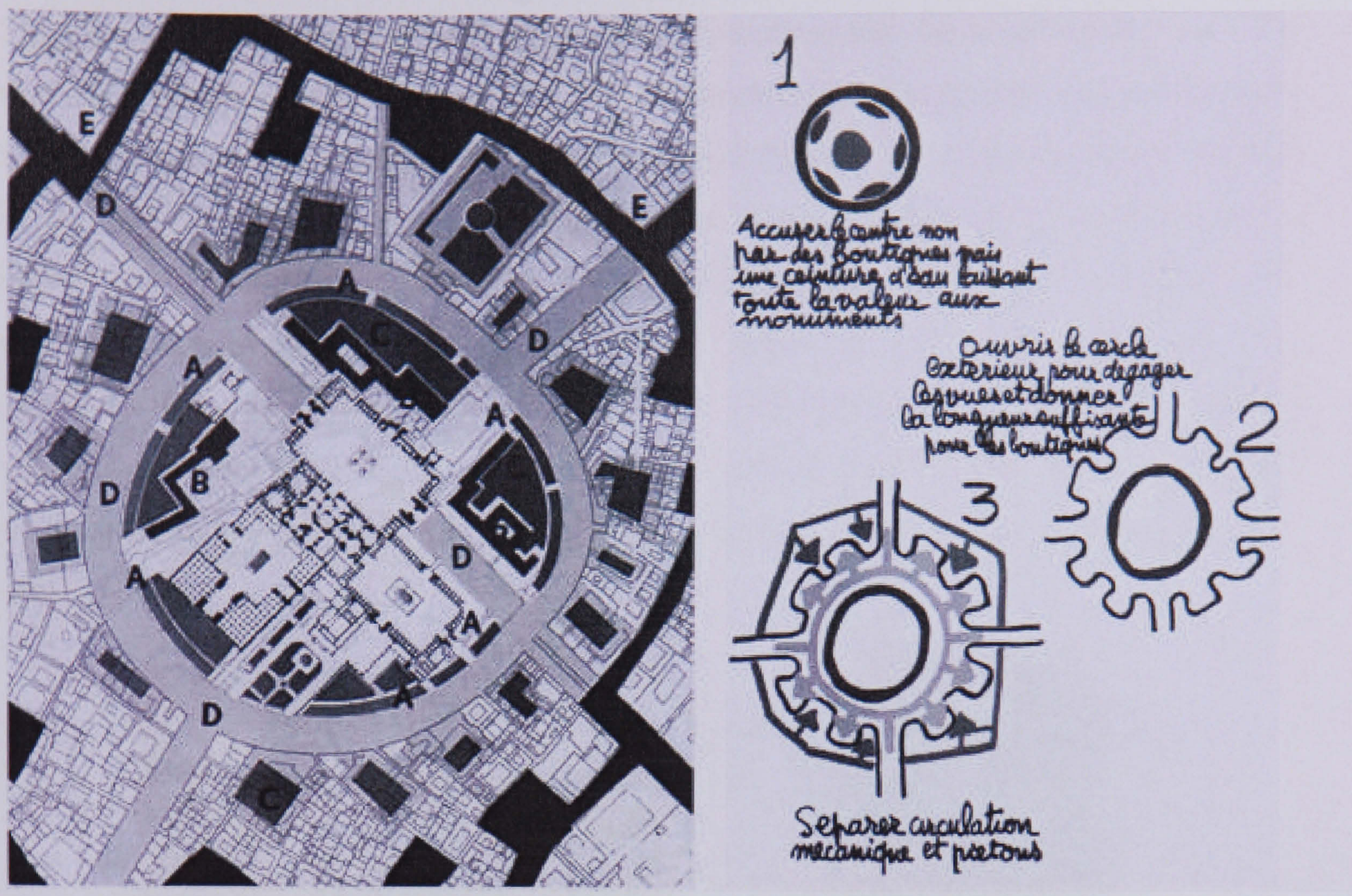

Figure 22: The renovation plan for the historic core of Mashhad prepared by M Ecochard, Source: Ecochard, 1973, p 59 & 60; Msefer, 1984, p 90

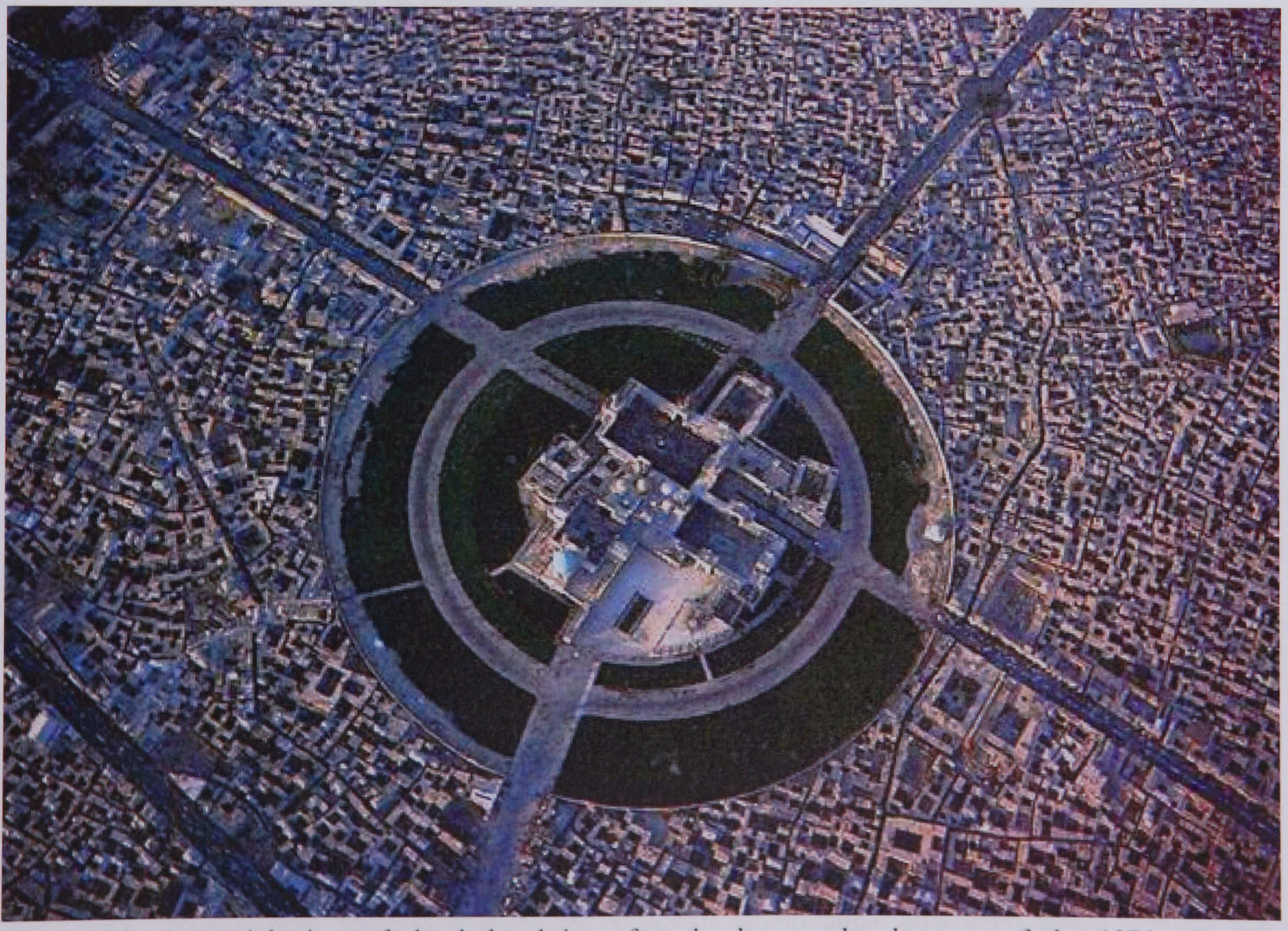

Figure 21: An aerial view of the holy shrine after the large-scale clearance of the 1970s, Source: Trumpelmann, 1992, p 36 / photo by G. Gerster, 1976
Although the project had a strong political backing, there was also a certain resistance among the population.

The erosion process was followed by further interventions into the historic fabric. In 1976, the shrine administration introduced a massive re-development project, entitled Bazaar-e Reza, in order to settle demolished shops and workshops in the renewal scheme of 1975. Despite the traditional appearance of the project, it was totally alien to the surrounding urban fabric. The plan proposed a large-scale linear commercial building (800 metres/2640 feet long) replacing the historic fabric. In 1976, the whole area was expropriated by the administrator of the shrine: "The Bazaar-e Reza, a simple, modern gallery meant for the pilgrims' purchases, was opened in 1977 near the Haram, whilst workshops and other commercial activities were dispersed to the town's periphery (Streck, 2004, p 604).

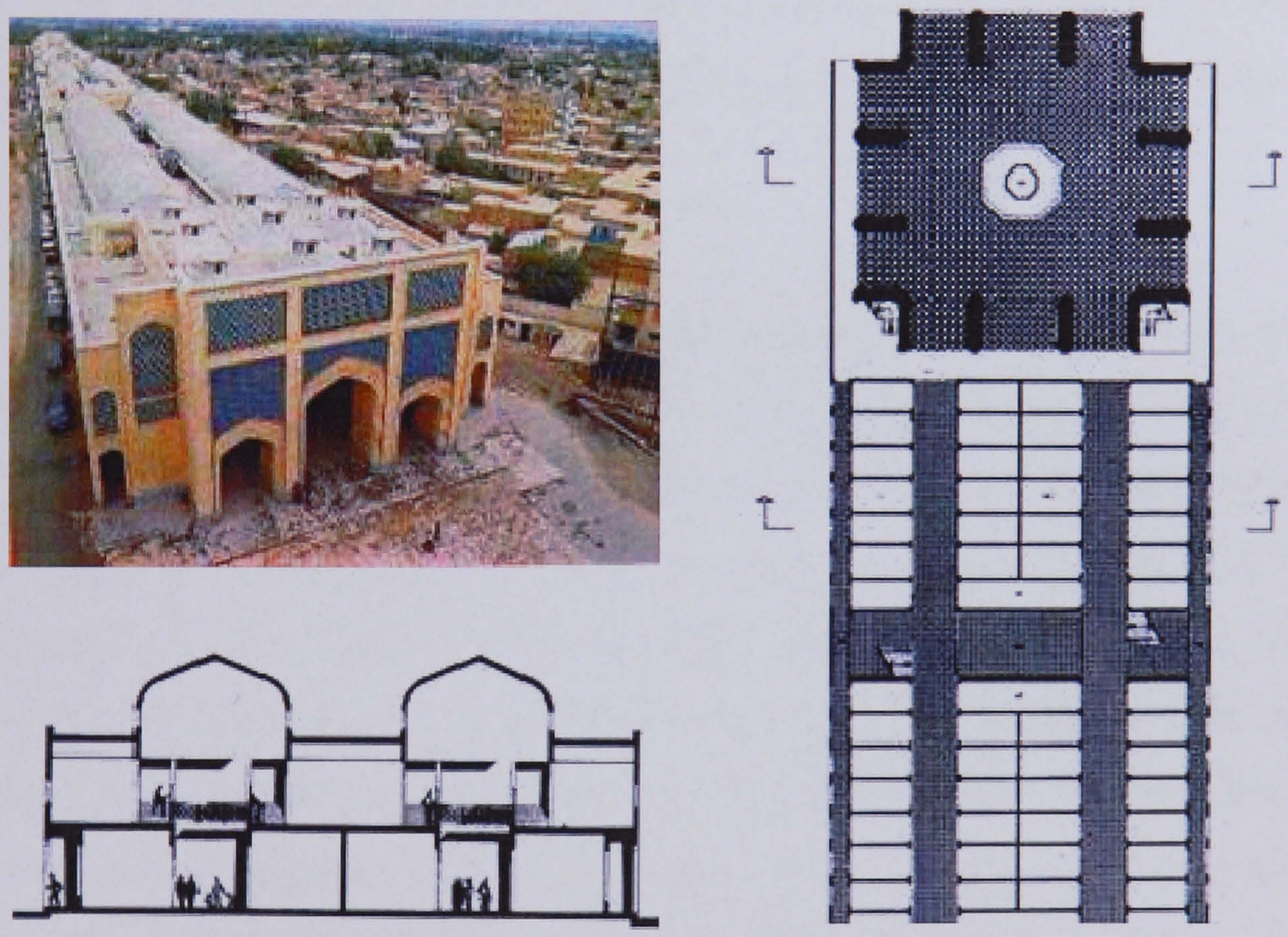

Figure 23: Mashhad Commercial Centre (1976), Architect/Planner: Dariush Borbor

The centre has been inspired by the traditional commercial structure and consists of two main elements: '*bazaar*' and '*charsough*'. The bazaar and the '*charsough*' are combined in a two-storey volume situated along the entire length of the road linking the two squares, Tehran and Seventeen Sharivar. Its plan is organized in six vaulted segments. The *charsoughs* function as covered squares and meeting points among the bazaar sections. Source: http://archnet.org/library/sites/one-site.tcl?site_id=501

Mohammad Reza Shah also left his mark on the shrine complex tracing his father and other previous ruling powers. By order of Shah, alterations were made to the Pahlavi Court, the previous library was pulled down and work began next to the present museum, on a new library and museum, utilising modern techniques and principles: "With the removal of the library, the Pahlavi Court had emerged as a large and striking court" (Saadat, 1976, p 47).

7.6 The city and its historic core in post-revolutionary period (1979-2005)

The fourth phase of modernisation of Mashhad started after the Islamic revolution. Although the revolution was a return to traditional values and the state rejected the seemingly Western-style development and value system adopted by the previous regime, the power structure after the revolution, particularly after 1988, has virtually followed the trend of modernity. The large scale renewal scheme for the holy shrine and the comprehensive redevelopment plan for the historic core of Mashhad are the best examples which signify a rising strength of modernity in this period. These forces, combined with the rapid pace of urbanisation, accelerated the erosion process of the historic core. According to the important role and the influence of these three forces on the social and spatial transformations of the historic core, they will be examined in detail as follows.

The city expansion and decline of the historic core:

The expansion of Mashhad urban area continued dramatically during the first two decade of the post-revolutionary period. It was the result of several interrelated and multi dimensional factors. However, rapid population growth between 1976 and 1986 was the main force which led to further expansion of the city. As Table 2 shows, from 1976 to 1986, Mashhad had faced rapid population growth, from 667,770 in 1976 to 1,463,508 in 1986. The influx of migrants especially Afghan refugees who occupied a new quarter to the northeast of the city, the annexation of the surrounding villages and small towns[13], and the natural increase of population[14] were the major causes of urban population increase in this period. According to the report of Mashhad Comprehensive Plan, 65 % of population increase[15], during the years 1976 and 1986, grew out of the migration and 35 % resulted from natural increase (Mehrazan Consultants, 1991, p 36). This situation was exacerbated by the political upheaval 1996 in Afghanistan. More than 557,000 refugees inhabited in Khorasan, which 296500 (53.2%) concentrated in Mashhad (Qale Sakhteman and Golshhar).

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[13] Urbanisation swallowed up the small towns of Golshahr, Sakteman,Turuk, and 31 rural areas around the city. However it was limited by the extensive agricultural holding of the shrine and by military lands to the east (Mehrazan Consultants, 1991, p 34).

[14] The lack of birth control as a consequence of religious belief, a decrease in employment rate of women after revolution, an increase in marriage rate and the economic strategies of the government particularly during the war period (wartime rationing system) were the major factors which affected the natural increase of population during this period (Iranmahboob and Mirfardi, 2003).

[15] According to the report of Mehrazan Consultants, 17 % of the migrants came from the region, 71.5 % from the other towns and cities, and 10.8 % from neighbouring countries.

The city continued to expand towards the west along the Wakilabad Avenue (new university campus) and, above all, to the northwest (agricultural lands towards the Quchan road, where mass housing and industrial zones reach as far as the ancient city of Tus). Physical expansion was more irregular than the previous period. The very poor and the new migrants built squalid colonies such as Golshahr and Sakhteman in the north and eastern part of the city boundary. The city grew from 78 square kilometres in 1976 to 214 square kilometres in 1996. Among the problems associated with this rapid expansion have been the proliferation of Informal Settlements, particularly in the north and east side of the built up area, decentralisation of activities, spatial fragmentation of the city, and evacuation of the old core from its original inhabitants resettled in the newly developed neighbourhoods.

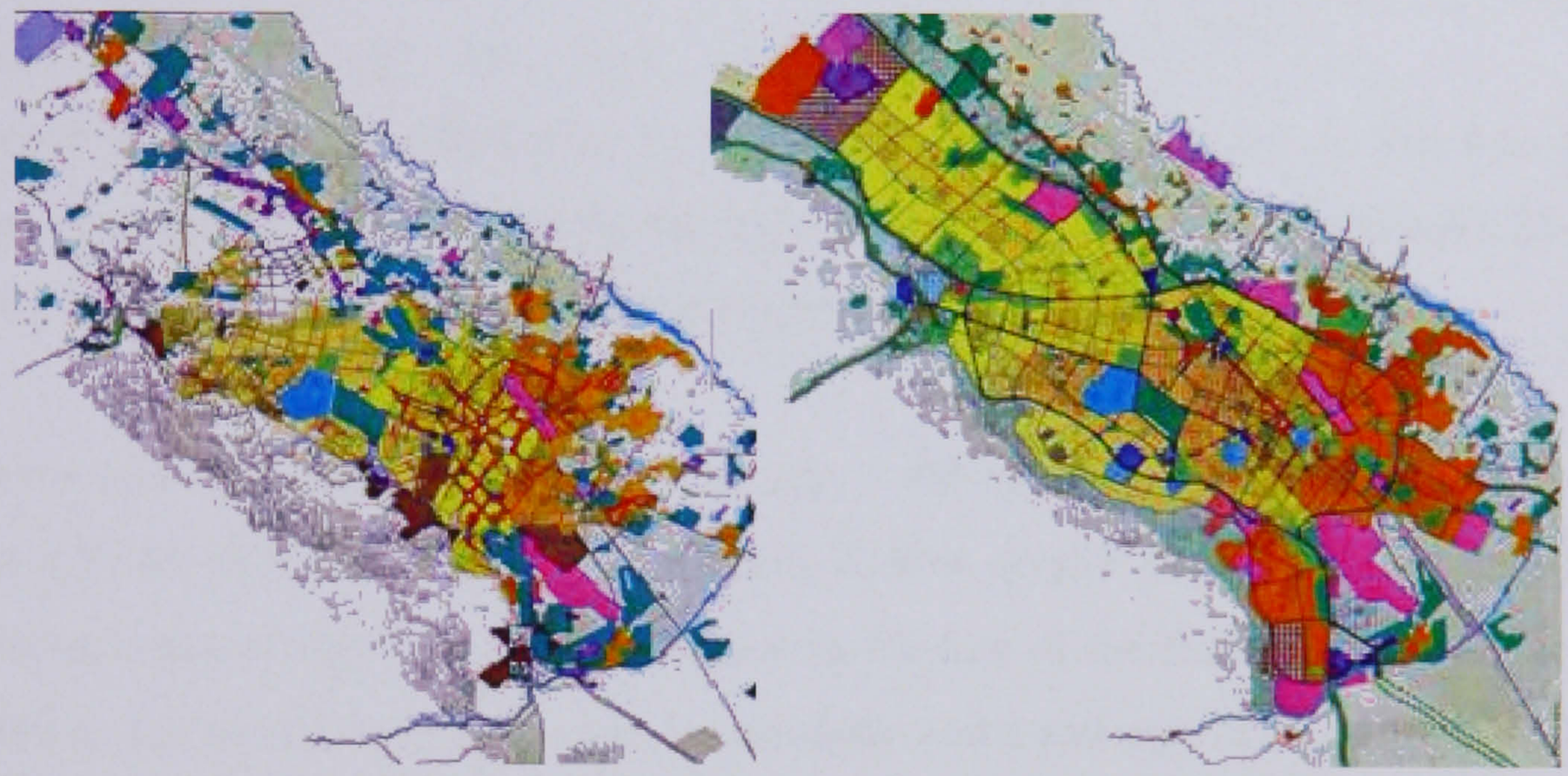

Figure 24: Existing land use in 1987 (left) and the new Comprehensive Plan designed for a 25-year lifespan between 1991 and 2016 (right), Source: Mehrazan Consultants, 1993

In response to the rapid growth of the city the MHUD introduced a new Comprehensive Plan (started in 1987 and legislatively approved in 1993). The new plan promoted a linear polycentric development, increasing residential densities in the city, and developing three satellite new towns (Ghamami, 1993). The decentralisation strategy of the Comprehensive Plan originated from two proclaimed urban policies by the MHUD in this period: the policy of establishment of the new towns was based on the 1985 act and at the same time the urban land development plan[16] for the development of new planned residential areas. The government policies mainly encouraged housing development in these newly developed areas of the city.

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[16] Article 41 of Urban Land Law defines land development as: a collection of activities in which land is prepared for housing and includes (a) basic infrastructure such as paved roads, water and electricity supply, the systems of sewerage and surface drainage; (b) public facilities such as schools, health centres, police and fire stations, parks and commercial spaces (Azizi, 1995, p 513).

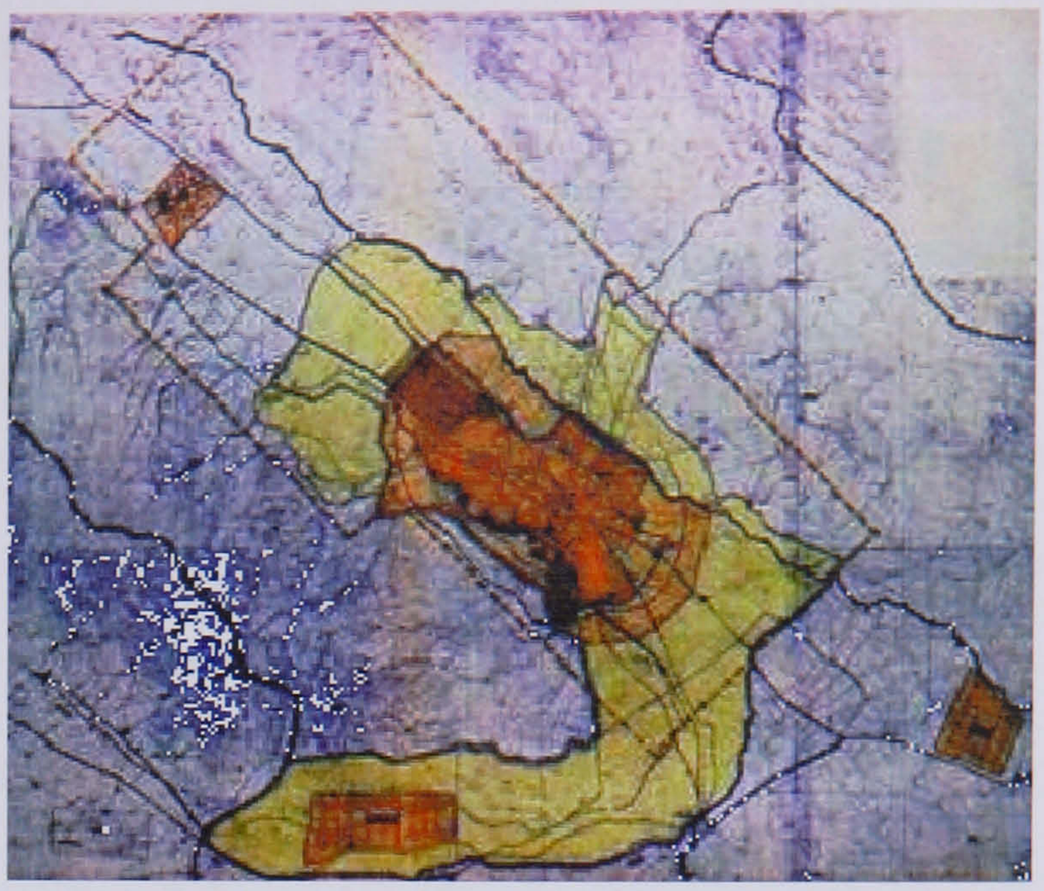

Figure 25: Urban Development and Zone of Influence Plan of Mashhad (Tarh-e Tose-e va Omran va Hoze-e Nofouz-e Mashhad), Source: Mehrazan Consultants, 1993

Although the new strategy of the MHUD (planned developments) provided a regular base for the gradual expansion of the city, it authorised urban sprawl and exacerbated tension between the old and new. The new revision of the Comprehensive Plan called '*Urban Development and Zone of Influence Plan of Mashhad*' (Figure 25) set the 2016 population of the city at 5.4 million people (1.5 million in three proposed satellite towns and 4 million in the legal boundary of the city). It determined a 185 square kilometres service boundary, better known as the five years boundary and the provision for the future expansion within 245 square kilometres 25-year boundary. Beyond the 25-year boundary a hinder land was also identified.

As can be seen from Figure 25, the old core (pre-1920 Mashhad) forms a very small part (around 1.57%) of the present-day urban area. Urban sprawl during the first decade of post-revolutionary period had a direct impact on the fate of the historic core. As the city expanded to the west, the historic core, particularly north and east of the shrine, declined and became derelict. The remaining residential parts of the old city also rapidly fell into decay due to lack of maintenance and suitable rehabilitation policies. The deterioration of residential areas was also the result of commercial development pressure. Commercial development has constituted an important force that has substantially contributed to a massive reorganisation of land use pattern in the historic core. The expansion of commercial establishments in the old core has resulted in a progressive loss of its residential nature. Development of offices, multipurpose commercial centres and tourist oriented facilities caused the irrecoverable damages to the historic fabric around the shrine: "Functions are displaced outwards by others of a higher order which appear in the centre of the city and which are able to withstand the high rents demanded for central locations, and to benefit from the congestion of the central areas" (Streck, 2004, p 605). Such development has been recognised and supported by the central government policies as well as by local religious authority of the holy shrine in their renewal schemes for the historic core and the holy shrine complex which will be explained in the following parts.

Comprehensive Re-development Scheme for the historic core:

Between 1993 and 1997, the Ministry of Housing and Urban Development (MHUD) as the main planning authority introduced a new policy towards historic city centres. The new policy was the result of an emerging trend originating from the administrative organisation changes in the MHUD after 1992. It was the neighbourhood renewal scheme which was a response to an acute shortage of housing in this period. The MHUD aside from previous housing development policies[17] announced this new programme for housing provision in the historic city centres. This trend was also supported by the policies of the Second Five Year Development Plan[18] (covering the period 1995/96-1999/2000). Subsequently, a series of large-scale neighbourhood renewal projects called *Baft-e Masaleh dare-e Shahri* were introduced in more than 40 cities on 1000 hectares of identified derelict sites within historic city centres. The Comprehensive Re-development Scheme for 337 hectares urban fabric surrounding the holy shrine in Mashhad (started in September 1993 and approved by the Commission Number Five on 29 May 1995) was among these large-scale interventions which introduced a modernist and utilitarian approach to the old fabric of the city.

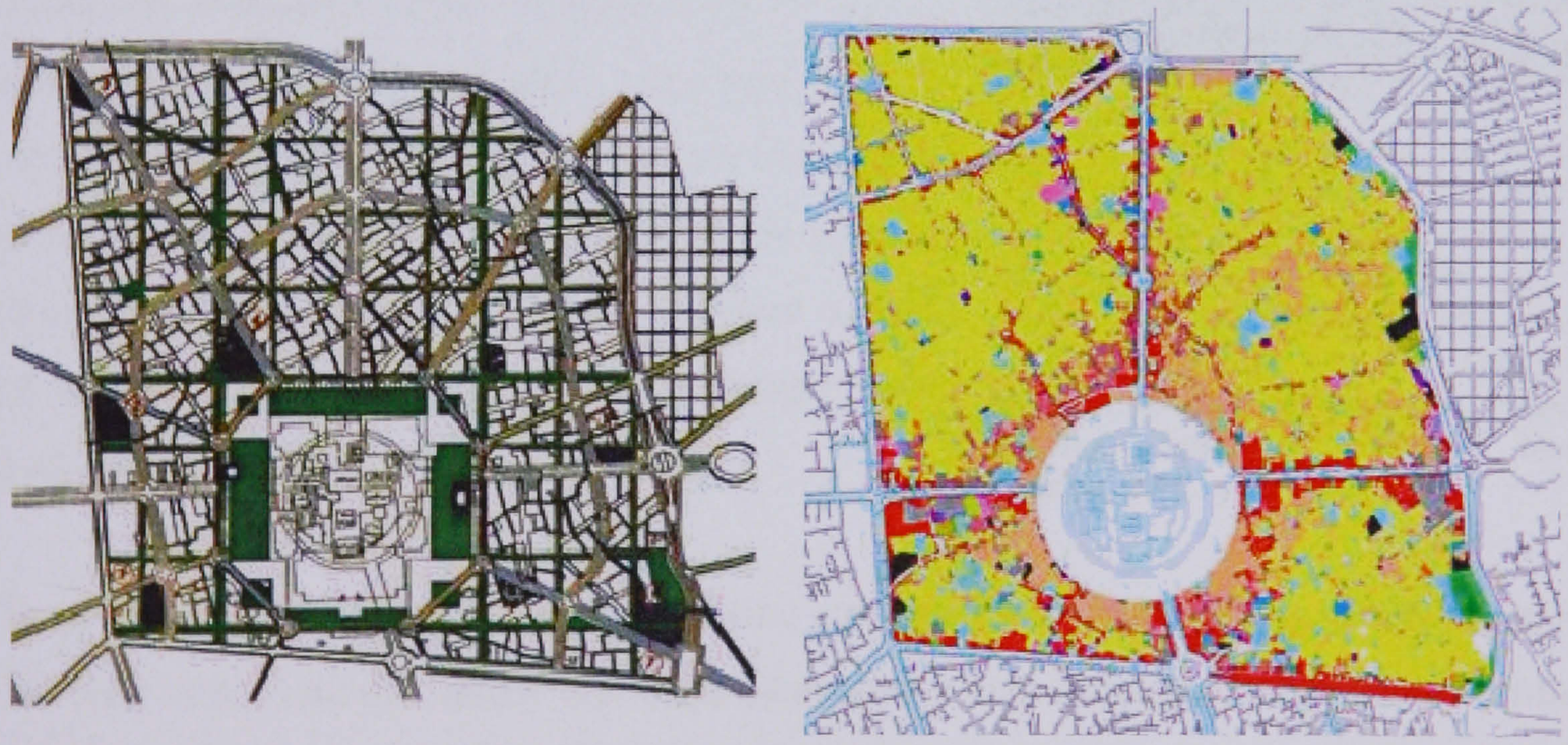

Figure 26: The existing condition of the historic core in 1996 (above right). The Comprehensive Re-development Scheme involved the demolition and replacement of the existing urban fabric (above left). The plan introduced a long-term renewal scheme covering the entire historic district (337 hectares). The main approach was obviously clearance and redevelopment. Source: TASH Consultant Engineers, 1995

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[17] The previous policies followed by the Ministry of Housing and Urban Development in Mashhad included:
- The review of the problem to be addressed through the Comprehensive and Detailed Plan (1987-1993)
- The land development plans for undeveloped areas at the boundary or in periphery of the city which began from 1985 and modified based on Urban Land Law in 1987
- The establishment of the new satellite towns (Binaloud, Golbahar, and Sarakhs) based on the act 1985

[18] The Second Five Year Development Plan opened up a new approach in terms of housing-led revitalisation programme. It had an emphasis on utilising the existing potentials in the Iranian historic city centres in order to optimise the use of the city's capability for improvement (MPO, 1996).

As can be seen from Figures 26 & 27, this large scale redevelopment plan aimed to reorganise the existing urban fabric to increase density and replace 'obsolete urban fabric' (according to the definition introduced by the consultant of the project) with new and modern residential and commercial complexes (TASH Consultant Engineers, 1994). The landowners had to sell and leave their properties where this plan was supposed to be implemented. Therefore, implementing the proposed redevelopment plan involved a wide number of private properties within the redevelopment area for the urban renewal purpose, while neglecting the inhabitants rather than actively participating in this process.

The proposed plan for the historic core of Mashhad pursued a typical modern redevelopment scenario: first, superimposing a new urban layout and street pattern on traditional urban fabric including an octagonal roadway[19] around the extended holy shrine complex, eight straight streets converged on this ring road, and an orthogonal grid, which would permit the circulation of modern traffic, right through the historic urban fabric and with complete disregard for the existing structure; then massive blocks are constructed along the easily accessible and commercially valuable street edges. Eventually, the block structure spreads out, to substitute the asphyxiated and no longer viable residues of the historic fabric (Figure 27).



Figure 27: Volumetric plan for the proposed redevelopment of the historic core of Mashhad (337 hectares): "Modern planning intervention tend to disregard the traditional urban system and to emulate the western approach, cutting axial road system into the organically grown city and dividing the formerly coherent fabric into isolated blocks (Bianca, 2002, p 202).

The proposed radial axes leading to the shrine combined with four existing streets pumped more and more vehicular traffic into a sensitive zone which should have been reserved for pedestrians. Intense vehicular traffic in the immediate surroundings of the shrine complex conflicted with the pedestrian flows and created congestion all over the central area, especially during prayer times. In response to this issue, the plan proposed the construction of an underground ring road to facilitate the vehicular movement. However, it again increased the pressures around the shrine complex. A more detailed study on this issue will be presented in the following section.

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[19] The octagonal form of the proposed ring road was a symbolic representation of the eighth imam of Shiite Islam.

The aim of this renewal scheme was much more economically motivated and neglected social needs. Renewal was defined as clearance and redevelopment: 'the main purpose of this programme is a fundamental change of the old and deteriorated fabric surrounding the holy shrine and the relocation of all activities to the new structures which will be created based on the modern standard' (TASH, 1994, p 6). According to the report of the renewal plan the major objectives can be summarised as follows:

- Transforming "blighted" urban neighbourhoods into upscale housing, office buildings, or other profitable projects
- Providing more facilities to meet the needs of the pilgrims of the holy shrine and the residents of Mashhad
- Creating a pleasant and attractive urban view and appearance for Mashhad as an important religious centre in the Islamic world
- Creating an intermediate space between the holy shine and the urban fabric emphasising the role and importance of the shrine complex (TASH, 1995)

The new wave of housing-led revitalisation directly involved the central state and increased the challenge between direct interventions of the MHUD and its regulatory role. In 1993, the MHUD established a new development agency which was charged with the duty of this re-development programme in the historic core (*Mashhad Housing Development and Construction Company*). The project was supposed to be financed completely by the shareholders of this newly established development agency including the MHUD, Municipality of Mashhad, and Astan Qods Foundation (the administration of the holy shrine). In 1994, Mashhad Housing Development and Construction Company (MHDCC) was justified to provide IR63bn through the issue of participation mortgage bonds in order to finance the redevelopment projects in derelict areas of the historic core with 17% interim annual profit rate which was certified by the Central Bank of Iran (UDRC, 2004). The market oriented nature of this resource together with the pressure for refunding the mortgage in short term period forced decision makers to allocate this fund in a profitable programme.

The MHDCC started to purchase lands and properties in these areas. The acquisition of lands and properties were mainly concentrated in the key development clusters, particularly in the north-eastern block of the historic core, prioritised as the first phase for

the implementation. The MHDCC utilised the right of government to use the power of compulsory land acquisition. Two years after the implementation of this programme the outcome was the acquisition of 300,000 square metres with a value of IR600bn (UDRC, 2004). The acquired lands and properties were scattered in a lot of different places over the large re-development area introduced by the renewal plan (337 hectares). It was the result of several problems confronting the administrators in both compulsory and non-compulsory land acquisition (*vaqf* properties, religious buildings, communal properties, lack of resources).

This large-scale land and property acquisition programme has not been very successful in achieving the objectives of the re-development plan. However, the increased land values (betterment), which were considerably higher than what the MHDCC paid to the owners, stimulated the administrators to follow this strategy. This utilitarian investment strategy caused significant social and spatial problems for the historic core. The number of abandoned properties increased due to the displacement of their owners. The large empty plots and abandoned properties located inside the neighbourhoods accelerated the decline of residential function. They became illegal drug havens, centres of criminal activity, contributing to unsafe living conditions.

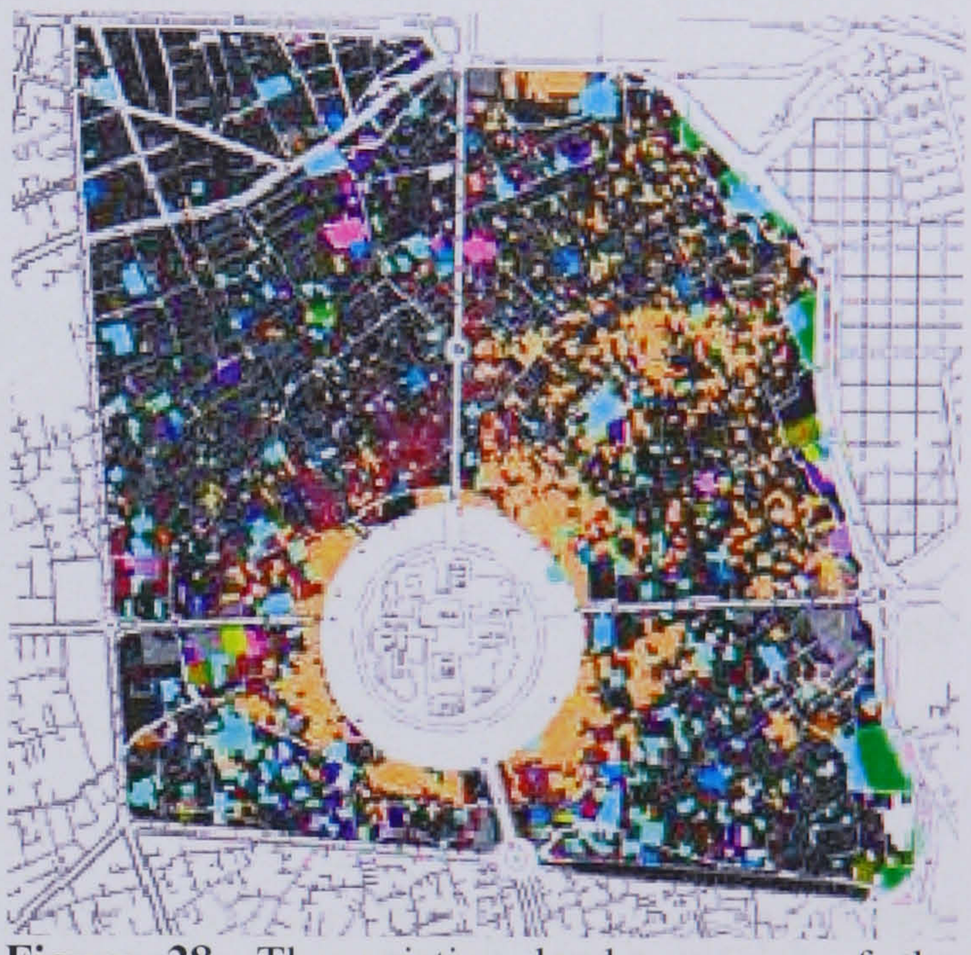

Figure 28: The existing land-use map of the central district of Mashhad in 1997, showing the remaining part of the historic urban fabric after the implementation of the large-scale clearance scheme between 1993 and 1996, Source: UDRC, 2004.

Many acquired properties were demolished to make space for the implementation of the prioritised projects. However, a lack of financial resources combined with the conflict between the municipality and the MHUD hindered the implementation of this programme. As a result of this large-scale intervention, the remaining fragments of the historic fabric lost their physical, functional and semiotic context. Aside from a massive impact on the historic urban fabric caused by this redevelopment strategy, the demolition of properties and displacement of their inhabitants accelerated the urban sprawl in this period.

Final Master and Detailed Plan for the historic core of Mashhad, (revisited plan, approved by the Commission Number Five 19 March 2000)

As previously mentioned, the lack of support from the municipality of Mashhad and the absence of financial resources (which were mainly supported by the central government) led to the suspension of the renewal programme between 1996 and 1998. It was accompanied with the central government's awareness of the financial losses incurred in destroying existing and sometimes structurally sound housing stock. During the years 1997 and 1998, the municipality of Mashhad tried to prepare a new plan for the historic core. However, the lack of cooperation between the agencies involved, the absence of financial resources, and the lack of authority and administrative autonomy of the municipality prohibited the completion of the programme.

During the winter of 1998, discussions were held between the MHUD, Municipality of Mashhad, and Astan-e Qods Razavi Foundation, to explore the possibility of a collaborative plan which would demonstrate an alternative solution for the historic core of Mashhad. The main concern was how to make optimum use of the existing infrastructure and how to decrease the area of direct interventions. The former minister of Housing and Urban Development as representative of these three powers was authorised to prepare a new strategy plan for the historic core. At the same time a commission was appointed including four authorised members of the MHUD, municipality of Mashhad, Astan-e Qods foundation and provincial governor-general to supervise the plan-making process. The outcome was a strategy plan approved by the Commission Number Five in February 1999, which aside from revisiting the previous re-development scheme, introduced a new structure plan for the historic core. The new renewal plan evolved into a policy based less on destruction and more on a mix of renovation, selective demolition, and commercial development through private sector investment (Interview-Kazerouni, 2004).

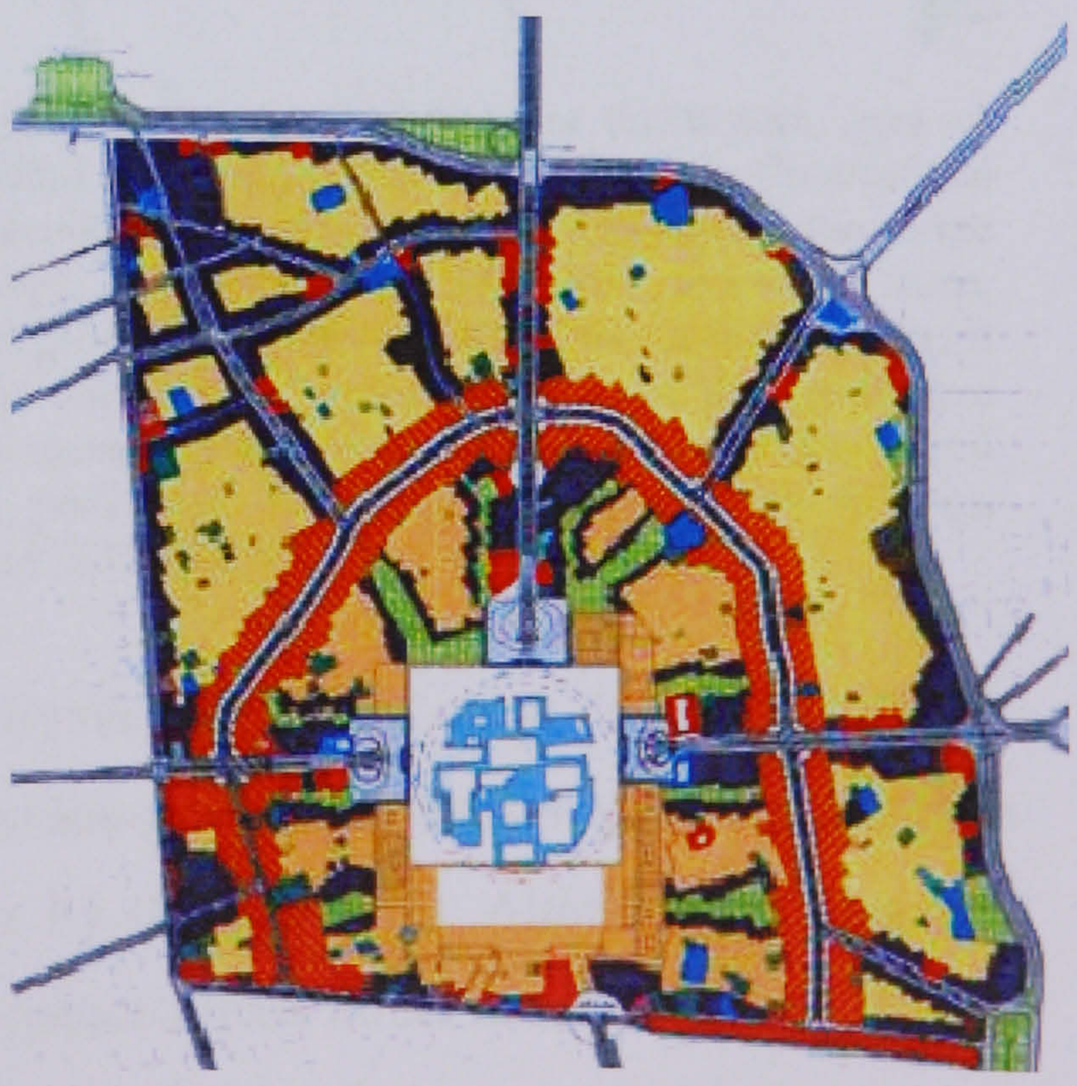

Figure 29: The new master plan for the historic core approved by the Commission Number Five 20 April 1999, Source: UDRO, 2000

As already pointed out, the entire road network of Mashhad is focused on the Holy shrine, where traffic streams cross each other creating enormous congestion right in the heart of the city. The idea of the revised plan was to establish a pedestrian area around the holy shrine and to reorganise the traffic into a more circular pattern, which would intercept and reflect vehicular flows heading for the historic core. A circular intermediate ring road was proposed at a close distance from the shrine complex, which was already under construction. The ring road was intended to intercept the radial traffic flows that tended to converge on the shrine complex. In fact, it provides a means for protecting the shrine from the pressure of traffic. Inside the ring road forms a buffer zone around the shrine complex with limited vehicular access. A specially designed circulation system consisting of self-continued loops and cul-de-sacs provide vehicular access to this area. Multi-storey car park facilities are strategically sited along the ring road, which enable non-residents to leave their cars and proceed to the pedestrian urban nucleus on foot or by public transport. The plan also proposed four pedestrian routs (*rah-bagh*) designated as pleasant and attractive walkways with attached green space and commercial facilities (UDRO, 2004).



Figure 30: The detailed plan for the historic core of Mashhad approved in March 2000 by the Commission Number Five, The plan suggested surrounding the shrine complex with a specially designed pedestrian zone, which would cover large parts of the central district. It would thus open new opportunities for the appropriate development of the most sensitive parts of the central area, preserving the integrity of the urban nucleus, Source: UDRO, 2000

Meanwhile, the new plan introduced a new layout for the vast empty spaces around the shrine complex. The idea was to use related buildings for re-establishing a coherent urban fabric, reconnecting all the isolated buildings by the new infill. Although the plan still followed a development oriented approach, it reduced mass direct interventions to 25 % of the whole area including the ring road, four suggested radial routs and the pedestrian accesses along these new streets. The widening of four existing streets and peripheral ring road also includes the redevelopment area.

The large scale renewal scheme for the holy shrine

The holy shrine complex comprise of religious buildings, courtyards, and administrative structures erected around the holy precinct (the Tomb Chamber), which were built in different eras. Several forces induced change in these buildings. The Shrine and courts were destroyed in various attacks, "due to enmity to the religion of the inhabitants, out of strategic considerations or from a desire for conquest" (Saadat, 1976, p 20). However during periods of peace, the tomb chamber, the courts, and the surrounding buildings have been the focus of particular considerations which have found expressions in beatification, expansion, and renovation. Apart from the architectural styles of several centuries represented in these buildings, there is a distinctive character which indicates particular feature of these changes and transformations. The size and the scale of additions and the extent of the enlargements demonstrate the ambition of the forces behind these changes. It demonstrates how architecture can be used to proclaim power.

A. The Old Court (*sahn-e kohne* nowadays called *sahn-e enghelab*): The enlargement of this court is a legacy of Shah Abbas' reign (Shah Abbas I / 1587-1629). The Old Court is situated on the north side of the Holy Precincts. The length of the court from east to west is 104 metres and the width from north to south measures 64.5 metre,

B. The New Court (*sahn-e naw* at present is entitled *sahn-e azadi*): The court was built in the reign of Fath Ali Shah (1797-1834). The court measures 85 metres in length and 51 metres in width,

C. Pahlavi Court (*today called sahn-e Imam Khomeini*): the court was constructed by the order of Reza Shah in 1937 and was rearranged during the reign of the second Pahlavi. The court measures 94 metres in length and 74 metres in width,

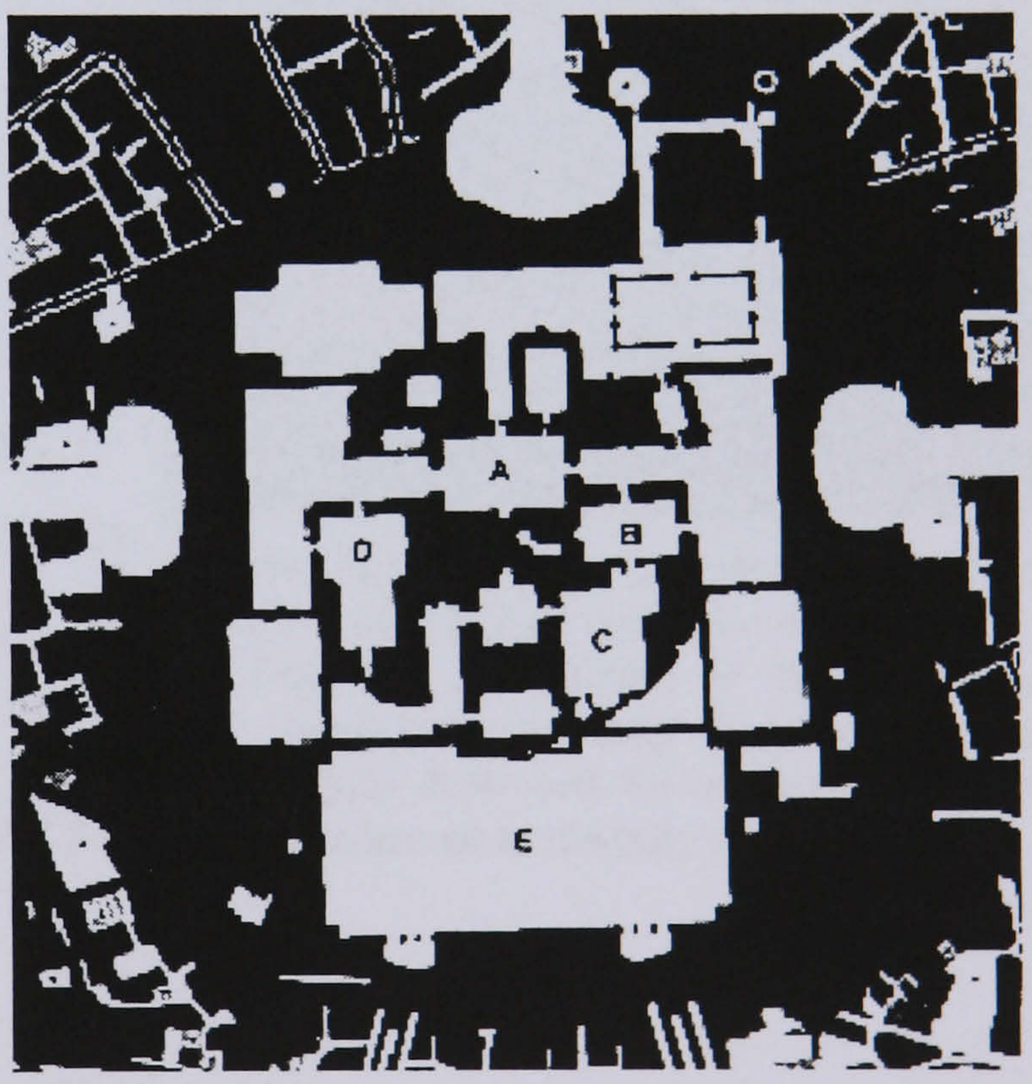

Figure 31: the existing condition of the holy shrine complex in 2006, Source: Astan-e Qods Consulants, 2006

D. The Islamic Republic Court (*sahn-e jomhuri-e Islami*): this newly constructed court is the second largest courtyard (its length is 121 metres and its width 47 metres in south part and 74 metres in the north),

E. The Great Razavi Court (*sahn-e jam-e razavi*): the recently constructed grand courtyard which is the largest open space of the holy shrine and occupies an area of 57000 square metres. The length of the court from east to west is 364 metres and the width from north to south measures 166 metre (Saadat, 1976, p 43, 47).

A major transformation and enlargement of the holy shrine complex took place during the post-revolutionary period. During the last twenty seven years, due to the implementation of massive redevelopment schemes and expansion projects all around the holy shrine like the construction of grand new courtyards (sahns), porches (riwaqs) and various other complexes, the capacity and structures in the holy shrine had expanded four times. All this destruction was carried out with no overall planning concept in mind and no clear idea of how those losses could be replaced with meaningful redevelopment. Most of the historic urban fabric around the shrine has disappeared in order to allow for a temporary shrine extension, large car parks, and new functions. One of the large-scale interventions was the construction of the underground ring road around the shrine in order to ease vehicular movement. This underground ring road occupies 35000 square meters of total area with connecting passages to the four existing streets (Shirazi, Nawab Safavi, Tabarsi and Imam Reza) around the shrine. The passages from the underground ring road to these routes also occupy another 11000 square metres of space. Not surprisingly, this improvement of accessibility again increased the pressures around the shrine complex, resulting in additional congestion and calling for further road enlargement, car parks and underground structures.

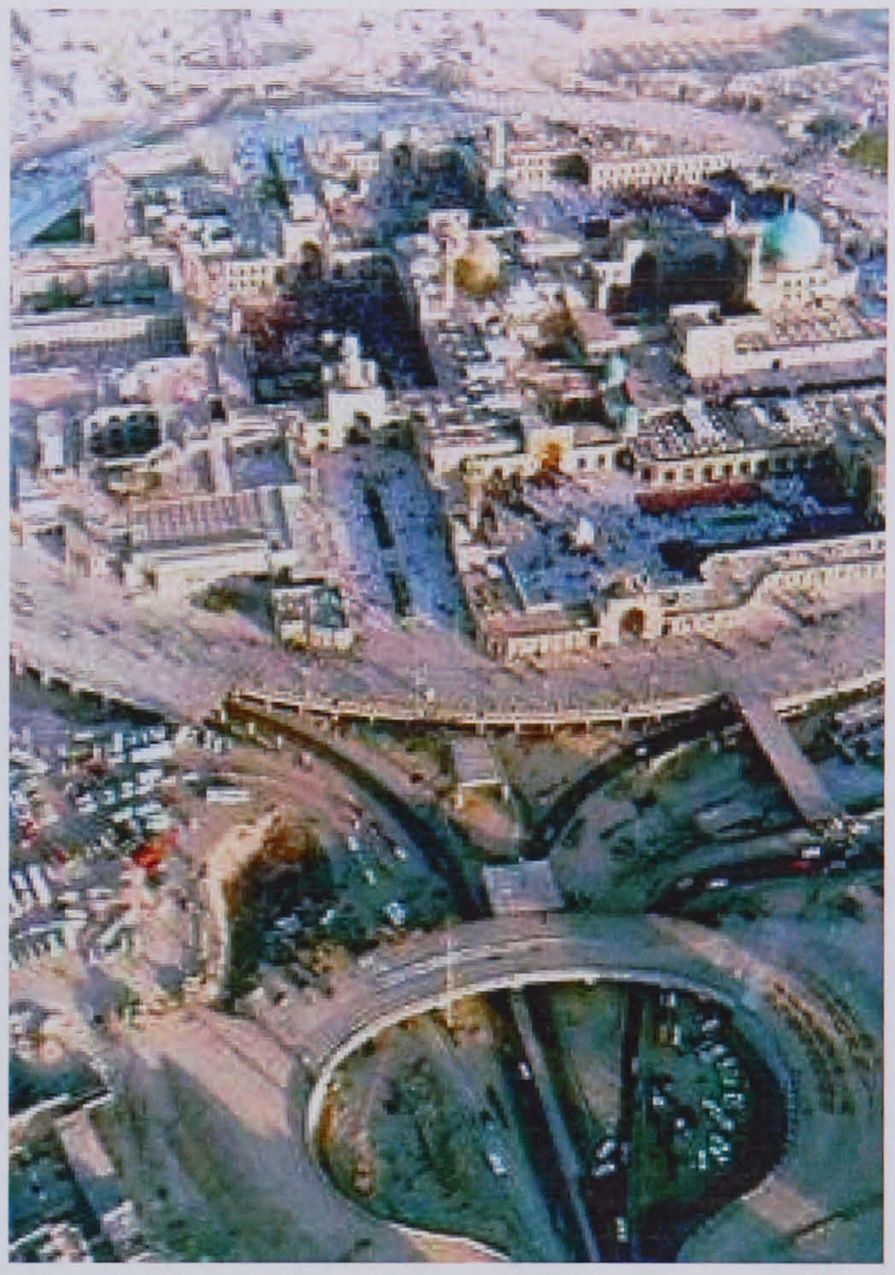

Figure 32: Aerial view of the holy shrine complex, after partial clearance of the historic districts. The construction of the ring road, four roundabout and loop ramps during the last decades destroyed the main parts of old quarters adjacent to the holy shrine

The destruction of the historic fabric was accelerated when the number of pilgrims began to increase. The re-opening of the frontier with Turkmenistan in 1991 and also the opening on 15 May 1996 of the new railway linking Mashhad, via Sarakhs, with the rail network of the former USSR reinforced Mashhad's relations with the northeast countries. Meanwhile, the improvement of road-railway transportation and the development of direct air routes from Mashhad to other Iranian cities, and also to the Arabic countries such as Kuwait, Bahrain and Qatar, have increased the number of domestic and international pilgrims to Mashhad. According to the report of the City Centre Master Plan, the number

of pilgrims arriving in Mashhad in 1996 rose to 13 million, 3.26 million higher compared with 1986 (Table 2). The number of pilgrims increases considerably when special religious ceremonials are taking place, particularly at the anniversary of imam Reza's death and during the first third of the month of Muharram, in memory of the tragedy of Karbala. This pressure was reflected in the development of the shrine structures and the large-scale extension and enlargement of the sanctuaries. It intensified the erosion process by further interventions into the historic fabric, made in order to achieve better vehicular access and to build car parks near the holy shrine providing more facilities to meet the needs of the pilgrims of the holy shrine.

The process of destruction and the massive enlargement of the sanctuaries pursued the policy of increased prestige through grandiose scale development of the holy Shrine which has been actively followed by the authority of the shrine complex during the post-revolutionary period. Although the large-scale enlargement of the shrine was a response to the needs of pilgrims, it indicates a higher form of authority and the presence of religious power in this period. It will be argued in the following section that the shrine administration enjoys a considerable measure of autonomy and special privileges. After the Islamic Revolution of 1979 a wide range of changes were introduced to the administration of the holy shrine which mainly expanded the authority of this organisation. The power of this authority rests on a strong economic base, religious authority, and political influence over the central government. During the post revolutionary period the large-scale extension and enlargement of the structures has been directly and independently followed by the shrine administration.

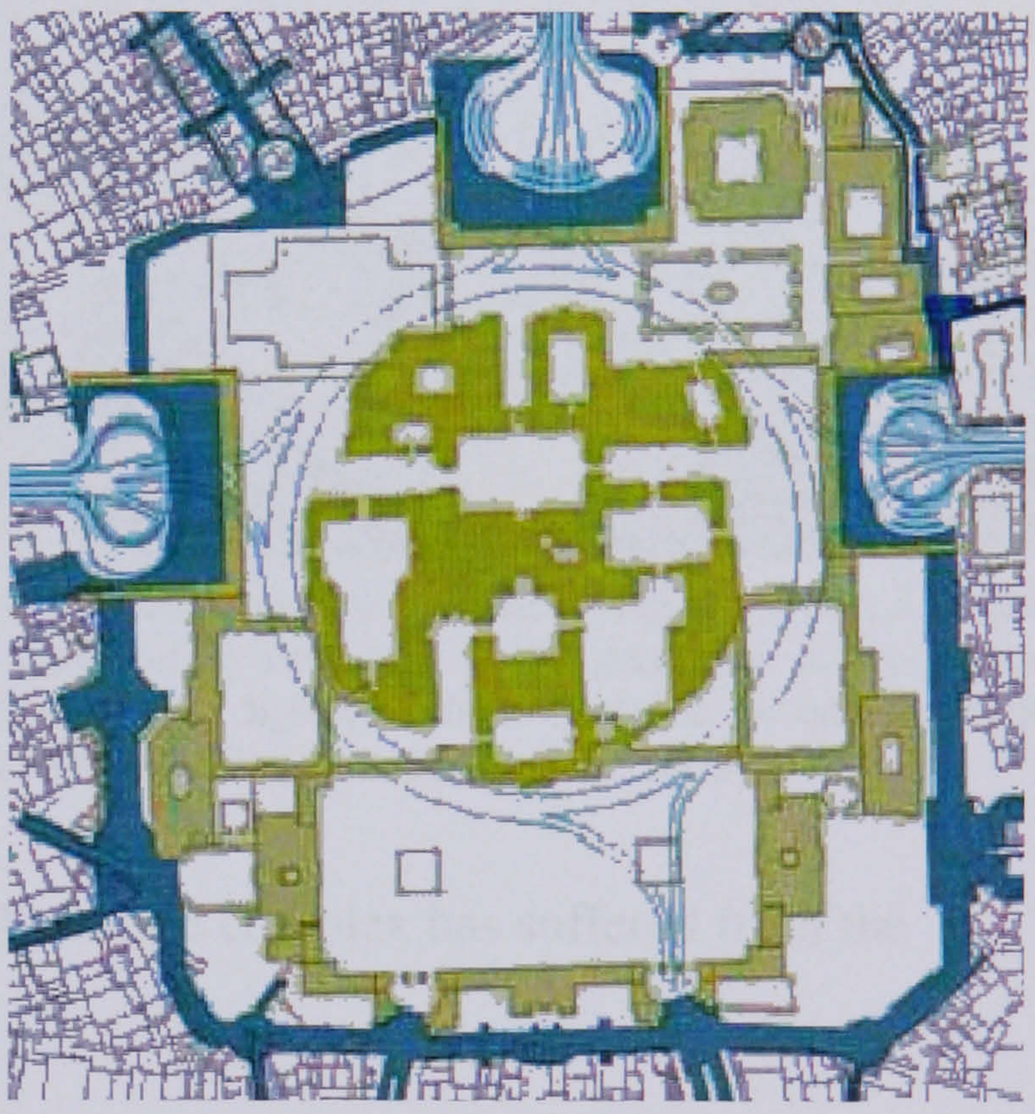

Figure 33: the detailed plan for the holy shrine complex approved by the Commission Number Five. The grand complex of the holy shrine includes ten courtyards called Sahn, four Sanctuary (Bast) around the holy shrine which occupies a total area of 331578 square meters. There are also a number of buildings attached to the holy shrine including the Gowhar shad Mosque, Razavi University of Islamic Sciences, Islamic Research Foundation, four famous historical Islamic seminaries, Museums, Central Library Complex, Offices, Hospital and the buildings for performing ablutions. According to the Islamic Law and the principals introduced by the shrine administration, the development of functions related to trade, eating and sleeping are not allowed.

However, after the plan approval of 2000 for the historic core, the shrine administration was forced to prepare a detailed plan within the boundary defined by the Commission Number Five (57 hectares). The process of plan-making was also controlled by the technical committee appointed by the commission including the representatives of the MHUD, municipality of Mashhad, and provincial governor-general. The outcome was a functional and spatial planning framework for the development of the shrine complex (Figure 33, 34).

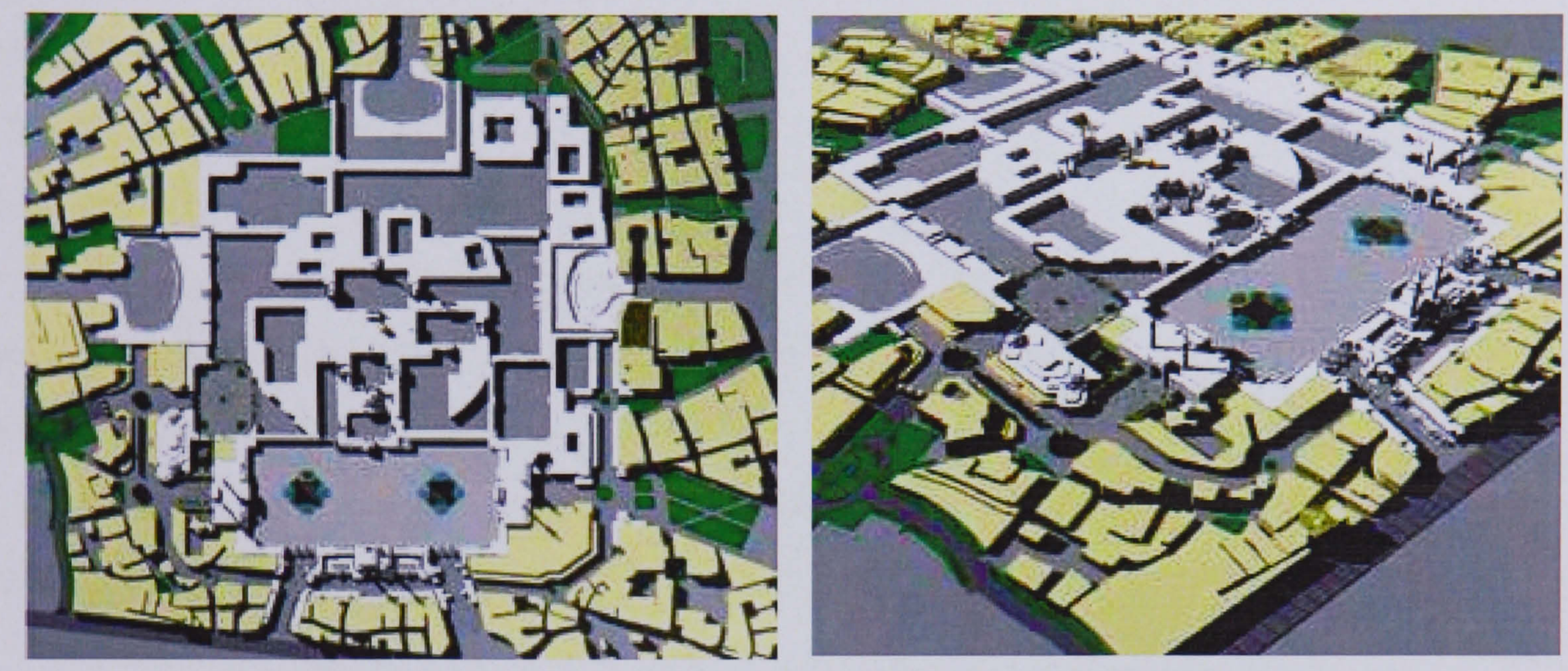

Figure 34: Volumetric plan for the proposed development of the holy shrine complex approved by the Commission Number Five. The plan proposed a pedestrian ring-road at the periphery of the shrine complex. It can be an appropriate tool for re-establishing the dignity of the holy shrine, by enveloping it with a predominantly pedestrian area, Source: Astan-e Qods Consultant Engineers, 2005

According to the report of the detailed plan, the shrine complex has suffered from the following problems:

- The holy shrine complex was almost totally isolated from its historic urban context,
- Intense vehicular traffic in the immediate surroundings of the holy shrine conflicted with the pedestrian flows and created congestion all over the central area
- The remaining parts of the historic fabric were rapidly decaying due to lack of maintenance and suitable rehabilitation policies
- Land speculation in the central area was getting out of control, generating high redevelopment pressures, and corresponding townscape problems, with more and more blocks which have been erected in the immediate vicinity of the shrine

The plan proposed a series of design guidelines and regulations for the re-integration of the shrine complex with the existing urban fabric, reducing traffic pressure, providing a regulatory framework for the rehabilitation and renovation of the existing structures, and the control of private commercial development around the shrine complex.

7.7 Identifying leading forces behind the city transformations

Four major stages of the city's fundamental changes examined in the previous sections introduced a historic pattern of common features of such operations. There appears to be a general relationship between the scale of these planned urban destructions and reconstructions of the historic core and the degree of political power exercised by the ruling powers in these four periods. These large-scale urban reconstructions represent a distinct type of urban intervention which has been associated with political regimes with 'a highly centralised structure of power'. Under the centralised and autocratic regimes in these four periods, Mashhad has been used as an instrument of 'monumental propaganda' in the service of politics and its built form was restructured in order to create architecture and urban spaces expressing 'prestige' and 'grandeur' as well as to embody the ideology on which 'the new order was to be consolidated or celebrated' (Cavalcanti, 1997; p 83). In fact, the physical transformations of the historic core of Mashhad have mainly been a response to the interests of the ruling powers in each period.

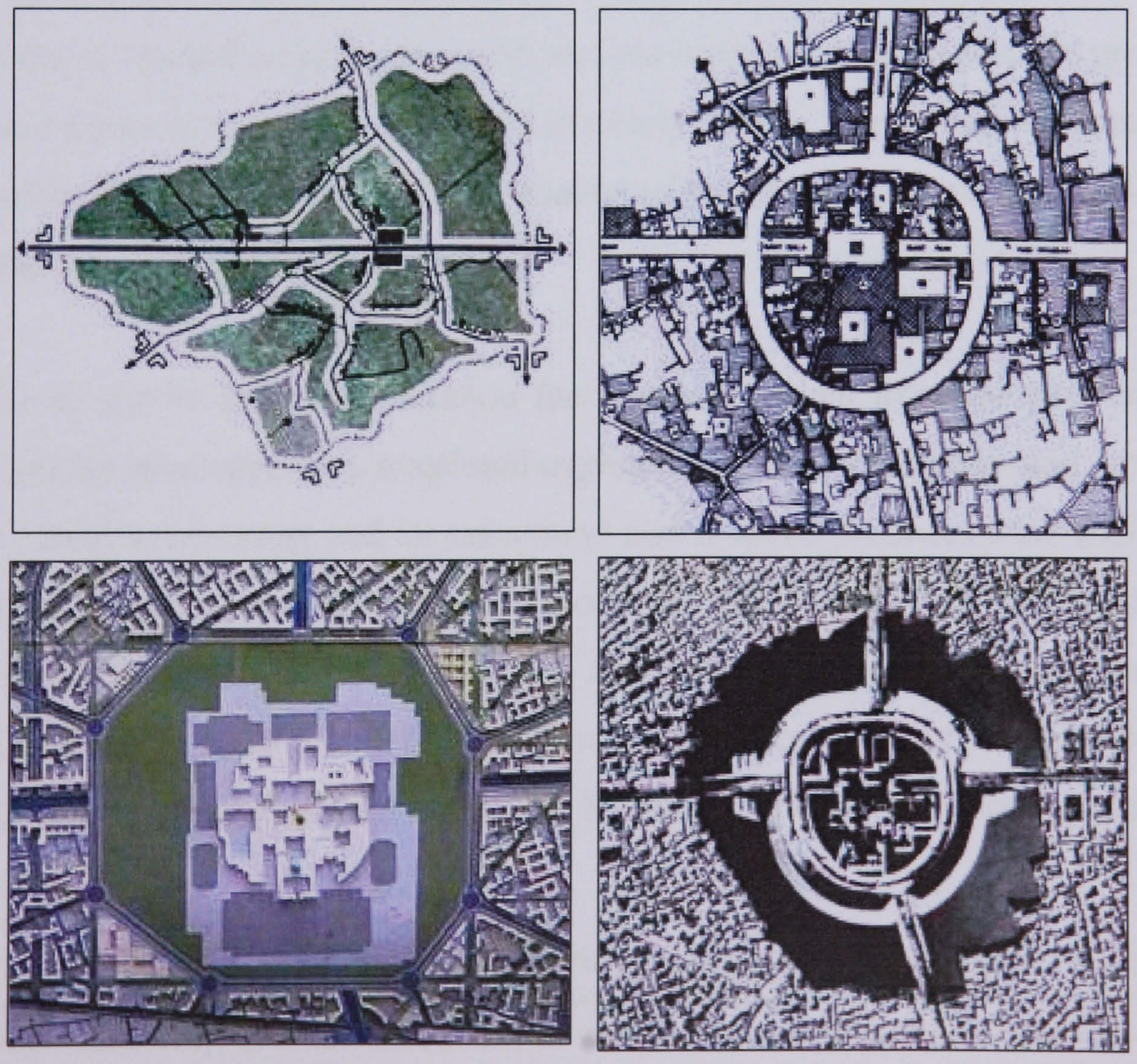

Figure 35: Four large scale renewal scheme for the historic core of Mashhad under the rule of Safavid (1500-1736) [top left], Pahlavi I (1925-41) [top right], Pahlavi II (1941-79) [bottom right] and Islamic Republic (1979 until now) [bottom left] with a highly centralised structure of power

The large-scale urban reconstruction of the historic centre of Mashhad in the service of politics began in the Safavid period coming from a desire to underline the status of Mashhad as the main focus of Shiite devotions within Iranian territory (an ideological defence against the Ottomans). The extensive additions to the shrine and construction of a straight thoroughfare which traversed the city from north-west to south-east were the symbolic expressions of this idea. The physical transformation of the city was also followed by the military dictatorship of Reza Shah who pursued an obligatory programme combining nationalism, secularism, and modernisation. He intended to provide symbols of the grandeur, authority and political power of his autocratic regime by the destruction of the historic fabric and superimposition of a new urban layout and street pattern on the traditional urban form; the replacement of the religious symbols of the past centuries and the creation of monumental and symbolic constructions. With the state machine as well as the legal system under his absolute control, including city planning, Reza Shah could easily effect a radical transformation of Mashhad like other Iranian cities. The development of the authoritarian state during the period 1953-77 also accelerated this trend towards autocratic control of urban form. At the same time, increased oil revenues enabled the state to expand its activities and direct interventions. The large-scale project of developing and constructing the area around the Holy Shrine was a distinct example of autocratic, politically oriented urban transformation of the historic city centre of Mashhad during the reign of Mohammad Reza Pahlavi.

Centralisation of power and modernisation has continued even after the revolution of 1979. Although the revolution was a national movement against totalitarian and autocratic state rule (the state's autonomy and its autocracy) and it was a product of the tensions of developing modernity (rapid modernisation imposed by the Western-oriented state), it has been channelled towards further modernisation and consolidation of central power. The creation of a large Para-governmental sector (revolutionary foundations[20] and autonomous religious groups like Astan-e Qods-e Razavi in Mashhad) intensified monopolisation and

[20] The main manifest function of these foundations was to improve the welfare of the poor and oppressed. They were exempted from taxes and many legal restrictions and assessments, and had easy access to nominal exchange rates. They were answerable only to the supreme leader, but there was no government supervision over their activities. They were independent of government agencies with their own administrative bodies and financial resources. With no governmental discretion over their expenses, no shareholders, no public accounts, and no well-defined legal status, they have been operating autonomously from the government, and have acted like giant private monopolies rather than charity organisations (Saeidi, 2001).

centralisation of economic and political powers in this period. Under these circumstances, Mashhad's historic core has experienced tremendous changes greater than those in its previous history. Large-scale clearance of the central core of Mashhad carried out by the central government. the implementation of massive redevelopment schemes and the construction of grandiose urban structures all around the holy shrine by the religious authority of the holy shrine are the spatial manifestations of the post-revolutionary centralisation and modernisation. During this period the holy shrine of Imam Reza has been extended four times more than its total expansion throughout the past centuries. The construction of a huge courtyard[21] combined with a domed structure and six minarets which would have surpassed all existing monuments (121 metres height) is the main physical expression which conveys messages determined by the ruling power (Figure 31): "The monumental urban and architectural settings were built to display political power expressing the prestige and grandeur of autocratic regimes and their leaders" (Cavalcanti, 1997, p 81).

Socially and politically Mashhad has always had an extraordinary importance. However, after the Islamic revolution, there has been a special consideration towards the city and its development led by the central government and the newly authorised religious power. Several interrelated factors have contributed to this trend: The movement towards the centralising and institutionalising of Shiite Islam in Iran after the foundation of the Islamic Republic underlined the status of Mashhad as the main focus of Shiite (Adelkhah, 1999). Besides, the revival of traditional values combined with the propagation of religious beliefs in this period stimulated the revolutionary state to develop the most important shrine in the country, site of the eighth Imam's tomb in Mashhad. The consequence of this propagation was the emergence and development of an authoritative religious foundation (Astan-e Qods-e Razavi Foundation) with unlimited economic and political power after the Islamic revolution of 1979 which produced a new source of power seated in Mashhad (Amirahmadi, 1995). Although this 'self-established and financially self-sufficient religious organisation' has extended its territory all around the country and become the most important traditional religious charity, Mashhad has always been the centre of this power (Saeidi, 2004). The extensive changes in the built form of the historic fabric

[21] This gigantic courtyard designed to house 150,000 standing people, 360 m length with a width of 160 m, was to be the greatest assembly yard in the shrine complex ever conceived.

surrounding the holy shrine to accommodate impressive building structures are the spatial manifestation of this power which also exemplifies the autocratic role of this agency during the post-revolutionary period.

The post-revolutionary political consideration towards Mashhad was accompanied with the government's desire for friendly relations with all neighbouring countries which in this region reinforced the relations of Mashhad with the northeast countries and made this city the centre of trade with Central Asia. At the same time, the development and improvement of road-railway transportation and the establishment of direct air routes from Mashhad to the other Iranian cities and also to the Arabic countries gave rise to further development of Mashhad in this period. Every year more than 20 million pilgrims from different parts of Iran and also the Islamic countries travel to Mashhad. According to the report of the Cultural Heritage, and Tourism News Agency (CHTN, 2006-http://www.chtn.ir/), between 21st of March and 3rd of April 2006 (the last New Year holiday), Mashhad drew more than four million pilgrims, a 40 % increase from 2005; while at the end of June 2006, the total number of visitor arrivals to Mashhad reached 14,394,000 (ISNA, 2006).

The pilgrimage to the shrine of Imam Reza in Mashhad is not just religious in character; this is also an occasion for family visits, tourism, and even business. People readily speak of "pilgrimage and amusement" (*ziyarat-o siyahat*) or "pilgrimage and trade" (*ziyarat-o tejarat*) (Adelkhah, 1999, p 135). Increasing number of pilgrims during the last decades (from 6,277,203 pilgrims in 1976 to 13,000,000 in 1996 which is estimated to be more than 20 million at the end of 2006) generated a considerable source of income for the city (reported revenue from tourism in 1986 was IR80bn with the total of 9,735,000 tourists-pilgrims, while the revenue from tourism in 2005 reached IR2000bn [Iran Daily, Feb 9 2005]). However, the rising number of pilgrims increased the demands for the development of multipurpose commercial centres and other tourist oriented facilities and associated functions in the vicinity of the holy shrine. It was a new demolition force for the historic core. The potential value of the land for redevelopment stimulated the landowners, investors, and individual developers for the destruction and reconstruction of the existing urban fabric around the holy shrine. Extremely high land prices around the holy shrine have been the result of this speculative pressure. The redevelopment pressure has continued, although differing in degree, when the renewal scheme was introduced by the central state in 1993, whereby the government changed the dimensions of this force.

From a utilitarian perspective, the potential value of the lands for redevelopment was interpreted as an efficient tool for the implementation of the renewal scheme. It was recognised and followed by the central government and the shrine authority in their redevelopment plan and programme for the historic core of Mashhad during the past decade.

Under these circumstances, Mashhad and its historic core have been subject to change and transformation by the central government and the newly empowered religious authority. In order to gain better understanding of the processes, which have re-shaped the historic core, the following section identifies the main agents of transformation (the local and provincial affiliates of the central government and Astan-e Qods-e Razavi Foundation) and leading forces behind their operations.

The central government and its development agencies at provincial and local levels:

The centralised and authoritarian nature of Iranian political systems during the first two decades of the post revolutionary period had affected decision making and urban administration, and had created a centralised system of urban planning and management. Therefore the decision and policy-making process has been concentrated in the hands of governmental agencies, allowing them to take decisions related to architectural and urban matters by the use of government decrees and laws. The large-scale reconstruction of Mashhad historic core has been associated with these highly centralised structures of power, whereby renewal policy has been determined and directly executed by the government, unrestricted by any legal or social institutions. In fact, the city planning has been used as a powerful and efficient political weapon in the fulfilment of the state programme.

The highly centralised planning and management system has been accompanied by the institutional fragmentation of responsibilities over urban development. The Ministry of Housing and Urban Development (MHUD) has direct responsibility for urban planning and public land; Ministry of Interior (MOI) has direct authority over local authorities (city council and municipality), and Management and Plan Organisation (MPO) has direct responsibility for local budget allocation and management. There are also other ministries which are directly involved in the production of urban infrastructures, development of

schools, hospitals, health centres, and religious facilities and so on. All these government ministries have their representative offices with similar tasks and duties in the province (Chart 1). Some of the ministries, aside from their provincial representative established new governmental agencies whereby they have been directly involved in the process of development or redevelopment of built environment. 'Municipal Cooperative Organization' and 'Mashhad Housing Development and Construction Company' are among these local governmental agencies established by the Ministry of Interior and the MHUD.

Despite the emphasis on privatisation during the first and second development plans and the need to reduce the state interventions, the government showed very little enthusiasm in rolling back its own spheres of influence and direct interventions. As mentioned earlier, between 1993 and 1996, the central government set up implementing an accelerated schedule of public investment and reconstruction programme in the historic core of Mashhad. The major tasks in this regards were carried out by a new established agency as an affiliated organisation of the MHUD. '**Mashhad Housing Development and Construction Company**' (MHDCC) was established in January 1993 within the framework of the Commerce Law to handle activities related to the redevelopment of the historic core of Mashhad in partnership with the following agencies:

1- National Organisation of Land and Housing (one of the largest governmental companies affiliated to the MHUD) 40% of the shares, (with the establishment of Urban Development and Revitalisation Company (UDRC-the Government's national regeneration agency) in 1997 the share was transferred to the UDRC)
2- Astan-e Qods-e Razavi Foundation, the administration of the holy shrine (35%),
3- Municipality of Mashhad, 10% of the shares
4- Ijad Mohit Company, an affiliated organisation to the Housing Foundation of the Islamic Revolution[22] (15%)

[22] This foundation was set up in the months after the February 1979 Islamic revolution to provide housing for the poor, particularly in rural areas.

The MHDCC, with its public-sector-dominated board[23], represented a continuation of centralisation and monopolisation of power. Even the mayor of Mashhad, who has a place on the board was there as a representative of the Ministry of Interior, although with limited power. The establishment of MHDCC reflected the political priority of the central government to create a separate appointed body outside the local authority control. The historic core problem was defined in terms of local urban management inefficiency (Interview-Dehghani, 2004). The intention therefore was to create a new statutory agency to oversee the physical regeneration of the historic core, primarily by bypassing the local authorities (the municipality, city council, and the provincial representatives of the ministries).

Despite the creation of a partnership structure with elements of a joint venture with the private sector (Astan-e Qods-e Razavi Foundation), this new development agency primarily operated under the direct influence of the Ministry of Housing and Urban Development, which was responsible for the overall execution, financial management and coordination of the renewal program. Its remit was regeneration, which was interpreted as transforming the historic core of Mashhad to attract new forms of development - commercial, office development, retail, leisure developments and housing as appropriate. 'Development' was the key objective of the MHDCC, with an emphasis on market-led, property-based regeneration (Interview-Kazerouni, 2004). To achieve its objectives the MHDCC had power to compulsory purchase land and properties, planning power and the general power to do anything necessary or expedient in the interests of its objectives. In fact, the MHDCC was a dedicated body with the specific remit to secure land and property development, and in this sense, it typified the property-led approach to the city centre regeneration.

From the establishment of the MHDCC in 1993, it has undergone several changes in its administrative control, organisational structure, and domain of activities. During the first period (1993-1997) the MHDCC operated as an executive agency of the central government under the direct influence of the MHUD. Its major task was physical regeneration of the historic core. During the second period of its activities (1997-99), this

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[23] The members of the board of directors: managing director of the Urban Development and Revitalisation Company (chair of the board), mayor of Mashhad (vice-chair of the board), deputy custodian general of Astan-e Qods-e Razavi Foundation, Deputy Provincial Governor in charge of development projects, and the company managing director (board members) (Interview-Khajeh-daloui, 2005).

governmental development agency slowly moved away from its original role and responsibility in the historic core of Mashhad. According to the new direction of the MHUD concerning the engagement of the MHUD in Mashhad historic core [24], it played the role of an investment and property development agency, and most of its activities were concentrated outside the historic core boundary. All purchased land and properties by the MHDCC inside the historic core were reserved as an investment for the future redevelopment projects.

The third period (1999-2003) started when the municipality of Mashhad and the UDRC signed a new agreement, in which all responsibilities related to the implementation of the renewal programme in the historic core of Mashhad were transferred to the MHUD. Based on this agreement, the organisational structure of the MHDCC was also changed to handle the tasks and duties of the newly established municipality of the historic district (the municipality of Mashhad redrew the administrative boundaries of the historic core, which was previously divided between six other districts, integrating them in a specific area and under the control of this newly established municipality -'Samen District Municipality'). It was the beginning of a new period for this government-sponsored public body which should be administrated under a dual policy (Interview-Ebrahimi, 2005). **Omran and Maskan-sazan-e Samen Company** (OMSC) has been in charge of the duties of 'Samen District' under the control and policy of Mashhad municipality.

On the other hand, it has been responsible for its previous task in the physical regeneration of the historic core under the direction of the MHUD. The former mayor of Mashhad was appointed the executive manager of this newly restructured agency. He had a good relationship with a wide range of public and private institutions at a local level. It provided

[24] During the Fall/Winter 1997, various meetings were held between the municipality of Mashhad and the MHUD to discuss overall status of the renewal project, progress and difficulties, the project management, and ways to improve collaboration. However, due to the different area of concern and a growing divergence of interests between these two agencies, the collaboration was impracticable. The solution was the delegation of responsibility related to plan-making and implementation process to the municipality of Mashhad, (Interview-Heiat, 2004). The decision was more a political retreat of the MHUD than the delegation of administrative decision-making power. The municipality's failure in producing a plan for the historic core under the existing pressures is the best example to support the above argument. During the years 1997 and 1998, the municipality of Mashhad attempted to prepare a new plan for the historic core. However, the completion of the project required planning authority, financial resources, and adequate technical skills and expertise. The lack of such powers and authority hindered the efforts of the municipality in plan-making process (Interview-Norouzi, 2004). Under these circumstances, the municipality renounced its claim. In 1999, the new mayor of Mashhad concluded a new agreement with the MHUD in which all responsibilities related to the implementation of the renewal programme in the historic core of Mashhad were transferred to the MHUD (UDRC, 2004).

a basis for modifying the local authorities' attitude towards the OMSC (Interview-Banaee, 2004). During this period (1999-2003) the OMSC played an intermediate role between the municipality of Mashhad and the MHUD. The establishment of the city council in this period and growing desire towards decentralisation of power from the central government to subordinate or quasi-independent government organisations, devolution of responsibilities upon municipalities, and reducing the size of the public enterprise sector through privatisation, also increased the influence of the local authorities on the OMSC structure and direction. However, the new trend of the OMSC was interpreted as a threat to the interests of the MHUD in the historic core of Mashhad. The ministry's main concern was losing control on the state owned-enterprises in the city centre[25]. Accordingly, the UDRC has taken some measures to reverse this trend by starting to restructure the administrative arrangement of the OMSC.

Under the existing pressures, the executive manager of the company was forced to resign. The former head of the Provincial Housing and Urban Development Organisation was appointed the managing director of the company. He was one of the key actors in creating and developing the idea of comprehensive redevelopment scheme for the historic core of Mashhad between the years of 1993 and 1997 (Interview-Pejman, 2004). Criticising the previous management system, the new administration immediately started to revise the plan and programmes. Between 2003 and 2006, the OMSC once again retraced the comprehensive redevelopment policy and approach of the central government during the initial years of the interventions (Interview-Mohseni, 2004).

At the same time, the MHUD introduced a new management framework for the promotion of the central government control and supervision. According to the new management system, most technical and executive tasks and duties of the central government (client) have been relegated to a specialised management company (Amel-e Chaharom-Design Management). This new private agency as a technical assistant of the public organisation plays an intermediate role among the client, consultant, and contractor (Hossein-alipour, 2005).

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[25] As pointed out before, the large-scale land and property investment of the MHUD between 1993 and 1997 has turned the state into a major land-owner in the historic core of Mashhad. The accessibility of a large amount of urban land under public ownership empowered the MHUD to develop its direct interventions. However, it intensified the challenge between its regulatory role and direct intervention.

Aside from the above attempts of the central government in increasing its control and authority at the provincial and local level, the MHUD initiated a new policy to develop its political domain at a regional scale. In 2003, the UDRC (the Government's national regeneration agency) got permission to establish seven regional development agencies as the lead agencies for the physical regeneration of urban areas. In Mashhad, **Omran and Maskansazan Shargh Company** (the Regional Development Agency- East Region) was established to respond to the decentralisation policy of the Third Development Plan (reducing government controls and devolving responsibilities to local authorities). However, in practice, this regional development agency is responsible for protecting the interests of the state in the region (Interview-Mohseni, 2004).

From its establishment this agency has acted as the 'eyes and ears' of the central government (MHUD). The company has participated in the construction management of various official, commercial and housing complexes. The implementation of renewal projects in the historic core of Mashhad is among the major activities of Omran and Maskansazan Shargh Company. The detailed explanation about the role and the influence of this development agency will be further elaborated in the next chapter (the empirical work on the study area).



Figure 36: Omran and Maskan Sazan Shargh Company is responsible for the coordination and management of the physical regeneration of urban areas in the following provinces: Gogan, North Khorasan, Razavi Khorasan, South Khorasan, and Sistan.

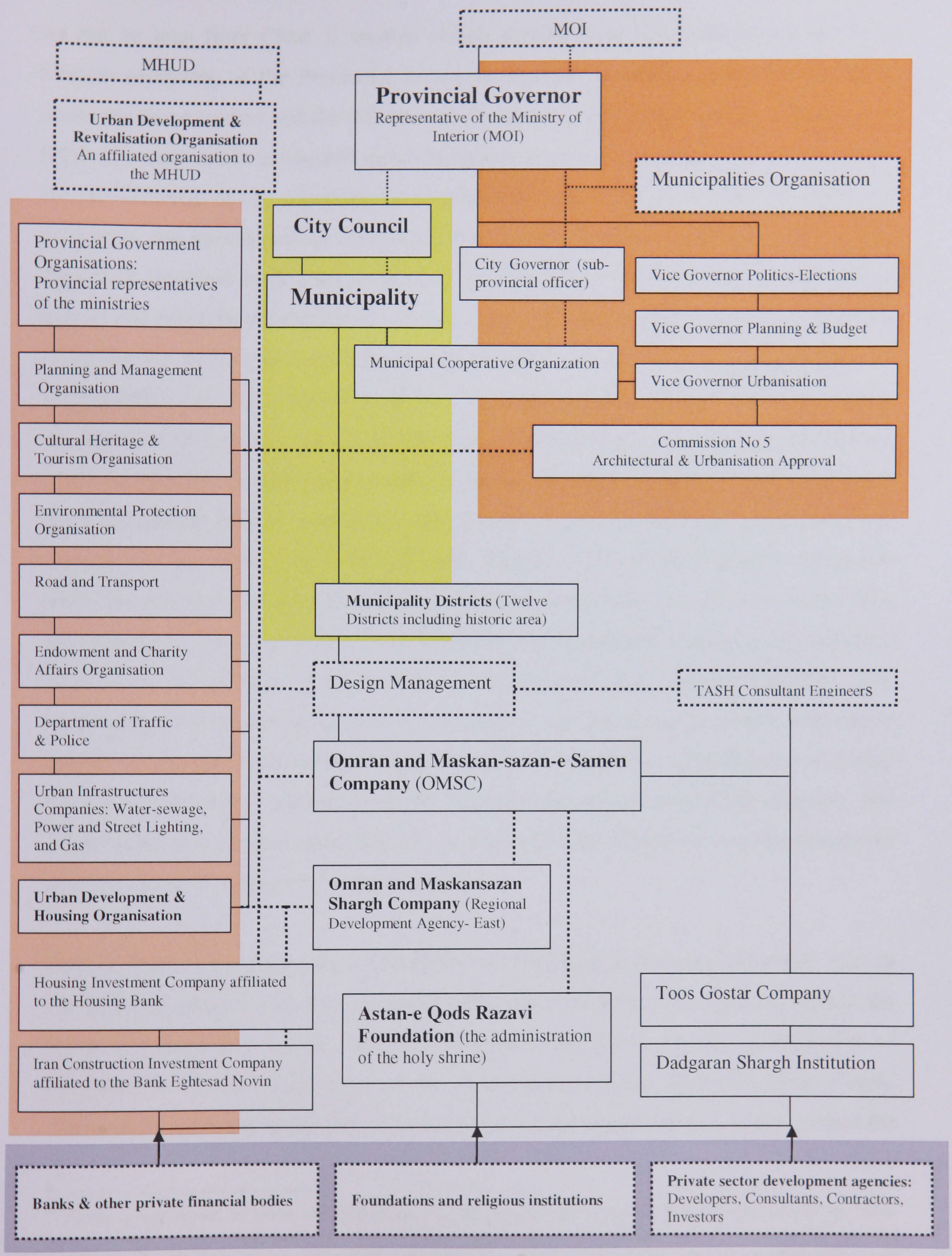

Chart 1: Structural tiers of urban development agencies at provincial and local level in Mashhad

The administrative structure of Provincial Governor and affiliated councils

The provincial offices of ministries

The decision making structure at the municipal level

Private-sector agencies

As can be seen from Chart 1, another cluster development leadership group has been formed, consisting of the Provincial Governor, the City Council, and the Municipality under the direct control and the influence of the Ministry of Interior (MOI). Although the MOI was supposed to relinquish direct management of local governments in 1999 (with the establishment of city councils), the municipalities and city councils both formally and informally still have a great deal of dependence on this Ministry (Tajbakhsh, 2003). The Provincial Governor as the representative of the Ministry of Interior has broad authority to control and supervise all aspects of local government[26]. The authority of local government is ambiguous and easily overridden by the Ministry of Interior. The only real area of responsibility defined for the municipalities is the implementation of the land use or urban development plans drawn up by MHUD (street-widening and maintenance). The current scope of authority of local governments is narrow and does not allow them a policy or decision making role at local level. The former mayor of Mashhad stated that '*the management and control of a city with more than two million populations is impossible while the decision and policy-making are in the hands of the central government. The municipality is restricted in its role in urban policy and planning. The mayor of Mashhad is not even the member of the Provincial Development and Planning Council*[27]*. The municipality is presumed to be an executive agency, whereas it has no formal authority to coordinate the operations of most major urban services providers. The absence of a local finance system with predictable revenue streams has also intensified the problem. The major issues are 'the lack of authority', 'the unavailability of budget', and 'the absence of appropriate plan*' (Interview-Norouzi, 2004).

Despite these limitations, the municipality of Mashhad played an influential role in changing the direction of the city centre redevelopment plan. The criticism against the redevelopment policy of the central government was started by the municipality of Mashhad during the initial stages of the plan-making process (Interview-Heiat, 2004). Although its influence in the area was pretty limited, the municipality strongly resisted the

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[26] From a legal point of view, municipalities are not government organizations but are defined as "non-governmental, public organizations." Thus, legally speaking, municipalities (mayors + councils) are not local government; they are not part of the governmental system. However, in practice, municipalities, and city councils are part of the political system under the direct influence of the central government (Tajbakhsh, 2003).

[27] Provincial Development and Planning Council (shora-e Tose'e va barname reís), consisting of representatives of 17 ministries, three university professors/specialists, one city council representative, and one village council representative; and chaired by the provincial governor.

implementation of the comprehensive redevelopment programme. After the establishment of the city council in 1999, which strengthened the position of local authority, the municipality persuaded the MHUD to revise the approved plan for redevelopment of the historic core[28]. Consequently, the actual redevelopment policy of the central government for the historic core changed into the direction of careful renewal. Although the city council has acted mainly as a supervisory rather than executive body, by the establishment of this new political power centre some degrees of legal autonomy have returned to the municipality (the elected local council has added a third political power centre to the two that currently dominate locality: the social, economic and political power of the local religious institution [Astan-e Qods-e Razavi Foundation] and the bureaucratic representatives of the central state ministries).

Aside from the public and semi-public development agencies mentioned above, there are a wide number of actors engaged in this process including developers (individuals and the newly established companies such as Housing Investment Company, Iran Construction Investment Company, and Toos Gostar Company), housing co-operatives, and landowners which are among the actors and agencies that provide the resources needed for the redevelopment projects and consultants (consultancy firms and individual consultants), contractors, and manufacturers who provide the expertise, building material and equipment. Meanwhile, banks (public banks such as Maskan, Meli, and Saderat; and private banks such as Eqtesad Novin, Parsian, and Karafarin) and other private financial bodies provide some parts of required resources. However, as can be seen from Chart 1, the public sector with its complex organisation is entirely responsible for the city centre redevelopment. This has created a tension between the public and private domain. Chart 1 clarifies structural tiers of these urban development agencies and their relationships at provincial and local level. It shows the major characteristics of this system which can be identified as follows:

- An excessive public-sector involvement
- Diversity and plurality of the urban development agencies
- The absence of horizontal coordination between these development agencies
- An elaborate network of development agencies

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[28] The comprehensive redevelopment plan for the historic core aside from the statutory bodies which are responsible for approving urban development plans ('Commission Number Five' and 'Supreme Council for Urban Planning and Architecture') was ratified by the leader (Interview-Sepehri, 2004).

- A binary role of public development agencies
- Lack of clarity in relationship between public and private development agencies

Astan Quds Razavi Foundation

The Holy Shrine of Imam Reza is administered by an organisation known as Astan Quds Razavi Foundation (AQRF), the most important traditional religious charity in Iran, with an annual budget of about $2 billion (Saeidi, 2004). The word Foundation was added to the title of this organisation after the 1979 revolution following the emergence and development of revolutionary institutions. This Foundation is under the supervision of the Chief Custodian appointed directly by the Leader of Islamic Republic of Iran[29]. It is headed by Ayatollah Abbas Vaez-Tabasi, who is the member of the powerful Assembly of Experts and the Expediency Council[30]. He is also director of all the Islamic seminaries in the Khorasan Province.

Under these circumstances (religious authority and political influence), this foundation has come to enjoys significant economic and political privileges. Its privileges are vast, by all accounts. According to the World Bank study in 2001, this foundation like other post-revolutionary organisations enjoy virtual tax exemption and customs privileges, preferential access to credit and foreign exchange, and regulatory protection from private sector competition (World Bank, 2001). Although the legal status of the foundation has

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[29] In the Safavid period persons charged with the custody of the shrine's mortmain endowments bore the title of *tawlia* (guardianship) or *motawalli* (custodian). In the meantime, a number of newer endowments had come to be administrated by special *motawallis*, who received a regular salary for their work. By the Qajar period it became necessary to modify the title of the office to chief of custodians to designate his superiority over all other custodians. Since 1845, the lucrative and influential post of motawalli, the controller or treasurer of the sanctuary was combined with the governorship. During the fifty-three year reign of the Pahlavis the shah was the nominal custodian of the Astan-e Qods acting through his personal representative, who held the title vice-custodian to run the affairs of the shrine. Since the revolution custodianship has been entrusted to a leading clergy from Mashhad (Streck, 2004; Mawlawi et al, 2000, p 836).

[30] Iran's state structure includes a series of powerful constitutional assemblies. Among these unique organisations are the Council of Guardians (shura-ye negahban), the Assembly of Experts (majles-e khobregan), and the Council for the Discernment of Expediency for the Interest of the System (majma'-e tashkhis-e maslahat-e nezam), generally referred to as the Expediency Council. The Assembly of Experts is a council of 86 clerics popularly elected by Iranians to eight-year terms. The Assembly elects the Supreme Leader from its own ranks. As noted in the Constitution of the Islamic Republic of Iran, it can remove the Supreme Leader if he becomes unable to fulfil his duties or is deemed to lack the qualifications to perform in office (Buchta, 2000, p 61). The Expediency Council (Majma-e-Tashkhis-e-Maslehat Nezam) was established via Article 112 of the Constitution with the aim of mediating issues pertaining to the interpretation of Law in case of differences of opinion between the Parliament and the Guardians Council. The members of the Expediency Council are appointed directly by the Leader (*The Constitution of the Islamic Republic of Iran*, 2nd edition (Tehran, 1990), pp. 69, 72-73).

been described as non-governmental organisation, it benefits from some measure of government support, whether in the form of direct subsidies or special prerogatives (Saeidi, 2004). Easy access to allocated oil revenue, endowment incomes, and unchecked trade activities have provided this religiously privileged institution with unique opportunities to form an autonomous politico-economic agency.

The AQRF is among the country's largest foundations which owns and controls an immense amount and variety of properties, ranging from land, hotels, and trading companies to industries and social services delivery centres (Maloney, 2000). The incomes received from the endowments comprise the largest part of the income of the AQRF. The shrine's endowments include agricultural as well as non-agricultural real estate. Its agrarian holdings amount to about 500 villages and detached farms, while it received in addition a considerable revenue in rents from bathhouses, caravansaries, smaller commercial buildings, bazaars, and individual shops in Mashhad, Rasht, and Tabriz, and to a lesser extent in Kerman and Tehran (Mawlawi *et al*, 2000, p 835).

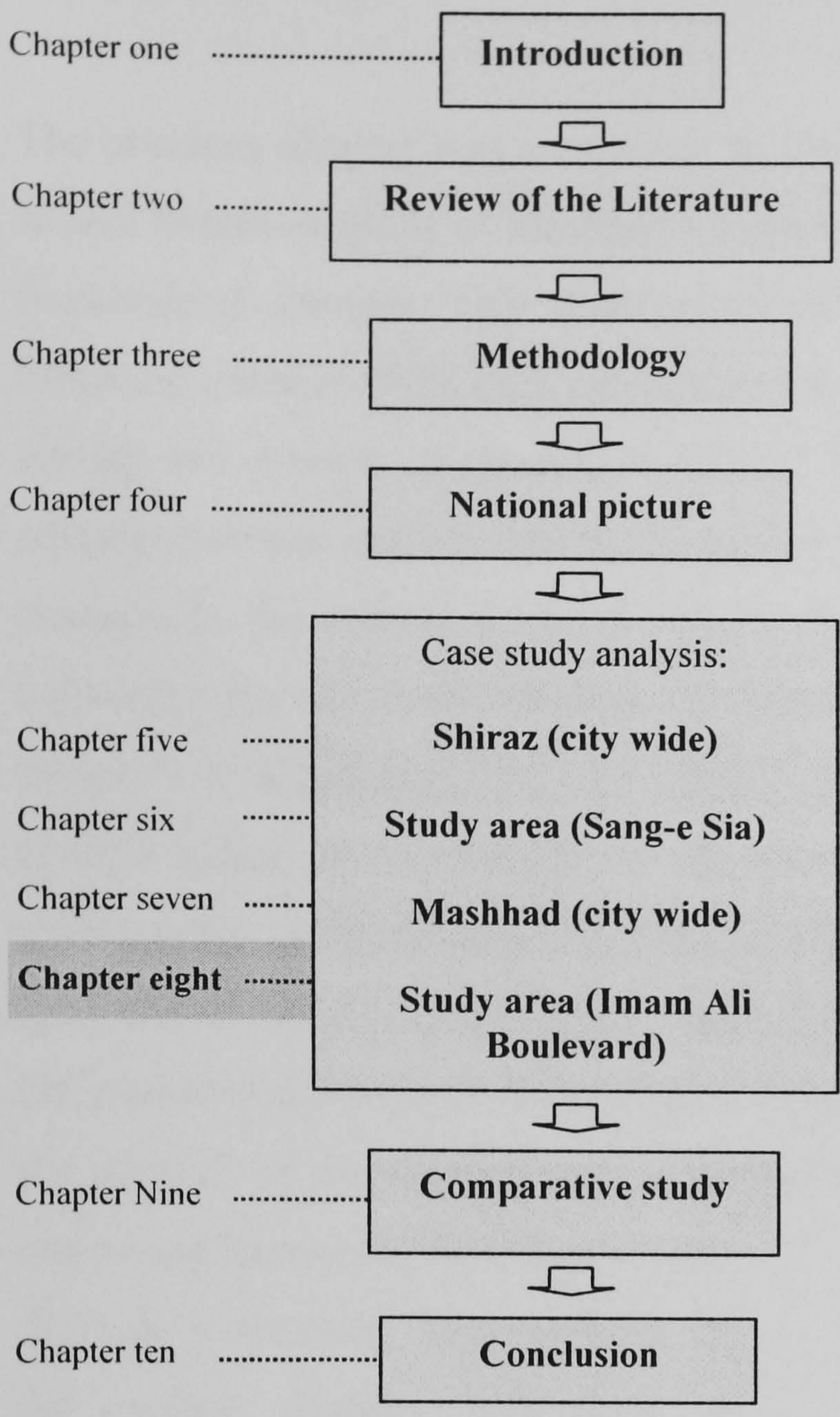
The AQRF has established many industrial and production companies and firms in order to generate new income to the holy shrine. During the post-revolutionary period more than 63 companies and industries were established in the field of carpet weaving, bread-baking, cold storage and conservatives, mosaic tiles, granite stones, sugar, textile, bus manufacturing, serum production, transport, commerce, water and soil, wood industry and the Sarakhs Free Economic Zone. Meanwhile, in order to revive and develop the agricultural properties and holdings endowed to the holy shrine, the AQRF is carrying out tremendous activities in the field of agriculture, forestry, gardening, animal husbandry, horticulture and agro based industries. Currently more than seventy companies, foundations, large economic organisations as well as cultural, social and services rendering institutions are carrying out multifarious activities under the management of the AQRF with the active assistance of its 18000 personnel (Imamreza.net, 2005). Another significant part of the organisation's financial resource is also drawn from daily cash vows donated by pilgrims to the tomb of the Eighth Imam (Amirahmadi, 1995). As already pointed out, Mashhad, the second largest holy city of the world attracts more than 20 million tourists and pilgrims every year. It has generated a considerable source of income for the AQRF.

This institution represents the new trend of religious authority. It is an amalgamation of traditional religious imagery and modern organisational form. According to the study carried out by Adelkhah, during the post-revolutionary period, the religious sphere has become more and more money-oriented: "The public Islamic space produced by religious practices has taken the form of a 'bourgeois civil society' merging on a large scale with the processes of commercialisation, privatisation and building of a middle class whose way of life is tending to acquire hegemony on the national scale" (Adelkhah, 1999, p 127).

7.8 Conclusion

This chapter examined the case of Mashhad at the citywide level. It shows how the city has dramatically changed over the centuries, particularly during the past century, while its religious and political significance has remained essential for the country. Despite the many changes in the nature of central government, and the growing complexity and multiplication of development agencies, the centre still plays a crucial role in shaping the core of this city. Four key stages of the historic core fundamental changes were analysed. The analysis of selected stages of the city changes provided good examples of the influence of the ruling powers and their coercive force on the social and spatial dimensions of the city and its historic core. There was a combination of political forces, economic pressures and cultural factors which led to the emergence of an autocratic, market-led, redevelopment-oriented approach to the historic environment. This chapter revealed that the redevelopment and physical regeneration is still the dominant approach albeit more limited, on a smaller scale and in a different framework. This dominant approach has been employed by the central government, the largest and most powerful development agency, and the newly authorised religious foundation. The political importance of the city, its potential for economic development and strong property market combined with an ideological ambition for transforming its historic core into a modern religious centre motivated the state and religious authority to embark upon a massive reconstruction programme. This chapter identifies the role, strategy and interests of the central government and its development agencies, the municipality of Mashhad and a religious foundation, the key development agencies in the city, and explores their relationships. This chapter was an introduction to the detailed study on the case of Mashhad which will be presented in the next chapter.

Chapter Eight: Case Study Analysis
Study Area-Imam Ali Boulevard



Chapter Eight

Case Study Analysis – Mashhad – Study Area

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8.1 Introduction

The previous chapter was an attempt to identify the driving forces behind the social and spatial transformations of Mashhad's historic core during four selected stages of the city's fundamental changes. This study provided the development of an understanding of the historical context of the built environmental change, and identifying the underlying forces driving this process of change. It asserted that changes in the way the urban fabric was commissioned as well as changes in its form and function can be interpreted by looking at changes in the nature of the involved institutions or power brokers that directly or indirectly forced their 'ideological preference', 'political intention', and 'economic priority'. It illuminated that the transformation of the physical structure of Mashhad's historic centre as carried out by the autocratic regimes, whether secular or religious, traditionalist or modernist, in spite of ideological differences shared in common the intention of using the city's built form to display authority, power and prestige. In fact, the physical transformations of the historic core of Mashhad have mainly been a response to the interests of the ruling powers in each period. The historic continuity of the destruction and reconstruction of the historic core through large-scale interventions by the ruling powers represents a common approach of such operations to the old fabric of the city. This chapter explores empirically the main features of this approach, and interprets its spatial manifestation through analysing the current large-scale operation in the historic core of Mashhad. The large-scale reconstruction of Imam Ali Boulevard has been selected as a case study because it can be considered as a typical example of a redevelopment-oriented approach employed by the central government during the post-revolutionary period. Additionally, the large-scale reconstruction of Imam Ali Boulevard bore a marked resemblance in many respects to the examples examined in the previous chapter.

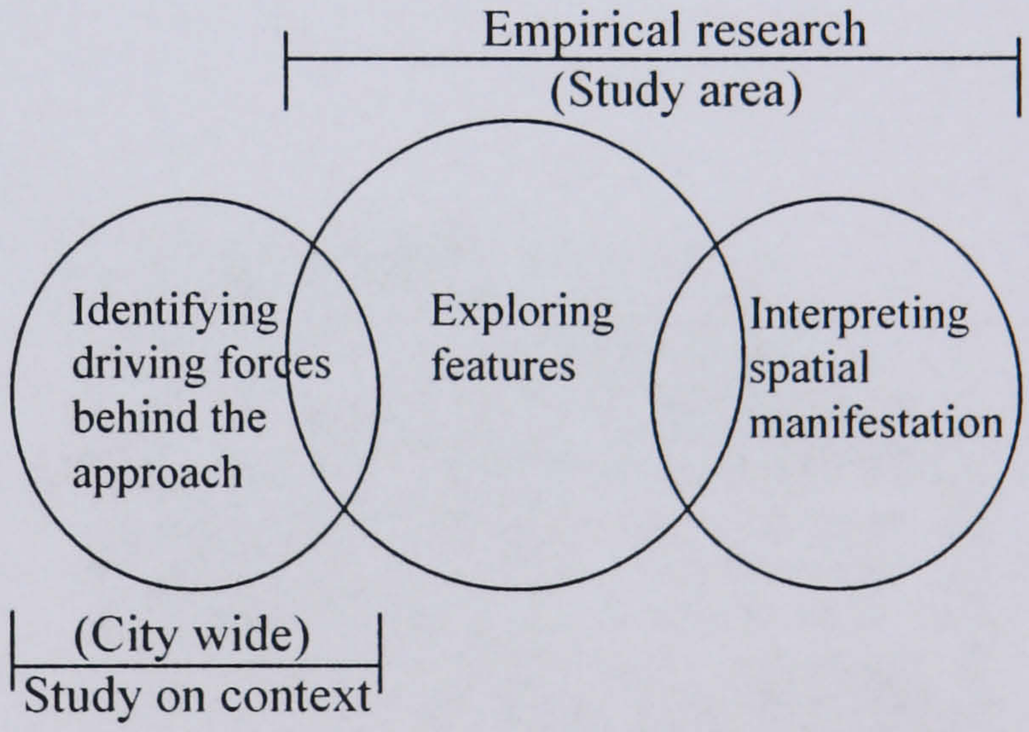

Diagram 1: Three major purposes of the case study analysis including study on context (Chapter Seven-City Wide) and empirical work on the study area (Chapter Eight)

The main body of information in this chapter was collected through available literature about the study area, archival research, and semi-structured interviews with the project management and key actors involved in this programme. The interviews were complemented by observing the area in summer 2004 which was documented by pictures, analytical graphs, and descriptions presented in the following sections.

This chapter has been divided into four sections. The first gives a brief overview of the study area background. The second deals with the programme in detail, clarifying its aims and objectives, the role of agencies involved and their instrumental forces (the organisational and administrative structure of the programme), and the policy and approach employed in this programme. The third section highlights four major stages of the programme implementation. Finally, the concluding section draws evidence and findings from the empirical research, clarifies component parts of this programme, and interprets the characteristics of the policy and approach employed in this project.

8.2 Background of the study area

The study area is the north-eastern part of the historic core of Mashhad which is limited by Navab Street to the south, the circular road on the periphery of the historic core (Vahdat Boulevard) to the north and west, and Tabarsi Street to the east. This urban block with an overall population of some 20,807 in 1994, covers approximately 110.2 hectares and contains over 4732 plots (30.55 percent of the historic core and 39.82 percent of the whole inhabitants in the city centre) (TASH Consultant Engineers, 1995).

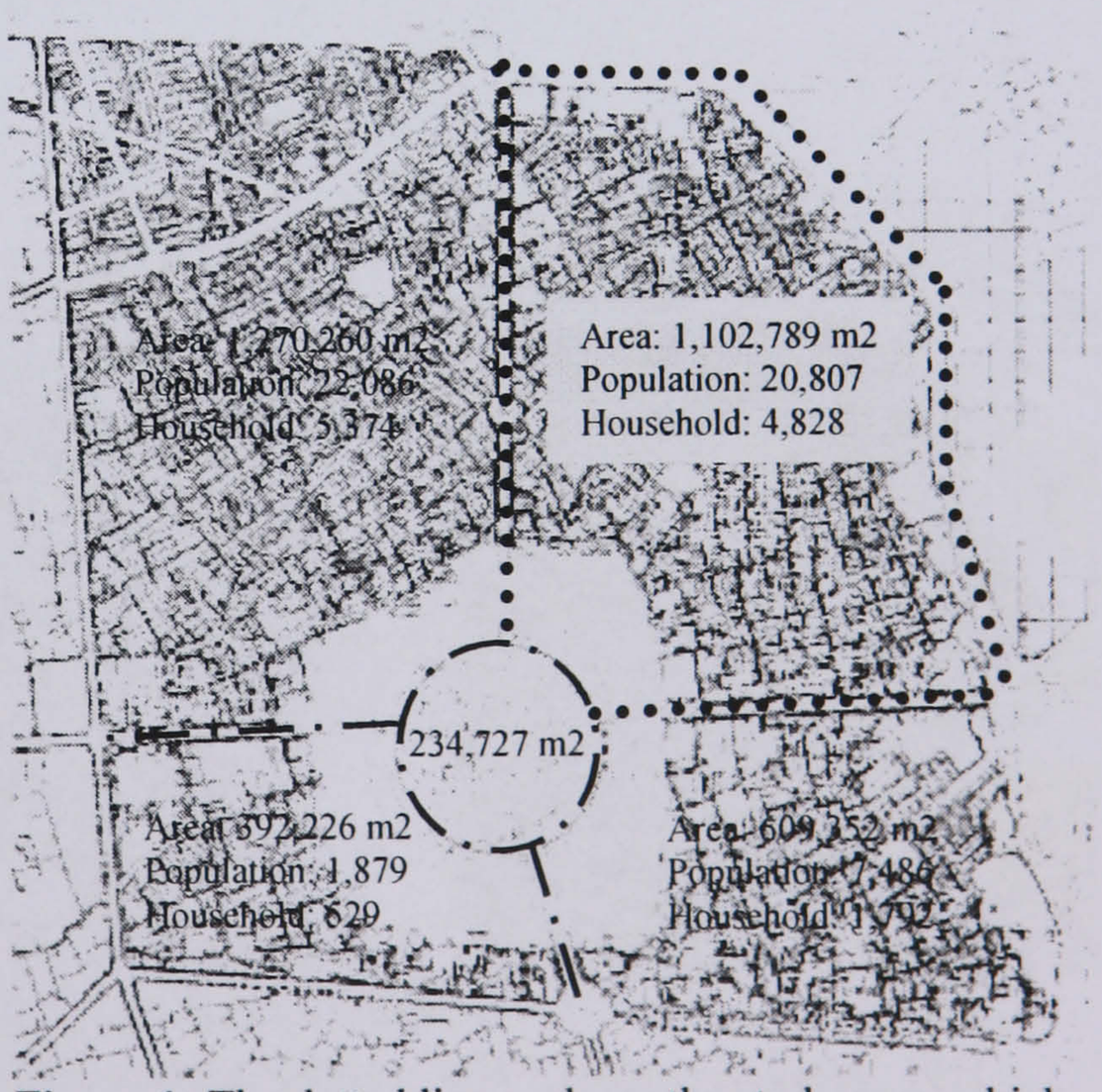

Figure 1: The dotted line encloses the study area, which has been designated as the first phase of the renewal programme in the historic core of Mashhad

This area contains the major parts of Pain-khiaban and Noqan[1], two historic quarters of the old town which were truncated by the imposed streets of the 1930s. Despite the fragmentation caused by the construction of the new streets, the urban fabric behind these vehicular roads largely retained its traditional layout. The main element of this area was a linear bazaar called Siah-Ab stretching from the holy shrine complex to the historic gate of Noqan, which included a number of nodes and enclosed courts at every important articulation of its spatial sequence (Figure 1). It was lined with a multitude of shops which established a functional continuity between the holy shrine that was embraced by bazaars and the gate. It also served as a protective shield, hiding the adjacent residential districts (Noqan, Tabarsi and Pain-Khiaban) and keeping them free of undesirable intrusions. The secondary routes grew like branches from the main route and penetrated inside the quarters connecting these neighbouring quarters to the core.



Figure 2: Map of Mashhad recorded in 1858 by Jarinof, Source: Mehriar, Shamil, et al, 1998, p 142; the holy shrine in the heart of the city was surrounded by the central bazaar which connected the centre with the city gates. Siah-Ab in the north-eastern side of the holy shrine was one of the centripetal main spines led from the Noqan gate to the city core.



Figure 3: Noqan district (the study area), before and after construction of the new superimposed streets of the 1930s; Sources: Darwent, 1965, Fig.7 (left); Scharlau, 1961, p 185 (middle); Perry-Castaneda Library, 1971 (right) (www.lib.utexas.edu/maps/iran.html)

[1] The old town was divided into six great and ten smaller quarters. The six larger bore the names of their gates including Bala Khiaban, Noqan, Pain Khiaban, Idgah, Arg, and Sarrab (Streck, 2004; Adamec, 1981, p 474).

The access from the main route to the residential quarters was broken into successive hierarchical sections which heralded increasing degrees of privacy (Figure 3): "The street network followed the well-known hierarchy composed of central thoroughfare, residential thoroughfares and semi-private cul-de-sacs giving access to the houses" (Darwent, 1965, p 354).

As can be seen from Figure 3, at the junction of two alleys, or along the main residential thoroughfares there were a number of single shops which were almost always grocers or mixed goods' dealers, selling a great range of convenience goods. They formed six clusters which provided a multiplicity of functions and facilities for the activities and daily requirements of the local inhabitants. These local public spaces lacked the rigid layout which allowed a high degree of interaction between various social activities.



Figure 4: Distribution of central functions in Noqan district (the study area), surveyed by Darwent (1963), p 359:

Grocer, food sales (1) Shoemaking (2)
Tailor (3) Baker (6)
Blacksmith (7) Tea-house (8)
Cloth sales (9) Wood products (10)
Hairdressing (11) Greengrocer, fruiter (12)
Butcher (14) Bicycles and service (15)
Tin and galvanised steel goods (19)
Confectionery (20) Public Bath (23)
Mosque (33)

"The number and the height in the hierarchy of the shop found at a junction is presumably a function of the size of the population dwelling in the alleys tributary to that junction or on other words the relative degree of accessibility to customers available at that point" (Darwent, 1965, p 361).

The location, size and shape of the urban elements in this area, as well as their relationship to each other and to the whole city represent an evolutionary product of a gradual development, instead of an instant decision at a particular period of time. All single elements, whether houses, mosques, residential clusters or the neighbourhood centres relied on the basic pattern of the enclosure which contributed to a totally integrated urban structure.

During the past decades the physical and functional structure of the area, like other parts of the historic core, has undergone substantial changes. Under the urban renewal policy of the 1930s a large area of the traditional urban fabric had been demolished by the construction of the new streets and a ring road around the shrine complex. The new superimposed streets disrupted the physical and functional integrity of the area and the spatial continuity between the holy shrine and the adjacent residential districts. The new streets completely ignored the existence of the historic urban structures. Besides, the layout and scale of the new buildings constructed along the new streets ruled out any dialogue within the context. They were totally alien to the existing low and dense fabric behind. The fragmentation of the traditional urban fabric was continued by the construction of a ring road around the historic core which followed precisely the line of the earlier city wall. Consequently, the organic shape of the traditional area was trapped inside an enclosed and segmented urban block surrounded by the vehicular roads.

The battle between the traditional and the superimposed urban structures continued during the 1940s and the 1950s. However, the rapid expansion of the urban area during the 1960s and the 1970s and at the same time, the large scale clearance of the urban fabric around the holy shrine had an influence on the social and spatial characteristics of the area, which reduced the strength of the traditional structure. Under the pressure of the new developments the structure of the area changed, not only in layout, building materials, and architectural details, but also in social and economic structure.

Until 1958 the city wall stood in the north and east side of the built up area and a large cemetery marked the eastern boundary of the city. The cemetery prevented expansion east, partially because of religious laws prohibiting building on holy ground, and also the danger of pollution of water sources (Darwent, 1965). In addition to the above barrier, the construction of the railroad on the northern edge of the historic core prevented urban expansion towards the north and east. Accordingly the city stretched out along main roads to the west and south (Figure 4). Growth to the west involved the establishment of a western centre (the second nucleus), which had left its mark on those areas of the north and east of the shrine complex (Noqan and Tabarsi districts). A severe decline took place in land values and property prices in this area, as it found itself further removed from the 'centre of gravity' of the city (Darwent, 1965, p 282).

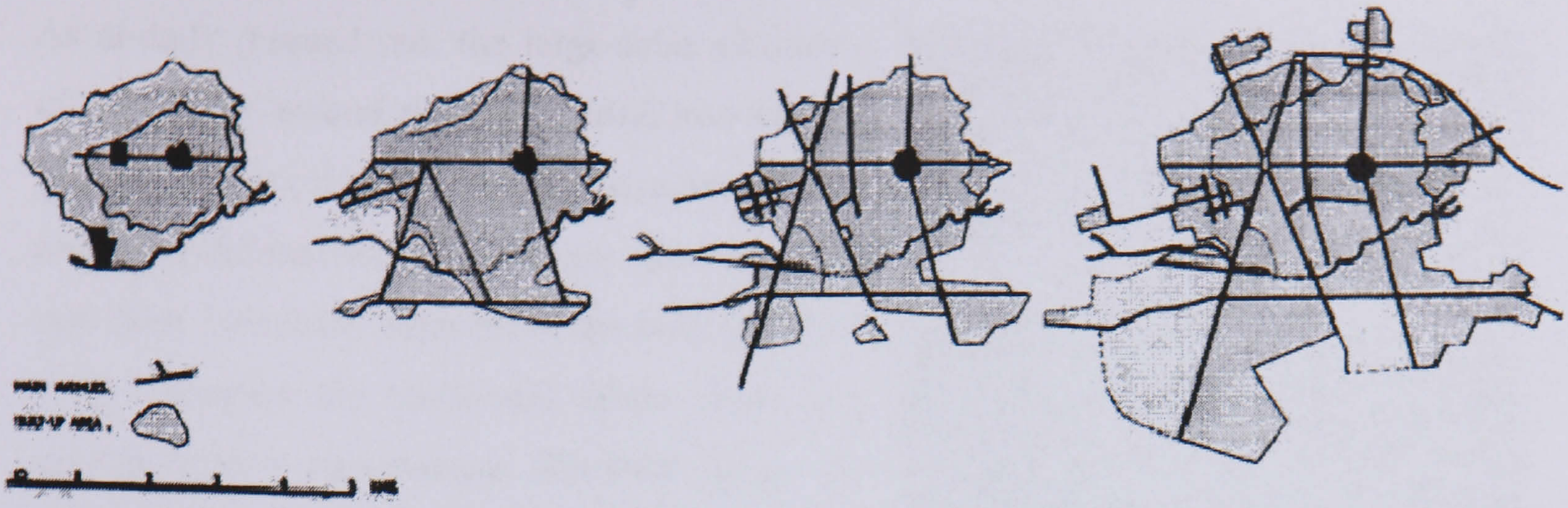

Figure 5: The major phases of urban development in Mashhad between 1870 and 1963. The dominant direction of growth trended south and west; Source: Darwent (1965), Fig.9

The decline and deterioration of the north-eastern neighbourhoods was accelerated by blocking the eastern route (Pain Khiaban Gate) which historically provided access to the city from the east. This decline was due to the fact that Pain Khiaban was laid down to carry the main road to Tehran, while the new direction ranged in the south east through Bahar street. An immediate consequence of this change was the depression of the current functions in this area which caused damage to the existing structures. The historic caravanserais along the pain-Khiaban route, which originally acted as a warehouse, transport hostel, and point of exchange were modified by the current force and lost their original functions. Some of the more central caravanserais, chiefly those located on the roundabout around the shrine were used as bus termini for long distance inter-city bus services (Mohammadzadeh, 2002).

As the city began to expand rapidly the wealthier residents of the area abandoned their homes for more modern living conditions outside the historic district. There was population replacement in which new migrants and lower middle classes moved to the area. It would be proper to mention here that unlike the quarters of Arg, Sarab or Bala-khiaban, this residential district had never been the home of the rich and influential. It had always been a modest neighbourhood, largely populated by the working and middle class residents. However, physical obsolescence, the lack of adequate public amenities, and the poor condition of the urban infrastructure forced many indigenous inhabitants to abandon their properties. The remaining low-income families and rural migrants formed a new social pattern with different demands, interests, and perspectives: "much of the property in this area is either totally non-functioning or occupied by pilgrims and poor families, at high densities" (Darwent, 1965, p 282).

As already pointed out, the large-scale clearance of the 1970s around the holy shrine also had an impact on physical and functional structures in the area. The demolition of the bazaar, caravanserais, and other structures adjacent to the holy shrine in 1973 disrupted the traditional urban fabric and neighbourhood cohesiveness. The holy shrine was almost totally isolated from its historic urban context, particularly by the construction of a long separating wall between the old urban fabric and the shrine. The isolated area behind the wall deteriorated rapidly, as it lost its physical and functional links with the shrine. The large empty surface, which was cleared to expose the shrine, interrupted long-term developed links with the people and their environment:

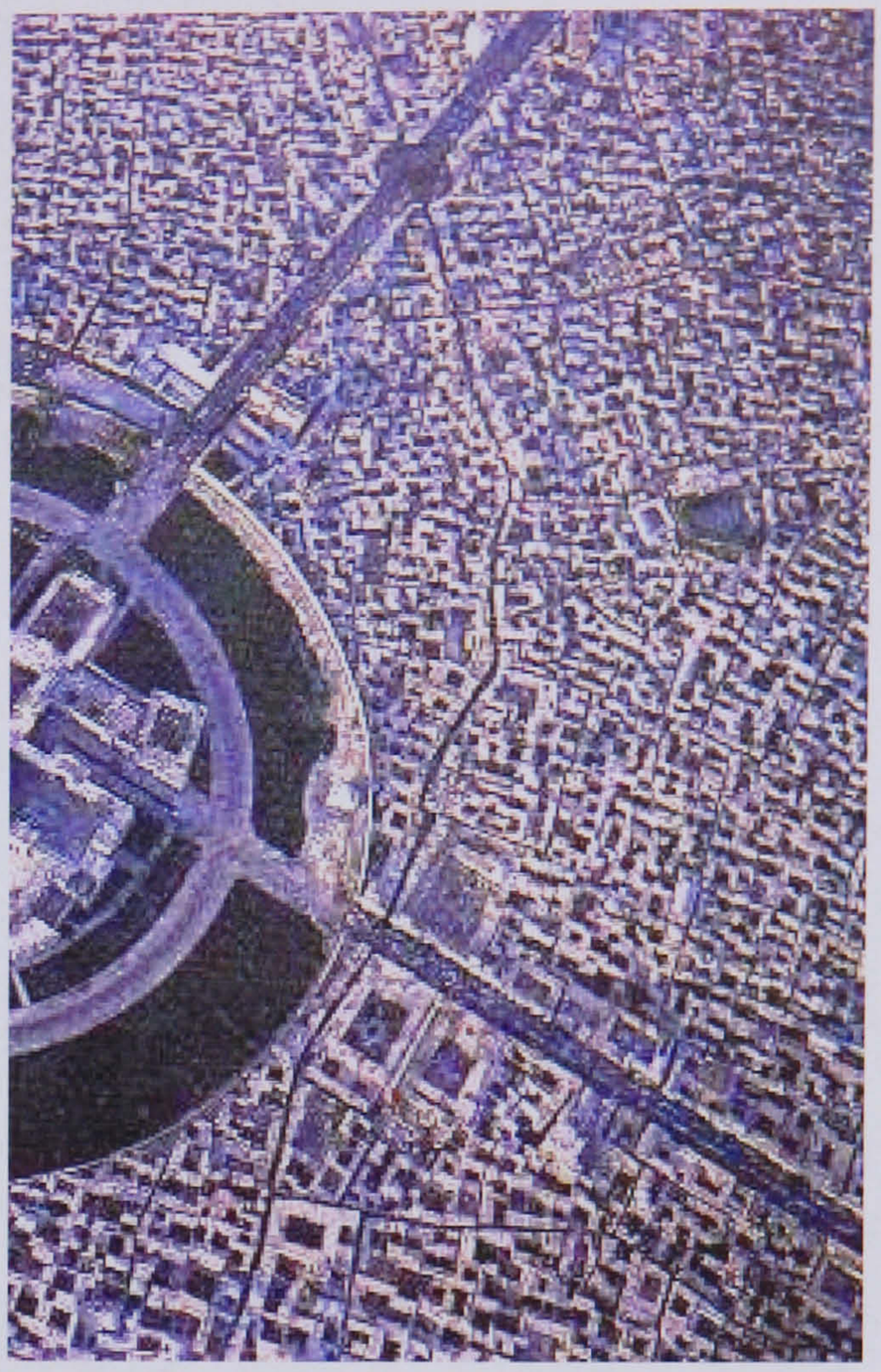

Figure 6: The large empty surface created around the holy shrine and a long segregated wall constructed around this area disrupted spatial continuity and urban hierarchy between the shrine and its surrounding urban fabric; Source: Trumpelmann, 1992, p 36 / photo by G. Gerster, 1976

"*In the stable environment of the traditional cities, people developed strong, symbolic, instrumental and emotional links with their environment through years of constant contact*" (Madanipour, 1994, p 443).

In the eyes of the pilgrims the structure of the shrine was traditionally determined by the image of a great sanctuary embedded in the cluster of surrounding bazaars, the large courtyard serving as the centre of the whole urban structure which was considered itself as part of the shrine. Access to the shrine was neatly defined, and marked by gates and thresholds. The transition from the secular to the sacred spheres, both contained within the same public section of the urban fabric, was accomplished by a few steps which allowed for the easy interaction between the shrine and the bazaar. However, the new development disrupted this powerful image and the social and spatial integrity of the area: "*Performing the pilgrimage has special rites, Shiite have exercised these rites more than 1300 years, and have found their efficient spatial manifestation in the scale of building, architecture, and city". However, this tradition was challenged by the force of new developments which destroyed all trace of the past. The desire was to wipe away everything and started from scratch or 'to clean the canvas'* (Beheshti, 2006, p 3).

The erosion process was followed by further interventions and under the development pressures after the Islamic revolution of 1979. As mentioned in the previous chapter, in the past two decades the historic core of Mashhad has experienced tremendous changes, more than during centuries of its previous history. These changes accelerated the decline of residential function in this area. The major forces driving these changes are examined in detail as follows:

a- Further expansion of the city towards the west has contributed in making the historic core a socially and economically polarised centre. Aside from the third economic centre which emerged along the western development route, the linear polycentric development proposed by the Mashhad Comprehensive Plan accelerated this polarisation. The social polarisation was also intensified by the growing number of informal settlements in the north and east parts of the city's boundary. The rural settlements, which have been encompassed by the gradual addition of the new built-up areas, are the main nuclei of these new suburbs. The social characteristic of the study area (the eastern part of the old core) has been modified by the impact of these poor neighbourhoods on the east.



Figure 7: Above right: Map showing the geographical segregation of social classes and the economic stratification, in which poor and rich split. Different social groups found spatial arrangements based on a west-east divide. The areas marked by dark grey in the north-east, east and south-east sides of the historic core are mainly populated by the immigrants and low family incomes (including the informal settlements of Golshahr, Ghale Sakhteman, Hemat-abad, Dehrood, and Altimor). These poor neighbourhoods in the eastern outskirt of the city have modified the social characteristics of the historic neighbourhoods of the east (consisting of Nogan and Paein-khiaban districts).
Above left: Map showing the city's spatial structure, the bipolarity of the city development (a dual characteristic of the city's structure, between the concentric pattern and the linear polycentric development proposed by the Comprehensive Plan).
Sources: UDRO, 2000, p 15; Mehrazan (1993), p 42

As can be seen from Figure 6, there is a clear west-east divide in the urban structure. The western district of the city, where the middle- and higher-income groups live, is distinguished by a wide range of physical and social privileges over the eastern part. **Social segmentation and spatial polarisation** have affected the social, economic and cultural characteristics of the historic city centre neighbourhoods. The historic quarters of the east consisting of Nogan and Paein-khiaban districts are among the worst affected neighbourhoods of the historic core.

b- The increased pilgrim numbers provoked by modern transport facilities, as well as the political motivation and the ideological trend of the revolutionary state (the increasing religious tendencies which were associated with the Islamic revolution), has exerted immense pressure on the old urban fabric. For the authority of the shrine, it provided a tempting idea to extend new spaces for many years to come by **further demolition of urban fabric around the shrine complex.** The result was the disappearance of a large part of the old quarters adjacent to the holy shrine. In the north-eastern side of the shrine complex, the land and properties between the separation wall of 1973 and the main thoroughfare were purchased to provide new space for the shrine enlargement (Figure 7). The total area within the boundaries of the new extension building amounts to approximately 750,000 square metres[2]. On the other hand, the rising number of pilgrims increased demands for the development of multipurpose commercial centres and other tourist oriented functions in the vicinity of the holy shrine. The development pressures on the historic core of Mashhad generated by religious mass tourism radically changed the traditional townscape of the urban fabric around the holy shrine. The lack of a regulatory framework covering the whole area, in order to establish coherence between individual interventions, also intensified the issue.



Figure 8: Map showing the properties purchased between the separation wall of 1973 and the main thoroughfare called Siah-ab by the Astan-e Qods Foundation for the shrine enlargement. The total surface within the boundary of the new extension of the shrine in this urban block (study area) amounts to approximately 15.5 hectares; Source: UDRO (2000), p 19

[2] The area of shrine complex surrounded by the superimposed ring-road of the 1930s was approximately 23 hectares.

The concentration of such a large development of activities around the holy shrine can be attributed to many factors. There is no doubt that the main factors were the increasing demand for construction of hotel apartments and lodging houses for seasonal pilgrim accommodation, combined with the massive development of commercial premises responding the increased influx of pilgrims. However the pressure from the property market, particularly by speculative developers, has led to the further expansion of non-residential activities in this area. Speculative pressure resulted in a pattern of uncontrolled development in the area which led to the expulsion of both residents and the existing activities and thus paved the way for a total substitution of the traditional urban fabric. The area was under threat of encroachment by other demands. **The encroachment of business activities and tourist services**, which had previously been located along the streets, into the residential area has had a major impact on the life of this area. They have encroached upon the residential properties, pushing them towards peripheries or containing them inside the centre of the urban block (Figure 8). The pattern of land use in this area has, therefore, changed in response to this process of expansion. These measures have led to the further deterioration of environmental quality in this area.

The pressure from commercial interests seeking expansion space varies along the main streets. The land price has consistently reflected this difference. The value of lands on the front of the main avenues has always been higher than the lands beyond them due to their greater accessibilities. However, frontal values decrease outwards from the centre, along the main avenues towards the periphery of the historic core. The effect of this on the land use structure of the historic core is obvious, as large areas in the vicinity of the shrine are given to pilgrim accommodation, both on first floors on the fronts of avenues and more generally in the buildings behind the main avenues. The remaining residential buildings are also rented to poor pilgrims who could not afford expensive accommodation and yet wanted to live near to the shrine complex.

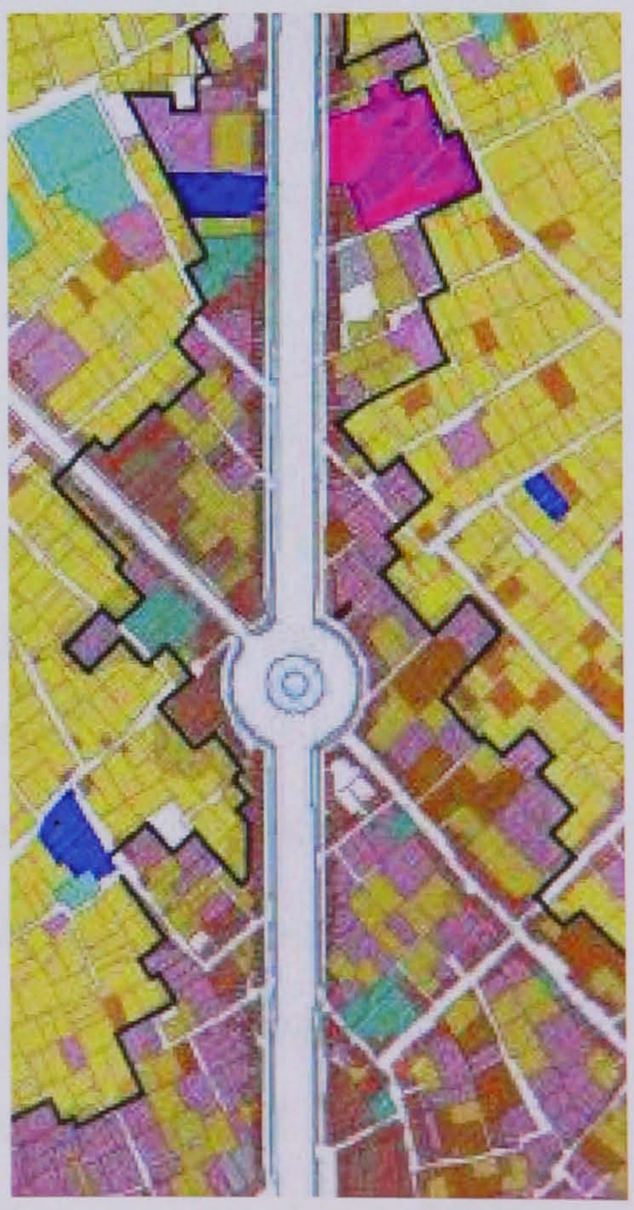

Figure 9: Map showing the encroachment of non-residential activities particularly commercial uses and tourist oriented facilities and functions into surrounding residential area. Non-residential use which was concentrated along the edges, gradually penetrated towards the centre of the block, where residential use was dominated; Source: UDRO (2000), p 19

c- The neighbourhood renewal policy of 1993 was also another force of transformation which contributed to the massive structural change of the area. Under this policy the MHUD introduced **an ambitious large-scale urban redevelopment programme** which was intended to totally reshape physical appearance of Mashhad historic core. It introduced a modernist and utilitarian approach to the old fabric of the city. This district has been selected to form the first phase of the programme. The plan imposed a gigantic structure without being adapted to the pre-existing network of streets. It involved the construction of new arteries which drastically changed the area's physical–spatial structure (Figure 9).

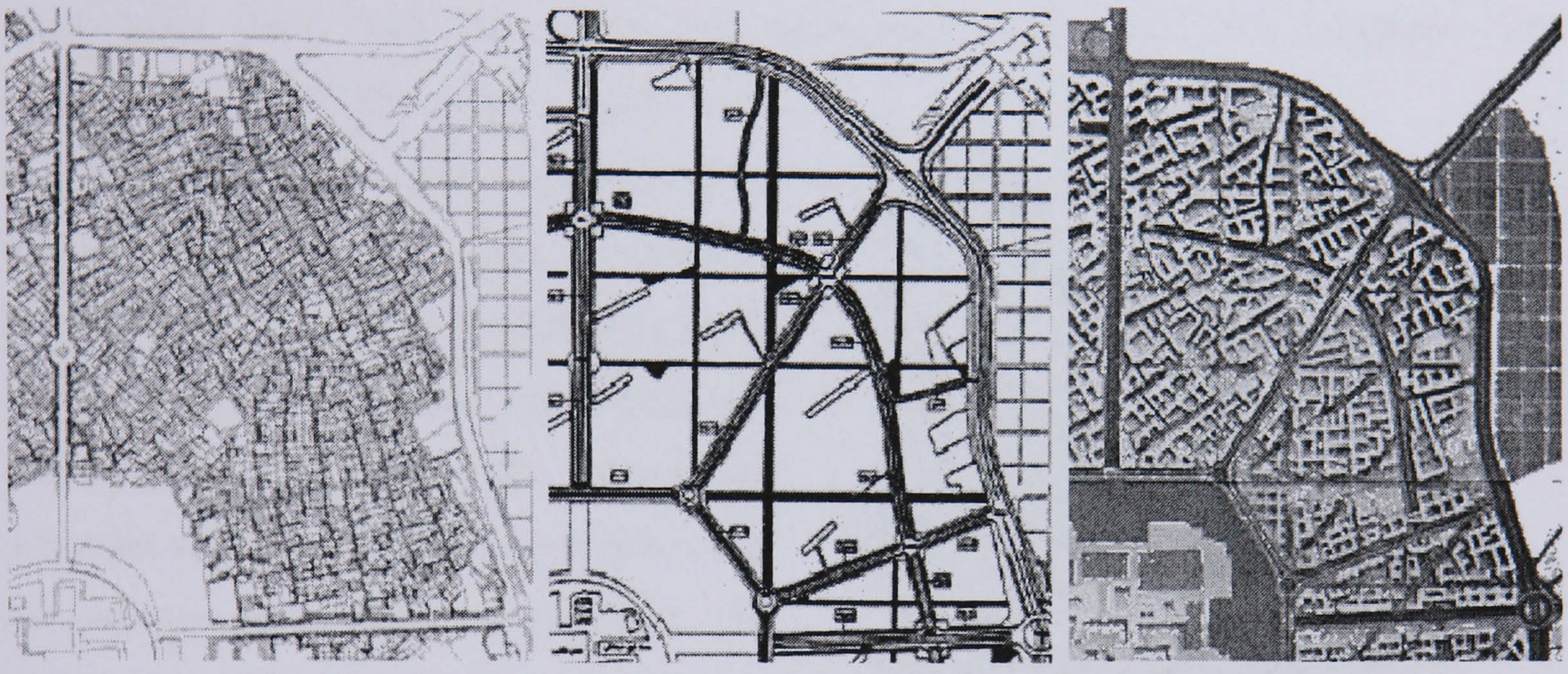

Figure 10: (Above left) Map showing the existing condition of the area at the beginning of the 1990s; (above middle) the road scheme of the urban redevelopment programme of 1993; (Above right) volumetric plan for the proposed redevelopment scheme; Source: TASH Consultant Engineers, 1995

The pre-existing street pattern of the area was to be totally obliterated by these superimposed avenues, generating a conflict between the traditional pattern of the historic urban fabric and the proposed new structures. Under these circumstances, the area had experienced an expeditious process of social and spatial change. The new pressure accelerated the decline, and the erosion process of the historic core and its quarters. On the one hand, the new plan was a legal impediment which constrained, inhibited, or even deterred rehabilitation and improvement as well as individual renewal in the area. The municipality stopped issuing building permits until the plan was finalised (started in September 1993 and approved by the Commission Number Five on 29 May 1995). Although the plan was approved in 1995, the planning restriction prevented inhabitants from developing their properties. This created a long-term blight which led to gradual deterioration of the area.

On the other hand, the initial steps of the plan implementation in purchasing the properties have had enormous impact on the structural characteristics of the area. Between 1993 and 1995 the MHDCC purchased 2200 residential units (300,000 square metres of the existing land and properties) in this area (Figure 10). Consequently, the number of abandoned properties increased due to the displacement of their owners. Many acquired properties were demolished to make space for the implementation of the prioritised projects. These vacant lands and abandoned properties located inside the neighbourhoods increased the problems for the remaining inhabitants. They became illegal drug havens and centres of criminal activity, contributing to unsafe living conditions[3]. The remaining direct intervention parts have also been left completely neglected. This condition was exacerbated when the project came to a standstill after 1996. The complexities of landownership and the financial requirements of such an undertaking made the proposed, large-scale redevelopment improbable. Therefore, the large-scale proposal of the historic core redevelopment proved impossible to be implemented. The pressure from the municipality of Mashhad also intensified the issue. Consequently the project was suspended from 1996. The suspension of the renewal programme for a long period (between 1996 and 2000) and at the same time the legal restriction of any individual development in the area complicated the conditions for the remaining inhabitants. It demonstrated the fact the authorities completely ignored the existence of the residents and their needs. This is also evidenced by the absence of an appropriate plan for the historic core in which the basic social needs of the city and its population could have been taken into account.



Figure 11: Map showing the acquired properties by the MHDCC between 1993 and 1995. The large empty plots and abandoned properties located inside the neighbourhood accelerated the decline of residential function. The remaining fragments of the historic fabric lost their physical and functional integrity; Source: UDRC (2004), p 5

[3] Almost all interviewees complained about the safety issues, prevalence of addiction, and unsafe living condition in this area.

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This boulevard is a 35 m wide axis, 1.5 km long, which will connect the north-eastern part of the city to the shrine complex. It will be lined with nine-storey buildings containing a variety of new mixed-use buildings, with shop fronts, office space on the first and second floor, and tourist accommodation on the upper levels. Its layout consists of two lanes for traffic, 7.5 m wide; a green area at the middle (4.00 m); and two pedestrian promenades 8 m wide. It was conceived as a supplementary axis for the existing radial streets in the west and the south borders of this urban block (Tabarsi and Navab streets).

The main features of the boulevard are its monumental urban scale, its axial (the axial approach and vista towards the holy shrine) and rectilinear pattern. In order to enhance the vista and to create a perspective towards the holy shrine, there is a bent transition from the first junction into this axis. However after the proposed square at the junction of this boulevard and the intermediate ring-road, it turns into the previous direction. While the major emphasis was placed on a direction towards the landmarks of the shrine, the enormous volumes of the proposed structures will block the view towards the golden dome and minarets. Although the volumes step down to four and five storeys on the section between the proposed ring road and the holy shrine, the enormous size and height and prominent volume of the new constructions at the end of the street, on the north-east corner of the shrine complex by the Astan-e Qods Foundation, have obstructed the view of the golden dome and minarets from this street. This area which had previously been cleared to expose the shrine is now being built up with the massive architectural structures containing the Islamic Research Foundation, Peer-e Palandooz Mausoleum, ablution facilities (ablution facilities were concentrated into a few units around the shrine), and an Islamic school (hatched blocks in Figure 15).



Figure 15: The road scheme of the detailed plan for the district number 3. The new axis (Imam Ali Boulevard), again radial traffic flow converging on the shrine, links the north-eastern end of the rapidly growing city and the holy shrine complex. Source: UDRC (2004)

According to the result of a survey conducted by the municipality of Mashhad in 2001, the holy shrine complex was the destination of more than 57% of the inner-urban traffic (Ebrahimi, 2003). The proposed radial axes combined with the four existing streets to pump more and more vehicular traffic into the city core. In order to decrease the predominant radial traffic flows converging in the holy shrine area and the distribution of the traffic streams before arriving at the inner ring-road (under ground ring-road around the shrine complex), the new plan suggested a circular pattern by introducing an intermediate ring-road at a close proximity from the shrine complex. The area between the holy shrine complex and this ring-road was defined as a zone of limited vehicular access which forms a buffer zone around the shine. Inside this transition zone, only residents' vehicles, public transport and service trips would be allowed, while through-traffic would be discouraged by a specially designed circulation system. This would consist of 'loops' and 'cul-de-sacs' combined with appropriate car parking facilities strategically proposed along the ring-road. Thus this ring-road would act like a converter which would filter the vehicular traffic. Accordingly Imam Ali Boulevard is divided into two different sub-sectors: a vehicular route between the proposed ring-road and the existing ring-road around the exterior of the historic core, and a pedestrian route which meets each other in a proposed square acting as a transition point (Figure 14). In this transition point, a taxi and bus station and also a drop-off point at the beginning of the pedestrian axis have been proposed which the visitors can easily penetrate the shrine area. There is also an entrance to the underground parking-decks. Walking distance from the main drop-off-point to the new gates of the shrine complex exceeds 300-400 metres. At the end of the pedestrian axis, the determined routes lead the pilgrims through the new extension buildings into the shrine courts (Figure 16).



Figure 16: Map showing the proposed layout for the pedestrian route between the shrine complex and the intermediate ring-road; Source: TASH Consultant Engineers (2005)

8.3.1 Clarifying the programme's aims and objectives

The original recommendations for this redevelopment project formed part of a master and detailed plan for the whole area of the historic core, in 1993. The plan recommended the construction of eight radial routes converging on an octagonal street surrounding the holy shrine complex (Figure 10). The key task of this early redevelopment programme was aimed at reorganising, or in other words re-imaging, the pre-existing built environment which was conceived as an 'obsolete urban fabric, to accommodate impressive building structures befitting the grandeur and prestige of Mashhad as the main focus of Shiite devotions (TASH Consultant Engineers, 1994). It was a response to an ordinance issued by the Supreme Leader of Islamic Republic in 1992 calling for special consideration towards Mashhad and the pilgrims of the holy shrine (UDRO, 2004). Apart from concerning the requirements of the pilgrims which has primarily been used as a tool for legitimisation of the authorities' interventions, the main purpose was to 'remodel' and 're-image' the 'dated' and 'unfashionable' urban landscape of the historic core (TASH Consultant Engineers, 1994, p 6). There was a desire to transform Mashhad into a '**modern**' religious city at the heart of the Shiite territory.

Although modernisation has been one of the common underlying motives behind the urban redevelopment of the historic core of Mashhad carried out by the authorities, it carried different connotations in each case. For Astan-e Qods Razavi Foundation, modernisation in Mashhad entailed the construction of monumental buildings and great courtyards around the holy shrine to express the achievements of the newly authorised religious power. The redevelopment scheme for the historic urban fabric surrounding the holy shrine disregarded the overall urban structure in favour of the construction of a 'modern' symbolic seat of religious power. For Mashhad municipality, modernisation was intimately related to the improvement of the basic infrastructure and traffic needs of the historic core as well as the development of more facilities to meet the needs of the pilgrims of the holy shrine. For the MHUD, modernisation of the pre-existing built environment was to be part of a wide range of interventions in the historic core, which included the wholesale clearance of derelict and obsolete areas, the opening up of straight and wide avenues and the construction of over-monumental buildings responding to the neighbourhood renewal policy of the 1990s.

Although the plan has often been revised and restructured to provide a more sensitive and realistic scheme, the new redevelopment programme still follows the previous ambitions in the modernisation of the old urban fabric which intended to convert a derelict area into a modern public space radiating from the holy shrine (TASH Consultant Engineers, 2005). As already pointed out, in the current revision the number of proposed radial axes had been reduced to four from eight, and it gave priority to the implementation of the radial axis in the district number 3 (Imam Ali Boulevard redevelopment project) as it was economically significant for the MHUD. According to the consultant report, the aims of this urban design scheme are identified as follows:

- Creating a pleasant and attractive urban view and appearance establishing a new image for the historic core of Mashhad
- Promoting a greater degree of economic vitality
- The elimination and prevention of the spread of blight and deterioration by the redevelopment of the area into a viable mixed-use residential and commercial project
- Reducing pressures of vehicular traffic on the existing radial streets
- Improving the infrastructures and enhancing amenities and environmental quality of the surrounding neighbourhoods
- Providing more facilities to meet the needs of the pilgrims of the holy shrine (TASH Consultant Engineers, 2005; UDRO, 2004)

The main objectives of this scheme were to deal with redevelopment of the old fabric, which will create a distinct, inviting, high quality environment along the boulevard that serves as a highly desirable destination to shop, live, and work; to improve and contribute to the facilities of the pilgrims; to control the design and construction of new buildings; concentrating resources to upgrade and replace obsolete urban fabric, and creating an attractive condition for private sector investment. Associated action steps for these objectives include the following:

- Develop a vision for the boulevard through the preparation of a detailed plan and urban design guidelines that will provide an architectural framework, developmental guidelines, and public improvements to achieve that vision
- Actively pursue resources, incentives, and support policies to achieve the aims and objectives of the project (UDRO, 2004)

8.3.2 The organisational and administrative structure of the programme

The urban redevelopment of Mashhad historic centre has been controlled entirely by the central government from the preliminary stages when the earliest ideas took shape, to the implementation of its flagship project. 'Imam Ali Boulevard redevelopment project' as the flagship of this programme commenced in 2001 and has directly been controlled by the MHUD and its affiliated companies. Based on a protocol between the Municipality of Mashhad and Urban Development and Revitalisation Company (UDRC-the Government's national regeneration agency, an affiliated organisation to the MHUD) signed in 1999, the major responsibilities related to the implementation of the redevelopment programme in the historic core of Mashhad were transferred to **Omran and Maskan-sazan-e Samen Company** (OMSC-Samen Development and Housing Company). This development agency was originally formed in July 1993 in partnership of the MHUD, Astan-e Qods-e Razavi Foundation (the administration of the holy shrine), the municipality of Mashhad, and the Housing Foundation of the Islamic Revolution. At the beginning, the agency operated as a separate legal entity from the other local and regional development agencies under the direct influence of the MHUD. In 1999, the municipality of Mashhad redrew the administrative boundaries of the historic core, which was previously divided between six other districts, integrating them in a specific area and under the control of a newly established municipality-Samen District Municipality (Figure 17). The newly established municipality has been in charge of the duties of 'Samen District' under the control and policy of Mashhad municipality. However, regarding the agreement of 1999, the responsibility of the physical regeneration programme, particularly in district number 3 and 4, was relegated to the OMSC which was previously called Mashhad Housing Development and Construction Company. In order to create a collaborative network between these two agencies, the mayor of Samen district was appointed as the executive manager of this newly restructured development agency (Interview-Banaee, 2004).

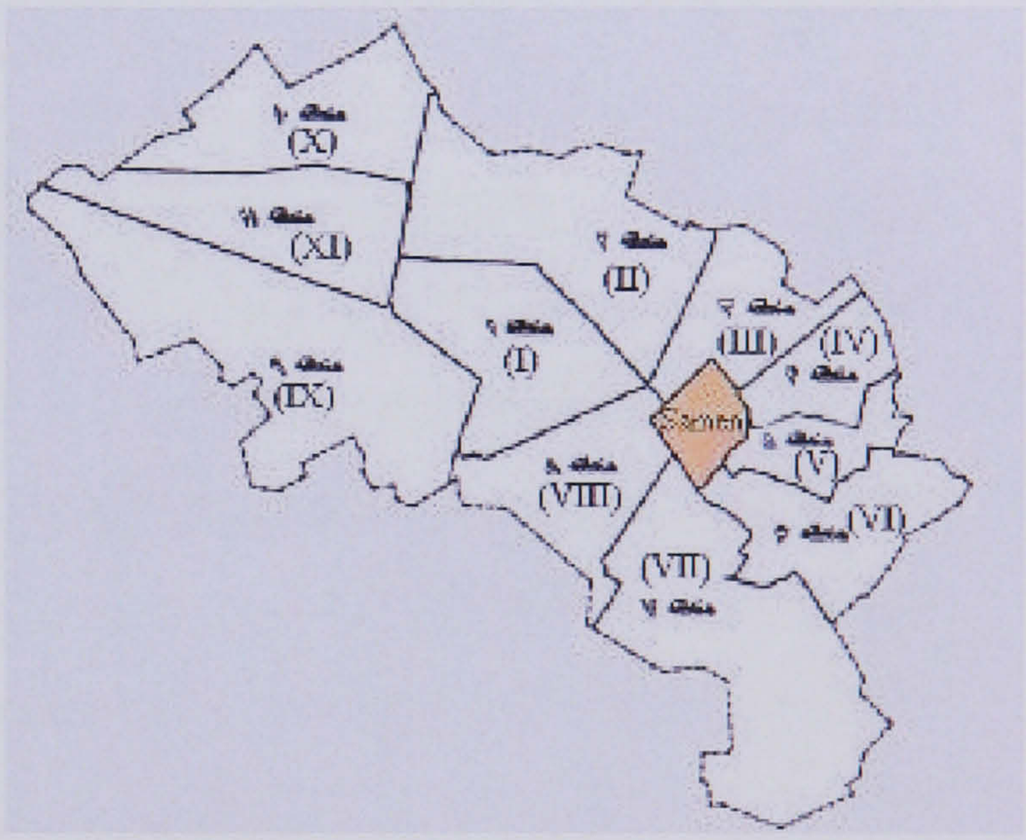

Figure 17: Administrative division of Mashhad in 2006; Source: OMSC (2006)

Although it was helpful that the OMSC was administered by the mayor of Samen district, the different characteristics, interests and attitudes of the municipality of Mashhad and the MHUD, especially in relation to the redevelopment scheme which directly involved both agencies, caused a number of tensions, frictions and frustrations (Interview-Mohseni, 2004). According to the evidence derived from several in-depth interviews with a variety of involved agents[6] in this process, the major reasons behind these conflicts can be identified as follows:

- **Conflict of interests:** the acquisition of a large number of land and properties by the MHUD between 1993 and 1997 has turned this agency into a major land-owner in the historic core of Mashhad. Accordingly, in this redevelopment project the emphasis of the agency revolved too much on bringing this bulk of public ownership into effective and profitable use, while the municipality of Mashhad tried to provide a broad range of public infrastructure and facility improvements even with the price of losing the government owned lands: "The MHUD has mainly followed a profit-driven and physical change oriented approach, without giving much attention to the existing community well being, while the municipality of Mashhad as a local institution has always been under the pressure of the citizens' inquiries" (Interview-Saberifar, 2004),
- **The conflicts of decision, policy and plan-making processes combined with the conflict of motives and attitudes:** The processes of decision and policy making have been highly centralised. It is deeply-rooted in the nature of Iranian political system which not only has affected urban administration and decision making patterns but also created a centralised system of urban planning. During the past decades, the central government has taken on an ever more interventionist role in policy and plan-making processes in the urban development projects. The top-down processes of decision making as well as planning for this redevelopment project have intensified the tension between the local and central organisations involved in this project: "drafting from the top and from a modernist attitude, and their focus on formal land use in isolation from local economic or social circumstances were the major characteristics of the planning system in this project which caused a conflict between the municipality of Mashhad and the MHUD" (Interview-Mohseni, 2004).

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[6] They included the former mayor of Samen district, a local university lecturer who was involved in this process, the deputy of Mashhad Housing and Urban Development Organisation, and the former mayor of Mashhad

The establishment of the city council in 1999 which strengthened the position of local authority[7], combined with the growing a desire towards decentralisation of power from the central government to subordinate government organisations, devolution of responsibilities upon municipalities, and reducing the size of the public enterprise sector through privatisation during the Third Development Plan (2000-2005), increased the influence of the local authorities on the OMSC structure and direction. Between 2003 and 2006, the UDRC had taken some measures to retain its control and influence by starting to restructure the administrative arrangement of the OMSC and also the establishment of a new development agency called Omran and Maskansazan Shargh Company (OMSC-the Regional Development Agency- East Region established in 2003). At the same time, the MHUD introduced a new management framework for the promotion of the central government control and supervision. In this system, major technical and supervisory tasks and duties of the UDRC have been relegated to a newly qualified agency called Amel-e Chaharom (Design Management) (Interview-Habibollahian, 2005). The new private agency has played an intermediate role between the client (UDRC) and the private sectors involved including consultants, contractors, and finance companies, and it is also responsible for monitoring, coordinating and integrating the work of any sub-contractor engaged in this programme (Chart 1).

The OMSC has the overall responsibility for the regeneration projects in the eastern provinces of Iran including Golestan, North Khorasan, Razavi Khorasan, South Khorasan, and Sistan & Balochestan. This regional development agency has initiated the construction of various official, commercial and housing complexes which are primarily located in the historic core of the cities in the above provinces. The implementation of renewal projects in the historic core of Mashhad is among the major activities of the OMSC. Aside from managing and implementing a series of individual projects, this company acts as the regional representative of the UDRC. Despite the OMSC, which has been established in partnership with key local authorities (the municipality, Astan-e Qods-e Razavi) and the MHUD, the newly established regional agency is an independent regeneration company formed by a collaboration of five public and private central companies[8].

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[7] The elected local council has added a third political power centre to the two that currently dominate locality: the social, economic and political power of the local religious institution [Astan-e Qods-e Razavi Foundation] and the bureaucratic representatives of the central government ministries.

[8] The OMSC stakeholders include the UDRO (30 %), Sakhteman Iran construction investment Co. (25 %), Iran Omran & Maskansazan Co. (25 %), Tehran Reconstruction Co. (10 %), and the MAM Co. (10 %).

The unrestricted authority delegated to such governmental companies, who responded only to the central government (MHUD), empowered these agencies with the authority and mechanisms for the undertaking of the large-scale urban reconstruction projects in the historic city centres (Figure 18). This has been accomplished by the use of government decrees to dictate financial operations such as the compulsory expropriation and purchase of land, to mobilise the labour force and technical experts, to determine the large scale demolition of historic buildings and areas, and to invest large sums of money without opposition from financial committees or councils.



Figure 18: (Top) View of the site of Sara Project, one of the current large-scale redevelopment projects in the historic core of Mashhad which is implementing by the OMSC (1.2 hectares); (bottom left) the proposed street-front of the project; (bottom right) Map showing the location of the project in the proximity of the proposed intermediate ring-road; Source: OMSC (2006)

Although the OMSC and the municipality of Samen district (jointly administered by the mayor of the historic district) are still the main authorities in this programme, the proliferation of a wide number of quasi-governmental companies during the last decade, which have enjoyed special privileges from the central government, led to the emergence of a complex network of development agencies in Mashhad. Chart 1 clarifies structural tiers of the urban development agencies involved and their relationships at the provincial and local level.

It is worth mentioning here that the newly authorised religious power (Astan-e Qods Razavi Foundation) has played a crucial role in the control and direction of public sector initiatives through penetrating the state institutions, directly participating in the policy making process and powerfully inserting its own interests at the point of policy formation and subsidy allocating policy and approach.

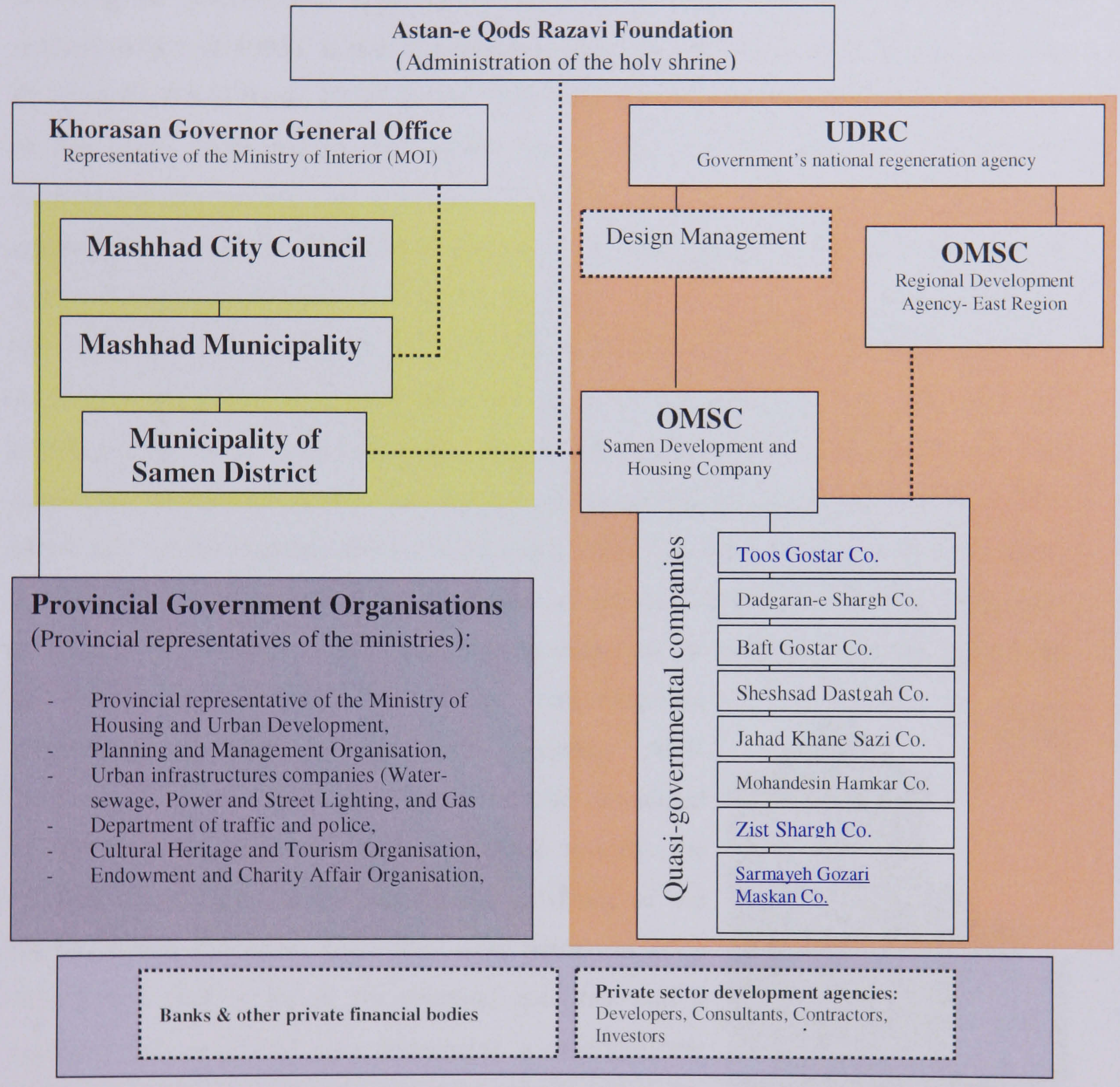

Chart 1: Chart showing the main development agencies acting in the study area and their interrelationships; the public development agencies (MHUD and its affiliated institutions, and other provincial representative of the ministries) have played crucial role in this process through both direct intervention and regulation. In this level four clusters are identified:

The city council, the municipality of Mashhad and its municipal districts (still under the influence of MOI),

Provincial representatives of the central government and its affiliated company at local and provincial levels more importantly Khorasan Governor General Office and Planning and Management Organisation,

The MHUD and its affiliated companies,

Private sector institutions and firms

Diversity and plurality of the urban development agencies combined with the lack of horizontal coordination in this sectoral system of development agencies have complicated the process of regeneration.

8.3.3 Policy and approach

At the beginning of the 1990s, the regeneration of dilapidated districts became a pronounced goal of the renewal policy of the MHUD. However, emphasis on regenerating these areas had been translated into the policy of housing development in these areas (Housing-led revitalisation approach of the MHUD adopted with the neighbourhood renewal policy of 1993). It was a response to the rising projections of housing needs in this period (World Bank, 2004). At the same time, the political and ideological ambitions of the state, motivated by and under the direction of the religious authority for modernising the historic core of Mashhad led to the emergence of a new approach in the regeneration policy of the MHUD in this area. The central government approach to modernisation was focused primarily on the symbolic meaning of transforming the city into 'one of the most beautiful in the Islamic world' (UDRC, 2004). Mashhad was to be modernised by means of a totally new architectural and urban form superimposed on the existing urban fabric. Developing the modern city centre thus became synonymous with sacrificing the historic quarters-an ideology which resulted in destruction of the old core: physically, by the fragmentation of the historic fabric and the isolation of its focal point, the holy shrine; and socially, by the exodus of the old inhabitants into new residential suburbs, all in the name of modernity and development[9]. In both interventions carried out in this period, whether the brutal redevelopment programme produced by the local authority (AQR Foundation), or the wholesale renewal scheme conducted by the state, there was a common attitude towards the existing urban fabric. They ignored the existence of the historic urban structures, since they were perceived as 'a deteriorated area, a haven for criminal activities and a cramped and congested area comprising a disorientating road system, bland architectures, and a hostile set of public spaces' (Sepanlou, 2006). The demolition of the existing urban fabric was justified primarily as a means of dealing with social and spatial problems of the area.

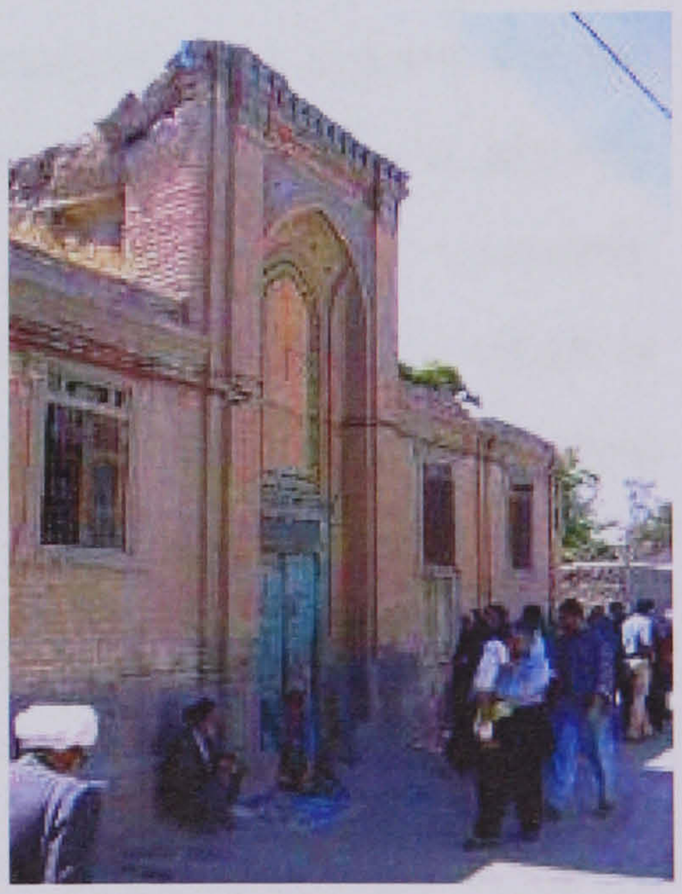

Figure 19: View of one the last remaining historic houses in the vicinity of the holy shrine, spared from the urban clearance of the 1990s; Source: author, 2004

[9] In the pre-revolutionary period, this trend was called "the adoption of modern civilization" and "progress"; today, it is referred to as "development" (*tawsi_ih*) (Mujtahid-Shabistari, 2000, quoted in Arjomand, 2002, p 724).

During this period therefore, the central idea for the urban redevelopment of Mashhad's historic centre was to a great extent founded on political and ideological ambitions rather than wider social and urban needs. This was evidenced by the absence of an appropriate policy for the historic core in which the basic social needs of the city and its population could have been taken into account. The pressure for demolition and total redevelopment increased under the new direction of the central government. In this period, the political and ideological motives, which stimulated the authorities for this large-scale intervention,

onsultant Engineers (1995), p 56

The records show that on average each pilgrim to the city stays 5 nights (Mashhad -97) which coincided with the second term of president Rafsanjani, the area of interest of the revolutionary state was more money-oriented (Adelkhah, 1999; Alamdari, 2005; Hakimian, 1999; Pesaran, 2000; Saeidi, 2004). Consequently, the central government's role in the city building process shifted from being a regulatory body- management and advisory agency into a market-led producer or speculative developer of the built environment. By establishing a number of public and semi-public development agencies, which were run on commercial lines with profit as the primary objective, the ministry was directly involved in the production or reproduction of urban space (MPO, 2004). In the city centre regeneration policy, the establishment of a number of 'Housing and Construction Companies' provided an administrative and organisational system for the implementation of the large-scale, market-based redevelopment projects in the historic city centres. 'Mashhad Housing Development and Construction Company' (recently restructured and renamed to OMSC) is among these market-oriented agencies which is responsible for the implementation of the large-scale planned destruction of the existing physical environment in the historic core of Mashhad. The establishment of this quasi-governmental company was based on a utilitarian strategy by which the central government has been able to control the (re)development process and consequently land and property market in this area exclusively. Realising the economic benefits accrued from the redevelopment potential of the land and properties in the historic core has stimulated the authority for this monopolisation (Interview-Gandomi, Norouzi, 2004). There was a tremendous pressure for the demolition and replacement of the existing buildings particularly in the area adjacent to the holy shrine which was mainly motivated by concerns for utilising the potential value of the area for redevelopment. Although these areas are often perceived to be economically unviable or only marginally profitable, the proximity to the holy shrine has made the urban fabric surrounding the holy shrine

evelopers.

The substantial increase in the number of pilgrims being accommodated in the historic core and its revenue enhanced the development potential of the area. According to the survey conducted by TASH Consultant Engineers, the historic core is the preferential destination for more than 80% of the pilgrims who are mainly low-income people. Almost 40% of the pilgrims prefer to stay in the private houses which are rented to the pilgrims (unofficial guest houses), and 40% of the pilgrims are expediently accommodated in the existing hotels, inns, and guest houses. As can be seen from Table 2, the proximity to the holy shrine complex, reasonable cost of accommodation, their preference in accommodating their family in the existing private guest houses, and the tendency of tourist agencies or organisations for accommodating their guests in the historic core, are the key motives of the pilgrims to stay in this area respectively.

Motives	Percent
Relatively low in cost	28.3
Previously selected by their agents or organisations	8.3
Preferring the private houses for their family	8.3
The proximity to the holy shrine complex	53.31
Other	1.79

Table 2: Pilgrim motives in accommodating in the area around the holy shrine complex; Source: TASH Consultant Engineers (1995), p 56

The records show that on average each pilgrim to the city stays 5 nights (Mashhad Municipality, 2006), at IRR 8,000-25,000 per night, which would imply that at a conservative estimate pilgrim expenditure on accommodation alone during the year must be IRR1650bn (IRR 1.65trn or £ 91.1 million)[10], while it is probable that an equal amount is spent in the shops and eating places of the historic core. This considerable revenue from tourism reflects the growing economic development potential of the historic core which has mainly resulted from an increase in the number of pilgrims during the last two decades[11]. The result was the growth in demand for new accommodation places, shopping centres, and other tourism oriented functions. The lack of adequate facilities responding to the growing demands of the pilgrims, on the one hand; and the enhanced level of investment particularly along the main roads, on the other hand, increased the redevelopment value of the existing properties.

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[10] Currency Unit=Iranian Rial (IRR); UK£1.00=18,000 IRR

[11] Reported revenue from tourism in 1986 was IR80bn with the total of 9,735,000 tourists-pilgrims. In 2005, the revenue from tourism reached IRR2000bn with total of 14,000,000 pilgrims. According to the above figure in 2006, with approximately 20 million pilgrims, this number grew to more than IR3300bn (IRR3.30trn or £ 183.3 million) (Municipality of Mashhad, 2006).

According to the official statistical data provided by the head of Mashhad Hotel Owners Society, the city has currently 97 hotels, 600 inns, and 250 hotel apartments which are capable of hosting 21,000 guests. While the approximate annual number of pilgrims exceeds 20 million, the majority of them have to find other opportunities for their accommodation (Iran Daily, 2006). During the main religious festival periods of Moharram, Ramadan and the anniversaries of the Imam's decease and birth, accommodation is difficult to find and people sleep on the floors of the rooms and sometimes in streets: "Apart from lodging units and schools prepared by the EM to accommodate pilgrims, a number of tourists set up tents on Mashhad streets" (Iran Daily, April, 2006, p 5).

In attempting to respond to these needs as well as the control of property development in this area, the MHUD adopted a binary policy which reflected its dual role in the decision-making process (The dichotomy between the regulatory role of the MHUD and its direct engagement in the production of built environment). On the one hand, based on its regulatory power in the introduction of development policies and the control of planning system, the MHUD introduced a comprehensive redevelopment plan for the historic core which proposed a renewal framework and the new standards for the reconstruction of both residential and non-residential districts. On the other hand, according to the redevelopment scheme introduced by the MHUD the ministry was responsible for the implementation of the programme by purchasing the existing lands and properties, amalgamation of their plots, and subdivision of acquired lands based on the new pattern for the construction of the streets. It reveals that the redevelopment plan introduced by the MHUD was not a mere regulatory device for the control of development. It was an implementing instrument, which gave legal possibilities to access the land and properties in the designated area. Therefore the plan provided a legal framework for further interventions of the central government in this area. Designating the whole area as a redevelopment district and also introducing it as a 'Direct Intervention Zone' by the MHUD was the initial step for the exclusive control of development in the historic core. The new approach adopted by the central government was based on a utilitarian logic by which they have been able to control land and property market in this freezing zone. Although, it soon became clear that the implementation of such large-scale intervention is impractical, and they had to revise this large-scale, property-led scheme; the new revision still represents the components of a state-controlled, property-led approach.

It is evidenced by a massive investment of public money in the flagship project of this large-scale renewal scheme, 'Imam Ali Boulevard redevelopment project'. There was a desire for the land and property investment which was justified as being a necessary vehicle for the strategy of public-private participation. The declared purpose was to encourage the private sector to invest in this project by promoting the opportunities and offering tax advantages and incentives (UDRO, 2004). The policy encompassed a concern with 'leveraging private resources' into areas of depressed demand, focusing on specific projects and encouraging partnership between the private and public sectors (Interview-Torshizian, 2004). They believed that a small initial sum of public investment can attract a large sum of private investment (Interview-Aeeni, 2004). However, in practice the implementation of this policy showed that they have pursued their own profit-making goal. The results of the group interviews with the residents and shopkeepers carried out by the author in the summer of 2004 reveal that the nature of this redevelopment scheme was deeply affected by the prospect of making huge profits on the previously purchased land and properties in this area. The following evidence derived from the interviews and a group discussion with the project's management team verify the above assertion and reveal the leading features of this market-led approach:

- The MHUD gave priority to the implementation of Imam Ali Boulevard since major previously purchased properties (between 1993 and 1997) were located along this new proposed route (in order to secure their own profit achieving maximum financial return on their purchased land and properties).
- Although compulsory land acquisition was not officially the priority of the project authority, a drastic deterioration in living conditions (the lack of safety and security, poor health conditions, and an interruption in the provision of basic services such as electricity, water, sewage system and gas) resulted from the demolition of purchased properties and other intentional disruptions, forced the remaining inhabitants to leave.
- The proposed layout of the new route and the boundary of the new projects along the boulevard (on the amalgamated lots) were designed to make them more profitable.
- The proposed layout of the new routes has changed under pressure from the religious authority and the influence of other powerful institutions (when the line of the redevelopment project was in marked contrast with their interests). Figure 21 shows the new revision of the approved plan of 2000.

- The project authority designated a large area including the land and properties on both sides of the new route (within and along the new route), 'capturing' the increased value as development proceeds.
- The large boundary of the project was officially declared a clearance area for redevelopment, which facilitated compulsory purchase of the land and properties (under the Land Acquisition Act of 1992).
- The price paid for the land and properties on both compulsory and non-compulsory purchase by the OMSC was limited to its value in its existing use without taking into account the development potential of the land[12].

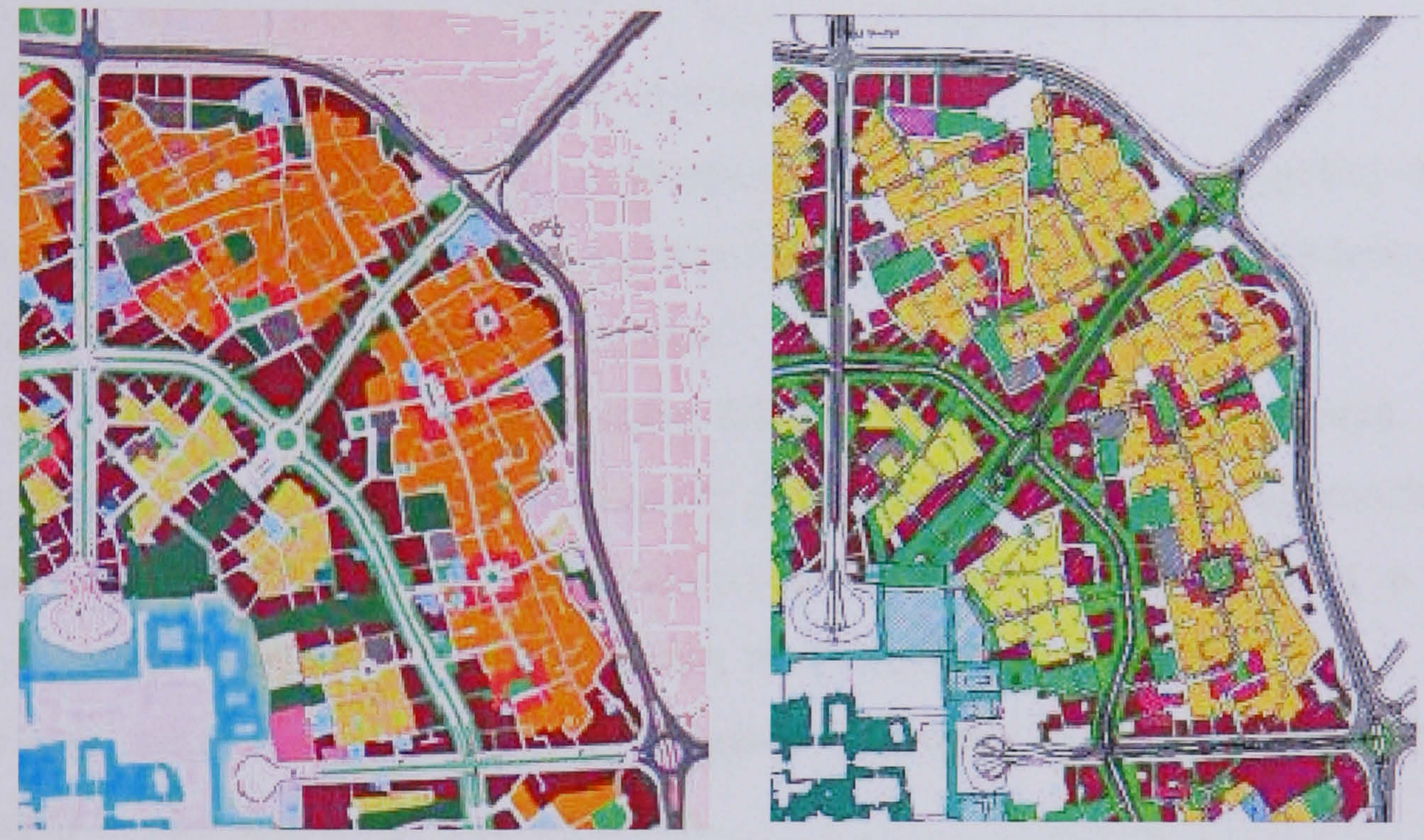

Figure 20: (right) the detailed plan approved in 2000; (left) the new version of the proposed street layout and the proposed lot configuration; Source: Iran Osveh (2005), UDRC (2001)

'Imam Ali Boulevard redevelopment project' like other urban renewal schemes in this scale requires a long period of time to complete (an average of two years to plan and six to eight additional years to execute; thus, from proposal to completion, this project will consume between 8 and 10 years). In this context which the land prices have almost always been rising, the acquisition of the remaining land and properties within the project boundary became the priority of the OMSC as a secure form of investment and with a high rate of return.

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[12] The improvement of infrastructure, rezoning and land use change (particularly from residential to commercial use), and the higher density proposed for the new development, increase the value of land and properties particularly those which will be located along the new routes (interior lots). By contrast, the prohibition of development will intensively affect land values. By designating the area as redevelopment district and prohibiting the new developments in this area, the OMSC was able to acquire land and properties at existing use value rather than development value (the value added by the proposed development), while currently they are sold at least ten times higher than the price paid to the owners (measured as the share of investment in construction of the projects along the new route) (Group interview with residents and shopkeepers, 2004).

According to the above analysis, the key features of this public sector-led, (re)development-oriented approach can be identified as follows:

- Excessive involvement of the central government in terms of decision and policy making, planning, and implementation reflecting the predominance of a top down approach to the whole process, while bottom-up approaches are only emerging.
- Neglecting the role of other local governmental and civil institutions, the suppression of the autonomy and participation of the city authorities (municipality and city council) and replacing their control with the central government agencies consist of 'Housing Development Company' (1993) & 'Regional Development Agency' (2003).
- Overruling the existing institutional framework.
- Excluding the residents from participation in the decision and policy-making, planning process, and other areas needed for cooperation despite the tendency of the residents in participation and cooperation[13].
- Superiority of economic measures in the selection process of the priority area.
- A strong desire towards land and property development (property-led approach).
- Exclusive control of land and property development by introducing a 'direct intervention zone' monopolising property market in this freezing zone.
- Massive public investment in a 'flagship'[14] project associated with wholesale clearance and large-scale reconstruction.
- Employing a utilitarian strategy motivated by the economic interests of the central government (market-led approach).
- A deliberate breaking of the historic continuity of the city.
- Disregarding the cultural, social and symbolic meaning of the existing built environment.
- The shattering of the historic urban form.

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[13] According to the result of a survey conducted by TASH Consultant Engineers in 1995, only 22.1 percent of the residents and 17 percent of the workers tended to leave their properties and businesses (TASH, 1995, p 60). Although most inhabitants did not feel comfortable and safe in their neighbourhoods, they tend to stay in this area. The result of interviews with the residents and workers also verify the above assertion. They view this area as their permanent home and are ready to invest their own resources to improve their living condition. They cited the proximity of their houses to the holy shrine, close distance to their work places, reasonable price of living and rent, potential of their properties as a source of income for their families during the pilgrim seasons, as well as their tendencies to keep their inherited houses, as reasons to stay in this area.

[14] Bianchini et al (1992) described flagship projects, as significant, high-profile and prestigious land and property development. They believed that "flagship projects are by no means sufficient and also has controversial implications and there are serious limits to what they can achieve (Bianchini et al., 1992, quoted in Healey 1992, p 245)

8.4 Four major stages of the program implementation

The large-scale project of constructing the new boulevard between the Holy Shrine and the ring road around the central area was started in 2001. Although it was expected to be completed in a six-year period, several interrelated factors have contributed to the retardation of the process. The complexity of this large-scale project in terms of land and property acquisition, financing, and implementation, has been accompanied by a series of external forces, all of which have caused dramatic changes in the project schedule. According to the last report of the OMSC in 2006, almost 90% of the planning and design process (as well as plan approval) and 92% of the land and property acquisition are complete, while the construction process has been far slower than has been originally expected (OMSC, 2006). The redevelopment process has been cumbersome and seemingly designed to produce more delays than buildings (Interview-Ebrahimi, 2004).

This project has been run entirely by the central government and its affiliated companies from the early stages upon the launch of the implementation. This included decisions regarding the demolition and clearance of sites, land and property acquisition, financial investments, the building programme, architectural details and technical specifications for the new constructions. This is a picture of a centralised, top-down decision making processes in which the final decisions and almost all significant affairs have rested with the state. The intensive dependence of the project on the central government made it vulnerable to changing forces within the machinery of the government. The process of this project has been influenced by the periodical economic depression of the state and its political fluctuation during the past years. The reliance on such a volatile political system and its unstable financial resources led to the emergence of several issues during the course of planning, design, financing, and implementation. Between 2001 and 2006, the OMSC, the agency of central government with an overall responsibility for the implementation of this project, has undergone several administrative changes (Interview-Mohseni, 2004). These changes have been accompanied by a rearrangement of the leading team[15]. The new agents each with different strategies, interests, and actions, which represented the political atmosphere of their period, have directly or indirectly affected the process of decision making, planning, design, financing and construction.

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[15] Saberifar (1999-2003), Pejman (2003-2005), and Mehrizi (2005- until now), directly appointed by the MHUD (Interview, Banaee, 2004)

The instability of management structure has had a major impact on the project in terms of time, cost, and performance (Interview-Dehghani. 2004). According to the result of a survey conducted by the PMO, concerning the issue of instability of management in Iran, the public sector has suffered from an unstable management regime during the post-revolutionary period. The short period of management and the frequently administrative changes caused disturbance in the usual working process and significant delays in the progress of the projects run by the public development agencies. The report stressed the importance of sustaining management leadership and a long-term stability of management system and organisational structures (MPO, 2004).

The consequence of the delay in completing the project has been the emergence of additional problems for the remaining inhabitants, particularly those who are living and working in the surrounding neighbourhoods of the project. '*They are suffering from the effects of this large-scale demolition and are badly in need of attention, while the central government shows no serious attention to solve the problems*' (Interview-Gandomi, 2004). The neglect and insensitivity of the authority (central government) towards the problems of the inhabitants reveal another aspect of this state-controlled, public sector-led approach. Differences between concern, priority, perception and interest of the local and central agencies have always been identified as the major driving forces behind these conflicts[16]. Considering the above challenges, the following section attempts to identify other features of this approach reflected in four major stages of the programme implementation:

8.4.1 Planning and design

This section highlights some of the factors that impacted the planning and design process of the project and how these factors and decisions influenced the final appearance and function of the area. As already pointed out, the planning was carried out within the context of a highly centralised decision-making process. It was controlled entirely by the UDRC, the government's national regeneration agency from the beginning to the end.

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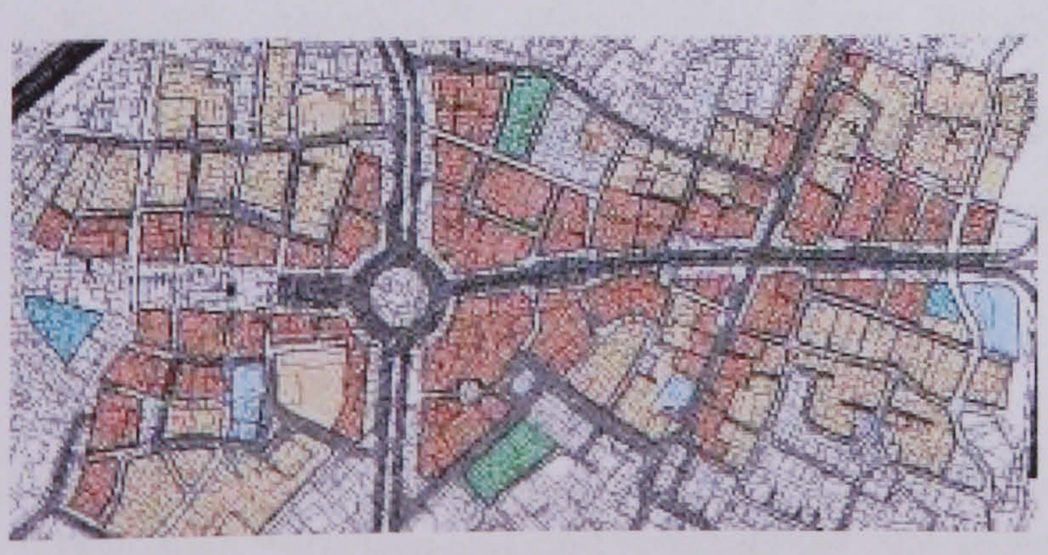
[16] From the authority's point of view these areas have been perceived and evaluated as the breeding ground of crime, which should be torn down and replaced by the new constructions (Interview-Pejman, 2004). On the other hand, the director of the OMSC believed that these vacant structures and abandoned properties are potential assets for the redevelopment (Interview-Norouzi, 2004). They interpret the existing structures as a barrier to progress. As can be seen, there was a conflict over the meaning and value of the existing structures (social and spatial).

The planning process has been a powerful instrument, by which the planning authority (MHUD) has enforced its own decisions both in the regulatory framework prepared for the project and in the process of its implementation (conflict between regulatory role and its direct interventions). Between 2001 and 2004, several planning documents were launched by the MHUD, which can be identified in two different phases. The first phase of the planning process focused on developing a detailed plan of the street layout.

As mentioned earlier, the origin of this proposal (Imam Ali Boulevard redevelopment project) lies in the strategy and detailed plan of the historic core approved in 1999. On the premise of this plan, a tentative site plan was prepared by a technical bureau in the UDRC in order to reconcile the layout of the proposed boulevard and the lot configuration of the projects along this new route with the existing street network and lot's position (Figure 21). Under the extreme pressures, the technical bureau was forced to prepare a new layout adjusting the previous purchased land and properties with the proposed lot configurations (Interview-Ebrahimi, 2004). The result was a draft of a plan for immediate action including the demolition of the purchased properties and acquisition of the remaining plots. At the same time, the UDRC held a limited design competition with three architectural firms[17]. However, the result of this urban design competition was not entirely satisfactory (Interview-Ebrahimi, 2004). Therefore, the technical bureau was commissioned to prepare a detailed urban design guidelines and an appropriate proposal for the construction of Imam Ali Boulevard. The outcome was an urban design scheme which introduced the main components of the urban forms in terms of land use and overall volumes. Although the layout and scale of the proposed new buildings ruled out any real dialogue with the historic urban fabric, the plan had an emphasis on providing a better opportunity for organic linkages with the surrounding areas (Interview-Ebrahimi, 2004).





[17] Shirdel and Associates Consultant Engineers; Yahya Foyuzi and Collaborators, Parsigan Co.; and Mehrazan Consultant Engineers (Behrooz Pakdaman).

In the meantime, the main political players in Mashhad had changed (Mayor and city councillors who were mainly the source of pressure on the MHUD). This was accompanied by administrative changes and the rearrangement of the leading team in the OMSC. The former head of the Provincial Housing and Urban Development Organisation was appointed the managing director of the company. He was one of the key actors in the creation and formulation of the idea of comprehensive redevelopment scheme for the historic core of Mashhad between the years of 1993 and 1997 (Interview-Pejman, 2004). m showing the main elements of the structure plan for the histtion immediately started to revise the plan and programmes. Subsequently, the second phase of planning was started in 2003 with the support of a new management team who quickly redeveloped the modernist ideas applied in the previous comprehensive redevelopment plan of 1993.

TASH Consultant Engineers[18] were commissioned to prepare a revision to the detailed plan of the historic core and a new urban deign scheme for the Imam Ali Boulevard, while this Tehran-based agency was severely criticised by the local authorities (Interview-Heiat, 2004), primarily due to the role and approach of this agency in the formation and implementation of the large-scale renewal scheme of 1993. The role of consultants in the process of plan making, their accountability to the local institutions, and their perceptions and attitudes towards the problems and potentials has always been a source of controversy between the local and central agencies. The local institutions felt that national firms based outside the projects may be insensitive to local circumstances (Interview-Saberifar, 2004). It is perhaps appropriate to mention here that the private sector consultants have played a key role in shaping the strategies of the central government particularly during the period of 'Western-oriented technocrats'[19] (Amirahmadi, 1996). Although the authorities legally take the actual decisions, in practice, due to their narrow area of expertise and the lack of technical abilities[20], they have been heavily dependent upon the policy framework prepared by their consultants (Interview-Khajeh-daloui, 2005). The inefficiency of public sector agencies has restrained a proper negotiation between public and private agencies.

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[18] TASH- a consortium of two consultants including Tarh-va Amayesh and Shramand; between 1993 and 1997, this Tehran-based agency was the consultant of the project.

[19] The term "Western-oriented technocrats" was utilised by Amirahmadi (1996), which refers to the role of technocrats during the two periods of President Hashemi Rafsanjani (1989-97).

[20] A small number of professionals and experts are attracted to work at the public sector agencies resulting from the political atmosphere of governmental organisations as well as their limited salary range (Interview-Kazerouni, 2004). The inefficiency of public sector agencies has always been a major problem in the interrelation between public and private development agencies.

Another source of influence on urban renewal policy of the state was the modernist ideas of the consultants. It was utilised by individual architectures that had mostly been trained in the modernist environment of the 1960s and 1970s: "the revolution had not found time to train its own brand of traditionalist professionals; it is also true that the sprit of revolution encouraged modernist practices, especially in the areas that were seen as the realm of technology and/or the professions" (Madanipour, 2003, p 147). Therefore the majority of modernist ideas continued to be practised by the urban development plans in this period. The design principles underlying the urban reconstruction of the historic core demonstrated a clearly antagonistic attitude towards the urban past. The plan for the redevelopment of Mashhad historic core generally ignored or at best made only passing reference to the existing urban structures (Social and spatial), viewing future development options primarily in terms of redevelopment (Interview-Zanouzi, 2005). This followed the tradition of the 1930s city planning and the promotion of comprehensive development areas which entailed the wholesale redevelopment of the city centre - the 'clean sheet' approach: "We were dealing with an area where its street patterns were totally unsuited to modern vehicles, with the exception of two recently made streets" (Sepanlou, 2006). The planned destruction of the pre-existing built form derived from the intention of replacing the morphological pattern, which was perceived as a twisted structure with a cramped and congested form, with modern and prestige buildings (Sepanlou, 2006). The area is portrayed as run-down, degraded, unsafe, and unattractive for investors, a barrier to progress (Habibollahian, 2006). Regeneration was interpreted as a renaissance or rebirth with a higher sense of order (Interview-Heiat, 2004).

The modernist attitude and approach of the consultants in this period has been largely motivated by the economic and power-ideological ambitions of the state. In fact, they operated as a catalyst by providing a framework for public sector interests. The redevelopment concept of the design proposal was based on the economic preferences of the authority expressed in the renewal strategies of the state (Interview, Kazerouni, 2004). This totalitarian strategy had an emphasis on the creation of new axes rather than involvement in the rehabilitation or widening the existing street network. The construction of the new routes cutting through the middle of the urban block was assessed to be more practical and economic than the alteration of the existing street network. This was primarily due to the high value of the land and properties on the front of the main avenues in comparison to the depressed properties at the middle of the urban block.

The work of this consultant, which was briefly described in the previous section, was completed in December 2004. The plan traditionally set the pattern of land use, proposed the road networks, and formulated a set of planning regulations. Concerning architectural features, only the major principles, such as the distribution of volumes, the relation between solids and voids, and the interaction with the urban fabric were considered. The planning regulations proposed a variety of new mixed-use buildings including shops and restaurants in the ground and first floors combined with a mix of tourist accommodation uses and offices in upper floors along the new boulevard.

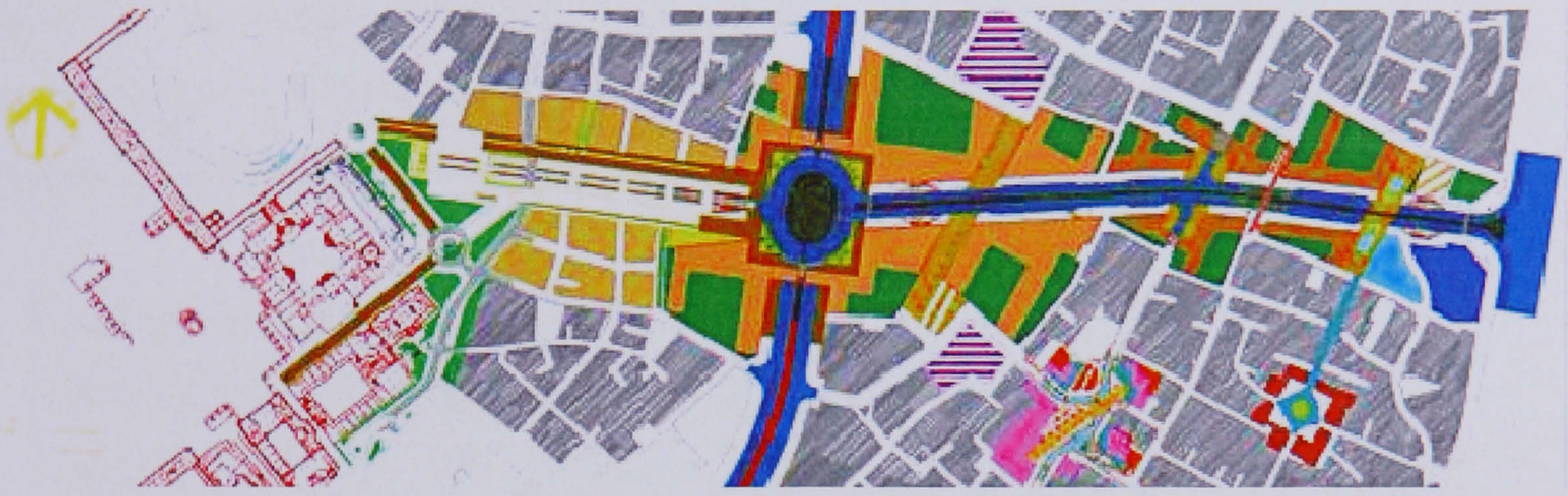

Figure 21: The proposed plan for the construction of Imam Ali Boulevard by TASH, Source: TASH (2004)

Typical sections of the schematic volumetric layout have been made to demonstrate the feasibility of the project and to serve as a basis for the future detailed development of smaller sub-units of this overall scheme.

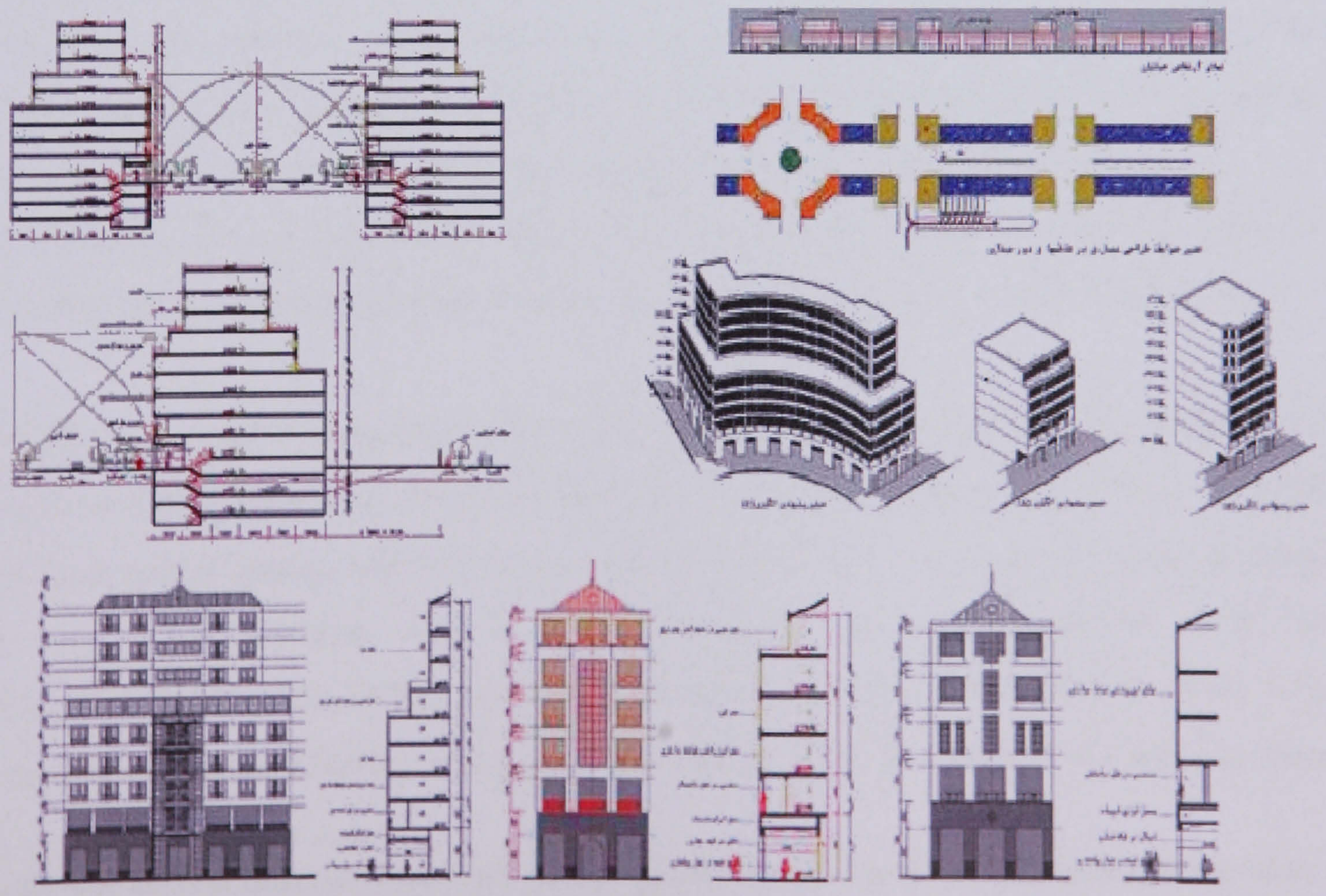

Figure 22: The proposed typical sections and related details for the constructions along the street

8.4.2 Financing: tools and strategies

The programme is financed jointly by the UDRO and the municipality of Mashhad. However, this large-scale redevelopment project requires substantial levels of funding to implement. From the initial steps, the UDRC has explored a variety of financing options and related strategies to advance this redevelopment project. This section briefly examines the major financing strategies adopted by the central government for this large-scale redevelopment project. Based on the scope and the nature of this public sector-led programme, the project financing approach relies on several key elements as follows (derived from the last report of the project published by the UDRC and also the interviews with key policy makers carried out by the author in the summer 2004 and 2005):

- Designation of the historic core of Mashhad as a special area of national interest benefiting national budgets and public grants, subsidies, and interest-free loans[21].
- Establishing the new development agencies as the special purpose entities with oversight powers and the capability to identify and collect certain revenues (quasi-governmental agencies).
- Encouraging private sector investment (both domestic and international) by adopting special incentives, providing support policies, and offering direct financial assistance (through designation the project area as an Enterprise Zone).
- Dedicate the proceeds from other development projects carried out by the OMSC (lucrative projects including commercial and residential development projects) inside or outside the historic core boundaries to this large-scale redevelopment project.
- Allocation of a considerable amount of the UDRC revenue from the sale of participatory papers (bonds) backed by the Central Bank (with 15.5 % lending rate).

Although the necessary budget for the project is going to be privately funded, according to the above adopted financing strategies, the core source of funding comes from national budget and public grants, subsidies, and interest-free loans. Participatory papers (bonds) work as a complementary tool to other sources of funding (IRR50bn from the participatory bonds of the UDRC and IRR63bn directly by the OMSC-UDRC, 2004, p 9). The mayor of Samen District stated that IRR1200bn from the MHUD budget has been

[21] Interest free funds or Gharz-al-hasaneh was authorised based on the framework of Islamic banking set by the 1983 Law for Usury-Free Banking (World Bank, 2004).

spent in this project mainly for acquiring lands and properties (ISNA, 2006). According to the Act of February 2003 in support of the urban renewal scheme for the historic core of Mashhad, approved by the Council of Ministers, IRR 100bn as an incentive has been allocated to the private sector and cooperative companies that invest in this project. Based on this enactment, an amount of IRR70bn interest-free loan was also allocated to the OMSC for the land and property acquisition, preparation, street construction and widening of the existing street network (UDRC, 2004, p 11). In such a highly centralised financial system this urban redevelopment project has been relying on heavy subsidies and national capital flows: "the project has become a locality directly dependent on national state intervention and national capital flows" (Interview-Sepehri, 2005). The recent public-private partnership strategy has been expected to act as a catalyst for more private sector participation attempting to reduce the role of the central government. However, in practice, it has intensified the role of the central government in this project. Concerning their own benefits, the UDRC and its affiliated companies (quasi-governmental agencies) have showed very little enthusiasm in rolling back their own spheres of influence and direct interventions.

8.4.3 Reorganisation of the property structure

According to the strategy employed by the UDRC, the reorganisation of the property structure has been expected to serve as a way to motivate the private sector to participate in the programme. They sought to promote the opportunities of this derelict area to investors and developers (Interview-Torshizian, 2004). The initial implementation steps have been 'purchasing the existing lands and properties', 'amalgamation of their plots', and 'subdivision of acquired lands based on the new pattern for the construction of the street'. However, as the evidence demonstrated, the main purpose of this large-scale property acquisition and clearance has been the exclusive control over commercialisation of their properties. Designating the area as a 'direct intervention zone' severely affected the value of land and properties within the zone boundaries, while the improvement of infrastructure, rezoning and land use change (particularly from residential to commercial use), and the higher density proposed for the new development, increase the value of purchased land and properties. Utilising the right and power of the government to acquire properties, they started to purchase the land and properties within the project boundary at 'existing use' value which obviously reflect the prospect of a market-driven approach

instead of policy-driven approach. Realising the potential value of land in this project motivated the authority for this monopolisation (Interview-Gandomi, 2004). Large areas on both sides of the new road were given over to whole sale redevelopment, many old structures were destroyed and the fringes of the traditional urban fabric left to neglect and decay. The new legislation passed by the state in 2001 also increased the authority's power in acquiring uninhabitable, abandoned, and even still occupied properties on the area designated as redevelopment district[22]. The bulldozers finally began to clear the major part of the project, and a number of historic structures had been destroyed (Figure 24). Most of the buildings have been demolished, with the exception of two mosques, a primary school and a group of buildings in the south-western corner of the site.

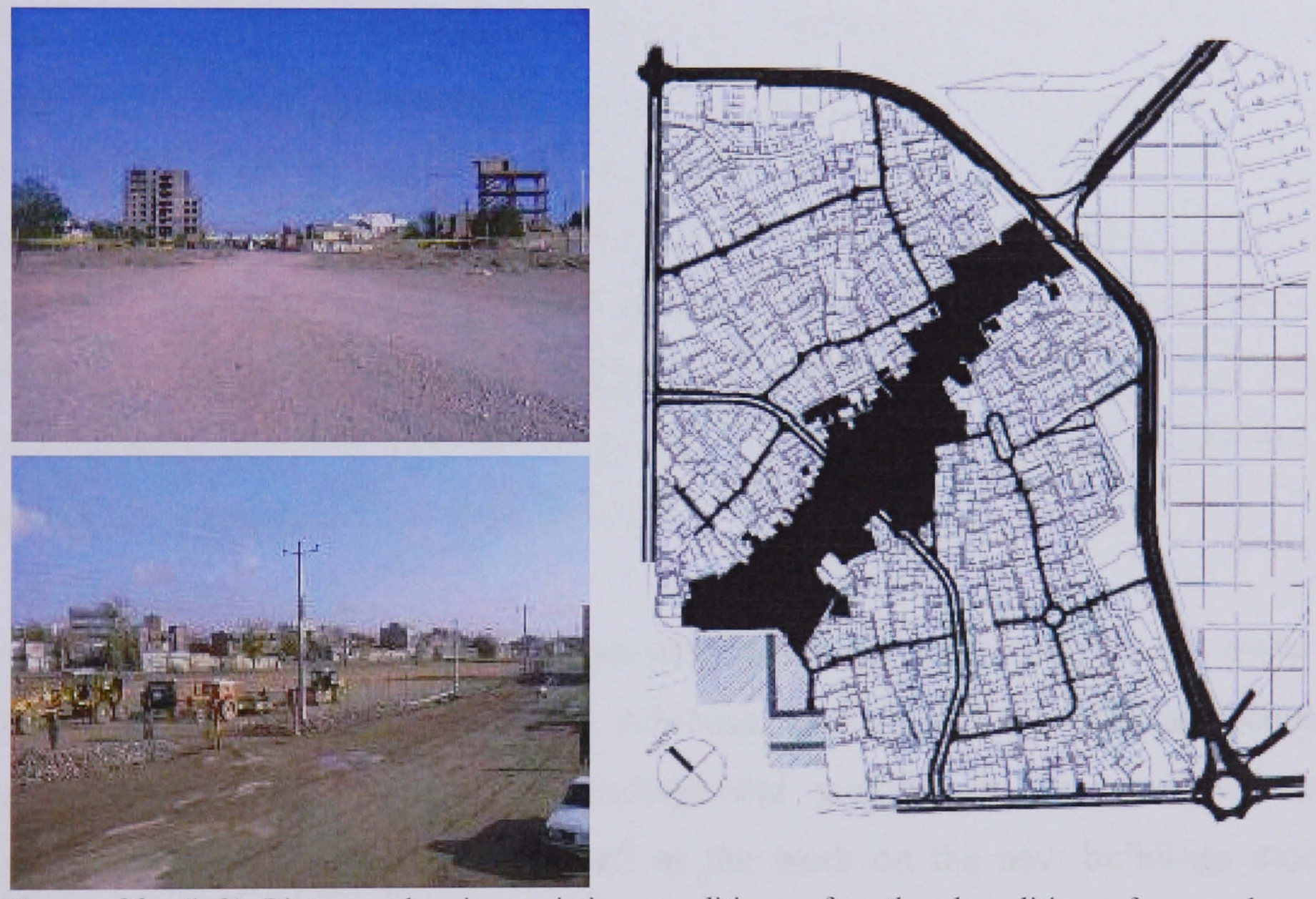

Figure 23: (left) Pictures showing existing conditions after the demolition of a number of buildings for the construction of Imam Ali Boulevard, (right) Map of existing condition along the proposed route after the large-scale clearance of the area; Source: UDRC, 2004

Although, the project was planned to finish purchasing the list of target properties by early 2003, the actual acquisition could take an additional 12 to 24 months. It was mainly due to the lack of financial requirements in the early stages, the high transaction costs of property acquisition particularly in the southern section in proximity of the holy shrine complex, the difficulty in tracking down absentee owners, and other complexities of landownership (Interview- Habibollahian, 2005).

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[22] According to the Act of 2001 called 'Expropriation for purposes of public interest', the public authority can acquire buildings placed along the avenues to be constructed, whereas earlier it could only acquire the buildings placed directly on the future construction site (UDRC, 2004).

The insertion of this large-scale structure into the pre-existing pattern of development necessitated massive clearing operations which devastated a vast area of the historic core. These demolitions created a large gap in the middle of this urban block that led to additional problems for the residents of surrounding neighbourhoods, such as increased dumping, crime, and even the collapse of adjacent housing units (Interview- Residents, 2004).

8.4.4 Building construction

It is expected that the Project Schedule will be completed by the end of March 2008. However, the street construction process has progressed slowly. The delay in the construction of the project grew out of several factors, the most influential being the exclusive control of the project by the central government. Although public-private partnership has been announced as the key policy in the construction process, the central government`s highly selective approach in terms of partnership arrangement led to an uneven pattern of participation and uncertainty regarding the selected agencies' interests. The inefficiency of public sector agencies combined with their volatile capital flows has contributed to schedule delays of the project.

The construction of the Imam Ali Boulevard is divided into work on the route itself (including the construction of street's sub-base, paving and the general landscaping components, infrastructure tunnels, underground parking in the southern section-pedestrian route, and sidewalks), as well as the work on the new buildings along the boulevard. The former has been conducted entirely by the OMSC relying on the central government budget, and the latter has been planned to complete based on a public-private partnership. The aim was to maximise the redevelopment potential of the purchased land and properties through assembling land parcels, the development of infrastructures, and the land-use amendment in order to create attractive conditions for private-sector investment. Accordingly, the acquired properties along the new boulevard have been assembled into larger lots for the new redevelopment projects. However, these cleared sites available for investment have failed to attract private sector, seemingly because of the central government`s (UDRC) expectation of maximum financial return on their purchased land and properties (Interview-shopkeepers, 2004).

As mentioned earlier, the purchased land and properties are measured as a share of investment in the construction of the new projects along the boulevard. They were able to buy land and properties at the lowest price and achieve maximum return. The previous owner of a hotel apartment (Tiranian Hotel which is located on the south-west corner of the new boulevard) stated that 'under the pressure of the OMSC, I sold my house for IRR 1.68bln (with 400 square metre land area and 900 square metre total floor area- IRR 4.2 million per metre), while it is now measured as the share of investment with the Martyr Foundation (Bonyad-e Shahid) for the construction of a new mixed used project for IRR 18 million per square metre (almost four times more than the price paid to the owner) (Interview-Residents, 2004). A 57-year-old man who sold his properties to the OMSC believed that "they purchased our properties by metre and sell them by millimetre (*metri mikharand, millimetri miforooshand*)" (Interview-Residents, 2004). Criticising the profit-maximisation approach taken by the UDRC, the private sector has shown little enthusiasm for collaboration and partnership in this project.

Another source of conflict has stemmed from the selective approach of the UDRC giving the governmental companies priority over the private sector. According to the report of the OMSC, apart from the regional regeneration agency of the central government (Omran & Maskansazan Shargh Company) which has directly been involved in two large-scale reconstruction projects in this area (called Sara and Majd), there are eight development agencies which have been selected by the UDRC including Tous-Gostar Co., Housing Investment Co., Sara Investment Co., Shesh-sad Dastgah Co., Jahad-Khanesazi Co., Nezam-Parastari Co., Housing Foundation Co., and Kosar Organisation (an affiliated company to the Martyr Foundation) (OMSC, 2006). These newly established semi-public development agencies (quasi-public development agencies) are responsible to, and controlled by, the central government with an emphasis on market-led, property-based regeneration. The absence of private development agencies evidently shows how the public sector has been able to maintain its domination particularly by establishing a number of governmental development agencies.



Figure 24: Picture shows the newly constructed mixed use project called Edalat by Tous-Gostar Co. at the south-east corner of the study area (Panj-rah)

Another factor can be identified that contributed to public sector dominance in this project. The redevelopment of these large assembled parcels of urban land along the boulevard required the large-scale firms, or those with access to large sums of capital. The development of large-scale schemes in Iran have preliminary been in the hands of public development agencies and their affiliated companies. The small-scale projects however, have been produced by the small-scale developers. The semi-public (semi-private) nature of the state-owned companies or quasi-public entities and their easy access to, and directly or indirectly benefit from, public resources, grants, subsidies, and interest-free loans have enabled these agencies to implement such large-scale schemes. Table 3 introduces general information on the projects along the Imam Ali Boulevard which will be implemented by selected semi-public development agencies in partnership with the OMSC.

Name of the project	Net Land Area (sqm)	Allowed Ratio of Built Area to Land Area	Allowed Commercial Use	Allowed Residential Area	Allowed Number of Stories
Sina	8055	440 %	30 %	70 %	9
Hedayat	6340	440 %	30 %	70 %	9
Rangin-Kaman	5225	440 %	30 %	70 %	9
Shahab	3364	440 %	30 %	70 %	9
Baharan	2121	440 %	30 %	70 %	9
Simorgh	1961	440 %	30 %	70 %	9
Khavaran	1287	440 %	30 %	70 %	9
Nastaran	1185	440 %	30 %	70 %	9
Arghavan	1045	440 %	30 %	70 %	9

Table 3: General information on the project along the Imam Ali Boulevard which will be implemented by Samen Development and Housing Company in partnership with selected semi-public development agencies; Source: OMSC, 2006, **www.maskansamen.ir/**

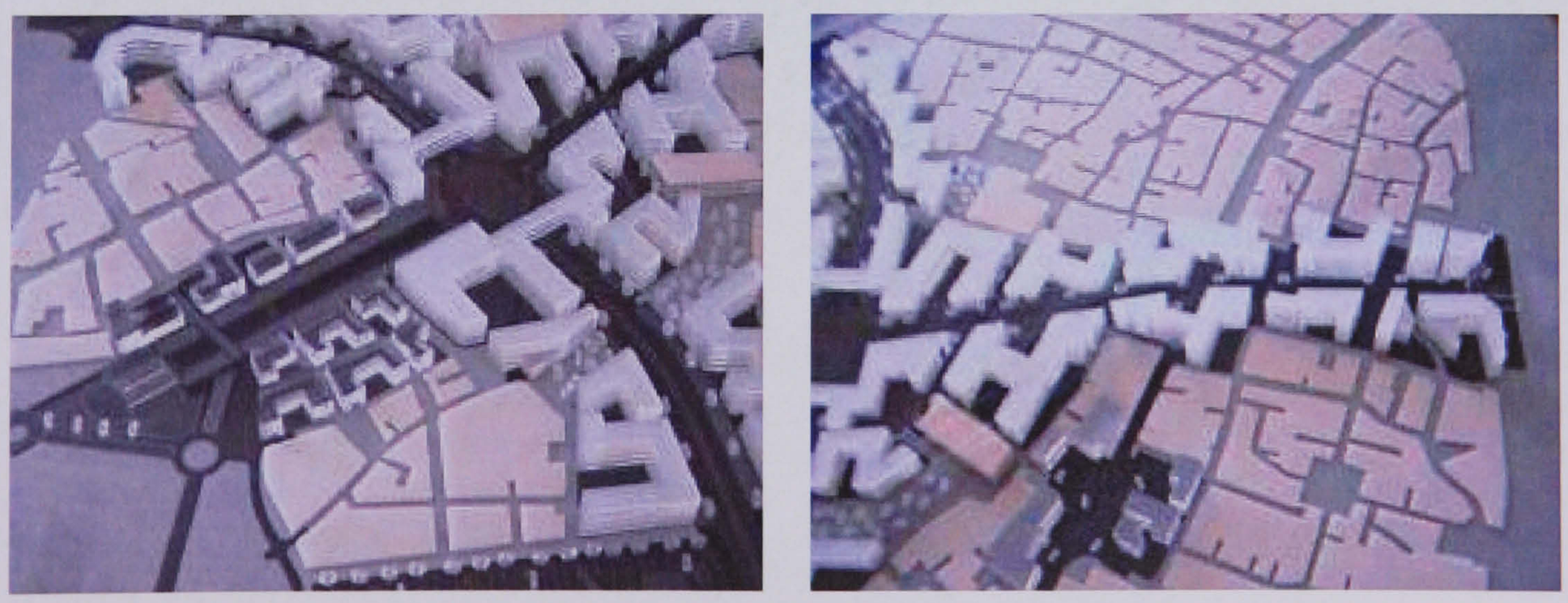


Figure 25: The approved model of the reconstruction of Imam Ali Boulevard, (left) southern section including a pedestrian route flanked by four storey buildings, (right) the boulevard in this section will has two travel lanes (one in each direction), a green island at the middle, and two 7.5 m wide sidewalks providing adequate space for pedestrians, street trees, and various streetscape amenities. Nine-storey mixed-use buildings with commercial or retail on the ground and first floors and pilgrim accommodation and offices on the upper levels were proposed alongside the main thoroughfare in this section.







Figure 26: (top left) Map showing the large assembled parcels of urban land along the boulevard which have been introduced for investment, (top right) Existing condition of the first project on the north-east corner of the Boulevard, (bottom) A view towards the holy shrine from Tabarsi street showing the new large scale-construction called Shargh-Zist in noticeable contrast with the surrounding urban fabric, whether old or new (OMSC, 2006).

The completely different scale of the new superimposed built form of the Boulevard interfered drastically with the old city's urban scenery. The new structures are oblivious to the surrounding buildings and neighbourhoods. They were designed to be different and not to relate to the urban context. The architectural language that was chosen for the new construction along the boulevard is completely alien to the existing social, climatic, physical and cultural context. The buildings along the boulevard provide a major intrusion in terms of height, scale and mass into the surrounding urban tissue. They mainly reflect the market-friendly approach of their investors.

The large-scale reconstruction of Imam Ali Boulevard not only ignored the religious, social, and symbolic meaning of the existing building fabric, but also neglected wider urban and social issues relating to the needs of both the inhabitants and pilgrims.

8.5 Conclusion

This chapter provided a detailed analysis of the case of Mashhad in order to explore empirically the main features of the redevelopment-oriented approach employed by the central government in the reconstruction of Imam Ali Boulevard, a large-scale redevelopment project in the historic core of Mashhad. It was also an attempt to interpret the spatial manifestation of this state controlled, public sector-led approach through the analysis of four major stages of the programme implementation. First, this investigation gave a brief overview of the study area background examining the major driving forces of urban decay in this area which can be summarized as follows:

- Urban sprawl of the 1970s and 1980s which influenced the social and spatial character of the study area (Social segmentation and spatial polarization);
- Large-scale renewal scheme for the enlargement of the holy shrine in pre- and post-revolutionary period;
- Encroaching force of non-residential activities stimulated under the pressure of property market by speculative developers;
- Comprehensive redevelopment programme for the historic core (Planning blight and large-scale clearance).

The second section dealt with the programme in detail to clarify the key motives underlying the concept of this large-scale intervention, the role of agencies involved, their instrumental forces, and the employed policy and approach in this programme. The evidence found in this research showed that the political and ideological ambitions and economic preferences of the revolutionary state combined with the growing pressure of the religious authority led to the emergence of a new policy and approach towards the historic core of Mashhad. The key motives underlying the proposals for this large-scale intervention are identified as follows:

- A desire towards modernisation of the pre-existing built environment stimulated by and under the direction of the religious authority;
- Housing-led revitalisation policy of the MHUD with an emphasis on utilising the existing potentials of the historic core to respond the shortage of housing in this period;
- A strong desire for land and property development to benefit the potential value of the historic core for redevelopment.

The study showed that this redevelopment project has been run entirely by the central government and its affiliated companies from the early stages upon the launch of the implementation. This included decisions regarding the demolition and clearance of sites, land and property acquisition, financial investments, the building programme, architectural details and technical specifications for the new constructions. This is a picture of a centralised, top-down decision making process in which the final decisions and almost all significant affairs have rested with the central government. The key elements of this politically-motivated, top-down approach can be summarised as follows:

- Controlling the decision-making process;
- Overruling the existing institutional framework;
- Excluding society from participation in the decision-making, policy-formulation, and planning process;
- Concentration of power, authority and control over resources (exclusive and selective control over resources).

The intensive dependence of the project on the central government made it vulnerable to changing forces within the machinery of the government. Consequently, the periodical economic depressions of the central government and its political fluctuation have had a major impact on the project. The reliance on such a volatile political system and its unstable financial resources led to the emergence of several issues during the course of planning, design, financing, and implementation. The long delay in completing the project has been the major consequence of this problem. The excessive involvement of the central government in terms of decision and policy making, planning, and implementation was highlighted in the third part of this investigation which gave a brief review on four major stages of the programme implementation. The analysis of the planning process showed clearly how the central government has played a dual role in this process. Utilising their planning authority as a powerful instrument facilitated their direct interventions.

On the other hand, in the absence of the required expertise of the management system, the private sector consultants have played a key role in the process of policy making. The power of this private professional consultant increased out of several factors, the most influential being the inefficiency of public sector agencies which has restrained a proper negotiation between public and private agencies. Another source of influence on urban

renewal policy of the central government was the modernist ideas of the consultants. The influence of individual professions (in the form of qualified private professional consultant firms) and on the renewal policy of the central government can be explained through analysis of the design principles employed in the process of planning and design. The design principles underlying the urban reconstruction of the historic core of Mashhad demonstrated a clearly antagonistic attitude towards the urban past. The planned destruction of the pre-existing built form derived from the intention of replacing morphological pattern, which was perceived as a twisted structure with a cramped and congested form, with modern and prestige buildings (Sepanlou, 2006). The area is portrayed as run-down, degraded, unsafe, and unattractive for investors, a barrier to progress (Habibollahian, 2006). Regeneration was interpreted as a renaissance or rebirth with a higher sense of order (Interview-Heiat, 2004). The key features of this design-led, modernist-oriented approach can be identified as follows:

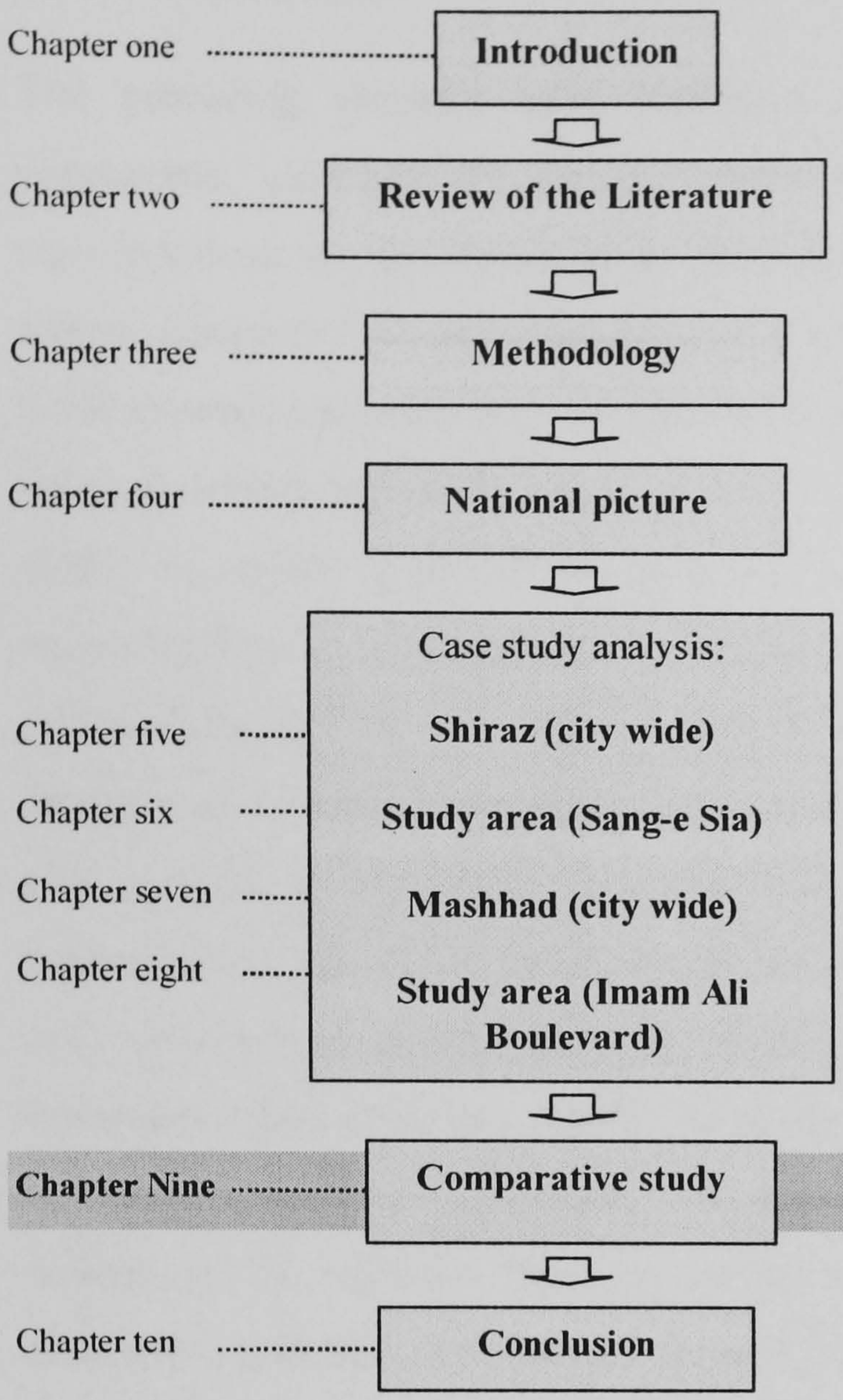
- A deliberate breaking of the historic continuity of the city (a radical break with the urban and architectural manifestation of the past periods);
- The shattering of the historic urban form;
- Disregarding the cultural, social and symbolic meaning of the existing built environment.

The analysis of the case of Mashhad shows clearly how the monopolistic role and strategy of the central government and its affiliated companies has threatened the project and thereby eliminated opportunities for delegating, contracting out or sharing activities with other players. The evidence found in this research showed that the result of such an urban intervention is far from the demands of daily life and the desire of the inhabitants and is mainly a response to the interests of the clients (conducted in a desired direction). These redevelopments will dramatically improve the image of the old urban fabric over the course of the next several years. They are indeed expected to attract many new pilgrims and bring significant economic benefits for the area. However, they also present serious risks for an area which is both socially and environmentally fragile.

This is not to deny the importance of economic and material considerations, not least because any practical alternative approach must still be grounded in the realities of property markets, land values and the workings of private development capital systems.

However, a comprehensive approach requires attention to other meanings of place-memories, networks, and forms of social engagement.

Chapter Nine: Comparative Study



Chapter Nine Comparative Study

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9.1 Introduction

The preceding chapters have identified empirically the features of two different approaches, explored the driving forces behind them and interpreted their spatial manifestations in the regeneration programme for the historic cores of Mashhad and Shiraz. Chapters Five and Six reviewed a locally based regeneration programme, and its implementation process that has been developed within the framework of a conservation-led regeneration approach. Chapters Seven and Eight, by contrast, dealt with a centralised, public sector-led regeneration programme that has been implemented based on a redevelopment oriented approach. Although both projects have been driven by a desire to revitalise the historic core and the concerns for the quality of the urban environment, each has pursued a different approach, policy and strategy in addressing the issues. In order to gain a better understanding of these processes, this chapter, based on the theoretical framework of the study presented in Chapter Two, concentrates on the development agencies involved, the role they played, the structures they interacted with, in the form of **resources**, **rules** and **ideas**, and the political, economic and cultural contexts in which they operated. A key issue in this task is the relationship between the **strategies**, **interests** and **actions** of the agencies involved in this process. To understand this process, as an **economic**, **political** and **cultural** process, this chapter concentrates on the interaction of the agencies and the structures within these three contexts. It is, therefore, structured in three sections. The first section gives a brief discussion on the power structure and the **role** of the agencies in a centralised **political system**. This section looks at how the centralised nature of the political power had a major impact on the process and product of the case of Mashhad; and how the process of decentralisation provided a proper basis for the emergence of a locally based approach in Shiraz. In the second section, the study concentrates on the **economic conditions** of both projects in terms of the economic potentials of the locations and the availability of financial resources, which refer to the **interests** of the agencies; and finally, the third section compares the **cultural circumstances** regarding the ideological position and the **strategy** of the agencies and the design idea.

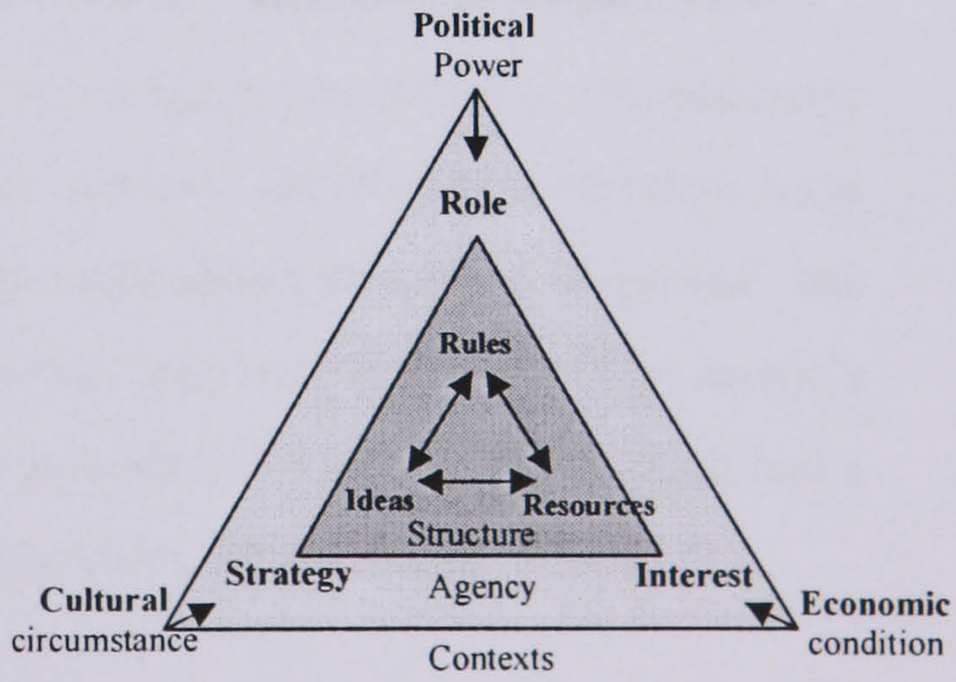

Diagram 1: The analytical framework of the study derived from the structure and agency model

9.2 The power structure and the role of the agencies: from a centralised political structure to a more decentralised system

The evidence derived from the investigation on the historic background of the cases of Mashhad and Shiraz (Chapters Five and Seven) showed that the large-scale interventions in the historic urban fabric have always been associated with the autocratic powers, whether central or local, secular or religious, and traditionalist or modernist. The comprehensive redevelopment scheme of Bein-ol-haramain[1] in Shiraz is the primary exemplar of large-scale intervention conducted by the local authority and the implementation of massive redevelopment schemes and the large-scale expansion projects all around the holy shrine in Mashhad is another example of autocratic control of urban form carried out by the local religious authority (Figure1). The concentration of power, authority and control over **rules** and **resources** in the hands of one person or a special group made the instrument of authority a determining factor in the shaping or re-shaping of the built form (Cavalcanti, 1997; Mazumdar, 2000). This autocratic control of urban form was usually accompanied by the **political**, **economic** and **ideological ambitions**, which were preliminary imposed by the autocratic leaders.



Figure 1: (left) Comprehensive redevelopment scheme of Bein-ol-haramain, Shiraz, 1995- 96; (right) Aerial view of the holy shrine complex, in Mashhad, after partial clearance of the surrounding historic districts; Sources: Sazman-e Naghsh-e Bardari-e Iran (Iran Surveying Organisation), 1999; Ghazbanpour, 2000

However, apart from the interventionist role of the religious authorities, revolutionary foundations and in some cases local autocratic leaders (development-minded local authorities); the central government with '**a highly centralised structure of power**' has always played a dominant role in the large-scale urban interventions. The public sector's intervention has been limited to short but intensive periods of transformation, which had a major impact on the social and spatial structure of the cities (Madanipour, 1998).

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[1] In 1995, imitating Tehran municipality in *Navab* project, the mayor of Shiraz introduced a comprehensive redevelopment scheme joining two religious complexes, *Alaeddin Hossein* and *Shah-e Cheragh* called *Bein-al-Haramain*

The centralised and authoritarian nature of the Iranian political system during the past decades, has affected decision-making and urban administration system, and has created a centralised pattern of urban management (Barakpur, 2005). Centralisation of power continued even after the revolution of 1979. Although the revolution was a reaction against the centralised, unaccountable and monarchist state[2], it has been virtually channelled towards further consolidation of central power. The public sector has grown considerably and has kept a tight rein on the activities of other actors and agencies: "the increasingly complex and centralized organization of the public agencies has led to the development of large-scale schemes which have had major impacts on the transformation of the city" (Madanipour, 1998, p 178). The large-scale redevelopment scheme for the historic core of Mashhad and its flagship project is the product of this centralised political and administrative system. As reviewed in Chapters Seven and Eight, this renewal scheme has been undertaken almost entirely by the public sector as investor-developer, landowner and property manager. There was an excessive involvement of the central government and a direct role of its agencies legitimised by the **rules** they administer, supported by the **resources** they control, and inspired by the **ideas** they implement.

The results of empirical work in the case of Mashhad showed how the regulatory power and an absolute control over the planning system enabled the central government to introduce a comprehensive redevelopment plan for the historic core. The planning framework provided a legal basis for further interventions of the central government in this area (by giving legal possibilities to access the land and properties in the designated area). It was based on the neighbourhood renewal policy of the central government in this period, which legitimised the direct role of the state in this process. Availability of financial resources also enabled the state for further involvement. By channelling public money, the central government has provided major regeneration resources in this case, and has therefore been able to wield considerable power over the agents at local level. The political and ideological ambitions of the central government, motivated by and under the direction of the religious authority for modernising the historic core was another driving force, which intensified the direct involvement of the state and its agencies in this process. Diagram 2, based on the analytical framework of the research, introduces the component parts of this large-scale regeneration scheme with an emphasis on the role of the central

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[2] Arjomand (1986) argued that the roots of the Iranian revolution lie in the increasing centralisation of power in the Iranian state and its consequent impact on the relationship between the state and civil society.

government and its agencies and the structural forces which framed their actions within a highly centralised political and administrative system.

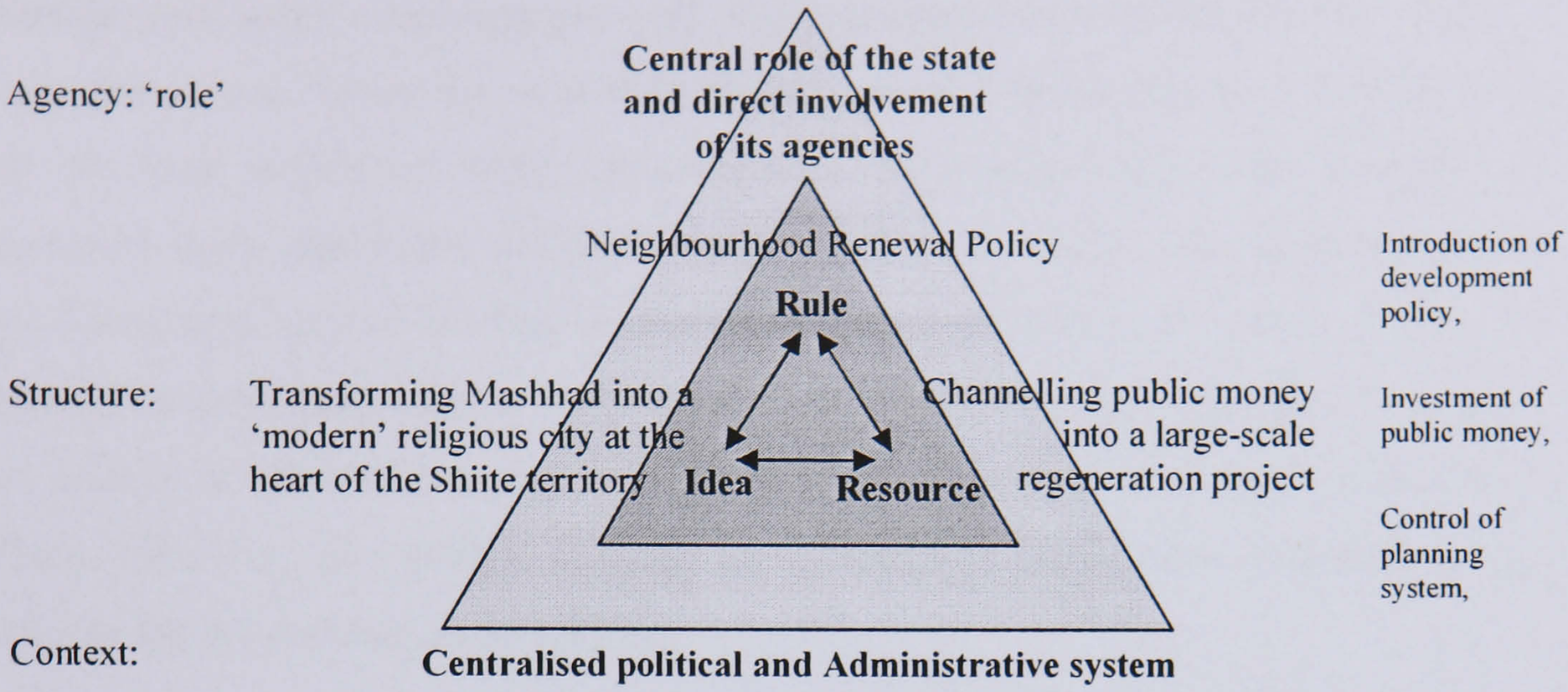

Diagram 2: The model illustrates the component parts of the large-scale regeneration process (the case of Mashhad) with an emphasis on the role of the agencies involved (central government and its affiliated companies) and the structural forces, which enabled the state to carry out this large-scale scheme.

Although the central government still exercises strong control and retains a tight hold over all urban development affairs, from 1997 several interrelated factors at national, provincial and local level contributed to the changing role or structure of the state at least in the urban regeneration process. As mentioned in Chapter Four, during the last decade efforts to revitalise Iranian historic cities have gained new momentum. The establishment of a new statutory body in the MHUD, the introduction of a new urban policy to limit city expansion (by giving priority to Brownfield development), the redistribution of authority-responsibility and financial resources at provincial and local level, and the establishment of elected local councils, opened a new path to city centre regeneration in this period. The elected local councils have added a third political power centre to the two that currently dominate localities: the social power and political influence of the local religious institutions and the bureaucratic representatives of the central state ministries. The addition of a third power centre, the possibility of sharing governance with non-state actors, and the greater capacity for regions to respond to ethnic and local interests are factors that have contributed to transformation of governance and distribution of power in the country (Tajbakhsh, 2000). The growing tendency towards greater involvement of local actors led to a more network-oriented type of co-ordination and thus influenced the role of local development agencies. In this new mode, responsibility for regeneration has increasingly been passed down to the local level, where local 'partnerships' (often within

the pubic sector) have been seen as the locus of regeneration. Accordingly, urban regeneration has evolved into a distinctive approach, which relies on the principles of partnership and local empowerment and the implementation of initiatives within a strategic framework. There was a shift in attitude and the development of initiatives, in which the local authorities were encouraged to form partnerships and compete for regeneration funds (Interview-Khajeh-daloui, 2004). The project for revitalisation of Sang-e Sia quarter, one of the historic neighbourhoods of Shiraz city centre, is a prime example of this new approach. It is perhaps appropriate to mention here that the case of Shiraz cannot be viewed as an ideal model or representative of all current regeneration activities. However, this project clarifies the features of a different approach, which moved beyond the previous interventions.

The analysis of the case of Shiraz revealed that the emergence of this new path to city centre regeneration has been influenced by the following factors:

- The new role of the central government influenced by the decentralisation policy of the Third and Fourth National Development Plan[3] by which the state redistributed the authority, responsibility and financial resources at provincial and local level, avoided direct intervention, and developed its regulatory, supervisory, and coordinating role.
- The strategic and efficient role of the local leadership in building networks of communication and trust among the different actors, based upon the local knowledge, experience, responsibility, and reliability (by setting and integrating policies [coordinating role], providing resources [negotiation role], removing the various barriers [intermediary role], and encouraging and involving local professionals [professional role]).
- The effective role of the elected local council, an institution that acts outside both the direct influence of the state and the private economic sphere (based on the special characteristics of the members - independence, expertise, efficiency)[4].

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[3] The article 166 and 115 of the Law of the Third (2000-2005) and Fourth Economic, Social and Cultural Development Plan (2005-2009), respectively (MPO, 2000 and 2005)

[4] The inefficiency of the councils in the religious and political capital cities like Tehran, Mashhad and Qom is partly based on the political nature of the members, the pressure of central government and influence of the religious authorities, and growing bureaucracy (Alamdari, 2005; Tajbakhsh, 2000 & 2003). For example, the city council of Mashhad acts heavily under direct political and ideological influence of the religious authority and the central government pressures (they act mainly as a local government institution rather than representing civil society institution).

- The achievement of a broad consensus among the various local and national agencies involved (effective partnership at the local and national level), by establishing the Coordinative Councils[5], adopting an integrated and comprehensive approach, and employing a flexible planning and design model.
- The role of financial resources designated for the project, under the fiscal decentralisation policy of the central government (redistribution of the government public budget at the provincial level; e.g. allocation of tourism development budget by designating the area as a cultural axis and tourist attraction).
- Continuity and stability of the management system and administrative structure.

Diagram 3 introduces the component parts of this locally based regeneration scheme with an emphasis on the role of the agencies involved (indirect role of the central government and further involvement of the local agencies) and the structural forces which enabled the local authority to carried out this programme.

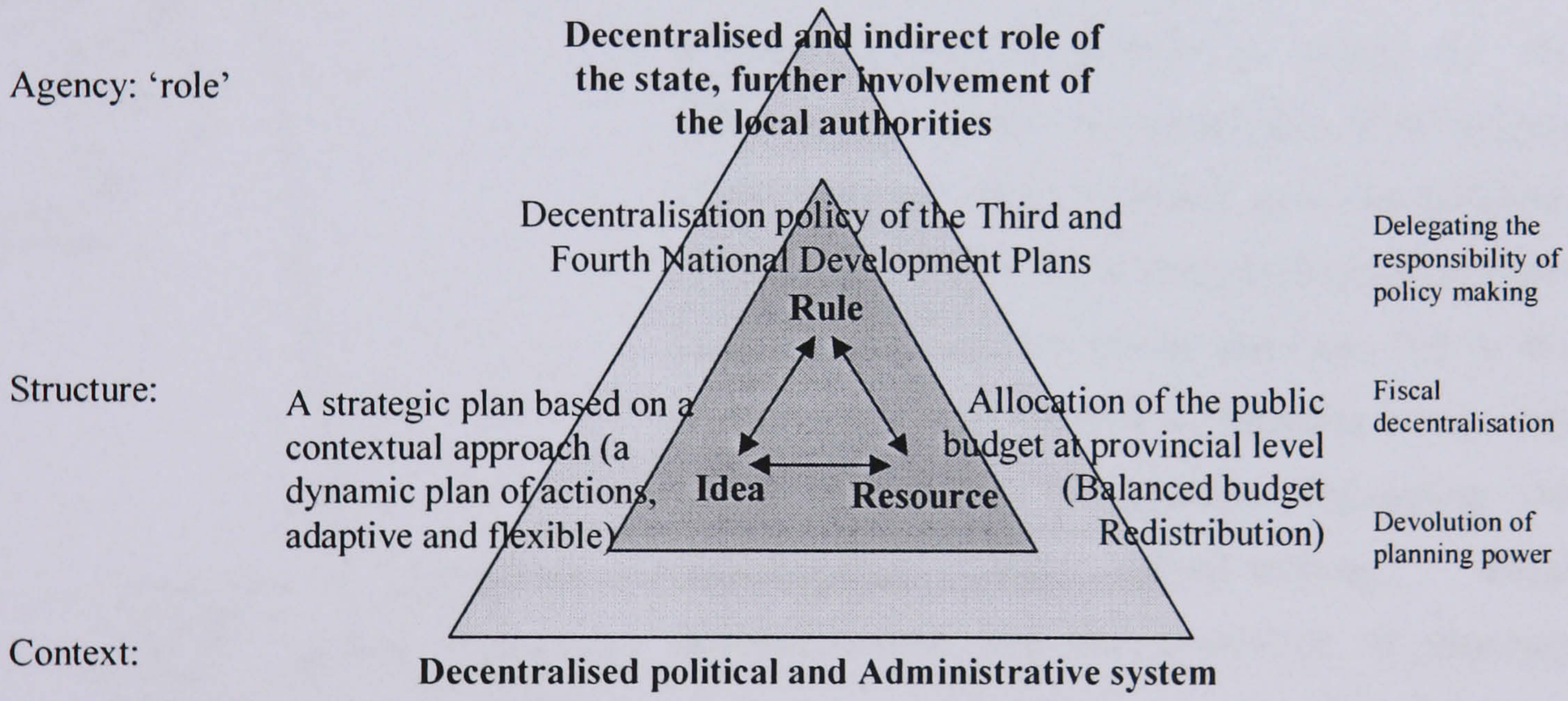

Diagram 3: The model illustrates the component parts of the regeneration process in the case of Shiraz with an emphasis on the role of the agencies involved (indirect role of the central government and further involvement of the local agencies) and the structural forces, which enabled the local authority to carry out this scheme.

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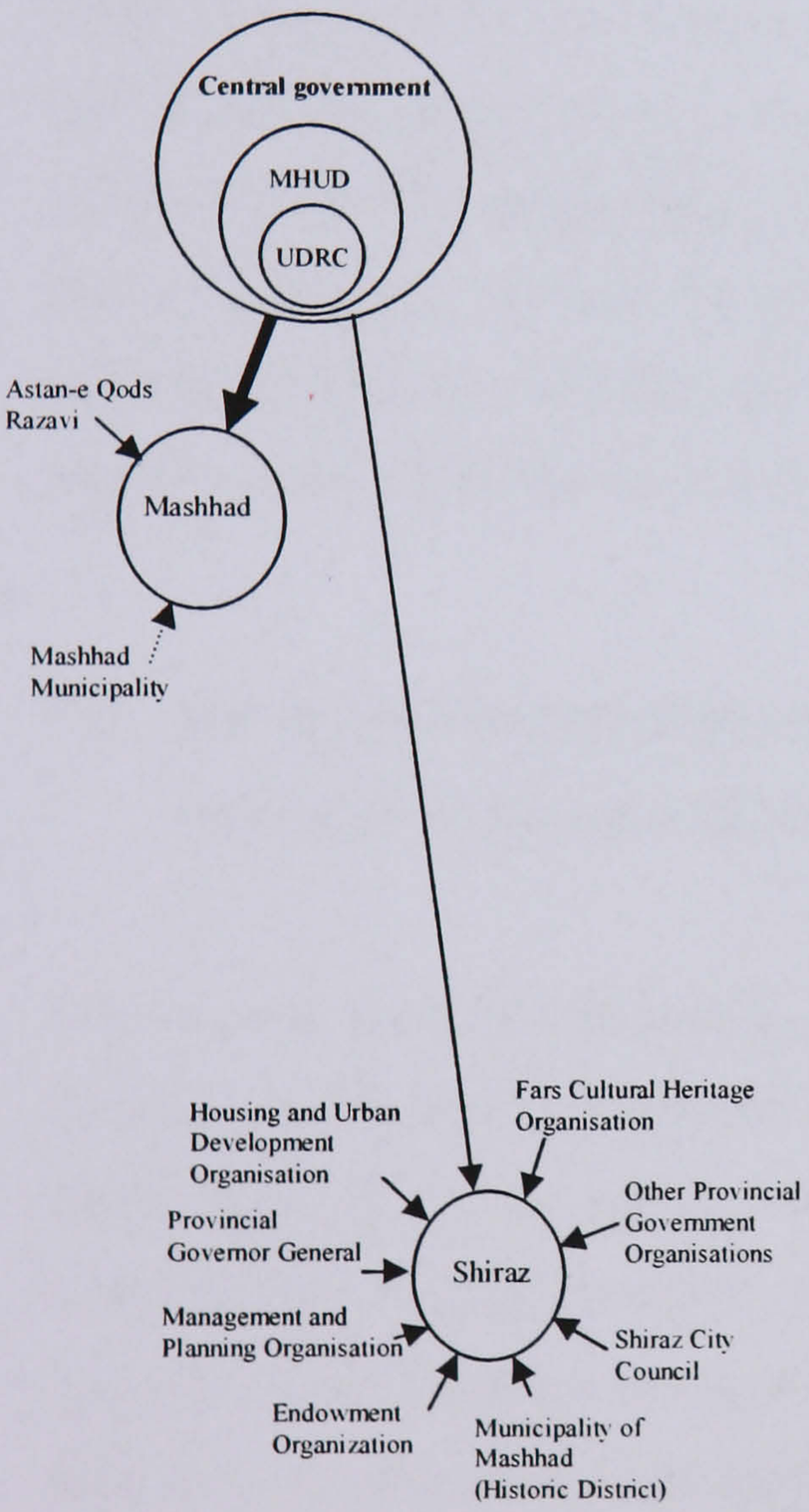
[5] The newly established councils (Provincial Planning and Development Council, Council for Historic District, and Cultural Development Council) made a collaborative framework between different agencies involved. The statutory power of these councils authorised them as the main decision-making body at provincial level. They provided synergistic benefits for their participants, both 'resource and policy synergy'.

Comparing the driving forces behind the approaches in the cases of Mashhad and Shiraz reveals that there is an obvious contradiction in the management system at the national level. This is largely due to the ambiguous and ambivalent role of the central government (the conflict between its regulatory and direct role in the production or reproduction of the built environment), which led to the emergence of these two conflicting approaches. In some cases like Mashhad and Qom, with a political importance[6], the central government still has a dominant position and plays a significant role. The analysis of the case of Mashhad showed how the legislative and regulatory umbrella puts bounds on individual and corporate activities and the policy framework guides the central government action. Besides, unlimited access to the public resources has also empowered the central government to intervene in such a large-scale scheme.



On the other hand, based on the decentralisation policy, which has been emphasised in the law of Third and Fourth National Development Plans, and the growing role of the city councils, the central government had to provide a setting for the reinforcement of the local authorities. The analysis of the case of Shiraz revealed how the political, administrative, and fiscal decentralisation policies have affected the role of the state and led to the creation of a local network of agencies for an area based regeneration programme. Delegating the responsibility of policy-making, fiscal decentralisation, and the devolution of planning power have enabled the local authorities to develop a range of effective strategies and innovative works, which were introduced in detail in Chapter Six.

Diagram 4: Under the law of the third and fourth national development plan, the central government has been forced to withdraw from many of its traditional role (direct involvement) retreating into a regulatory role. The realization of this policy in some cases like Shiraz provided a practical basis for the development of a collaborative network of the local agencies.

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[6] The review of the four major stages of Mashhad fundamental changes showed that the city has always had an extraordinary importance for the ruling powers. Under the centralised and autocratic regimes in these four periods, Mashhad has been used as instrument of 'monumental propaganda' in the service of politics and its built form was restructured to create architecture and urban spaces expressing 'prestige' and 'grandeur'.

Although the constraining forces such as the decentralisation policies and the growing role of the city councils have changed the direction and role of the central government in general, the case of Mashhad shows that the state still holds superior rights by which it initiates policies dealing with massive investments and direct interventions. In order to better understand the origin of this contradiction, it is necessary to link the above analysis with the dynamic of the economy as reflected in the resources flows, and with the cultural values as reflected in the ideas of the agencies which they drew upon in developing their strategies. The comparative analysis of these two cases reveals that aside from the political tendencies which shaped the behaviour of the political actors as reflected in political organisation, their economic interests and ideological views have had a major impact on this process. Thus, examining the different perceptions of the state agencies regarding the values of the historic environment, understanding their intentions for the interventions, and identifying their attitudes and interests will lead the study to represent different perspectives of the components of this process. In the following two sections, therefore, the study compares the interests and ideas of the actors involved in the cases of Mashhad and Shiraz; and examines the impact of the enabling and constraining structural forces on their decisions within the economic and cultural contexts.

9.3 The economic potentials of the locations and the availability of financial resources in the case of Mashhad and Shiraz

The evidence found in this investigation shows that aside from the political significance of the case of Mashhad, which motivated the central government for such a large-scale intervention, there was also a strong desire towards economic development. Growing economic development potential of the historic core of Mashhad, mainly resulting from an increase in the number of pilgrims during the last two decades, has made the area attractive to public and private development agencies. However, with the state machine as well as the planning system under the absolute control of the central government, the public development agencies could exclusively control this trend. By designating the major part of the historic core as a redevelopment district and introducing the economically strategic areas as 'Direct Intervention Zones' the state virtually monopolised the redevelopment process benefiting from, and capturing enhanced values of the lands and properties in the introduced redevelopment zone.

Although there were several economic attributes associated with this large-scale redevelopment project (i.e., the low price of land, the availability of financial resources, subsidy provisions), the high economic potential of the location, was the main factor which attracted the central government to this direct intervention. The regulatory power of the state, which was exercised through legislation, urban development policies and planning frameworks, enabled its agencies to maximise the potential value of the area. It has been used as a financing tool, which strengthened the redevelopment policy of the central government. Purchasing the lands and properties at the pre-development value, land use and density change, amalgamation of the plots, and subdivision of acquired lands and properties based on the redevelopment pattern, have been legitimised through the legal system under the control of the central government. The aim was to enhance the value of the designated area for redevelopment, and then to capture the increased land and property value. This value capture mechanism has been used by central government to secure any increase in the value of privately held properties that may result from the governmental redevelopment effort.

Although the direct interventions conducted by the government and its affiliated companies have been justified primarily as a means of dealing with the social and spatial problems of the area, the evidence revealed that they have pursued their own profit-making goals. From the case study material it is evident that the central government's focus in the case of Mashhad has been on transforming a large part of the historic core, which potentially was profitable, favouring an approach that placed emphasis on market forces. The demolition and replacement of the existing buildings by nine-storey blocks (hotels, commercial and office buildings) is ruled by the logic of profit-maximisation and is managed on a commercial basis, which typifies a profit-maximisation approach.

The declared purpose was to encourage the private sector for investing in this area by promoting the opportunities and offering tax advantages and incentives. However, in practice the implementation of this policy showed that the major beneficiaries were quasi-public development agencies. By establishing a number of development agencies, which were run on commercial lines with profit as the primary objective, the central government has been able to maintain its domination in this process. The semi-public (semi-private) nature of these agencies, their easy access to public resources, grants, subsidies, and interest-free loans has enabled them to implement such large-scale schemes.

Based on the analytical framework of the research, Diagram 5 introduces the component parts of this large-scale regeneration scheme with an emphasis on the economic interest of the state agencies and their forces, which enabled their actions.

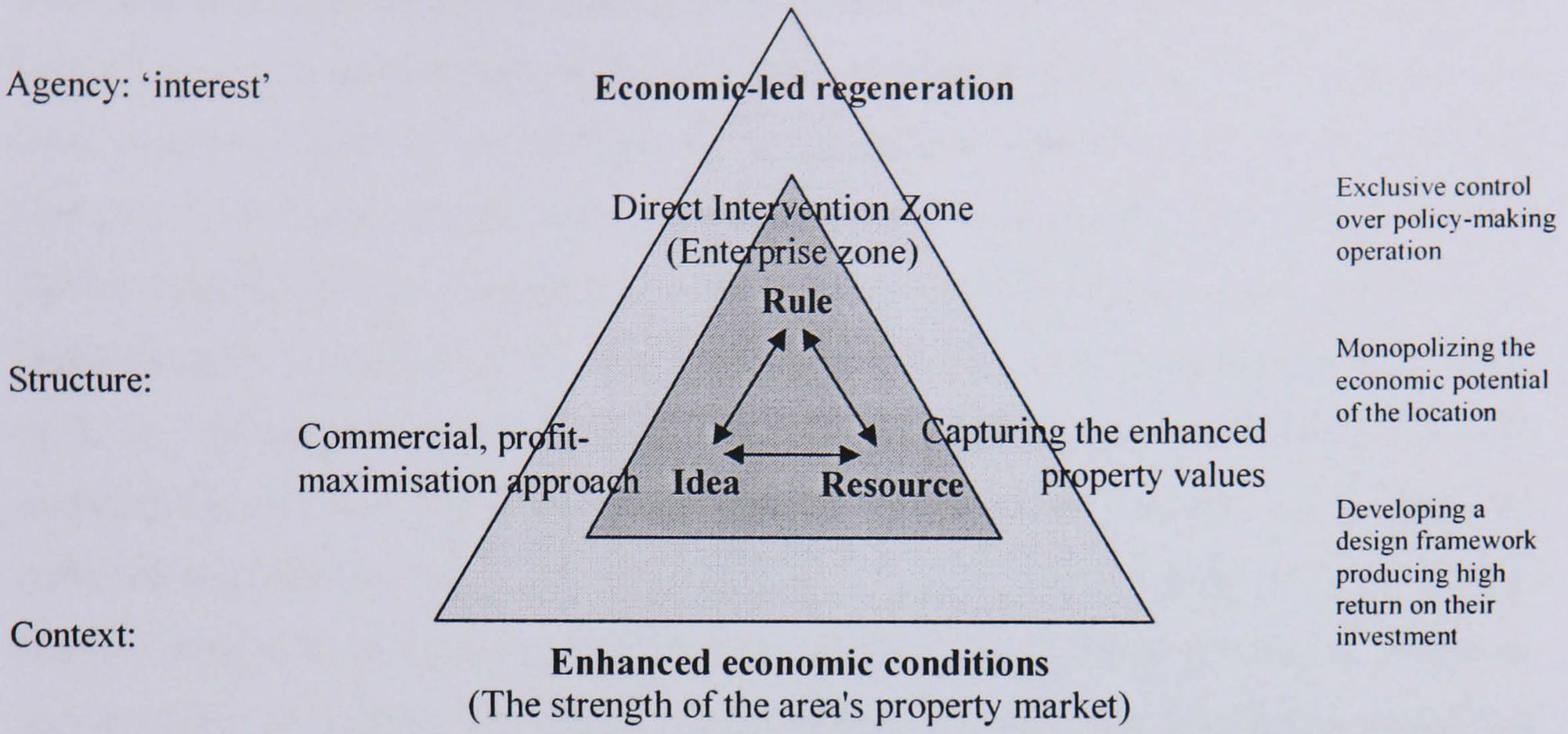

Diagram 5: The model illustrates the component parts of the case of Mashhad with an emphasis on the economic interests of the state agencies and their structural possibilities

Unlike the economic conditions of the historic core of Mashhad and the strength of its property market, the investment opportunities in the case of Shiraz were very limited. The difficult conditions of the historic neighbourhoods for construction activities, restrictive regulations and planning controls, the complexities of landownership, and the absence of financial support, have reduced the investment opportunities in this area. It should be noted that within the historic core, there were the areas with different dynamics of development. The areas with a wide range of investment opportunities and the elements of profitability such as Bein-al-haramain, Karim-khani Complex, or the historic quarter of Moordestan have always been attractive for redevelopment activities. However, the Sang-e Sia quarter (study area) was an obsolete area, which was declining in physical, social and economic terms. Since the area was economically unviable or only marginally profitable, the central government showed little enthusiasm for direct involvement in this neighbourhood regeneration project introduced by the local authority. It was accompanied by the political, administrative, and fiscal decentralisation policy led by the Third National Development Plan and a strong desire for further involvement of local authorities, which was supported by the newly established city council. Decentralisation provided a practical basis for the development of a collaborative network of the local development agencies involved.

As the government started to withdraw from its direct involvement in this regeneration programme the management of the project became mainly a task for the local authorities. However, there were a number of constraints in terms of organisational structure, financial resources, and implementation strategy required to achieve the objectives of the project. Limited access to governmental public budgets, the fragmentation of the provincial and local resources (due to the division of governmental authority into various sectoral domains), and the reluctance of the private sector to invest in this area (market failure) further complicated the management of the project. In this context, there has been an emphasis upon "participation" in regeneration, and this has led to an understanding of the need for "joined up" policies. This was accomplished by the establishment of the coordinative councils: the PPDC, CDC, and CHD. The new councils encouraged the collaboration of functionally and economically divided public authorities to act in unison. It was a pragmatic effort to respond to the complex nature of the regeneration problems. As mentioned in Chapter Six, the local regeneration manager also occupied a significant place in arbitrating between different agencies involved. Partnership working demonstrated pro-active working, synergy between different organisations, a widening of the potential for leverage in funding, co-operation and co-ordination of activity, strategic and long term thinking and the implementation of flexible, innovative and responsive policies to the local needs. Diagram 6 illustrates the main component parts of this process with an emphasis on the economic focus of the local authorities involved and their structural forces, which enabled their operations within the economic conditions of Sang-e Sia quarter in the historic core of Shiraz.

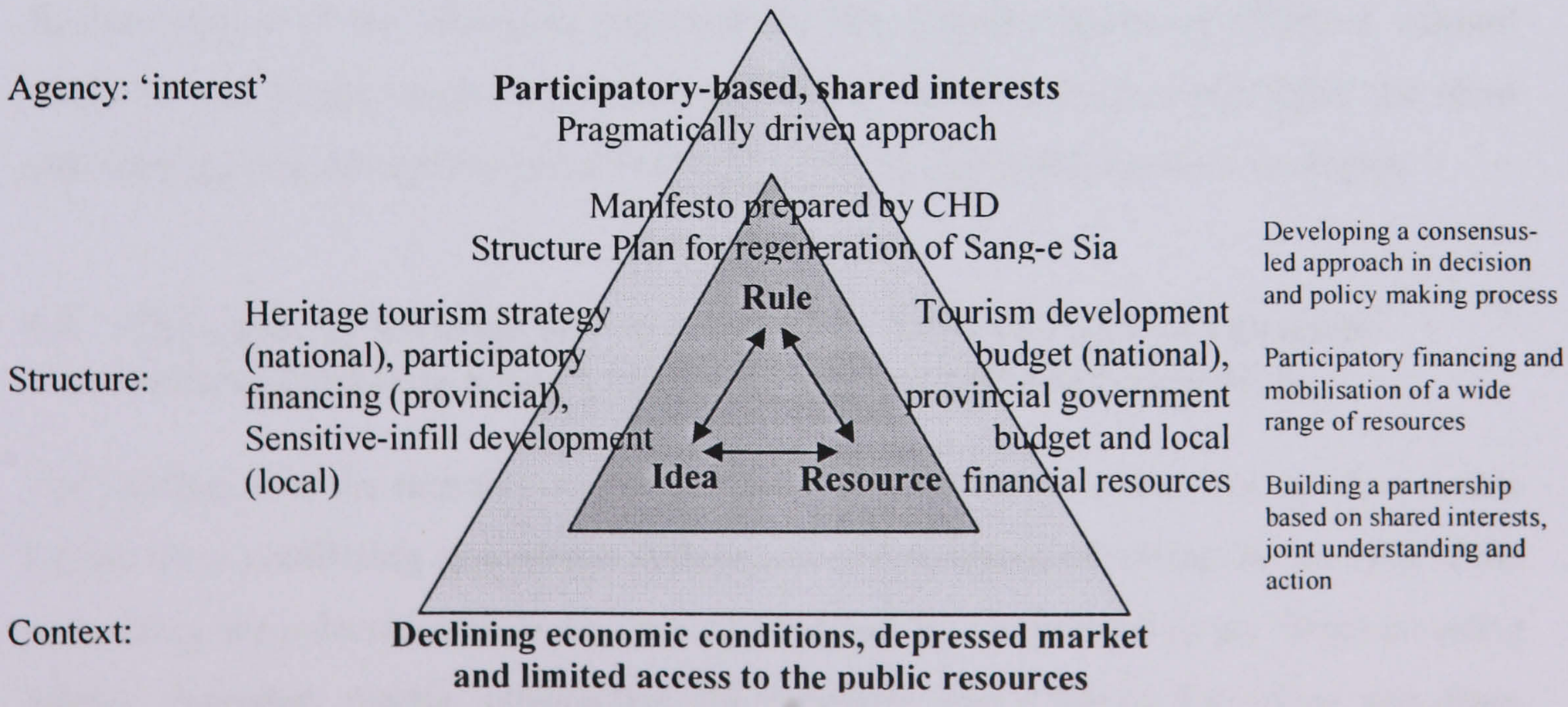

Diagram 6: The model introduces the component parts of the regeneration process in the case of Shiraz with an emphasis on the economic interest of the agencies involved and their structural forces

Direct dialogue between different agencies involved under the umbrella of the new councils provided a new opportunity for partnership-based policy-making, participatory financing and mobilisation of a wide range of resources. However, each agency had its own demands, perspective and priorities in dealing with the historic area. The manifesto prepared by the Council for Historic District at the preliminary stage of the programme had made a commitment on this issue. The manifesto offered a set of practical policies, a comprehensive financing strategy, and an integrated approach dealing with both development and conservation concerns. By the development of a new role for the historic area, regarding the new direction of Cultural Heritage Organisation towards development of tourism industry, Sang-e Sia quarter was nominated as a cultural axis and tourist destination area. It opened up a new way for financing the project from the government public budget. At the same time, the structural plan for regeneration of Sang-e Sia, which adhered to the practical principles of the manifesto, prepared a legal basis for co-financing at the provincial level. The plan identified major duties and specific tasks and responsibilities of a wide range of development agencies involved and their territories of involvement. At the local level, based on the direction of regeneration policy of the manifesto, the plan authorised sensitive infill development by which the authority utilised the existing development resources of the locality.

While collaboration and consensus building have produced implementable, mutually beneficial agreements among the wide range of agencies involved, the most important result has been the production of a new relationship, practice, and strategy. According to the importance of the strategies employed by the agencies based on different cultural circumstances of the cases of Mashhad and Shiraz, the next section highlights the ideas and ideology that the agencies asserted in determining and justifying their strategies.

9.4 The cultural heritage and regeneration: from the idea of complete redevelopment to a more sensitive, conservation-led approach

The conflict over the meaning and value of the historic environment was another reason behind these conflicting approaches in the cases of Mashhad and Shiraz. In the eyes of the authorities, the selected area in the case of Mashhad was conceived as an 'obsolete urban fabric', degraded, unsafe, unattractive for investors, and a haven for crime and drug-related activity, a barrier to progress which should be torn down and replaced by the new

constructions, a perception that sustained a radical concept of intervention. The urban and architectural structure of the existing quarter was virtually annihilated because of such a perception. As already pointed out, this perception has been influenced mainly by the political and economic interests of the central government[7]. However, aside from the political motives and economic tendencies of the state, an influential force structured the perception of the agencies involved. It was the ideological ambition of the revolutionary state, which despite its traditional character and appearance has shown strongly modernist tendencies: "the revolution may have protected some aspects of popular culture from a further encroachment of the modernisation processes; it has, at the same time introduced strong elements of modernisation in the social and political institutions as well as in the built environment" (Madanipour, 2003, p 138). The comprehensive redevelopment strategy employed by the central government in the case of Mashhad presents a radical break from the past, which is a hallmark of modernisation.

Four major stages of the city fundamental changes examined in Chapter Seven revealed that the dominant ideology of the ruling power has always influenced perception and therefore decisions and strategies of their actors and agencies. After the revolution, there was a strong desire to transform Mashhad into a 'modern' religious city at the heart of the Shiite territory. The key task was to reorganise and re-image the pre-existing built environment surrounding the holy shrine to accommodate impressive building structures befitting the grandeur and prestige of the eight Imam's tomb, the most important shrine in the country. The preparation of the comprehensive redevelopment plan for the historic core and its flagship project was a response to this ideological perspective. It was regulated by an ordinance issued by the Supreme Leader in 1992 calling for special consideration towards Mashhad and the pilgrims of the holy shrine. The redevelopment plan was produced by a Tehran-based, modernist-oriented consultant in a non-participatory manner and was mostly physical in nature. The design principles underlying the urban reconstruction of the historic core demonstrated a clearly antagonistic attitude towards the urban past. The redevelopment concept of the design proposal was based on the economic strategy of the authority, which had an emphasis on improving ways to capture religious tourism revenues. The income derived from religious tourism enabled the central government to finance these large-scale redevelopment projects.

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[7] The case of Mashhad has shown that the central government has been unconsciously (due to its centralised nature) and consciously (seeking its own interests) insensitive to the local needs and circumstances.

Diagram 7 illustrates the main component parts of this process with an emphasis on the comprehensive redevelopment strategy employed by the state and the structural forces that enable the realisation of such an ideological ambition.

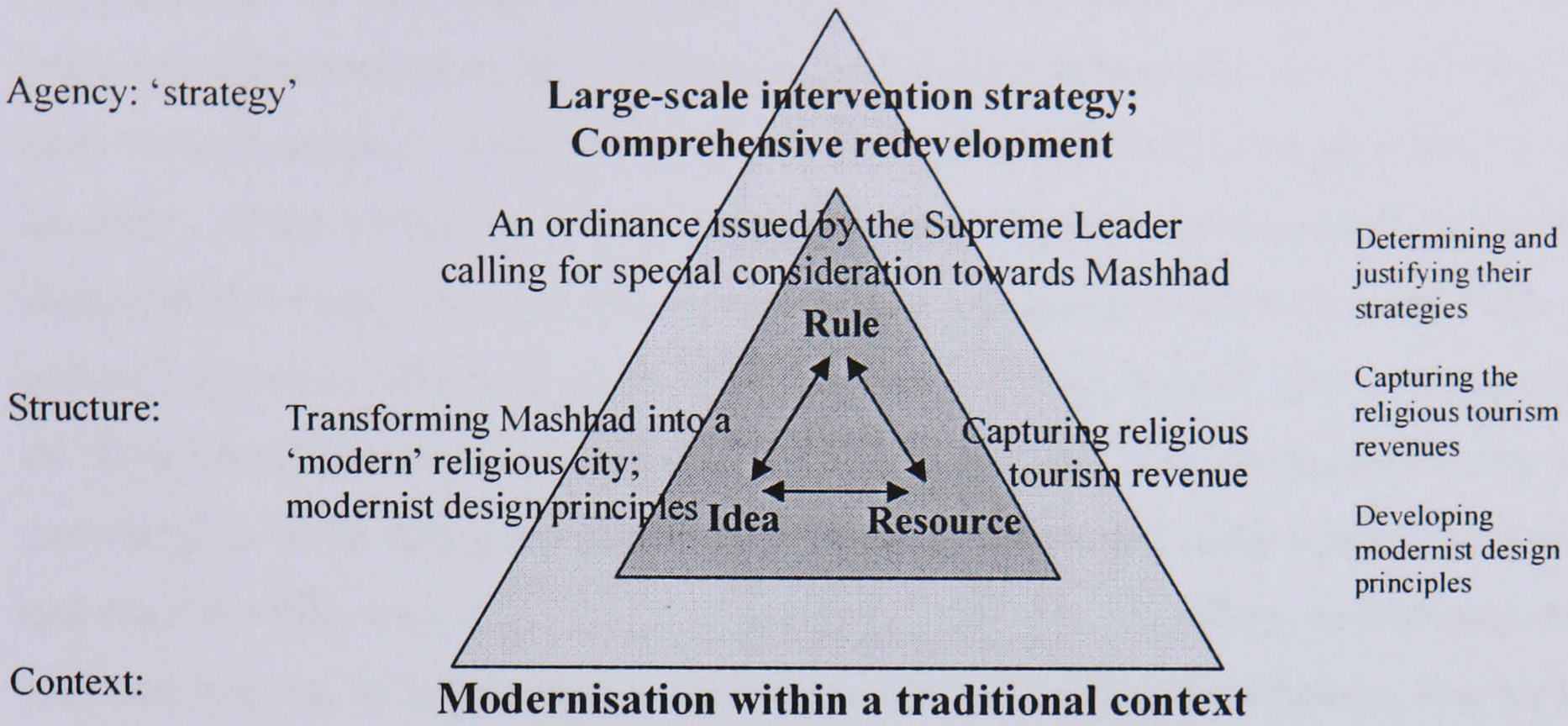


Diagram 7: The model introduces the main component parts of the large-scale redevelopment process in the case of Mashhad with an emphasis on the strategy employed by the central government agencies and the structural forces, which enabled the realization of the ideological ambitions of the state

In the case of Shiraz, the new political, economic and cultural conditions led to the emergence of a new path to urban regeneration. As already pointed out, a combination of political, administrative, and economic constraints (limited access to the government public budgets, absence of financial supports, depressed market conditions, lack of planning power or authority, and narrow technical expertise) prevented the local authorities from dealing with large-scale interventions. However, aside from the above constraining forces, there were some leading factors, which have greatly influenced the formation of a more sensitive, conservation-led approach to the city centre regeneration in Shiraz:

- The new regeneration programme has been formulated based on **the lessons learned from previous experiences**, which were mostly run by the central government. The large-scale clearance of the historic neighbourhoods including Moordestan and Astaneh quarters resulted in the demolition of numerous historic buildings. The implementation of such large-scale schemes not only caused irreparable damage to the historic urban fabric, but also forced the residents to leave their neighbourhoods. A large number of families were expelled from the city centre to Shiraz's outskirts because of the implementation of this urban redevelopment policy. **The negative**

image of the central government bulldozer had caused a marked shift in revitalisation efforts carried out by the local authorities in Shiraz. Criticising the previous large-scale interventions, they rejected the idea of wholesale demolition and reconstruction of the existing urban fabric. On the other hand, the previous interventions conducted by the state revealed that the implementation of such large-scale projects require a long period of time for completion. The unpredictability and instability of the central government financial and administrative supports had also intensified this issue. The long delay between demolition and completion, which was a common feature in such large-scale redevelopment schemes, caused severe damage to the daily life of the inhabitants (whether for the people who lived inside or out side of the boundary of the redevelopment zones). The delay and uncertainty of these projects had caused widespread dissatisfaction among the residents. Therefore, considering the previous failures in implementing the large-scale redevelopment schemes, the local authorities attempted to avoid the perils of these experiences and tried to modify former policies and approaches. They adopted a sensitive and practical regeneration approach dealing with the problems of the historic neighbourhood of Sang-e Sia. Despite the previous interventions, which had been decidedly abrupt, the process of alteration in this new regeneration scheme has been gradual. Besides, this urban revival scheme had an emphasis on focused and small-scale regeneration projects.

- The local authorities have actively carried out a series of actions towards popularisation and tried to enhance their reputation with the public. Although only the members of the city council are elected by the public and other local authority members (representatives of 20 line ministries) are appointed by the central administration, they have all tried to avoid the intensive interventions that have often been faced tremendous oppositions. It was **an attempt to keep a good reputation with the public**. The analysis of the regeneration programme for Sang-e Sia revealed that there was an emphasis on implementing a multi-phased and long-term scheme without any planning restriction for the inhabitants or any direct intervention in the residential domain.
- It is argued that the local authorities are more accountable to their citizens, knowledgeable about the local conditions, and responsive to the local needs, than those managing the central government institutions. As mentioned before, the transfer of responsibilities from the central government to the local authorities provided new opportunities for further involvement of the local agents and agencies. The analysis of

the case of Sang-e Sia has shown that the decisions made by this newly authorised local regime resulted in different type and style of intervention than the decisions taken by the central government agencies. This was mainly due to their **different perception** and **sensitivity** to the local circumstances. It is evident that the recognition of the actual problems requires a deep understanding of the context and an **awareness** of threats and opportunities. The engagement of the local experts in every phase of the project enabled the development of a much more accurate, pragmatic and effective practice. Utilising and focusing on cultural activities of the area, as the engine of the regeneration programme, was the best exemplar of such **a decision based on a deep understanding of the cultural context**. They recognised that the old core still hosts many special, long-standing cultural events and celebrations throughout the year, which also link people with their heritage. Therefore, the programme proposed the establishment of a strong link between cultural activity and the neighbourhood regeneration through the revitalisation of the local mosques and shrines that serve as the main meeting places of the residents and the focal points of their religious ceremonies.

- Under the financial and technical constraints, pragmatically the best way forward for the local authorities seemed to be to **establish a partnership** among all major stakeholders involved. This approach practically fostered joint working between different agencies. Participation allowed the mobilisation of local resources, reconciled divergent interests and secured consensus among all stakeholders. **It reflected a broad set of interests rather than focusing on issues that are of more personal or particular concern of specific groups.** In fact, multi-agency regeneration work in a power-balanced situation acted as an effective mechanism to control the dominance of a particular group with specific interests over the others. The Municipality of Shiraz, UDRC (regeneration interest), and Cultural Heritage and Tourism Organisation (conservation interest), which are identified as the main agencies involved in this multi-agency regeneration programme, had their own strategies, policies, and priorities dealing with the problems of the historic area. However, participatory decision-making, policy formulation and planning, which were enabled by the establishment of the Council for Historic District, coordinated their divergent strategies and developed a broad interagency approach to meet wider institutional interests. The council adopted an integrated approach to achieve interrelated conservation and development objectives required by the above agencies. Assuming conservation as an agent of

regeneration, the new strategy introduced a wide range of interrelated conservation and regeneration activities including adaptive reuse schemes, infrastructure and open space improvements, rehabilitation of historic buildings and rejuvenation of their original functions, and small scale and sensitive infill developments.

- Cultural Heritage and Tourism Organisation (CHTO) has played a pivotal role in promoting the importance of heritage and expanding the vision of partners in this programme. The **influential role of CHTO** was mainly due to the **new role and conservation approach** employed by this agency during the last decade. In this period, the central government has increasingly sought to link conservation with economic benefits, a trend that has been accelerated after the unification of Iran Touring and Tourism Organisation and Iran Cultural Heritage Organisation. By developing the economic role of conservation, the CHTO has become more engaged with the urban regeneration agenda. Promoting this agenda has developed the relationship between conservation and regeneration agencies. Introducing a creative approach to finding new uses for historic building (New Life for Old Structure) jointly by the MHUD and Iran Cultural Heritage and Tourism Organisation (ICHTO) was an initial step towards establishing a new coalition between these two agencies. The historic houses and monuments in Sang-e Sia quarter under threat of demolition have been rehabilitated in an effort to revitalise the existing architectural heritage and make them accessible to the local community as well as visitors. The CHTO has played a crucial role in mediating and promoting this agenda particularly after the establishment of the Council for Heritage District that expanded the role and responsibility of this agency. As the executive secretariat of the Council, the CHTO has exerted a profound influence on other development agencies. The regulations and planning frameworks introduced by the Council have been an ideological tool in the hands of CHTO for framing and promoting the vision of partners. The Council also authorised the CHTO to mobilise a wide range of resources in a co-ordinated way towards meeting the objectives of the programme. A combination of the Cultural heritage funds, provincial governmental resources for the development of tourism, and the relevant resources of the other local development agencies involved such as Endowment Organisation, municipality of Shiraz and Fars Development and Revitalisation Company, were allocated to facilitate adaptive reuse projects proposed by CHTO. Heritage was now perceived as an instrument to help achieve tourism development, a powerful catalyst for regeneration and a stimulus to high-quality new design and development.

Diagram 8 illustrates the main component parts of the process for the regeneration of Sang-e Sia quarter with an emphasis on the integrated strategy employed by the local authorities and the driving forces that facilitated the project implementation.

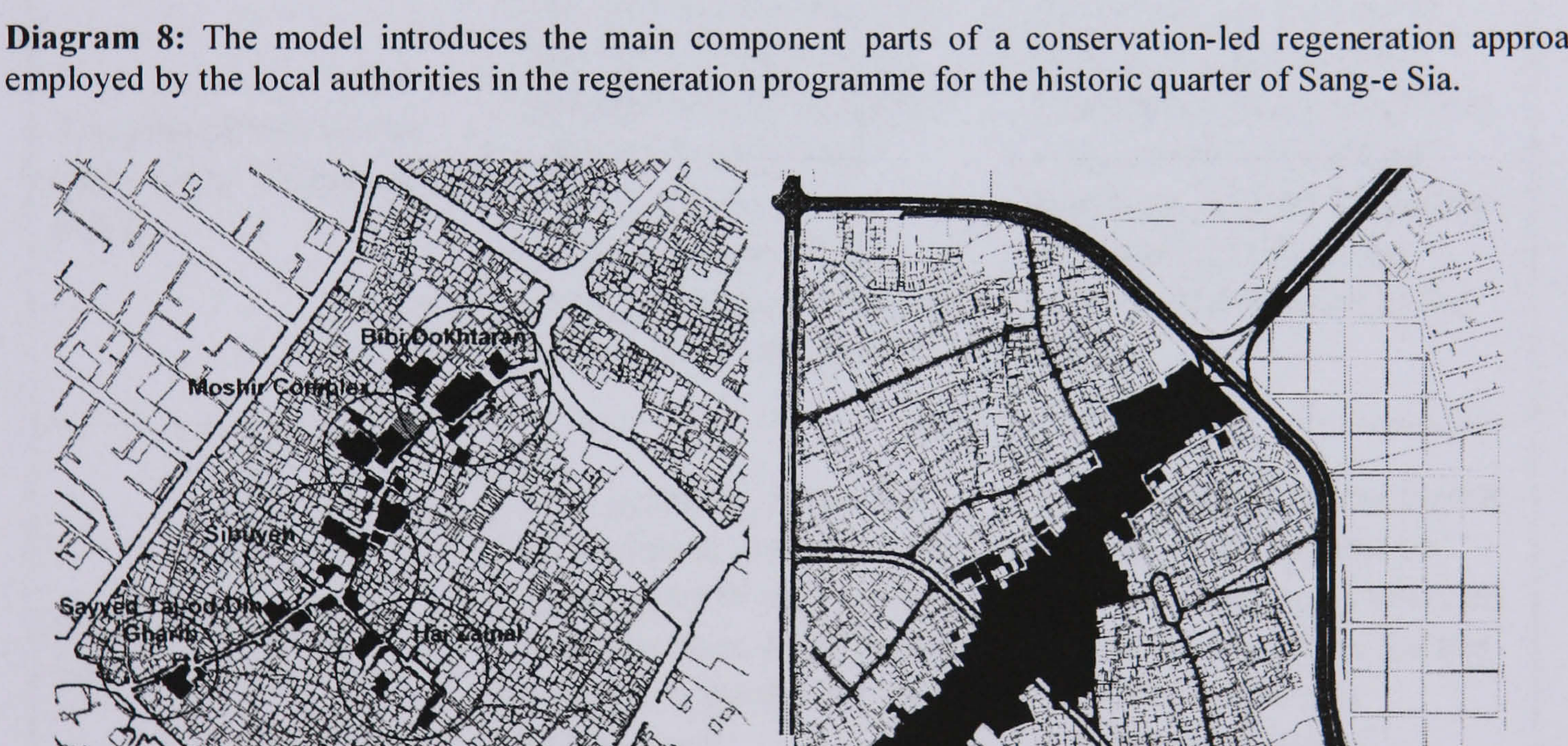


Diagram 8: The model introduces the main component parts of a conservation-led regeneration approach employed by the local authorities in the regeneration programme for the historic quarter of Sang-e Sia.

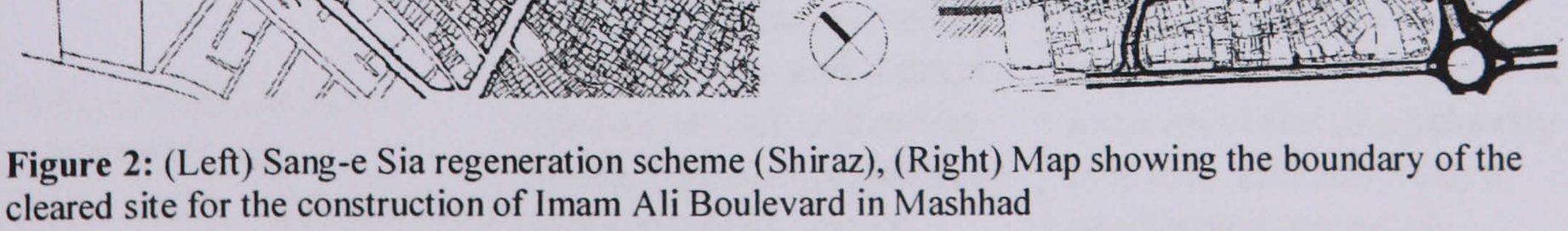


Figure 2: (Left) Sang-e Sia regeneration scheme (Shiraz), (Right) Map showing the boundary of the cleared site for the construction of Imam Ali Boulevard in Mashhad

Table 1 gives a further explanation about these conflicting approaches by comparing the different perceptions, intentions, attitudes and interests of the central and local authorities based on the case study findings in Chapters Five and Seven:

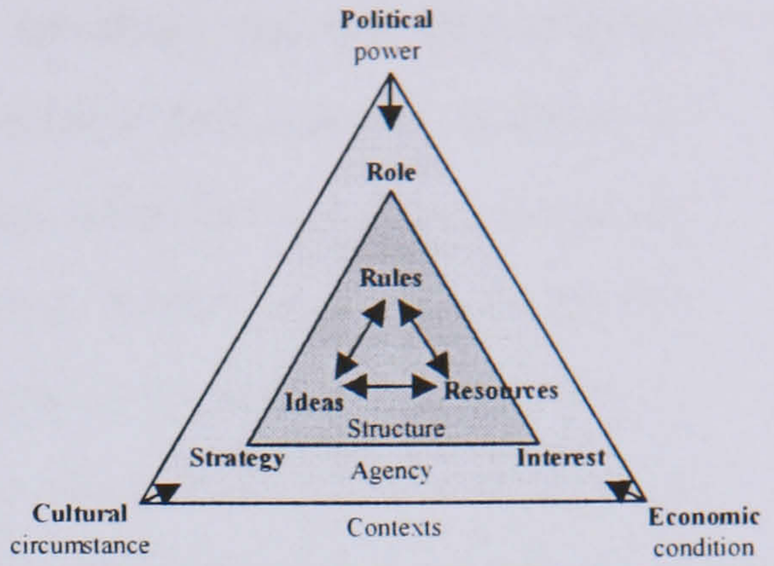
	Central government in the case of Mashhad	**New local regime in the case of Shiraz**
General **perceptions** of the agencies regarding the values of historic environment	Disregarding the cultural, social and symbolic meaning of the existing context and neglecting the spatial and physical values, the historic environment was conceived as an 'obsolete urban fabric', an **obstacle** to **regeneration**	Respecting the existing and historic character of the area, the presence of the historic area (including several listed buildings, landmarks and important religious centres) is regarded as an **asset** and a **catalyst** for **regeneration**
The **intentions** of the authorities' regeneration policy	The central idea was to a great extent founded on **political** and **ideological** ambitions which was accompanied with the strong tendency of the central government towards **economic development**	The plan was motivated mainly by concerns for **residents'** living condition, conservation of cultural **heritage**, and development of **tourism** (attracting tourists and visitors to the area)
General **attitudes** to city centre regeneration	Restructuring of the old urban fabric and the opening up of straight and wide avenues **establishing a modern image** for the historic core	Infrastructure improvement and the development of new facilities generating an enhanced attraction for the visitors and a better condition for the inhabitants
The central and local authorities and community **interests** in regeneration programme	Employing a large-scale, profit-oriented and market-based approach reflecting the **economic** and **political** interests of the central government	Building a partnership based on shared interests at local level (**local authority** interest), and adopting a need-based approach responding the **community** interest

9.5 A comparative study

This chapter drew a comparison between two different approaches to the regeneration of the historic environment. The case of Mashhad represented a state-led, economic-based, redevelopment approach and the case of Shiraz exemplified a local based, pragmatically driven, conservation-led approach. According to the theoretical framework of the research, the focus of this comparative study was on the agencies' actions and the structures, which framed their operations within the political, cultural and economic contexts in which they operated. The features of these two approaches is summarised in the following table:

	Mashhad	**Shiraz**
Major strategy and orientation	State-led, economic-based, redevelopment oriented approach	Local-based, pragmatically-driven, conservation-led approach
Key actors and stakeholders	Central government and its affiliated companies; later emphasis on private sector and special agencies (quasi-public development agencies)	Move towards a greater balance between central and local authorities; growing role of local agencies, partnership the dominant approach
Spatial level of activity	Focus on a large scale redevelopment project, a flagship project, at the city and city centre level	Emphasis on neighbourhood regeneration in local level, focusing on public space and infrastructure improvement
Economic focus	Massive public sector investment with some selective private sector investment	Greater balance between public (at national, provincial and local level), municipality, and private funding
Social content	Neglecting the role and the requirements of the inhabitants; exacerbating the poor living conditions by the new interventions which consequently forced inhabitants to leave the area	Adopting a need-based approach, addressing the priorities of the local inhabitants; Emphasis on non-profit activities steered by the interests of the community; reinforcing and stimulating a gradual process of the neighbourhood regeneration by the inhabitants
Physical emphasis and appearance	Large-scale scheme of replacement and new development; monumental, prestigious, and regular (flagship scheme)	Emphasising focused and small-scale regeneration projects, gradual and evolutionary, multi-phased and long-term schemes

Based on the theoretical framework of the research, the following table provides a summary of this comparative study. It reveals the relation between the structures, in terms of what drove these two regeneration processes, and the agencies, in terms of the way the central and local authorities developed and pursued their strategies.



Cases	Contexts	Agency (role, interest, strategy)	Structure		
			Rules	Resources	Ideas
Mashhad	A centralised political and administrative system	Direct involvement of the state	Neighbourhood Renewal Policy	Public money (government public budget)	Modernising Mashhad as the main focus of Shiite
	Enhanced economic conditions, strong property market	Economic development	Direct Intervention Zone (enterprise zone policy)	Enhanced property values	Commercial development, profit-maximisation
	Modernisation in a traditional context	Large-scale intervention strategy; comprehensive redevelopment	An ordinance issued by the Supreme Leader	Religious tourism money	Transforming Mashhad into a 'modern' religious city
Shiraz	A decentralised political and administrative system	Decentralised and indirect role of the state, further involvement of the local authorities	Decentralisation policy of the 3rd and 4th Development Plans	Public budget at provincial level (balanced budget redistribution)	A strategic plan based on a contextual approach
	Declining economic conditions, depressed market and limited access to the public resources	Participatory-based, shared interests, a pragmatically driven approach	The Manifesto and the Structure Plan for regeneration of Sang-e Sia	Tourism development budget, provincial gov. budget and local financial resources	Heritage tourism strategy, sensitive-infill development
	A conservation-led regeneration partnership (a practically and ideologically driven regime)	An integrated strategy to achieve interrelated conservation and development objectives	New Life for Old Structure (a creative policy introduced by UDRC & CHTO)	Cultural Heritage funds, endowment organisation funds	A contextual approach based on consensus and conformity

The model is based on the identification of the agencies involved, the role they played, and their strategies and interests within the economic, political and cultural contexts in which they operated. These roles, strategies and interests are related to the rules, resources and ideas that governed the process of these two programmes. In the case of Mashhad, the central government and its affiliated companies have played a dominant role throughout the programme. The processes of decision-making, policy formulation, planning, design and implementation were entirely controlled by the state. The political importance of Mashhad, enhanced economic conditions, and strong property market combined with the ideological ambitions of the religious authority motivated and increased the central government's direct intervention in the historic core of Mashhad. The regulatory power of the state, which was exercised through legislations, urban development policies and planning frameworks, on the one hand, and the availability of the financial resources on the other hand, legitimised their approach and enabled these public development agencies to carry out their brutal and large-scale interventions. The modernist approach of the planners and architects involved also intensifies this issue. Accordingly, a combination of political forces, economic pressures, and cultural factors led to the emergence of an authoritarian, market-led, redevelopment oriented approach to the city centre regeneration in Mashhad.

In the case of Shiraz, by contrast, the newly authorised local agencies introduced a different policy and adopted a sensitive approach to the regeneration of Sang-e Sia quarter. The political, administrative and fiscal decentralisation policies of the central government provided a basis for the creation of a local network of agencies for an area based regeneration programme. Besides, since the project introduced by the local authority was marginally profitable, the central government showed little enthusiasm for direct involvement. As the central government started to withdraw from its direct involvement in this regeneration programme, the management of the project became mainly a task for the local authorities. However, there were a number of constraints and complexities to developing and managing the project. Under the financial and technical constraints, pragmatically the best way forward for the local authorities was to establish a partnership among all major stakeholders involved. Participation allowed the mobilisation of local resources, reconciled divergent interests and secured consensus among all stakeholders. The local regeneration manager occupied a significant place in arbitrating between these different interest groups, establishing contacts and involving different actors in the process

of decision-making, policy formulation, planning and design, financing, and implementation. The CHTO also played a crucial role in expanding the vision of partners and had a pivotal role in mediating and promoting the new agenda. The new agenda was more sensitive to the local needs moving away from the central government paternalistic approaches or the profit-maximisation objectives of its affiliated companies. The regeneration programme aimed to strengthen the distinctive character of Sang-e Sia quarter by enhancing existing community facilities. Old buildings under threat of demolition have been brought back into use, and new facilities created to encourage many more people to live, play and work in this area. The local authority hopes to change the local perceptions about their locality by implementing small scale projects which encourage and facilitate organic growth within the historic area.

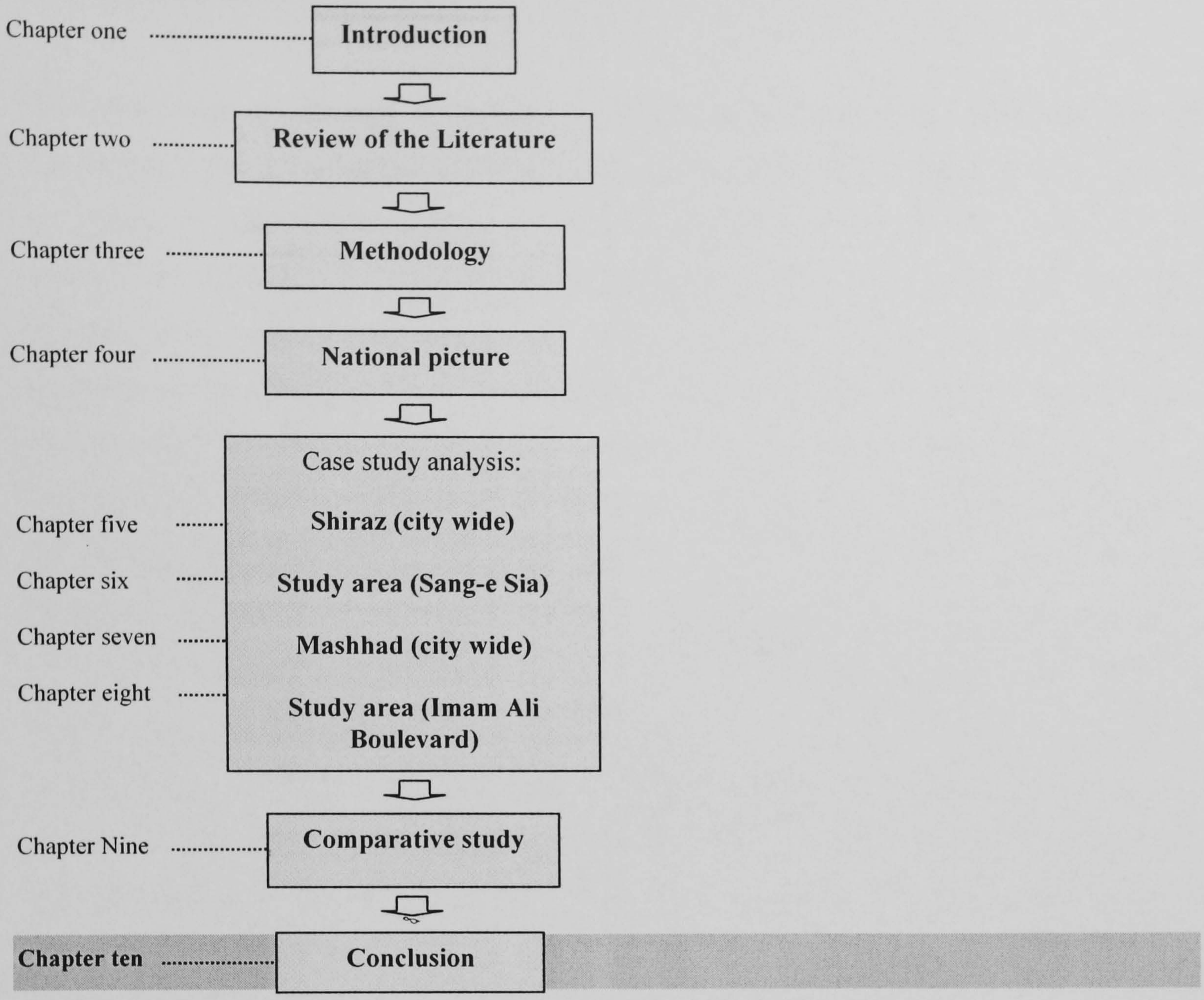
9.6 Conclusion

The results of this comparative study reflect the belief that excessive involvement of the central government in the case of Mashhad led to the emergence of an autocratic system of decision making, policy formulation, planning and implementation which imposed fundamental changes in the social and spatial structure of the historic core of Mashhad. By contrast, the regulatory role played in the case of Shiraz by the central government which was accompanied by the central role of the local authorities led to a successful regeneration. It was mainly due to the different perception of the local authorities, their sensitivity to the local circumstances, their greater stability and their awareness of the threats and opportunities. The large-scale redevelopment project in Mashhad was expected to improve the image of the area, attract many new pilgrims and bring significant economic benefits. However, the unpredictability and instability of the central government financial and administrative supports and the inefficiency of the public sector development agencies caused several problems. The long delay in completing the project was the major consequence of these problems, which accelerated the decline, and the erosion process of the area and increased the problems for the remaining inhabitants particularly for those who lived around the project. In fact, the implementation of this large-scale scheme not only forced the residents of the redevelopment zone to leave their neighbourhood, but also neglected the interests of the adjacent communities. A large number of families were expelled from the city centre to Mashhad's outskirts. It became a vehicle for exacerbating social polarisation in the historic core of Mashhad. It is argued that the origin of this issue

is related to the different priorities and interests of the central government to the city centre regeneration. This large-scale urban redevelopment was carried out through adapting a physical property-led regeneration approach to transform Mashhad into a 'modern' religious city without considering the existing social and spatial structures. The decision to carry out the urban reconstruction of Mashhad's historic centre resulted from an ideological preference, political intention and economic priority of the central government under the pressure of the religious authorities, which desired to modernise the surrounding urban fabric of the eight Imam's tomb, the most important shrine in the country. The urban reconstruction of Mashhad's historic centre, therefore, called for a radical redesigning of its pre-existing built environment by way of superimposing on it wide and straight boulevards, massive high-rise buildings and monumental urban spaces disregarding the cultural, social and symbolic meaning of the existing built environment. Despite the provision of infrastructure in the programme, the authorities ignored the needs of deprived neighbourhood residents and have missed the opportunity to utilise their skills and to mobilise their support. The result of the case study investigation revealed that although most inhabitants did not feel comfortable and safe in their neighbourhoods, they tended to stay in their areas and were ready to invest their own resources to improve their living conditions. However, the central government, despite the proclaimed aims of the programme, ignored the concerns of the local people.

It is worth mentioning that although the programme for regeneration of Sang-e Sia quarter offered a different model and approach to city centre regeneration, and resulted in a realistic and adequately focused plan of action, it is still far from being a comprehensive and sustainable regeneration model. The programme encouraged partnerships between the broad ranges of public development agencies involved at local level. They built a partnership based on shared interests, joint understanding and action. By addressing the priorities of the local needs and adopting a conservation-led approach to the regeneration of Sang-e Sia Quarter, the local authorities were able to enhance the basic infrastructure and protect the cultural properties. However, despite a number of creative strategies utilised by the local authorities in this programme, there is still a lack of direct involvement of the residents and community groups in the process of decision-making, planning, design, and implementation.

Chapter Ten: Conclusion



Chapter Ten Conclusion

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10.1 Introduction

This study was an attempt to develop a deeper insight and better understanding of approaches to the revitalisation of historic city centre in Iran. The research tried to identify the employed approaches, explore factors that shaped the approaches, examine and interpret the features that characterise the approaches and assess their outcomes and impacts. The research identified the main policies and approaches employed by the urban authorities to the historic environment in Iran, the processes and mechanisms that shaped and affected these approaches and their outcomes in general at national scale. It also examined the transformation of decision and policy-making, planning and administrative systems during the last decade which resulted in the evolution of the regeneration and conservation policies and practices. This investigation revealed how these changes provided a basis for the emergence of new series of regeneration activities with different characteristics representing a different approach to the revitalisation of historic environment. By focusing on the process of the regeneration programme for the historic quarter of Sang-e Siah in Shiraz, which represents "a multi-agency, locally-based, conservation-led approach"; and the redevelopment scheme for the historic core of Mashhad and its flagship project, the large-scale reconstruction of Imam Ali Boulevard, which exemplifies "a centralised, state-led, redevelopment oriented approach", the study explored the driving forces behind these approaches. This was followed by an effort to identify the main features of these approaches and their outcomes as well as their social and spatial impacts. The foregoing chapter linked the theoretical arguments raised in Chapter Two with the empirical evidences provided by the case studies in Chapters Five through to Eight, in order to answer the research questions raised in Chapter One. This final chapter summarises case study findings and extracts a few salient conclusions arising from the key findings in Chapter Nine, which are considered here as the major contribution of this thesis to both knowledge and continuing policy debates on city centre regeneration in Iran. The rest of the chapter is, therefore, divided into three sections. The first section gives a brief overview of the research questions, the research process and key results. Section two reviews the findings and the main themes of the research which is categorised into three major subject areas: 'central-local relations', 'enabling and constraining aspects of the structural forces', and 'conservation and regeneration'. In section three, the primary implication of the study for policy and practice are discussed. It

develops a framework for the dissemination and utilisation of the research findings for policy and practice. This section ends with suggestions for further research. It introduces four areas, regarded as particularly fecund for future research on the subject.

10.2 Responding to the research questions

A quick review of the research questions and comparison with the achieved results in the analysis chapters and the comparative study will help to produce a clear conclusion. In brief, the main research questions were:

- What are the approaches to the regeneration of city centres in Iran?
- What are the characteristics of these approaches?
- How were these approaches shaped and what factors served to shape them?
- What are their outcomes and impacts in practice?
- Why are these approaches mainly considered problematic and deficient? Is there any alternative model or approach capable of addressing these problems?

In answer to the first question, the study explored the main approaches to the regeneration of historic city centres employed by the urban authorities over the last decades. This investigation identified two different ideas to the regeneration of historic environments in Iran. To find the answer to the second question regarding the results of the second phase of the research, the study identified the key characteristics of these approaches by:

- Clarifying the major strategy and orientation of the approaches (primary emphasis)
- Analysing the institutional characteristics of the approaches
- Illuminating the economic focus and financial motivation
- Identifying design and implementation features of the models
- Specifying the social content of the approached by examining the role of the local people in the regeneration process and the commitment of the authorities to the needs and priorities of the communities

In response to the third question regarding the theoretical framework of the research, the study concentrated on the processes and the driving forces that have shaped these two approaches through:

- Identifying the development agencies involved, the role they played, and their strategies and interests [who were the development actors?]
- Analysing the structures that the agencies interacted with in the form of resources, rules and ideas, which framed their operation [what were the development factors?]
- Interpreting the cultural, political and economic contexts in which they took place [where were they produced?]

Finally, in respect of the third and fourth research questions, the study analysed the outcomes and examined the social and spatial impact of the interventions through:

- Introducing the physical characteristics in terms of size, scale and function as well as the architectural language that was chosen for the new constructions and assessing their consistency with the existing contexts
- Analysing the impact of the interventions on the social and economic structures

The results of the empirical investigation revealed how the interaction of the development actors and factors within their specific contexts shaped and characterised these two approaches. According to the results of this investigation, the shaping factors, the key features of the approaches, their outcomes and impacts are introduced as follows:

The redevelopment scheme for the historic core of Mashhad and its flagship project, the large-scale reconstruction of Imam Ali Boulevard: A centralised, state-led, redevelopment oriented approach.

The results of empirical work on the case of Mashhad showed how a combination of political forces, economic pressures, and cultural factors led to the emergence of an autocratic, profit-oriented, redevelopment oriented approach to the city centre regeneration in Mashhad. The **political importance** of the city, its **potential of economic development** and strong property market combined with an **ideological ambition** for transforming its historic core into a modern religious centre motivated the state to embark upon a massive reconstruction programme. The result of this investigation revealed how the **regulatory power** and an **absolute control over the decision-making** and **planning system** enabled the central government to introduce a comprehensive redevelopment plan for the historic core. By giving legal possibilities to access the land and properties in the designated area

for redevelopment, the planning framework provided a basis for further intervention of the government agencies. **Availability of the financial resources** and **unlimited access to the public money** has also facilitated their operations. There was an excessive involvement of the central government and a direct role of its agencies, which were legitimised by the rules they administer, supported by the resources they control, and inspired by the ideas they implement. In fact, the large-scale redevelopment scheme for the historic core of Mashhad and its flagship project are the products of a centralised political and administrative system that enjoys a considerable number of privileges (financial, political and ideological supports).

This approach placed a strong emphasis on social, spatial and economic restructuring. There has been a deliberate breaking of the historic continuity of the city, a radical break with the urban and architectural manifestation of the past period, since the historic district was designated as an obsolete area, a degraded, unsafe haven for crime and drug-related activities which should be torn down and replaced by the new construction. Besides, the historic core of Mashhad was to be modernised by means of a totally new architecture and urban form befitting the grandeur and prestige of its focal point, the holy shrine of Imam Reza the most important religious complex in the country. Disregarding the cultural, social and symbolic meaning of the existing built environment, the central government adopted a comprehensive redevelopment strategy responding to this modernist and utilitarian approach. Although the authorities justified their act as a means of dealing with the social and spatial problems of the area, the evidence revealed that they pursued their own profit-making goals. The selected area for the pilot project was potentially profitable, favouring an approach that emphasised market forces. There was a strong desire for land and property development to benefit the potential value of the area for redevelopment. The demolition and replacement of the existing residential buildings by nine-storey commercial office buildings has been ruled by the logic of profit-maximisation rather than dealing with the problems of the area and its inhabitants.

Another source of influence on this policy and approach has been the modernist ideas employed by the consultant of the project. The redevelopment plan prepared by a Tehran-based, modernist-oriented consultant imposed a rigid and inflexible urban design framework which aimed to transform the social and spatial structure of the historic core. The design principles underlying the urban redevelopment of the historic core of Mashhad

demonstrated a clearly antagonistic attitude towards the urban past. The layout and scale of the proposed new buildings ruled out any real dialogue with the historic fabric. It proposed the construction of a new urban layout and street pattern which drastically changed the area's physical-spatial structure. The redevelopment concept of the design proposal largely emphasised physical regeneration and economic development without the needs of the inhabitants being taken fully into account. The implementation of the plan increased the value of the state-owned properties in this designated zone for redevelopment. The construction of the new routes cutting through the middle of the urban block was assessed to be more practicable and economic than the alteration of the existing street network. This was primarily due to the high value of the land and properties on the front of the main avenues surrounding the area in comparison to the depressed properties at the middle of the urban block which were previously purchased by the government agencies. In fact, the design was a tool in the service of political and commercial interests of the state rather than the interests of the inhabitants. Although under the pressure of the municipality of Mashhad, the central government had to modify their attitude and approach from a comprehensive redevelopment intervention aiming at totally reshaping and reorganising the physical appearance of Mashhad's historic core, to a more sensitive urban renewal approach, the new scheme still represents a very clear attitude and policy towards destruction and redevelopment of the historic core.

Drafting from the top and from a modernist attitude, and its focus on formal land use in isolation from the local economic or the social circumstances were the major characteristics of the design process in this project.

The analysis of the case of Mashhad showed clearly how the centralised role and strategy of the state and its agencies have eliminated opportunities for delegating, contracting out or sharing activities with the other players. By establishing a number of development agencies, which were run on commercial lines with profit as the primary objective, the central government has been able to maintain its domination in this process. The establishment of these quasi-development agencies reflected the political priority of the central government to create a separate appointed body outside the local authority control. Although recently, under pressure from the newly authorised local authorities, the municipality of Mashhad has a formal share of power in the regeneration agency established by the state, the government agencies still exert a strong control over the entire

process from decision-making to implementation. The semi-public (semi-private) nature of these agencies, their easy access to public resources, grants, subsidies, and interest-free loans has enabled them to implement such large-scale schemes. Nonetheless, despite the concentration of power, authority and control over resources, they failed to achieve the expected results. The complexity of this large-scale redevelopment project, the unpredictability and instability of the central government financial and administrative supports, and the inefficiency of these quasi-public development agencies have caused disturbances in the usual working process and significant delay in the progress of the project. Meanwhile, the cleared sites available for investment have failed to attract the private sector, seemingly because of the central government expectation of looking for the maximum financial return on the purchased land and properties which measure as a share of investment in the construction of the new projects.

Although the implementation process is already in progress, the initial results represent the physical characteristics of this intervention and its impacts on the social and spatial structures of the historic area. As already pointed out, there was an emphasis on the physical restructuring of the area to meet the new patterns and demands of production and consumption activities (replacing the built environment and a transformation of the nature of the activities located in this area). The pioneer of the redevelopment programme was a large-scale, mega-property development, flagship-style (prestige model) project which superimposed a new urban pattern on the traditional urban fabric. The insertion of this large-scale structure into the pre-existing pattern of development necessitated a massive clearing operation which devastated a vast area of the historic core. This new route will be lined with nine-storey buildings containing a variety of new mixed-use buildings, with shop fronts, office space on the first and second floor, and tourist accommodation on the upper levels. The completely different scale of the new superimposed building forms of the Boulevard interfered drastically with the old city's urban scenery. The new structures are oblivious to the surrounding buildings and neighbourhoods. They were designed to be different and not to relate to the urban context. The architectural language that was chosen for the new constructions along the boulevard is completely alien to the existing patterns. The buildings along the boulevard provide a major intrusion in terms of height, scale and mass into surrounding urban tissue. They mainly reflect the market-friendly approach of their investors.

The implementation of such a large-scale scheme not only caused irreparable damage to the physical structure of the historic urban fabric, but also intensified the social problems by encouraging gentrification and community displacement. By designating the priority redevelopment area as a 'Direct Intervention Zone' including the north-eastern part of the proposed ring-road (178,651sqm), the new street radiating from the holy shrine (47,603sqm), and the pedestrian route along this radial street (52,337sqm), the regeneration company provided a legal basis for exercising control over the land and property market in this area capturing the increased value as development proceeds. They started to purchase the land and properties within the project boundary at 'existing use' value. They forced residents to leave their homes and work places, while the compensation paid to the property owner was not sufficient to buy replacement land or properties in the same area. A large number of families were expelled from the city centre to Mashhad's outskirts. The displacement of the inhabitants intensified and accelerated the development of informal settlements in the periphery of Mashhad.

The regeneration programme for the historic quarter of Sang-e Siah in Shiraz: A multi-agency, locally based, conservation-led approach

In the case of Shiraz, by contrast, the new political, economic and cultural conditions led to the emergence of a new path to the regeneration of the historic environment. Due to the absence of political and economic interests in this case, the central government showed little enthusiasm for direct involvement. Reducing the state's involvement was also due to the political, administrative and fiscal decentralisation policies of the Third and Fourth National Development Plans by which the state had to redistribute its authority, responsibility and financial resources at provincial and local level. Decentralisation provided a degree of local autonomy for the local authorities to deal more effectively with their problems. Delegating the responsibility of policy-making, fiscal decentralisation and the devolution of planning power enabled the local authorities to develop a range of effective strategies and innovative works. However, there were still a number of constraints and complexities to developing and managing the projects. Limited access to the government public budgets, the fragmentation of the provincial and local resources (due to the division of the governmental authority into various sectoral domains) combined with the depressed market and economic conditions of the area intensified the problems for the local authorities. Under these structural constraints, pragmatically the

best way forward for the local authorities was to establish a partnership among all major stakeholders involved. The establishment of three coordinating councils with the cooperation of the major development agencies involved was the initial step towards building a new coalition at the local level. The evidence found in this investigation showed that the local regeneration manager also occupied a significant place in arbitrating and building such a network of communication and trust among the different actors. This multi-sectoral partnership allowed the mobilisation of the local resources, reconciled the divergent interests and secured consensus among all stakeholders. At the same time, the establishment of the elected local council, redrawing the administrative boundary of the historic core and the creation of a separate municipal district for the city centre empowered the role of the municipality and developed the administrative unification in this area. The municipality of the historic district has played a pivotal role to develop a locally-based regeneration strategy, particularly after the establishment of the Council for Historic District (CHD). Direct dialogue between the municipality and other development agencies involved under the umbrella of the council provided a unique opportunity for partnership-based policy-making, participatory financing and mobilisation of a wide range of resources.

While collaboration and consensus building have produced implementable, mutually beneficial agreements among the wide range of the local agencies involved, the most important result has been the production of a new relationship, practice, and approach to the regeneration of the historic environment. According to the results of the empirical work the major factors shaping this approach are as follows:

- Limited access to government public budgets, absence of financial supports, depressed market conditions, lake of planning power or authority, and narrow technical expertise prevented the local authorities from dealing with large-scale interventions.
- The negative image of the central government bulldozer in previous experience had caused a marked shift in revitalisation efforts carried out by the newly authorised local leadership in Shiraz. Criticising the previous large-scale interventions, they rejected the idea of wholesale demolition and reconstruction of the existing urban fabric.

- The local authorities tried to avoid the intensive interventions that have often faced tremendous opposition. There was an attempt to keep a good reputation with the public. They introduced a multi-phased and long-term scheme without any planning restriction for the inhabitants or any direct intervention in the residential domain.
- The collective and participatory nature of decision making precluded the recommendations of any one particular decision model and controlled the dominance of a particular group with specific interests over the others. It reflected a broad set of interests rather than focusing on issues that are of more personal or particular concern of specific groups.
- Cultural Heritage and Tourism Organisation had an influential role in promoting the importance of heritage and expanding the vision of partners in this programme. It was partly due to the extended role of this agency after the establishment of the CHD and also the new conservation approach employed by this agency after its organisational reform (the unification of Iran Touring and Tourism Organisation and Iran Cultural Heritage Organisation). They have increasingly sought to link conservation with economic benefits, a framework for sustainable urban conservation. Promoting this agenda has developed the relationship between conservation and regeneration agencies.
- A different level of sensitivity to local knowledge and practices, as well as to cultural norms and beliefs, a deep understanding of the local conditions and an awareness of threats and opportunities made the decision of the local authorities more sensible and practicable than the decisions taken by the central government agencies.

The starting point was the preparation of a manifesto (called *maram-nameh*) by the newly established Council for Historic District. It introduced a comprehensive policy towards intervention in the historic urban fabric. There was an attempt to converge the different approaches concerning the historic environment. The manifesto offered a set of practical policies, a comprehensive financing strategy, and an integrated approach dealing with both development and conservation concerns. The new approach was more sensitive to the local needs moving away from central government's paternalistic approach or the profit-maximisation objectives of its affiliated companies. Some of the prominent features of this approach are:

- Respecting the past, managing the present, and preparing for the future (conservation-led regeneration).
- Involving all relevant organisations and agencies to develop a consensus-led approach throughout the process of decision and policy making, planning and implementation (building a partnership based on shared interests, joint understanding and action).
- Formulating a mechanism for dealing with the problems of the community.
- Emphasising focused and small-scale regeneration projects.
- Concentrating on a multi-phased and long-term scheme without any restriction for the inhabitants or any intervention in the residential domain.
- Focusing on cultural activities as the engine of regeneration, through the revitalisation of the local mosques and shrines that serve as the main meeting places of the residents and the focal points of their religious ceremonies.
- Enabling the gradual revitalisation of the area by concentrating on infrastructure and public space improvement which can be seen as the catalysts for reinforcing and stimulating a gradual process of the historic area revitalisation by the inhabitants.
- Utilising the existing development resources by encouraging sensitive and small scale infill development of vacant lands and deteriorated properties, adaptive reuse of historic buildings, and the rejuvenation of the existing businesses.
- Considering heritage as a powerful regeneration tool and an instrument to help achieve tourism development (by the development of a new role for the historic area, regarding the new direction of Cultural Heritage Organisation towards development of tourism industry, Sang-e Siah quarter was nominated as a cultural axis and tourist destination area).

These key ideas underlie the planning documents and detailed proposals prepared by the local consultants under the supervision of CHD. The regeneration project has pursued its objectives through two distinct but complementary levels of planning: first a strategic plan which introduced a dynamic plan of actions, adaptive and flexible, and second a more focused level of planning for key action areas as priority zones earmarked for intervention. The strategic plan identified five clusters along the main spine of the area characterised by ensembles of historic buildings and their enclosed or adjacent public spaces regarding the emphasis of the programme on public space and infrastructure improvement. In all of these clusters, the work was carried out through a close collaboration among the different

agencies involved. They have sought to combine specific opportunities to rehabilitate historic buildings, achieve townscape improvement and upgrade public open spaces with the aim of re-establishing the integrity of the most sensitive part of the historic core.

Old buildings under threat of demolition have been brought back into use; the main public space of the area (Sang-e Sia axis, the main spine of the area) has greatly improved; and religious buildings including *Abbbasiyah*, Bibi-dokhtaran tomb, Armenian Church, Sibuyeh mausoleum, and Abolfazl, Moshir, Mirza Hadi mosques have been restored and turned into a very attractive places for both local visitors and tourists. Bibi-dokhtaran has become a popular place which brings together a group of women every day for social and cultural purposes. Public space improvement together with the new infill development along the Sang-e Sia axis, the principal pedestrian thoroughfare in this urban block, have enhanced streetscape characteristics and created a safer public area. Upgrading the infrastructure of the area, physical rehabilitation of building facades and entrance portals situated along the main thoroughfare, physical and functional rehabilitation of the local bazaar and neighbourhood centres have considerably influenced the general condition and successfully changed the image of the area, both in the minds of residents and outsiders. Restoration of Moshir mosque, which was complemented by the development of a new public space in front of its entry porch, has transformed this area into a desirable place for both inhabitants and visitors. Aside from its regular use as a religious centre, it served as the gathering place during 'Shiraz day' (16th May) which has hosted a number of people from different parts of the city. Although a large number of Armenians abandoned their properties in this area, the restoration of their church (called Gregorian Church), and physical improvement of the sites around this holy place as well as the destroyed bazaar (Armenians' bazaar) have attracted many Christian from inside and outside of Shiraz to the site.

This project is successful in addressing several issues, including the restoration and rehabilitation of monuments as well as the adaptive reuse of the historic houses for new functions, public space improvement and sensitive infill development of the vacant lands and ruined buildings. The programme is notable for reinforcing and stimulating a gradual process of the historic environment revitalisation through investing in infrastructures which can be seen as a catalyst for encouraging the inhabitants. Finally, the project has created a series of employment opportunities through promoting the formation of new jobs

in this area (the establishment of new neighbourhood centres that created and in some cases revived neighbourhood functions) and also by involving large number of local people ranging from specialised consultants and contractors to traditional artists and craftsmen during the construction phase.

The programme for regeneration of Sang-e Siah quarter offered a different approach to city centre regeneration. However, despite a number of creative strategies utilised by the local authorities they have failed to involve the community in their decision making, planning and implementation process.

10.3 Findings and the main themes of the research

This section gives a general description of the main findings of the research which can be categorised into three main themes as follows:

10.3.1 Central–local relations

One of the main themes that came through was the relationship between the central government and the local authorities, the role they played and their strategies and interests. The results of the investigation on the case of Mashhad revealed that the central government has been directly involved in this process through both direct intervention and regulation. Instead of being a regulatory body, advisory agency and planning authority, the central government has acted as a speculative developer, a profit-oriented producer. By neglecting the role of the local development agencies and civil institutions and marginalising their interests, the central government has imposed its political and economic will on others. Despite the creation of a formal partnership between the central government and other powerful local authorities (the establishment of a local regeneration company in partnership with Astan-e Qods-e Razavi Foundation and the municipality of Mashhad). the newly established regeneration company has operated as a separate legal entity from the other local and regional development agencies under the direct influence of the state.

Although political decentralisation reforms transformed the system of local governance by establishing directly elected city councils. the central government still exercises a strong control and retains a tight hold over all urban development affairs, particularly in cities like Mashhad, with political, cultural and economic importance. By the establishment of the city council in 1999, some degrees of legal autonomy and authority have returned to the municipalities. In this time, the municipality of Mashhad, with the support of the city council rejected the comprehensive redevelopment plan prepared by the MHUD and resisted the implementation of this large-scale redevelopment scheme. Criticising the failure of the central government's policy and approach in the historic core of Mashhad, the municipality successfully changed the attitude of the central government from a comprehensive redevelopment intervention to a more sensitive urban renewal scheme. However, in the absence of authority (legal and financial), limited autonomy, and the lack of planning power the municipality has been forced to accept an agreement proposed from the central government (MHUD) by which all responsibilities related to the implementation of the renewal programme in the historic core of Mashhad were transferred to the MHUD (acting as a branch of the government).

The central government has recently established seven regional regeneration agencies and intend to set up a series of development corporations for each city to transfer its responsibilities at regional and local level. However, the evidence found in this research showed that the establishment of these quasi-public development agencies, which have generally been run on commercial lines, has been an attempt from the central government to maintain its domination over the local authorities. The excessive involvement of central government in the process of decision-making, policy formulation, planning, design, financing and implementation led to a number of negative consequences: (a) inappropriate involvement of the public development agencies and the lack of clarity in their relationship with the local agencies and actors hindered or prevented the participation of local stakeholders. It could badly affect the investment choice of other development agencies particularly the private sector; (b) different perception and sensitivity of the central government agencies to the local circumstances and priorities combined with their different intentions, attitudes and interests shifted the focus of the programme from the local community's needs and requirements; (c) intensive dependence of such an intervention, which has been entirely run by the central government, made it vulnerable to changing forces within the machinery of the state. The reliance on such a volatile political

system and its unstable financial resources led to the emergence of several issues during the course of implementation. The results of empirical work on this case showed that these issues accelerated the decline and the erosion process of the area and also increased the problems for the remaining inhabitants particularly for those who lived around the intervention zone.

Unlike the case of Mashhad, the regeneration scheme for the historic quarter of Sang-e siah in Shiraz was the result of a locally-based, multi-agency partnership approach. The different role and strategy of the central government in this regeneration programme provided a basis for the formation of a new path to the regeneration of the historic environment. In response to the decentralisation policy of the Third National Development Plan, the central government started to reduce its direct interventions and maintained and developed its regulatory role. Reducing the central government's involvement, expanding the authority and responsibility of the local agencies, and streamlining administrative operations on both central and local level resulted in creative, unique solutions to the local specific problems. It created a productive decision-making environment and an efficient work method.

As the central government started to withdraw from its overwhelming position and deep involvement, the management of this regeneration project became mainly a task for the local authorities. However, the city's management suffered from a multiplicity of agencies and the absence of horizontal coordination between them. Pragmatically the best way forward for the local authorities to meet the existing constraints was to develop a partnership among all relevant organisations and agencies. The new model reinforced the potential benefits of inter-agency working and helped establish a local link between multiple agencies involved. This closely knit coalition brought relatively homogeneous interests together and allowed the mobilisation of the local resources. According to the results of the case study in Chapter Six, participatory decision-making, policy formulation, financing and implementation enhanced: (a) transparency because information, priorities, strategies, actions were open to all stakeholders; (b) accountability because by sharing in decisions, partners were accountable to each other; (c) equity because the groups which were usually excluded from the decision-making process, such as the Cultural Heritage Organisation, have the opportunity to present their concerns and defend their interests; (d) efficiency, because information was based on local knowledge, shared and decisions were

taken in common, avoiding overlap and duplication of efforts. The actions have been complementary and mutually supportive.

This study showed that the proper role of the central government and the appropriate place for, and limits of, government action provide a basis for a stronger and closer relationship with the local authorities. The centralisation of authority and power (decision-making, planning, and implementation) in the hands of the state made it more difficult for the local authorities to have their concerns addressed. The central government can provide a supportive legal framework, establish institutional structures, encourage collective actions through legislative measures, extend collective agreements, provide basic statistics and analysis and provide administrative support, technical assistance and advice. The regeneration programme for the historic quarter of Sang-e Siah bridged the central and local level through a strategic partnership matching national policy priorities (tourism development, revitalisation and regeneration of historic environment) and resources with local knowledge, expertise and commitment which typifies a mixed top-down, bottom-up approach.

10.3.2 Enabling and constraining aspects of the structural forces

The second theme of the research focuses on the enabling and constraining aspects of the structural forces, which influenced the agencies' decision and their operation, and addresses the ways that have been utilised. The evidence found in this research showed that while the statutory authority, regulatory power and an absolute control over the planning system enabled the central government and its agencies to carry out such a large-scale scheme; they have severely restricted the activities of other actors and agencies in this process. By designating the major parts of the historic core of Mashhad as a redevelopment district and introducing the economically strategic areas as 'Direct Intervention Zones', the central government restricted and deprived the owners of their property rights without proper compensation. According to the Act of 2001 called 'Expropriation for purposes of public interest', the public authority can acquire buildings placed along the avenues to be constructed (whether compulsory or voluntary). These are among the evidence in this study that showed how the statutory authority and regulatory power legally enabled the public sector agencies and the rules, regulations and planning

frameworks legitimised their direct interventions to carry out such a large-scale redevelopment scheme.

The analysis of the case of Shiraz demonstrated a different result. The delegation of decision-making power and planning authority to the newly established local coordinating councils enabled the local authority to set out a strategic framework (Manifesto) and planning brief to deal with the problem of the historic core. The strategic and planning framework encouraged cooperation among all agencies involved that enabled them to plan and initiate action in response to their identified needs.

The analysis of the structural forces in the case of Mashhad showed that the decision for the physical transformation of the historic core has been deeply affected by the modernist ideas of the planning and design combined with the ideological ambitions of the religious authority. They motivated and facilitated the decision of the authority for the implementation of such a large-scale redevelopment programme. Although the realistic ideas of the mayor and the city councillors constrained the interventions of the central government, the modernist idea, which has been legitimised by the religious beliefs, is still the dominant force for the current practice. In the case of Shiraz by contrast, the co-ordination of actions through the networks of actors and organisations (horizontal management) prevented the domination of any particular idea which was in contrast with the interests of other stakeholders. In this context, the new idea introduced by the Cultural Heritage and Tourism Organisation, which addressed the major concerns of the agencies involved, formed a basis for the creation of a new approach to the regeneration of the historic environment.

Aside from the rules and ideas, the development resources also entail both enabling and constraining forces. Availability and access to the development resources has always been an important factor that influences the agencies' decision and frames their operations. In the case of Mashhad, direct access to the national budget, public grants, subsidies, interest-free loans as well as the strict control of land and property development within the designated redevelopment zone have empowered the central government and enabled its agencies to carry out this large-scale scheme. However, due to limited availability and access to the development resources, in the case of Shiraz, the work of the local authorities was limited to the small scale projects.

This investigation shows that shared authority and responsibility, collaborative management (multi-agency partnership), and strengthening local leadership are mechanisms to control the exercise of power and procedures to utilise structural forces in a proper way.

10.3.3 Conservation and Regeneration

The third theme of the research focuses on the interface between conservation and regeneration, realising the role and contribution of the cultural potential of the historic cores and their element (cultural heritage and cultural activities) in the process of these two regeneration programmes. The analysis of the cases of Shiraz and Mashhad revealed that there was a sharp contrast between these two approaches. The case studies showed that while the local authorities, in the case of Shiraz, attempted to provide an integrated strategy combining interrelated conservation and regeneration objectives, the central government, in the case of Mashhad, relied solely on a physical regeneration strategy that ignored the existence of the old and rich structure of the area. There was a fundamental conflict between regeneration and conservation policy. Neglecting the cultural, social and symbolic meaning of the existing structures, the large-scale redevelopment project destroyed the social and spatial integrity of the area. This destruction disrupted long-term developed links between the people with their environment and the physical and functional connection between the neighbourhoods and the holy shrine complex that characterised the historic core. The holy shrine is almost totally isolated from its historic context and the surrounding traditional urban fabric is being replaced by the modern constructions which are completely alien to the existing structures. The holy shrine and the surrounding urban fabric has been an identifiable part of Mashhad for over a hundred years. However, the radical transformations (social and spatial) have clearly undermined the character of this area.

The evidence found in this study showed that despite the strategy of the central government in Mashhad, which created an adverse effect upon the character of the historic core, the practical and sensitive approach of the local authorities in the case of Shiraz enhanced the character of the area and thus greatly contributed to maintaining the cultural identity of the historic core. The redundant buildings at risk that had the potential to be brought back into active use have been saved from demolition to provide a revitalised

focus for the local community. Developing and promoting the existing public space and revitalising the local mosques and shrines for social gatherings, cultural events and religious ceremonies have transformed this area into a desirable place for both inhabitants and visitors. The initial impacts of the regeneration programme showed that the revitalisation and promotion of the cultural activities and religious ceremonies could play a key role in the community animation and fostered a sense of belonging among the residents.

This research revealed that physical regeneration alone cannot tackle the broad range of problems that affect the historic cores. It needs to be part of a wider, strategically planned set of agendas. The results of the analysis of the case of Shiraz showed how a mix of sensitive infill development, adaptive reuse of historic buildings, and public space improvement provided an attractive and safe environment for the residents, promoted employment opportunities in such a deprived area, and added further momentum to the resurgence of the area. The local authority sought to develop joint working between regeneration and conservation interests. By establishing a new strategic framework, the local authorities provided an integrated approach to the balance between conservation and regeneration. The conservation of the historic houses and monuments in this area (the listed and unlisted buildings at risk) has been used as a positive driving force and a catalyst in the regeneration process.

10.4 Implication for policy and practice and the main areas for future research

The findings of this study provide insights into the issues that policy-makers and practitioners should consider in designing regeneration policies and developing programs and efforts dealing with the problems of historic environments. The primary implications of the study include the five elements that the research identified as a checklist for successful regeneration. It develops a framework for the dissemination and utilisation of the research findings for policy and practice:

- **A clear division and legally specified relations between the central and local authorities, a greater balance between local and central** (a mixed top-down, bottom-up approach).

The study findings clarified that top-down policies and approaches are socially and culturally less effective than those that have a strong local base. At the same time, it would be inappropriate to advocate an entirely bottom-up approach. Under this model, the state's role is to provide a supportive legal framework, establish institutional structures, encourage collective actions through legislative measures, extend collective agreements, provide basic statistics and analysis and provide administrative support, technical assistance and advice. Under this mixed-initiative model, the state provides leadership and support but leaves the essential issues to local control.

- **Urban regeneration through partnership** (Developing innovative local partnerships, multi-agency regeneration partnership).

The problems of the historic cores are too complicated for a single agency's capabilities to be enough to deal with any obstacles; even more, any proposal will just address part of the problem, as those initiatives will merely apply to that agency motivations and agenda. Partnerships and networks introduce a different model which tries to represent and respond to the needs of all the stakeholders, implementing an integrated approach. This link is originally created to bring in different kind of resources from the diverse partners, but at the same time creates information flows which will help to develop more accurate solutions to the defined problems of an area. This study has demonstrated how partnership and the use of networks allow better planning and implementation to be more effective as result of 'resource and policy synergy'.

- **Empowering local authorities** (locally-based regeneration).

Local authorities must play a leading role in the process of city centre regeneration. The finding of this research showed that due to the different perception of the local authorities, their sensitivity to the local circumstances, their greater stability and their awareness of the threats and opportunities, their decisions have been sensitive and relevant to the local needs and priorities. The analysis of the case of Shiraz revealed that empowering the local

authorities is essential. It showed that delegating the responsibility of policy-making. fiscal decentralisation and the devolution of planning power enabled the local authorities to develop a range of effective strategies and innovative works which dealt more effectively with their problems.

- **Adopting and developing an integrated approach** (conservation-led regeneration).

The results of the case studies clearly indicate that cultural elements (cultural heritage and cultural activities) can greatly contribute to city centre regeneration. It showed that regeneration and conservation are part of the same process. It is necessary for both policy-makers and practitioners to look at the important role that culture, as represented by heritage values, is playing in urban regeneration.

- **Involving local people** (community-based regeneration).

The major challenge for both the central government and the local authority will be a move towards local democracy in which the citizens can take a more active role in the management of their own environment. Although the regeneration programme for the historic quarter of Sang-e Siah was a step forward from the previous authoritarian policies and approaches, there is still a lack of direct involvement of the residents and community groups in the process of decision-making, planning and implementation. Using local knowledge and involving local people from different communities is the best way to create sustainable regeneration.

This study concentrated on two approaches to the regeneration of the historic environment in Iran. The findings of the research indicate areas for future research in this subject. Further investigation into these areas may generate deeper insights and understandings of the issues confronting city centre regeneration in Iran. The areas where the future research could be most effectively focused are outlined below.

- Role of the national, regional and local regeneration agencies and their relations with other development agencies
- Urban regeneration and local leadership
- Dynamic between tourism (heritage and religious), conservation and regeneration
- Public participation in city centre regeneration programmes

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Appendix A

List of Interviewees:

The following table introduces a list of interviewees participated in the oral knowledge of the research in Mashhad which carried out in summer 2004 and spring 2005:

	Name	Status	The date, time and place of interview
1	Mohammad Pejman	Executive manager of MHDCC and the mayor of historic district (Samen)	06.08.2004, 11,30am His office (Mashhad),
2	Mohammad Ali Dehghani	The former executive manager of MHDCC and managing director of Tous Gostar Corporation since 2000	05.08.2004, 11.00am His office (Mashhad)
3	Ahmad Banaee	The deputy of Mashhad Housing and Urban Development Organisation	25.08.2004, 9.30am His office (Mashhad)
4	Seraj-al-din Kazerouni	The former minister of Housing and Urban Development	08.08.2004, 5.30pm His office (Tehran)
5	Naser Mohseni	University lecturer (Mashhad Azad University), Consultant of the project	25.08.2004, 8.00pm (Mashhad)
6	Ahmad Norouzi	The former mayor of Mashhad and the head of Omran and Maskansazan Shargh Company since 2003	06.08.2004, 8.30am (Mashhad)
7	Latifeh Heiat	TASH Consultants' Executive	03.08.2004, 10.30am Her office (Tehran)
8	Manochehr Khajeh-daloui	The former executive of UDRC	05.05.2005, 11.00am His office (Tehran)
9	Hamid Reza Sepehri	General Director of research centre, UDRC	07.05.2005, 8.30 am (Tehran)
10	Vahid Reza Ebrahimi	Zist-Kavosh Consultant Engineers	06.08.2004, 4.00 pm (Mashhad),
11	Ali-akbar Saberi-far	The former mayor of Samen destrict	06.08.2004, 14.00 pm (Mashhad)
12	Jalil Habibollahian	The former deputy of the MHUD and	08.05.2005, 4.30 pm,

		the director of Osveh Consultant Engineering	His office (Tehran)
13	Batoul Gandomi	The member of Mashhad City Council	06.08.2004, 11.00 am, Mashhad City Council
14	Haj Mohammad Torshizian,	The member of board of the UDRC	08.08.2004, Tehran, UDRC
15	Mohammad Aeeni	General director of planning and financial resource, UDRC	08.08.2004, Tehran, UDRC
16	Pilgrims	A group of pilgrim from Sari	05.08.2004, Mashhad, in Shargh-zist Commercial Centre
		A woman from Kerman (palmist)	06.08.2004, Mashhad, in Tajer-ha Avenue
		Two men from Pakistan	05.08.2004, Mashhad, in the main court of the holy shrine
17	Residents	Focus group discussion with three residents, a land and property agent, and two former residents of the area	25.08.2004, Mashhad, in an estate agency inside the study area
		A 57-year-old man who sold his property to the OMSC	25.08.2004, Mashhad
		Two women from the neighbouring area called Tabarsi	06.08.2004, Mashhad
		Two men from Char-sough-Noqan	06.08.2004, Mashhad
18	Local Shopkeepers and workers	Focus group discussion with three shop owners	05.08.2004, Mashhad, in the commercial complex called Sari-e Uzbek-ha (Uzbek's Seri)
		A shop owner in Shargh-zist Complex	06.08.2004, Mashhad
		Three shop owners in Edalat Complex	06.08.2004, Mashhad

The following table introduces a list of interviewees participated in the oral knowledge of the research in Shiraz which carried out in summer 2004:

	Name	Status	The date, time and place of interview
1	Gholam Ali Dizjani	Executive manager of UDRC in Fars province, project director of the programme for regeneration of Sang-e Siah	09.08.2004, 11,30am His office (Shiraz) 21.02.2006, 9.30am Telephone
2	Naser Bonyadi	Architect, Shiraz historian deputy of Centre for Architectural and Urban Studies and Research (MHUD)	22.08.2004, 11.00am His office (Tehran) 02.09.2004, 7.00pm Pardaraz Consultants' office (Tehran)
3	Amir Falahnia	The head of Fars Housing and Urban Development Organisation	10.08.2004, 9.30am His office (Shiraz)
4	Mohammadreza Bazrgar	The head of Shiraz city council, University lecturer	08.08.2004, 5.30pm His house(Shiraz)
5	Mohammad Sheykhi	University lecturer and member of Pradaraz Consultant Directorate	02.09.2004, 8.00pm Pardaraz Consultants' office (Tehran)
6	Hagh-negar	The mayor of the historic district	10.08.2004, 7.30am Shiraz Municipality (Historic district)
7	Gholi-nejad	The head of Fras Cultural Heritage Organisation	09.08.2004, 9.30am Cultural Heritage Organisation, Arg Karim Khani
8	Seyed Hadi Mirmiran	Naqsh-e Jahan Consultants' Executive	03.08.2004, 10.30am His office (Tehran)
9	Kamran Safamanesh	Safamanesh and Associates Consultants' executive	25.08.2004, 4.00pm His office (Tehran)
10	Manochehr Khajeh-daloui	The former executive of UDRC	05.05.2005, 11.00am His office (Tehran)

11	Four shopkeepers in Moshir and Sibuyeh squares, Kazeroun gate, and Haj-zainal bazaar	10.08.2004, 4.15, 5.00 pm Shiraz, Sang-e Siah quarter 09.08.2004, 3.00, 6.15 pm Shiraz, Sang-e Siah quarter
12	A group of teenagers in neighbourhood squares of Sibuyeh	10.08.2004, 3.20pm Shiraz, Sibuyeh square
13	A fifty nine-year-old resident in Moshir square	09.08.2004, 4.30 pm Shiraz, Moshir square
14	Three old residents in Sang-e Siah, Sar-e Bagh, and Darb-e Masjed quarters	08.08.2004, 10.30, 12.00 am Shiraz, Sang-e Siah quarter 09.08.2004, 5.30pm
15	A fourteen-year-old citizen who was former resident in Sang-e Siah quarter	08.08.2004, 9.45am Shiraz, Sang-e Sia quarter
16	Two young residents in Sang-e Siah quarter	08.08.2004, 6.00pm Shiraz, Sang-e Siah quarter 09.08.2004, 3.45pm

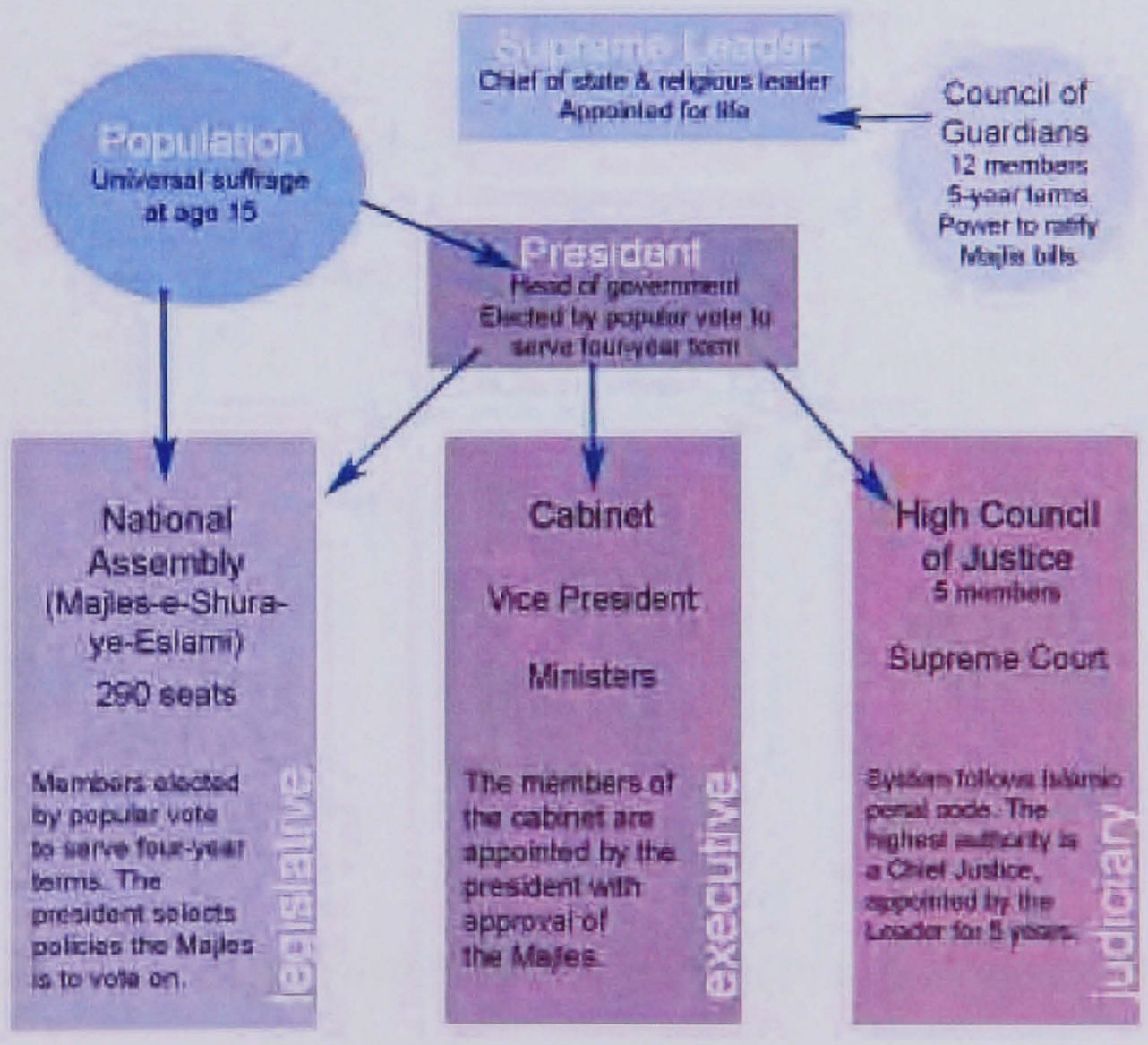
Appendix B

Power structure and development agencies in Iran

The Iranian constitution defines the political, economic and social order of the Islamic republic. It declares that Shiite Islam is Iran's official religion. The supreme leader is a religious leader or, in the absence of a single leader, a three- or five-man council of religious leaders. The constitution stipulates that this national religious leader (or council) is to be chosen from the clerical establishment on the basis of qualifications and the 'high esteem of the Iranian Muslim population'. The leader is chosen by the Council of Experts-a group of clerics. The Council of Experts was first constituted on Dec. 10, 1982, to designate a successor to then religious leader, the Ayatollah Khomeini (the first leader of Islamic Republic of Iran). The supreme leader (or council) is commander-in-chief of the armed forces and appoints the highest judicial authorities; all must be religious jurists (Coleman, 2005). The leader (or council) also appoints the six religious members of the Council of Guardians. The six lay members, all lawyers, are first named by the High Council of the Judiciary and then approved by the Islamic Consultative Assembly. The Council of Guardians certifies the competence of candidates for the presidency and the assembly and oversees all elections. At the national level, the ultimate authority of Islamic law (shariat) is embodied in the office/person of the supreme leader, and supported by the Guardian Council and the Council of Experts (Tajbakhsh, 2003).

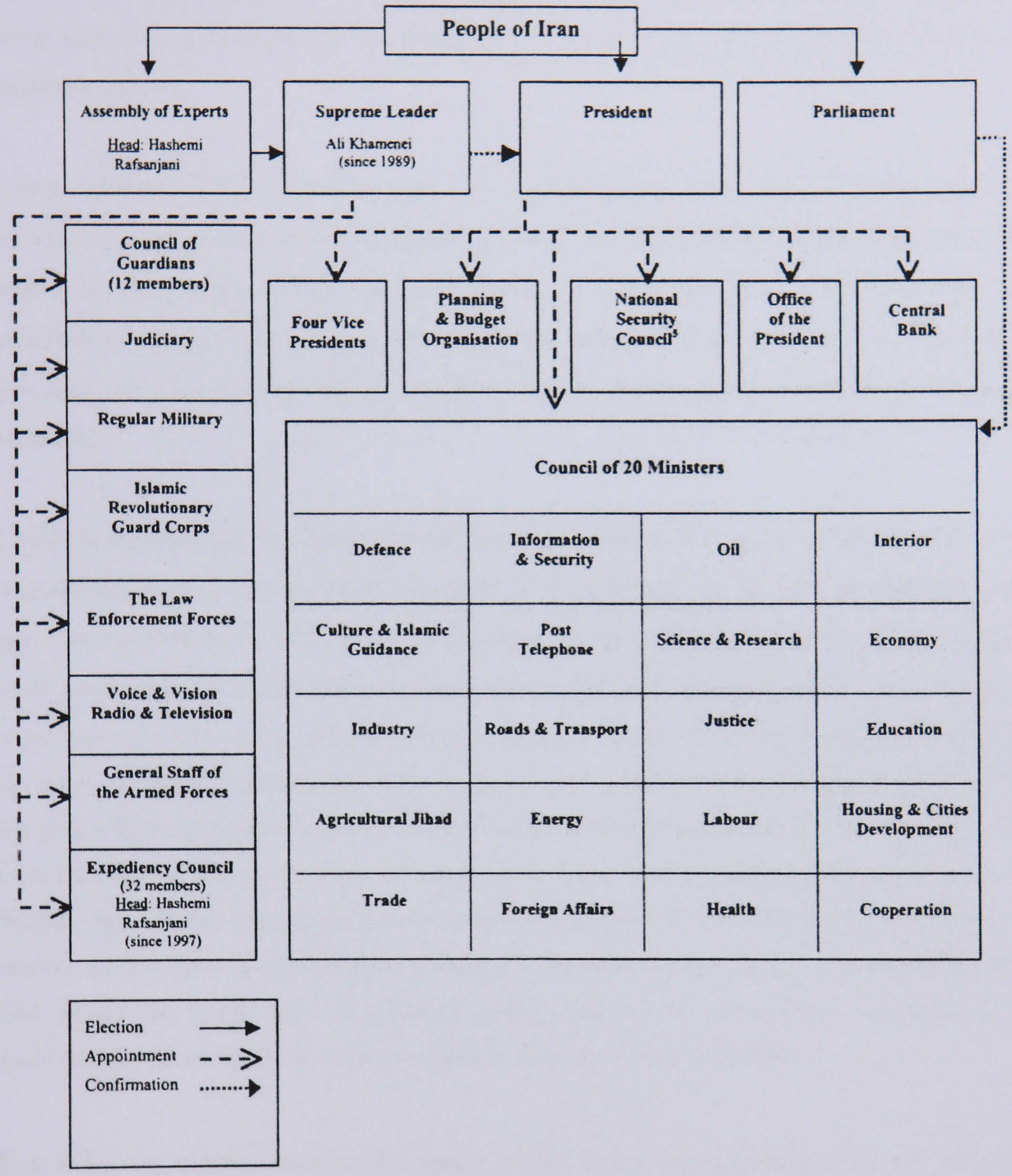
At the same time, the three-tier republican institutions of the Executive (a directly elected president, and about 21 executive ministries; the Legislature (The Islamic Consultative Assembly, consisting of elected parliamentarians); and the Judiciary (the head of which is appointed by the supreme leader) are responsible for day-to-day governance and administration of the country (Tajbakhsh, 2003). The president of the republic is elected by universal suffrage to a four-year term by an absolute majority of votes and supervises the affairs of the executive branch. The president appoints and supervises the Council of Ministers (members of the cabinet), coordinates government decisions, and selects government policies to be placed before the assembly. The Islamic Consultative

Assembly consists of 290 members directly elected to a four-year term. The Council of Guardians reviews all legislation from the assembly. While the council's six lay members vote only on limited questions of the constitutionality of legislation, the six religious members consider all bills for conformity to Islamic principles. In February 1988, the Committee to Determine the Expediency of the Islamic Order, or Council for Expediency was established, which resolves legislative issues on which the Islamic Consultative Assembly and the Council of Guardians fail to reach an agreement. Since 1989, it has been used to advise the national religious leader on matters of national policy as well. It is composed of the heads of the three branches of government, the clerical members of the Council of Guardians, and members appointed by the national religious leader for three-year terms. Cabinet members and "The Islamic Consultative Assembly" committee chairs may also serve as temporary members when issues under their jurisdictions are considered. Judicial authority is constitutionally vested in the Supreme Court and the four-member High Council of the Judiciary, two groups with overlapping responsibilities, but one head. Together, they are responsible for supervising the enforcement of all laws and for establishing judicial and legal policies.



DLIFLC (2003), "Iran in Perspective an Orientation Guide", p

IRAN'S CONSTITUTIONAL POWER STRUCTURE



ICG Middle East Report No: 5 (2002), Iran: The Struggle for the Revolution's Soul, p 37

At the regional level, the country is divided into 30 provinces, governed by a provincial governor appointed by the Minister of Interior, and responsible for a broad range of functions, from executing development plans to coordinating the activities of sub-provincial bodies. Each province is divided into sub-provinces which are governed by a farmandar, also appointed by the Minister of Interior and whose chief function is to maintain security.

Provincial-level decision making for local infrastructure planning and public service delivery is in general top down, but because these activities are managed by the vertically organized provincial offices of more than 20 line ministries, programs are not coordinated horizontally. The most important actor at this level is the Provincial governor, who is appointed by the President, and works in conjunction with the Ministry of Interior.

Cities are defined and designated by the Ministry of Interior as agglomerations of at least 10,000 populations. Before 1999, the cities were managed by mayors, appointed by the provincial governor. In 1999, political decentralization reforms transformed the system of local governance by establishing directly elected city and village councils. In theory, local councils are the only source of local legislation, and the mayor, as the local executive, must carry out these decisions. However, the range of issues over which the council can actually legislate and pass bills is very restricted; and mostly the council is confined to supervision, oversight, and a consultative role in some areas. In some other areas, such as setting local taxes and user charges, the authority of local government is ambiguous and easily overridden by the Ministry of Interior. In the areas of infrastructure planning and public service delivery, local governments have almost no formal role in initiating policy, and do not even have a consultative or coordinating role for all the services provided in their city (Tajbakhsh, 2003).

The following charts illustrate the major public sector development agencies involved throughout the process of policy making, planning and management of the built environment. As it shows, central government holds much of the decision making and policy development authority through the administrative bodies of various ministries.

Government
(Council of 20 Ministers)

Management & Planning Organisation

Cultural Heritage & Tourism Organisation *

Ministry of Housing & Urban Development

Ministry of Culture & Islamic Guidance

Relevant Ministries:

- Post, Telegraph & Tel
- Energy
- Road & Transport

Ministry of Interior

Supreme Council of Urban Development & Architecture

Deputies:

- Urban Development and Architecture
- Engineering System & Construction
- Plan & Development
- Support & Parliament Affairs

Cultural Heritage Organisation

Iran Touring & Tourism Organisation

Endowment and Charity Affairs Organisation

Municipalities Coordinating Organisation

Affiliated Organisations:

- National Organisation of Land and Housing
- Executive Organisation for Governmental and Public Buildings
- **Urban Development & Revitalisation Organisation**
- New Town Development Company
- Construction and Housing Research Centre
- Centre for Research and Study in Urban Development and Architecture of Iran

Islamic Revolution of Iran Housing Foundation

Housing Bank

Provincial Units – local organisation (30Provinces)

Planning & Management Organisation -Local

Provincial Organisations:

- Power & Street Lighting
- Water-sewage Company
- Environmental Protection Organisation
- Road & Transport
- Cultural Heritage Organisation
- City & Rural Councils

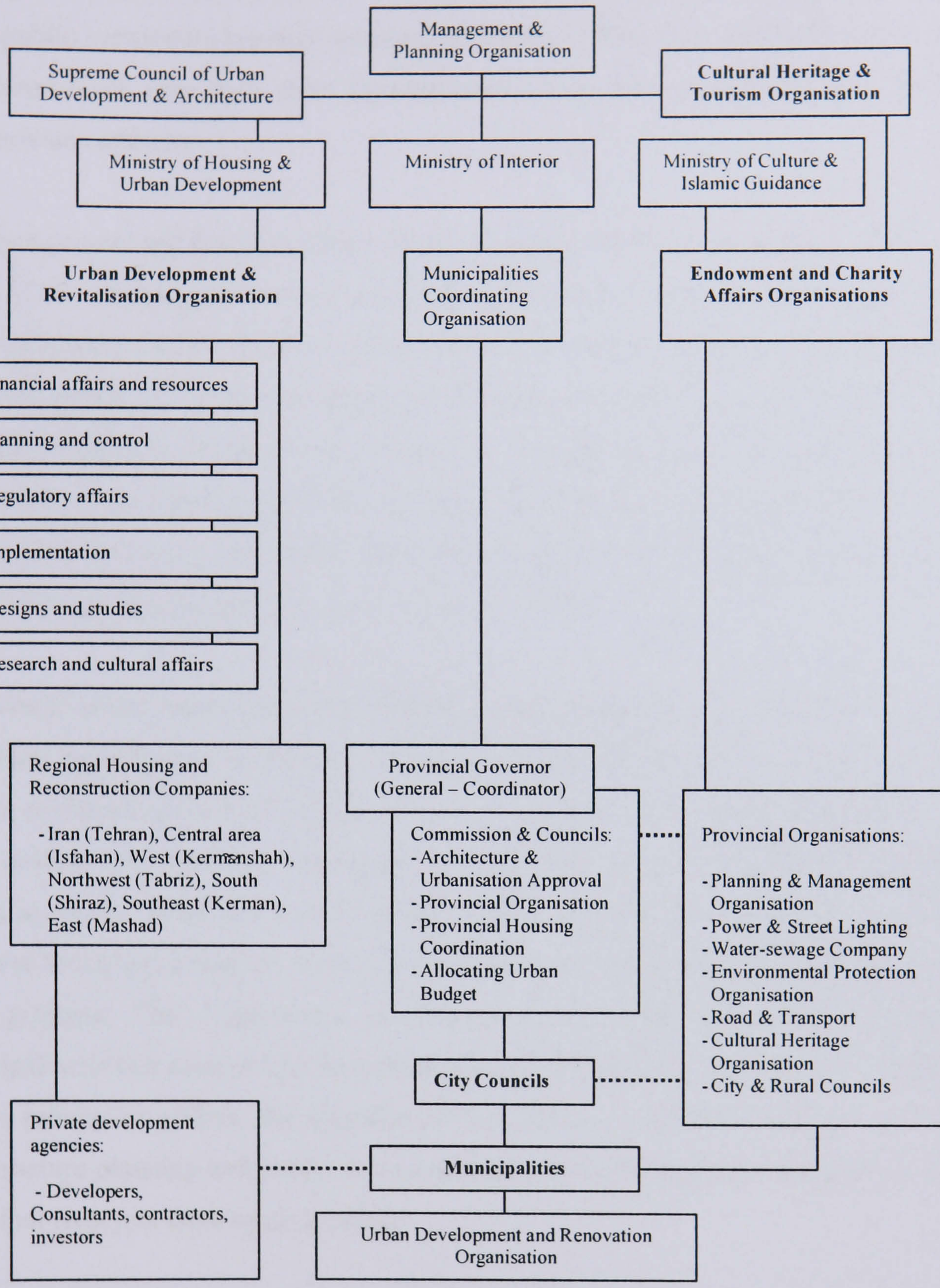
Provincial Governor
(General – Coordinator)

Commission & Councils:

- Architecture & Urbanisation Approval
- Provincial Organisation
- Provincial Housing Coordination
- Allocating Urban Budget

City Councils

Municipalities


Management & Planning Organisation
Supreme Council of Urban Development & Architecture
Cultural Heritage & Tourism Organisation
Ministry of Housing & Urban Development
Ministry of Interior
Ministry of Culture & Islamic Guidance
Urban Development & Revitalisation Organisation
Municipalities Coordinating Organisation
Endowment and Charity Affairs Organisations
Financial affairs and resources
Planning and control
Regulatory affairs
Implementation
Designs and studies
Research and cultural affairs
Regional Housing and Reconstruction Companies:
- Iran (Tehran), Central area (Isfahan), West (Kermanshah), Northwest (Tabriz), South (Shiraz), Southeast (Kerman), East (Mashad)
Provincial Governor (General – Coordinator)
Commission & Councils:
- Architecture & Urbanisation Approval
- Provincial Organisation
- Provincial Housing Coordination
- Allocating Urban Budget
Provincial Organisations:
- Planning & Management Organisation
- Power & Street Lighting
- Water-sewage Company
- Environmental Protection Organisation
- Road & Transport
- Cultural Heritage Organisation
- City & Rural Councils
City Councils
Private development agencies:
- Developers, Consultants, contractors, investors
Municipalities
Urban Development and Renovation Organisation

As can be seen from the previous charts, the Ministry of Housing and Urban Development, Ministry of Interior, and Planning and Management Organisation are the major public sector development agencies which aside from their affiliated organisations in national level, they have their representative office with similar tasks and duties in each province and city.

The Management and Planning Organisation, formerly the Plan and Budget Organisation, is one of the largest governmental establishment in Iran. From 1948 all responsibilities for the preparation of the country's budget have been centralised in this organisation. The goals and duties of the Management and Planning Organisation are multiple, ranging from the evaluation of the county's resources, the preparation of its medium and long term development plans and policies, the preparation of annual budgets, to the monitoring and evaluation of work done under the implemented plans. The Management & Planning Organisation is directly attached to the President's office.

All national urban master plans (city planning) are designed by the Ministry of Housing and Urban Development by its national and provincial offices, with no formal input from or even communication with mayors or local governments. The Ministry of Interior has broad authority to supervise all aspects of local governance, including administrative, human resource, fiscal, and policy functions. Through the distribution of development credits to localities, it impacts local development; municipalities are required to carry out these projects. The Department of Municipalities (established 2002) coordinates municipal activities nationwide. Especially through the Ministry's Office of Development and its provincial offices, the Department has direct control and influence over local infrastructure planning and public service delivery, and must approve the legally required municipal five-year development plans.

In urban areas, the majority of spatial planning developed within two Ministry of Housing and Urban Development and Interior. Meanwhile, in historic areas, the Ministry of Culture and Islamic Guidance through its affiliated organisations has played a significant role in the process of city centre conservation. There are three ministries

which are directly involved in the production of infrastructures including the Ministry of Energy; Post, Telegraph and Telephone; and Road and Transportation. There are also other ministries and Para-governmental organisations (*bonyads*)[1] which are, each in its own special area of concern, involved in the production of built environment such as: the Ministry of Health; Ministry of Education; Housing Foundation; Martyrs' Foundation, Oppressed and Disabled Foundation); and *Bonyad-e Astan-e Qods-e Razavi* (The Charity Organisation of the Holy Shrine of *Imam Reza* in *Mashad*).

[1] After the Islamic revolution in 1978-79 several organisations were established in parallel with the existing ministries which created a large socio-economic sector. Saeidi (2004) attempted to explain the emergence and development of these organisations which named 'Para-government organisations'. He tried to demonstrate their contradictory position in the Iranian political economy. He believed that these organisations represent the dual power structure in Iran which reinforces the financial authority of religious leaders without accountability (Saeidi, 2004). Regarding the important role of Bonyad-e Astan-e Qods-e Razavi within the process of urban development, particularly in the city centre of Mashad, structure and the role of this organisation will be analyzed in the part of case study.