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Recognition of Governmental Nationalist Policies' Role in the Rise of National Architecture Movements in Turkey and Iran (1920-1950 CE)

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ABSTRACT

Nationalism, nation-building and modernization were the main themes of the totalitarian and secular regimes of Ataturk and Reza Shah which replaced the traditional Qajar state of Iran and the prolonged Ottoman Empire. This paper exploring the social and political grounds upon which nationalism developed in two countries of Iran and Turkey between 1920 CE and 1950 CE seeks to identify the influential factors shaping the nationalist ideas in these countries. In this regard, not only the role of Iranian and Turkish governments' efforts to strengthen and consolidate the national identity would be taken into close consideration, but also the role of official cooperation between the two sides would be precisely investigated. Then the national architecture movements in both countries as the obvious results of governmental nationalist policies would be recognized. As the next step, the attention would be paid to these national architecture movements and some of their related projects. Finally, to discuss how governmental policies influenced the rise of national architectural movements, a comparative analysis would be applied.

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Introduction

In the Middle East, some charismatic powerful political leaders enthusiastically merged the project of modernity and a fiery nationalism into their policy agendas. Reza Shah (1878-1944) in Iran, Ataturk (1881-1938) in Turkey, Shah Amanollah Khan (1892-1960) in Afghanistan, and others all sought to introduce the modernity project as an inevitable mean for reviving their nations. The modernity project in Reza Shah's vision was a nationally unifying ideal with a utopian significance which could revitalize the Iranians' lost glorious authority. Fully trusting in the promises modernity held, Reza Shah apparently saw himself as an outstanding influential theorist who could break through the barriers of national unity in Iran. Ataturk faced a challenge as momentous as Reza Shah's too. Fashioning a nation out of the core remnant of the Ottoman Empire, he demanded a utopian image of the future. Rather, he became the embodiment of the nation. His personal being represented the embodiment of the nation and the possibilities of the future (Bozdoghan and Kasaba, 1997).

Transition of the multiethnic Ottoman Empire to a secular republican state is considered as a radical shift. Following such socio-political changes, the incidence of social and cultural movements and consequently the emergence of architectural trends were inevitable. According to some architecture critics such as Afife Batur (2005), the architectural history of contemporary Turkey can be classified into six general periods:

1. Transition Period: 1923-1928
2. The Modernist Period: 1929-1038
3. The Years of War: 1938-1950
4. The Post-War Period: 1950-1960
5. Searching for the New: 1960-1980
6. Breaking and New Ways: 1980-2000

Describing the intellectual course of Turkish architecture, Afife Batur (2005) believes that some contextual influential factors that led to the rise of nationalist movements in Turkish

architecture has mainly occurred during the first and third periods.

Coincided with the first period of nationalism in Turkish architecture, the revolutionized lifestyles under the direct influences of international modernism paved the way for the acceptability of new architecture styles throughout the world. Hence, based on a regional policy and in parallel the national states in Turkey and Afghanistan, Pahlavi dynasty in Iran followed the similar national architecture approaches. Out of all influential factors on the nationalistic architecture during the rule of Reza Shah from (1925-1941), the roles of archeology and archaism stand out.

Research Hypotheses

1. The governmental nationalist policies were effective in the rise of national architecture movements in Turkey and Iran between 1920 and 1950.
2. The governments' efforts to strengthen and consolidate national identity affected the rise of national architecture movements in Iran and Turkey.
3. The official cooperation between the two sides was influential in the formation of national architecture movements in both countries.

Methodology

With an interpretive-historical approach, this research applies the qualitative research method based on the comprehensive librarial studies.

National Identity in Contemporary Iran

According to many scholars, to resolve the issue of identity in Iran, a form of harmony should be introduced among the three resources of Iran, Islam, and Western liberalism. While Iran and the Iranian identity is a territorial and historical identity resource, Islam is a spiritual and ideological identity resource and an extended socio-political worldview. Western liberalism is a philosophical resource with economic, political, and even cultural functionalities (Sariolghalam, 2004).

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However, the factors such as ethnicity, religion, language, dialect and ... are the subsets of the above three factors. What after the Constitutional Revolution (1905) and the struggle for the rule of law in Iran happened, can be elaborated in terms of return to the past, negation of Islam, ignorance of the obligations arising from the acceptance of Islamic identity, and in fact emphasis on Iranian Identity. The significant milestones of Reza Shah's policies can be summarized in his crucial efforts for negation of Islam as one of the national identity recourses through further focusing on the Iranian identity and the ancestral heritages, and above all, the ignorance of the inevitable integration of these factors (Koolaei, 2008).

Thus, recognition of the role of national identity in the first Pahlavi era out of all national intellectual trends could substantially shape the debate structure.

The Liberal National Identity

The belief in the principles of "reason", "science", and "progress" marked one of major characteristics of Iranian liberal nationalists. From their perspective, development and progress were subject to the rule of law, whereas law originates from human wisdom. The proponents of liberal nationalism claimed that the development of the European countries was due to the legislation of laws with rational origins; hence, the enforcement of such laws in Iran would lead to the same developments.

The liberal national identity as the first form of nationalism emerged in Iran at the early years of twenties century; it was the same as the first type of nationalism in the West that came with the French Revolution. The mentioned nationalism was based on the Western values such as liberty, equality, fraternity and national sovereignty; the values which were enthusiastically followed in the Constitutional Revolution of Iran...The fidelity to nation instead of fidelity to faith was decisively followed by the national liberalist. One of the main principles of national liberalists was the freedom of all individuals. What was referred to as freedom by national liberalists can be explained within the framework of Western paradigm, appreciating the decline or only ignorance of old customs and traditions as well as religious beliefs (Ghamari, 2002). Mirza Fath Ali Akhundzadeh (1812–1878), Mirza Aga Khan Kermani (1854 - 1896/97), Mirza Malkam Khan (1833-1908), and Mostasharodoleh (1863-1953) are some of this intellectual trend's leaders.

The Religious National Identity

It seems there is no convergence between nationalism and religion, at the first glance; whereas religion is responsible for the man's salvation, nationalism is concerned with some geographically limited goals. Moreover, nationalism seeking to establish sovereignty vigorously stands against the rule of limiting factors like religious powers. An important point regarding this apparent conflict is the national sovereignty's perspective on the role of religion in defining the governmental structures in the countries like Iran, which were generally of the same religion, in which the leading religious scholars have been able to considerably take the advantages of nationalism. Thus, it can be claimed that there is a direct link between two historical facts in Iran, the unity of nationalism and religion in most cases, and the Shiite clergy's historical independence from politics. The religious nationalism has apparently oriented against the despotic rule in the Iranian society throughout the history. Undoubtedly, the religious nationalists' plans in Iran were in complete convergence with their preoccupations regarding the country's national independence, and the prohibition of foreigners' interferences in the internal affairs. Based on this point of view, Muslims due to their historical weakness and

retardation caused by despotic rules were dominated by Westerners only to devastate their religion (Ghamari, 2002).

The Ancient National Identity

The 19th and 20th centuries are considered as the nationalities establishment ages, the age in which nationalism shaped the political map of the world during two centuries, and even in the last decade of the twenties century as the transition period from 20th to 21st centuries, the nationalism specially in its ethnic and lingual form has played a pivotal role in the universal plans. Thus, at the beginning of 20th and in line with the universal prevalence of nationalist trends, the Iranian nationalism considerably relied on the historic consciousness significance. To accomplish his ruling plans, Reza Shah took the great advantages of national unity program substantially. The concentration on ancient architecture style was one of the main stages of this program (Kiani, 2005).

In the last century, much of the unknown history of ancient Iran was discovered by the European archeologists; these findings were noticed as the main documents by some of Iranian thinkers and historians to confirm the Iranian nationalism. The cultural achievements of pre-Islamic Iran were appreciated and exemplified by the ancient-oriented nationalists, seeking for a pure Sassanid Iranian identity; whereas due to the richness of the Islamic- Iranian culture and its significant role on Iranians' survival throughout the history, the Iran's Islamic era logically could not be ignored completely. Hence, such exaggerated form of nationalism relying on a view of Iranian identity inevitably in conflict with Islam, persistently tried to create an Iranian religion or at least revive the ancient religion of Iran.

National Identity in Contemporary Turkey

The Turkish nationalism initially emerged as a literary trend. Around 1860, the members of "Young Ottomans Movement" such as Ebrahim Shenain, Zia Pasha, Namegh Kemal, and Ali Saavi to attract the broad masses of the people emphasized on the need for simplifying the language of the ruling circles. They sought for the coinage of new Turkish vocabularies instead of popular Persian or Arabic ones.

During the Turkish Republic, the issue of identity revolved around some dualities such as Western-Eastern, religious-nonreligious, national-global, and Falling in ambiguous realm of contrast between tradition and modernity, the issue of identity turned as the prominent debate subject of all political as well as cultural circles. Geographically, being located in-between, connecting two continents (Europe and Asia) and two civilizations (the East and the West), and historically, wondering among Asian, Anatolian, and Ottoman heritages, and currently Republicanism have caused the inherently constant dual nature of Turkey (Balamir, 2003). For example, in the category of architecture, the buildings of "Housing Association of Turkey" and "Ministry of National Defense", as two architecture remains from 1927, apparently demonstrate the dominant cultural duality during the initial years of Republicanism establishment in Turkey. One of them, applying the Neo-ottoman principles lately known as the first national style, has depicted the century's widespread national trends, and another one, completely novel in those days, was a Cubic Style example, introduced by Austrian architects (Balamir, 2003).

The intellectual foundation of Turkish nationalism as a cohesive power was established during the first two decades of the twentieth century. In Ottoman Empire, the external pressures, along with the lack of internal cohesion as well as people welfare resulted in a serious need for a novel unifying ideology. Furthermore, the conflict of nationalist movements' secularist nature and Ottoman's Islamic society idea resulted in

Ziya Gokalp's theory. According to Ziya Gokalp, the material or scientific aspects of society are known as civilization, whereas the value systems of society are considered as culture. As a result, there were a split between culture, identity and Turkish cohesion on the one hand, and an international orientation to achieve the scientific and social developments on the other hand. The Gokalp's theory was based on three main factors including the acceptance of Western civilization, the necessity of ruling over Turkish community, and the significance of Islam as a personal faith (Holod et al. 1984). According to Gokalp, the unity of all the Turkish ethnical groups and the establishment of a united country land from Black sea to Tin Shan Mountains in China as the Great Turan were drastically subject to the abandonment of foreign cultures through the adherence to their own traditions and history.

Review of Nationalist Socio-political Developments in Contemporary Turkey

When Western countries following the French Revolution (1789) re-empowered swiftly, Ottoman Empire was experiencing a recession period. The high economic developments along with the great military and scientific achievements of Europeans astonished the Ottoman leaders; therefore, the trade relations with the British Empire, France, Austria and Russia were established, and also the Anglo-Ottoman Treaty between the United Kingdom and the Ottoman Empire as the first official document of Western capitalism in Turkey was passed in 1838. Thus, a Series of reforms undertaken in the Ottoman Empire to modernize society along secular and bureaucratic lines led to a movement known as the Tanzimat in 1839. The ambitious project was launched to combat the slow decline of the empire that had seen its borders shrink, and was growing weaker in comparison to the European powers. Superiority of Europe was accepted with this edict, because in the reforms made prior to the Tanzimat while it was conformed to the principles of traditionalism and commitment to Islamic principles, Europe was taken as model in renovations performed after the Tanzimat. The State concept, bureaucratic organization, army, education, commercial and penal laws and even partly the court organization were changed according to their European samples. As a result, a duality within the State occurred almost in every area (Acer, 2009). The most important innovation the Tanzimat Edict brought to the Ottoman Society is a special urban life style in convergence with the modern world (Ayatac, 2007).

It seems that not only the structural mechanism of Tanzimat was derived from the Western policies, but also its planning as well as implementation processes were done by the Western advisors. The countries such as England, France and Russia through making an influence on the Ottoman authorities, based on a programmed process, sought to take control over implementation of the mentioned program. According to Hatice Ayatac (2007), the proponents and executives of Tanzimat believed that who wants to live like Europeans must behave like Europeans. With a view to the fact that some of the most important figures of the time such as Mostafa Rashid Pasha, Ali Pasha, Mahmood Nadim Pasha, were well known as anglophile, Francophile, and Russophile respectively, some scholars of political history like Rifat Ucarol did not believe in Tanzimat as a national reform program, but as an interventionist one conducted by the Western countries (Ayatac, 2007).

The Tanzimat program was supported by the Western colonialist countries; as a result, the economic independence of Ottomans to the West increased. The inflation caused by war, the increased defense spending, and the requirements of an

expanded state led to the heavy loans' request from European countries. As a result, in 1881 "the Ottoman Public Debt Administration" (OPDA), managed by the British representatives to have a complete control over the economy of the Ottoman Empire, was established. Moreover, some Westerners as the reform program administrators with huge salaries in addition to a luxurious lifestyle permanently resided in Turkey. In response to this situation, in 1865 the secret "Young Ottoman Society" was established by the politically motivated people who demanded for the citizens' further political participation, and also the establishment of a popular government. In 1876, the first constitution of Turkey was adopted and a parliamentary regime was established. But Sultan Abdul Hamid on the pretext of Russian-Ottoman War in 1877 revoked the parliament a few months later and enforced an autocratic policy to guarantee his right of absolute monarchy. The reformist intellectuals who sought the restoration of a constitutional regime joined the young experts and especially the military school and military-medical students to organize the secret society of "the committee of Opinion and Progress". Finally, the "Young Turk Revolution" in 1908 resulted in the dismissal of Sultan Abdul Hamid II and resumption of the parliament. The fundamental principles of political, economic, and scientific progress were determined by the "Young Turk" movement. In fact, during the Balkan Wars (1911-1913) the state was forced to accept the nationalism as the only possible ideology. In this regard, Pan-Islamism raised in the close circles to the palace disappeared (Holod et al. 1984).

Realistically, World War I coincided with the overthrow of Ottoman Empire; its territories were divided and often occupied. Mustafa Kemal gathered an army of volunteers in Anatolia to start a war, later known as the War of Independence, against Greeks to recapture the occupied territories. Through restoration of the territorial integrity of Turkey after the successful expel of the occupying forces, Mustafa Kemal could establish a modern state. In 1920, the first National Assembly was inaugurated in Ankara. The Treaty of Lausanne of 24 July 1923 led to the international recognition of the sovereignty of the newly formed "Republic of Turkey" as the continuing state of the Ottoman Empire with Atatürk as its first president, and the republic was officially proclaimed on 29 October 1923 in Ankara, the country's new capital (Show and Shaw, 1977).

Iranian and Turkish Governments' Efforts to Strengthen and Consolidate National Identity

In the first two decades of the twentieth century, except for the transformation of thoughts that led Iran and Turkey to abandon their outdated empirical structures, a new lifestyle among some social classes emerged in the large cities of Iran. Influenced by positivism school of thought and republican tendencies, Atatürk initiated the fundamental reforms such as the elimination of temporal power of the Caliphate (1922) which was followed by the elimination of Caliphate itself, and finally the declaration of republic rather than monarchy. He separated religion and state, replaced the Gregorian calendar with the Hijri one, changed Alphabet, closed the monasteries, and tried to eliminate the Persian and Arabic vocabularies of Turkish language. Thus, Kemal Atatürk's fundamentals, also known as Kemalism Six Arrows, ranging from Republicanism, Nationalism, Popularism, Secularism, Statism, to Revolution were enforced in Turkey. Time showed that Secularism was the most important fundamental (Kiani, 2005).

In the early fourteenth century, the global phenomenon of modern nationalism as a political approach, refining the historical concept of nationalism, resulted in the replacement of

national as well as ancient interests instead of ethnic and religious rituals.

At the beginning of the reign of Reza Shah, the mentioned phenomenon along with the modernization, development, and manipulation of the history led to a widespread movement in all areas; the rise of a kind of architecture with strong ancient trends is considered as its direct consequences. During this short but productive period of time, to deliberately express his national programs, Reza Shah concentrated on three main strategic plans:

1. The gradual elimination of the religion of Islam from the political scene, and the abandonment of its intellectual as well as practical signs and symbols which were widely interpreted as the backwardness and underdevelopment.
2. The promotion of Zoroastrianism not merely due to replacing or disseminating an ancient religion, but restoring the authority of the pre-Islamic era.
3. Turning to Shahname due to its significant role in the revitalization of the ancient Iranian language and civilization.

While Iran sought for novelty, never asked for being European (although it was the main target of Turkey), since in terms of culture, Iranians considered themselves equal to Europeans, and just in terms of science and technology, they called themselves backward or retarded. So, through acquisition of some techniques and technologies, they could keep their own identity. They hold the West in the greatest respect, but from their perspective, the Europeans did not have any superiority over them; although, the mentioned perspective changed drastically through the passage of time (Behnam, 1996).

The Role of Official Cooperation between Iran and Turkey in the Formation of Nationalist Movements

The political and cultural relations between Iran and Turkey in the first years of the twentieth century can be studied at two levels: Firstly, the political relations between the heads of Iran and Turkey, and secondly, the social and cultural relations between the intellectuals of two countries that mainly resulted in the public political events and the cultural activities in Iran.

In the Middle-East, Turkey and Iran were the first two states that were recognized in the international political system; both of them were established following the final peace agreements, the First World War and the Turkish War of Independence, behaving in a political manner to take the maximum advantage of their role in the global politics. Iran as a neutral country in the World War, with the approval of the founding members was accepted as the key member of the "League of Nations" in November 1919 (Cronin, 2003).

On the other hand, bearing the crucial events of the World War, Turkey finally signed a series of bilateral agreements with the Soviet Union, France, Britain, Italy, Romania, Yugoslavia and Greece. The confirmation of Turkey by the "League of Nations" in 1932, considering its official membership of the "League of Nations" in 1923 under the Treaty of Lausanne, was relatively late.

Reza Shah's visit to Turkey in 1934, having the crucial cultural and political significances, had a drastic influence on the challenges of modernity and national identity in Iran. In the terms of internal policy, this official visit was planned to impress the public in two countries, exactly throughout the enforcement of two leaders' national programs as a great opportunity for the exhibition of the countries' national organizations.

Thus, the Iranian government developed his relations with the newly established Republic of Turkey and for the second time over the past hundred and fifty years adopted the reform programs of Turkey. Although, in spite of the first time in

nineteenth century, this time the process of adoption was just limited to the trappings of modernity, instead of the major manifestations of Turkish modernity such as the separation of religion and state, the change of alphabet, the change of calendar, the further political participation of citizens, and the sovereignty of Republic state (Behnam, 1996).

The Role of Governmental Nationalist Policies in the Rise of National Architecture Movements in Turkey and Iran

Turkey

Architectural Nationalism of Contemporary Turkey till the Early Republic Era

Due to the urban development of Ankara to a modern city as one of the achievements of the republican government, the profession of architecture faced with a serious challenge. So, the republican leaders, seeking for the solutions, turned to the protagonists of what is now called as "the First National Architecture Movement". In this regard, the extensive efforts were done to introduce a new model of architecture which could express not only the current developments of architectural design comparing with what was previously offered, but also the historical authority of the Ottoman Empire. It seems that this experience led to the rise of eclecticism in Turkish architecture.

The new eclecticism had a substantial impact on the development of the profession of architecture. An educational program, apart from the engineering, was established in the Academy of Fine Arts in 1882. Although ITU School of Architecture which was established in 1884 in Istanbul offered an architecture course, it was not separated from engineering. Allaury and Jachmund taught at the first and second ones respectively. Kemalettin Bey, the famous founder of "the First National Architectural Movement" was Jachmund's student. After his graduation in 1891, was appointed as his teacher assistant. In 1896, Kemalettin Bey was sent to Berlin Charlottenburg School, where he studies architecture for two years. Then, he worked with several architects before returning to Turkey in 1890. Mehmet Vedat Tek as another leading figures of the First Turkish National Architecture Movement got his education in architecture mainly at the Ecole des Beaux Arts in Paris in 1897. After returning to Turkey, Kemalettin Bey and Mehmet Vedat Tek taught at "the School of Civil Engineering" and "the Academy of Fine Arts", respectively. In their speeches, they developed the principles of the architecture based on the Ottoman – Islamic architectural components; moreover, they trained a small team of young Turkish architects. Their performance was limited before 1908: the only notable example was "Central Post Office" (Fig. 1) by Mehmet Vedat Tek (Holod et al. 1984).

When Ankara was established as the capital of Turkey, the First National Architecture Movement was the predominant style of architecture. Besides Kemalettin Bey and Mehmet Vedat Tek, the buildings of new republican state were constructed by Arif Hikmat, Ahmet Kemal, Tahsin Sermd, Ali Tekeli, Fatih Ulku, Mehmet Nihat, Giulio Mongeri as the advocates of national architecture who were teaching at "the Academy of Fine Arts" (Holod et al. 1984).

Architectural Nationalism of Contemporary Turkey since the Republic Era

At the beginning of the twentieth century, the contemporary Turkish architecture like some other countries in the region, due to the fundamental developments in the political and social structures and under the influence of internal movements as well as external factors, experienced the different trends. As mentioned in the introduction, some architecture critics of

Turkey have considered the following periods as the revivalism periods of Ottoman architecture:

- Transition Period: 1923-1928
- The Years of War: 1938-1950



Fig. 1. Central Post Office, Istanbul, Vedat Tek, 1909
(www.miniaturk.com)

Transition Period: 1923-1928

After War of Independence (1920-1922) and declaration of Turkish Republic in 1923, the beginning of the second decade of the twentieth century in Turkey was passed to repair war damages and to stabilize the political situation of the country after the First World War. Reform movement in Turkey attempted to create a national government on the ruins of Ottoman Emperor. In the field of architecture and urbanism, the functional priorities were identified as follows:

- The construction of service buildings in addition to the improvement of public transportation system.
- The restoration of Anatolian cities which had been destroyed during the war.
- The construction of Ankara as the new capital city.

The Republic of Turkey planed to seek his release from the Ottoman image and to create a kind of nationalism combined with the republican ideals. The development of Ankara to a modern city seriously challenged the profession of architecture. In order to solve the challenge, the republican leaders turned to the architects who later were called as the founders of the First National Architecture Movement. Although, Ilhan Tekeli noted: "Even there is no certainty whether there was any special attention to the promotion and encouragement of such an architectural style or not; maybe the owners of these buildings' demands who were the foreign companies' managers, hoping to gain greater social acceptance, turned to this architectural style." (Holod et al., 1984) Almost all buildings built in this period followed the Ottoman architecture's design features (Fig. 2, 3).



Fig. 2. Ziraat Bank Headquarters, Ankara, Giulio Mongeri, 1929
(www.wikipedia.org/Ziraat_Bankası)

The Years of War: 1938-1950

According to many critics of contemporary Turkish architecture such as Ustun Alsac and Ilhan Tekeli, the Second National Architecture Movement of Turkey happened between 1938 and 1950. Several reasons for the resurgence of

nationalism in Turkish architecture are proposed that some of them can be summarized as follows:

- The economic crisis caused by World War II and so, the non-import of construction materials such as steel, glass and cement which were necessary for the modern construction, so that even the modern movement's architects had to make use of the regional building materials.
- The psychological effects of World War II caused a sense of national solidarity and resistance against the foreign powers. Therefore, any building which was built during the war years inevitably reflected such an atmosphere.
- The legislation of a series of laws by the relevant organizations and ministries to introduce and promote a specific Turkish architectural style to create a homogenous urban landscape.
- Holding "the National Architecture Seminar" at the Academy of Fine Arts in 1936 by Sedad Hakki Eldem.
- Strengthening the Ankara's ties with the Soviet Union and Italy which resulted in the promotion of these two countries' achievements regarding their nationalist activities. In the field of architecture, the Italian fascist architecture, and also the German fascist architecture exhibitions, both in 1934 in Ankara, drew the Turkish architects' attention to the global architectural trends and of all, to the national monumental approach (Holod et al. 1984).



Fig. 3. Palace Hotel, Ankara, Vedat Tek & Kemalettin Bey, 1928
(www.virtualtourist.com)



Fig. 4. Taşlık Oriental Coffeehouse, Istanbul, Eldem, 1948
(Bozdoğan et al., 1987)

It is noteworthy that there were the fundamental differences as well as similarities between the first and second National Architecture Movements in Turkey which the specific features of the second movement shall be appointed as follow according to Afife Batur (2005).

The Special Characteristics of the Second National Architecture Movement in Turkey **Nostalgic and Renovating**

In this approach, the main goal was centered round the designation of principles and criteria for designing the floor plan diagrams through accurate analyses of the architectural measures, proportions, and forms of the past and not through the selection and direct application of the historical plans. The best project of this movement was 1939 Turkish pavilion in New York exposition by Sedad Hakki Eldem; the building with its

golden edge-course, plaster windows with sharp arches is considered as a good example of the restoration process of Ottoman Empire architecture (Bozdogan, 1987).

Another important example is Taslik Oriental Coffeehouse constructed in 1940s by Eldem which with its additional parts opened to four sides, and wide windows decorated with ancient motifs pointed the traditional large diagrams out (Fig. 4).



Fig. 5. Ataturk Mausoleum, Ankara, Emin Halid Onat and Ahmet Orhan Arda, 1953 (www.ciaonet.org)

Monumental and Academic

The second movement also turned to the monumental and academic nationalism, based on Holzmeister and Bonatz theories. The buildings were constructed according to the Western modern architecture principles as well as techniques and materials, whereas the buildings' national characteristics appeared through the components like windows, capitals ... (Holod et al. 1984) (Fig. 5).



Fig. 6. Governor's house in Mudanya, Bursa. Orhan Arda and Emin Onat (Batur, 2005: 38)

Populist and Local

The third approach sought the nationalism through the combination of regional architecture features and logical (individual) principles; in fact, the architectural heritage of the Ottoman geography was replaced with the Anatolian cities. In this regard, a group of architecture faculty staff of Istanbul Technical University seriously took the architecture of Anatolian houses into close consideration (Fig. 6).

Iran

Architectural Nationalism during the first Pahlavi Era

According to most critics, Iranian architecture, influenced by many internal as well as external factors, completed its evolutionary process till the late Qajar era. From the late Qajar to early Pahlavi era, Iran passed through the fundamental changes and developments at the different political, cultural, social ...spheres, mainly influenced by external factors. The mentioned period also known as "the Transition Period" is one of the most critical eras in the history of Iranian architecture, not only because of the fundamental alterations that happened in the ideological and practical foundations of the traditional architecture, but because of the emerging internal changes in approaches that were experienced by it, leading to a distinct discontinuity from previous evolutionary process.

Vahid Ghobadian believes that a form of national architecture style finally emerged in this era. The national style according to him is equal to the application of some pre-Islamic architecture decorations in the architecture of the first Pahlavi era. Mostafa Kiani Categorizes the architecture styles of the first Pahlavi era into three main branches: 1. Traditional architecture style, 2. Ancient architecture style, and 3. Modern architecture style. Kiani stands to it that out of three above styles, just the traditional one, looking back to the example of pre-Islamic architecture, embodied the nationalist progressive goals of the era (Kiani, 2005).

The noteworthy point is despite the authorities' serious orientation toward the ancient Iranian architecture, especially the pre-Islamic experiences, the post-Islamic era was taken into consideration by many architects too; in fact, through the combination of pre-Islamic and post-Islamic architectural patterns, they sought to embody the national identity in Iranian architecture. In other words, through the application of the national-religious identity, they attempted to identify the contemporary architecture of Iran. Therefore, with the rule of the first Pahlavi dynasty, the First National Architecture Movement of Iran with three main approaches in line with the three dominant social trends emerged:

- Western modern-oriented national architecture
- Post Islamic-oriented national architecture
- Pre Islamic-oriented national architecture

Western Modern-oriented National Architecture

During the rule of Reza Shah, the German advisors' widespread participation in the various fields, and their considerable influence on the promotion of ancient approaches along with the hegemony of European fascist dictatorship led to the dramatic changes in the field of architecture in Iran. The broad and active participation of foreign companies, mostly German companies and engineers, generally in the construction of public buildings such as constabulary or municipality of different cities of Iran including Tabriz, Urmia, Shiraz, Rasht, Gorgan ...led to a kind of national architecture based on the Western modern architectural paradigms, along with a limited application of the pre-Islamic architectural decorative components. Another feature of this movement is the use of the modern construction materials (Fig. 7). The following are examples of the mentioned style:

- Justice Palace, by Gabriel Guevrekian, Tehran, 1946
- Bank Melli Iran, by Mohsen Foroughi, Tabriz
- Bank Melli Iran (Bazar branch), by Mohsen Foroughi, Tehran, 1942
- Bank Melli Iran, by Mohsen Foroughi, Shiraz

Post Islamic-oriented National Architecture

As a considerable point, the first Pahlavi dynasty's diversion from pro-religion tendencies throughout the first decade of ruling to anti-religion trends during the second decade apparently was embodied in the architecture of era. Therefore, in spite of the dominant pre-Islamic tendencies strongly promoted by the authorities, some of the buildings constructed during the first Pahlavi era followed the rich heritage of Islamic architecture of Iran. Mostafa Kiani (2005) classifies these buildings into two main types as follows:

First: the buildings with the pre-existing functions such as some of the public buildings, mosques, schools, shrines and ... Since the central government had not any authoritative control over their construction process the mentioned developments did not affect their architectural patterns dramatically.

Second: the buildings constructed based on the modern lifestyles and paradigms. The architects of this type of buildings

decisively attempted to define a new Identity for the contemporary architecture of Iran, applying the post-Islamic architectural patterns, and even combining the pre-Islamic and post-Islamic features (Fig. 8).



Fig. 7. Bank Melli Iran, Tehran. Mohsen Forughi, 1942 (the authors)



Fig. 8. The American Collage of Tehran, Tehran, Leo Markov, 1929 (the authors)

. The following are examples of the mentioned style:

- Reza Shah Hospital, by Karim Taherzadeh Behzad, Mashhad, 1929
- Central Post Office, by Nikolai Markov, Tehran, 1935
- The American Collage of Tehran, by Leo Markov, Tehran, 1929-
- Iranshahr high School, by Andrea Godar, Yazd, 1935

Pre Islamic-oriented National Architecture

During the 18th and 19th centuries AD, the enthusiasm for archeology in Europe and America through the publication of numerous books about the ruins of ancient Rome and ancient Greece, the archeological excavations, and the establishment of some museums apparently aroused which heavily influenced architecture and specifically led to the rise of two architecture styles including Neo-Gothic and Neo-Classic. Also in Iran since the first Pahlavi era, the scientific figures like French André Godard, and American Arthur Pope seriously took the ancient architecture of Iran into consideration. Holding various important congresses such as the international “Ferdowsi Millennium” conference in 1934 to introduce the ancient Iranian art to other nations, along with establishing the “National Heritage Association” in 1926, undoubtedly led to the development of archeological investigations in Iran.

It is noteworthy that the revitalization process of pre-Islamic heritage was just limited to the visual and especially decorative architectural features. The columns, capitals, stairways, motifs, etc were borrowed from the Achamenid and Sassanid architecture. However, due to the rise of modern new functions, the pre-Islamic patterns of floor plans and spatial paradigms did not meet the new requirements and so were ignored. The third main group of buildings is divided into two categories itself:

First: the buildings whose facades were designed just based on the ancient and motifs and symbols (Fig. 9).

- Ferdowsi Tomb, by Karim Taherzadeh Behzad, Tous, 1934.

- North facade of the National Council, by Karim Taherzadeh Behzad, Tehran, 1937
- Constabulary Palace, by Ghelidj Baghelian, Tehran, 1937
- The National Saving Fund Building of Bank Melli Iran, by Heinrich-Heine, Tehran, 1937
- Anushirvan School, by Markov, Tehran, 1937
- Iranian pavilion at Brussels International Fair, Brussels, 1939

Second: the buildings whose volumetric models were based on the ancient ones without direct adoption of the Achaemenid, Parthian, and Sassanid architectural forms. Ignoring the repetitive duplications, the architects of these buildings to identify the architectural identity of their age turned to more creative designing (Fig. 10). Some of them shall be appointed as follow:

- Ministry of Foreign Affairs, by Gabriel Guevrekian, Tehran, 1938
- Museum of Ancient Iran, by Andre Godard, Tehran, 1936-
- Bank Melli Iran, by Mohsen Forughi, Esfahan, 1943



Figure 9. Anushirvan School, Tehran, Nikolai Markov, 1937 (the authors)



Figure 10. Museum of Ancient Iran, Tehran, Andre Godard, 1936 (the authors)

As already mentioned, in conjunction with a marked Europeanization of social behavior, education, economy, culture, ... all figured on the agenda of Reza Shah under the influence of the West, architecture of Iran over a twenty year period, passed through several different styles, simultaneously: modern architecture, traditional architecture, Iranian ancient architecture, Western neo-classic architecture.

The parallel rise of these four trends at the context of Iranian architecture led to the application of an eclectic style in some buildings. In this article, with the aim of taking the rise of nationalism in Iranian architecture during the rule of Reza Shah Pahlavi into close analysis, three architecture trends out of four common ones which were considerably influenced by the dominant nationalist tendencies were investigated.

Conclusion

Since the beginning of the 1920s, Iran and Turkey both experienced the governments which sought for the fundamental developments in ruling system as well as life style through eagerly applying the Western civilization developments on the one hand, and calling for their own glorious past civilizations on the other hand.

Table 1. The role of Governmental national policies in the rise of national architecture movements in Turkey 1923-1950
(Reference: the authors)

National Tendencies	Governmental Nationalist Policies	National Architecture Movements	National Architecture Features	Example
First National Architecture Movement (1923-1928)	<ol style="list-style-type: none"> Following national tendencies as a republican ideal External pressures, lack of the internal cohesion and the welfare of nation Ziya Gokalp's theory The development of Ankara to a modern city as an achievement of the republican government 	Transition period	<ol style="list-style-type: none"> The application of Ottoman architecture components at the buildings' facades The use of windows with sharp arches The design of axial symmetrical floor plans, in line with the European neoclassicism The application of Seljuk, Ottoman and Islamic architectural forms in the components like columns, capitals, vaults, doors, windows and more. 	<ol style="list-style-type: none"> Anthropology Museum Grand National Assembly of Turkey (the second) Palace Hotel First Ziraat Bank Headquarters Gazi Teacher Training Institute
Second National Architecture Movement (1938-1950)	<ol style="list-style-type: none"> The rise of new nationalism as a result of reaction against the international modern movement Major changes in the curriculum of architectural education The popularity of fascist architecture after holding the German architecture exhibition in 1943 Turkey history went back to Seljuk era, Hittites and Mesopotamian civilizations The focus of authorities was on Ottoman civil architecture not on Ottoman religious architecture 	Nostalgic and Renovating	<ol style="list-style-type: none"> The designation of principles for designing the floor plan diagrams through accurate analyses of the architectural measures, proportions, and forms of the past The application of Ottoman architecture ornamentations such as the golden edge-course, plaster windows with sharp arches 	<ol style="list-style-type: none"> Turkish Pavilion at the New York World's Fair in 1939 Oriental Coffeehouse
		Monumental and Academic	<ol style="list-style-type: none"> The application of Western modern architecture features The architectural components like the windows, capitals, ... were similar to Ottoman architecture The application of modern construction technique as well as materials 	<ol style="list-style-type: none"> Ataturk Mausoleum Istanbul Radio Building Faculty of Arts and Sciences Building, Istanbul University The Çanakkale Martyrs' Memorial
		Populist and local	<ol style="list-style-type: none"> The combination of different local architectures The architectural heritage of the Ottoman geography was replaced with the Anatolian cities 	<ol style="list-style-type: none"> Governor's house in Mudanya, Bursa Merbank Residence Levent houses

Table 2. The role of Governmental national policies in the rise of national architecture movements in Iran 1301-1320 AH
(Reference: the authors)

Nationalist Tendencies	Governmental Nationalist Policies	National Architecture Movements	National Architecture Features	Example
Liberal (Modern)	<ol style="list-style-type: none"> To achieve a high level of development and progress The participation of German fascism advisors in the various fields The construction of schools, factories, ... applying modern style The application of modern construction technology as well as materials Imitation of West and adopting their civilization 	Western modern-oriented national architecture	<ol style="list-style-type: none"> The application of the Western modern architecture patterns in the volumetric models' design The use of some pre-Islamic architecture ornaments at the limited parts of the building facades The construction and materials' quality mostly influenced by the common architecture in the West 	<ol style="list-style-type: none"> Justice Palace-Tehran Bank Melli Iran-Tabriz Bank Melli Iran-Bazar branch, Tehran Bank Melli Iran- Shiraz
Religious	There was no emphasis on post-Islamic architecture by the government, and what were done in this regard, done based on the special attention of Iranian architects who educated abroad to the complete historical background of Iranian architecture; although, their respect for the religious beliefs of public should not be ignored.	Post Islamic-oriented national architecture	<ol style="list-style-type: none"> The restoration of post-Islamic architectural components and decorative motifs The occasional combination of post-Islamic with pre-Islamic architectural 	<ol style="list-style-type: none"> Reza Shah Hospital Central Post Office The American Collage of Tehran Iranshahr high School

			components 3. Meeting the requirements of modern lifestyle	
Ancient	<ol style="list-style-type: none"> 1. Emphasis on the identification of the ancient history of Iran 2. An invitation to Western orientalist and archeologists to recognize the archeological heritage of Iran 3. Promoting the historical grandeur of pre-Islamic Iran 4. Removing the effects of Arab culture 5. The promotion of Zoroastrianism 6. Holding the various important congresses to introduce the ancient Iranian art 	Pre Islamic-oriented national architecture	<ol style="list-style-type: none"> 1. The direct application of pre-Islamic architectural components and decorations 2. Ignoring the pre-Islamic floor plans and spatial patterns 	<ol style="list-style-type: none"> 1. Ferdowsi's Tomb 2. North facade of the National Council 3. Constabulary Palace 4. The National Saving Fund Building of Bank Melli Iran 5. Anushirvan School 6. Iranian pavilion at Brussels International Fair
			<ol style="list-style-type: none"> 1. The design of the volumetric models according to the conceptual features of pre-Islamic architecture 2. The replacement of the architectural heritage of the Ottoman geography with the Anatolian cities 	<ol style="list-style-type: none"> 1. Ministry of Foreign Affairs 2. Museum of Ancient Iran 3. Melli Bank – Esfahan

Table 3. The comparative analysis of the governmental nationalist policies in the rise of national architecture movements in Turkey and Iran between 1920 and 1950 (Reference: the authors)

Historical Periods	Government Policies Affecting the Emergence of Nationalist Architecture		
AD	AH	Iran	Turkey
1928-1932	1304-1310	<ol style="list-style-type: none"> 1. The study of Iranian traditional architecture by foreign experts like Arthur Pope and Andre Godard 2. Holding various important congresses such as the international "Ferdowsi Millennium" conference introduce the ancient Iranian art to other nations 3. Establishing the National Heritage Association 4. The appreciation of the cultural achievements of pre-Islamic Iran, seeking for a pure Sassanid Iranian identity 	<ol style="list-style-type: none"> 1. The restoration of Anatolian cities which were destroyed during the war 2. Turkish government plan to seek his release from the Ottoman image 3. The urban development of Ankara to a modern city
1929-1938			
1939-1950	1310-1320	<ol style="list-style-type: none"> 1. The abandonment of the intellectual as well as practical signs and symbols of Islam which were widely interpreted as the backwardness and underdevelopment 2. The Promotion of Zoroastrianism to restore the authority of the pre-Islamic era 2. The special orientations of Some architects who educated abroad affected the rise of Post Islamic-orientated national architecture 	<ol style="list-style-type: none"> 1. The non-import of construction materials such as steel, glass, cement,...and the inevitable use of the regional building materials 2. The psychological effects of World War II created a sense of national solidarity and resistance against the foreign powers. 3. The legislation of a series of laws by the relevant organizations and ministries to promote a specific Turkish architectural style 4. Strengthening the Ankara's ties with the Soviet Union and Italy which resulted in the promotion of their achievements regarding their nationalist activities

National identity project with regard to each country's national infrastructures, affected by factors such as the religious origins, the newly discovered ancient and historical heritages, the Western countries' influences, the emerging elites and intellectuals deeply influenced by the West, and the mutual ties between the rulers, apparently led to the rise of the national movements in both countries.

The contemporary architecture of Turkey was influenced by the reciprocating movements between modernity and nationalism in this country. This dynamism led to the relative dominance of each of these two extremes in each period, so that every ten years from 1920 to 1960, one of these two extremes periodically prevailed. As was explained earlier, mainly in two historical periods from 1923 to 1928 AD (1301-1306 AH), and from 1938 to 1950 AD (1316-1328 AH), the nationalist movements in architecture, greatly influenced by the Turkish government policies, emerged. The main feature of these two periods' architectural projects can be summarized in following the Ottoman architecture characteristics; however, in the second period, more attention was paid to some architectural features of the regional architecture in Anatolia, in addition to the Western modern architecture examples (Table 1).

Also in Iran, out of three national tendencies including liberal nationalist, religious nationalist and ancient nationalist trends, the first and last ones led up to the rise of national architecture in Iran over a period of 16 years between 1925 and 1941 AD (1304-1320 AH), so that in various architectural projects throughout these years, in addition to the application of some pre-Islamic and even post-Islamic components at different parts of the buildings, some patterns of Western modern architecture were applied too. It seems that the implementation of some pro-religion policies throughout the first decade of the reign of Reza Shah and also anti-religion ones during the second decade of his ruling on the one hand, and the participation of some foreign architects such as Nicolai Markov as well as some Iranian architects who educated abroad like Karim Taherzadeh Behzad on the other hand, led to the rise of the works with the eclectic nature, combining the pre-Islamic and post-Islamic

architectural components (Table 2). The effective governmental nationalist policies in the rise of national architecture movements in Turkey and Iran are classified in Table 3.

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