City and Socialist Justice

Arman Minatour Sajjadi

M.A in Landscape Architecture

arman_miniator@yahoo.com

Abstract

Justice demonstrates in behavior of any person with another person and in government behavior with the people of the society. Social justice is a kind of justice that expresses this concept in society. Selecting the slogan of justice from modernity[1] by Marxism caused the social justice be the main idea in the governance of communist cities. The idea that it is different concept based of Marxist thought, made distinctive socialist cities. Following this differentiation, the research question posed: What is the Marxist notion of social justice? How have the examples and solutions derived from this interpretation influenced in the creation of socialist cities? The purpose of social justice in Marxist culture is equaling between cities and achieving to economic equality. The aim of this approach is providing the need of people and distributing goods between them and this concept is destroyed after equating and eliminating capitalism. Based on this kind of thinking, we are seeing strategies that are raised from the idea of social justice in leadership and construction of socialist cities in all it's Layers that these strategies are described in four templates based on the samples of the cities of Georgia and Armenia. The paper also discusses the manner and extent of involvement of the government and people in achieve of the idea of social justice in the city that this intervention is shaping the perspective of the socialist cities.

Keywords

Socialist city, Social justice, Authoritarianism, Social aversion, Additional economy, History aversion.

Introduction

The city is constantly changing like living creatures. This changing leads the shape of the city to the specific target. Some cities are affected the terms of political, economic, social and cultural that. Not only in body, but also in each context the idea of rulers of the city are dominated. Urban space, in fact, can be seen as socio- economically which is reflection of political and economic functions. Social justice has been a common idea of many scholars and political leaders of countries. According to that many cities are created at different times and places. Different interpretations of this idea are becoming different in the spatial organization of the cities in different regions.

Such a way that the cities arise and grow under Iranian- Islamic thought are different from the other cities with socialist system and they create two geographic area and two different world for their residents. So far researchers have investigated extensive studies about the structure, shape and state policy of socialist cities.

Also the relationship between the socialist policies of the east block countries, urban development and design and construction of new cities in these countries are investigated. Marxist's interpretation of justice is a concept that according to that in this study, strategies arise this interpretation in creating socialist cities express; Strategies that have caused different between these cities from the other city models.

Hypothesis

The relativity of justice in communist culture is an explanation that is removed by existing equalities and needs. This particular interpretation of justice is the base of creating socialist cities by defeating government in city for eliminating of class society that leads order, uniformity and lack of diversity in these cities.

The concept of justice in tradition and modern thought

The concept of justice has been considered by scholars since many years ago and forms one of the substantial concepts of any political, social and economic thought. Justice can be considered as a principle (or set of principles) that is created for resolving disputes (Harvey, 1997). Scholars also present different understanding form this concept

that it is stated in traditional and modern thought (Barkhi nazarieha-ye ejtemayi, 2012).

In traditional notion, in Aristotle's opinion, justice likes merit. Aristotle in the framework of this thought notes two concept of justice in the relationships between people: distributive justice and compensatory justice.

The order of first concept is distribution of natural and social resources among members of society that should be done in terms of status and rank of community members and the order of the second concept is compliance of equality in trade in the board sense of word (Ghaninezhad quoted in Barkhi nazarieha-ye ejtemayi, 2012).

Social justice complies with proportion, eligibility and competencies is self- concept of Muslim scholars. This group believed opportunities should be distributed according to the talents, abilities and competencies (Barkhi nazarieha-ye ejtemayi, 2012). The slogan of human equality is stated in Quran and has related the difference of men in virtue, which is acquired and dependent on human behavior, not race and his creation. In verse 13 of Hojarat Sura mentioned "The greatest among you with Allah is the most righteous". In this view, the concepts of the city turn out from chosen classes to the place of all citizens (Mansouri, 2013).

Modern scholars suppose legal equality of all human beings, regardless of race, ethnicity, etc. In new approach also justice can be interpreted just as equal. The egalitarian attitude is a certain period of modernity. Modernism unlike ancient know the natural equality of all humans as principle and they don't relevant apparent, race, ethnicity differences and social affiliation, class, group to the justice discussion and they reject the notion of hierarchical and organic from the community. From the perspective of modern scholars all men has a series of natural or inherent rights such as the right of life, right of property, right of liberty and way of life (Ghaninezhad quoted in some social theories article, 2012).

Social Justice

Justice has different dimension such as economic justice, social justice and political justice. Social justice is what actually gives people peace and prosperity and eliminate discrimination, inequality, insecurity, oppression, slavery, cruelty, bullying, exclusion, poverty (Soroush, 2007).

This type of justice refers to the different social groups, ethnicities, race, religion have the same opportunity to express their states. This subject is expressed in the works of the other scholars such as «Rawls»[2], «Rescher»[3], «Ransyman»[4] and «Tauny»[5] in various forms that in particular interpretation of Harvey, the principle of social justice is based on the concept of "equitable distribution fair". In order to express this concept the essence of justice can be stated with three criteria: need, public benefit and eligibility (Harvey, 1997).

Marx saw social justice as the way that people live on an equal economic and it wouldn't be possible without redistribution of wealth. He knew the social justice depend on economic justice (Bayat, 2002). From a Marxist perspective, justice is not the nature of the social life of ordinary people but the classify system creates this situation. Therefore the need for a sense of justice for the distribution of scarce resources is appeared only in classified societies especially in capitalist.

Accordingly sense of justice in Marxist culture is a relative and non- permanent concept that with the realization of communism justice fields are destroyed and man reaches his perfection. So that everyone works according to his ability and everyone will be awarded need according to his possibilities (Hajiheidar, 2008).

In this view, the loss of justice concept by eliminating classified society leads to the values of equality and the need. Marxists on its own interpretation of justice categorize the priorities according to the need. and believe that the community structure should provide the basic needs of society. They try to introduce need like an ultimate value and ethical for policy and administration of the society. This approach introduces the concept of needs, the main function of the government and relates the authority of the state with needs theory (Vaezi, 2004). Valuing the requirement criteria means the lack of importance of such public benefit and eligibility for equitable distribution.

Requirement is relative concept that in the Marxist perspective the goal of solving needs is achieving human's equality. This ideology has been influential in crating socialist cities and features like government domination, authoritarian and emergency planning in cities, seemingly homogeneous of social development based on social equality, urban economy and planning which are analyzed in the following four parts:

City, the arena of power showing
Sense of ownership of the city, the feeling of being on a straggle for participation, attendance and determination of citizenship, has been a struggle between citizens and governors throughout the history. The city is a dynamic and active environment that is influenced by human's behavior and making their minds (Mansouri, *et al,* 2003).

City can be known as history crystallization and social civilization where people live there and in fact is the result of long centuries of thought that each of them has an individual contribution in shaping the urban environment. Accordingly it can be said that the city is for citizens.

Socialists believe that for eliminating the classified struggle and social inequality, the product that is produced by community should be left to the community, that prohibit the private property completely and know that the main factor of stratification and social inequality. From their perspective, the state is the supreme authority governing the town (Taghvaei & Tabrizi, 2005).

Looking more broadly to the history of the development of socialism, leveraging of the state for what the ideology of socialism is considered can be founded. Marx's communist manifesto was taken in to consideration in 1848. In their statement the elimination of differences between urban and non-urban areas was emphasized (Ostrovsky, 1991) that this policy in the former Soviet union caused to limit the growth of modern cities and to strengthen small cities (Ziyari, 1999).

This statement caused the city become an arena for showing power of state.

The main feature of socialist ideology is inflexibility and top- down planning. This type of planning has modern programming features which programs are designed and implemented and then it doesn't have review and modify so that it is different from newer plans such as strategic planning. In socialist countries and even in the years after the communist revolutions, urban and regional development projects, urban planning, transportation and etc planned and run by the government and monitored, because this programs had political and social importance for leader of these countries and were

able to demonstrate the strength (Askarzade & Khademi, 2010).

Regular streets, broad and in contrast with the surrounding context and turning points governmental is the pattern of the organization of the urban landscape in these cities.

In the meantime, street is considered as the scenes of the struggle for occupying space. Repeating this tradition in communist cities including the cities of Tbilisi, Gori in Georgia and Vanadzor in Armenia shows that purposive thought and not people has made the urban face (Fig.1).

According to this central planning by the government in three main areas of production and consumption spaces, residential spaces and city service spaces that the main idea of them is establishing social justice, the city is dominated by government. Authoritarianism is the main characteristic of social cities to show the power of the state in establishing social justice and equality between people the spatial structure of the city is shaped due

to symbolic architecture (The great monuments of power groups).

Fight for occupy the public space

Public realm is the point of coincidence and conflict of governance and citizenship. So as much as rulers try to occupy it, people also follow their demands in this realm. An overview of the history of urbanization shows that religion and culture play a major role in the formation and development of large cities particularly older cities.

According to communist ideology, the concept of social justice is measured only by the criterion needs. Residence in socialist cities is a need according to Marx's interpretation of justice, is reduced to elimination of need for housing. In the meantime, one of the requirements from Harvey's view is nice neighborhood that is ignored. This issue emerges with the definition of local community and the society. With the advent of Islam in the seventh century A.D, a concept called community as a whole

Fig.1. Authoritarian landscape in socialist cities is result of the city government stands for achieve to relative Concept in Marxist thought. Symbolic architecture, turning points governmental, Imperative Street is types of urban landscape components. Fig.1A. Freedom square, Tbilisi, Georgia. Photo: Shervin Goodarzian, archive of NAZAR research center, 2013. Fig.1B. Estalin Boulevard, Gori, Georgia. Photo: Ehsan Dizani, archive of NAZAR research center, 2013.

Fig 1 A

Fig 1 B

as an independent identity of its components, in Iranian culture, origins of creating the city. Lows and regulations are involved in social, economic and political life and even the appearance of cities also affected by the rulings of Islamic law (Mansouri, 2013). Space organization of the Iranian- Islamic city, based on the idea of forming, leads to the formation of the community and presence of people in public arena. In the meantime, community centers and squares are the most famous public spaces in Iranian- Islamic cities.

Immediate needs and eliminating class society in socialist cities, led to the separation of daily lives from variety of human activities. This idea is the base of the creation of modernism cities that reduce social interaction and the elimination of the civic life was followed and led the replacement of the population rather than the human society. In this approach, the community as a "total unity" becomes series and independent people. Thus, in this city public spaces has lost their social role and become physical element in the city by separating these spaces from living spaces turned it in to government platform and not folks.

In socialist cities, public realm and its ongoing activities were important. For this reason, government and public realm.

By replacing population rather than residents of neighborhood and citizens of the community in public spaces, the ultimate goal of socialist governments is eliminating public realm and strengthening the private and government realm that this is due to the fear of the interaction of "public space" and "people". Because of the result of these two:
- People with increasing pressure leave the private realm and limit the governance realm.
- They become a group of people not in some mass, but the plural and unified series with certain goal. The result is a collective space. Space where people come together to see each other; create mutual relations (Mansouri, 2001).

The control of public spaces in these cities is a phenomenon that has made the survival of the state and government tries to idealize the behaviors in public space and with dominating culture, unique identity and fake behavior thwart unity presence. So, public spaces in these cities is only venue for magnificent meetings of government and not for the relationship between "Man and space" and "the man with the other residents".

Based on the policy of assimilation and social equality with the observations of residential areas in the cities of Vanadzor in Armenia and Gori and Zugdidi in Georgia in communist times, spatial structure of the city is formed on the basis of attendance regardless of the unified collection. Lack of formation of community in social cities is through ignorance of the neighborhood or community space in residential neighborhoods which leads to make distance between people and rulers. Community aversion is the characteristic of socialist cities that we are seeing in residential areas and in particular in scale of neighborhood as a factor to achieve social justice (Fig.2).

Fig.2. Conversion of dwelling to meet the need for housing in socialist cities led to ignoring the social concept in shaping the city's neighborhoods of these cities. According to this approach, Local community spaces have been replaced by governmental spaces in the city. Fig.2A. Residential Neighborhood, Vanadzur, Armenia. Photo: Shervin Goodarzian, The archive of NRC, 2013. Fig.2B. Residential Neighborhood, Zugdidi, Georgia. Photo: Ehsan Dizani, archive of NAZAR research center, 2013.

Fig 2 A

Fig 2 B

Economy, flowing of social life or governmental?
According to Marxist justice that is based on equal distribution of wealth, social justice means economic justice, production and distribution goods equally that is performed under the centralized system of state power. Its achievement is centralized planned economy. There are three levels in this system (Hataminejad, Mohammadpour & Manouchehri, 2009):
1. National
2. Part or group
3. District or region
Develop and implement of central planning was based in order to solve the problems of urban and making economic development that all three levels of planning criteria in distribution and exchange of goods was monitored under planning of government. Despite the initial success of the economic program, according to the underdevelopment and chaotic situations of post- conflict (Ibid), in the short- term planning in social cities, the separation of economy and social life followed.
In cities according to Marxist ideas in the Caucasus region such as Zugdidi in Georgia, small shops in streets and organized bazaars that their identity are determined by the number above and they provide basic needs of people is the domination of state on city that according to modernist thought, performance is important. In this view, functional requirement forms the urban spatial structure that the economy is programmed as a function of extension. Accordingly in socialist cities the isolation of economic from people's life leads to the separation

it from city (Fig.3). Today in Tbilisi, in Georgia are trying to change this approach by liberalization of economy and the entry of international flow of investment. In this process community flow has been neglected. This problem will lead to economic growth in these cities.

Uniform socialist cities
Mechanical attitude to life and ignoring it as a moving flow by creating residential- service spaces, based on the idea of equality, lifestyle and ignore of history and spirituality, led to the loss of many qualities in life of people in socialist cities that "Identity" is among them.
Identity can be regarded as continuous change, what in the current time is dynamic and belongs to independent essence. In fact identity is a quality in today and past (Atashinbar, 2009: 47).
Rigid discipline and order in socialist cities, has got diversity. In contrast, traditional towns such as Mestia6 in Georgia, the variety and availability of municipal remove the city from a mass- structured. In this style of spatial order, the city more than a state- base architecture is derived from social constructs (Fig.4). While in other socialist cities the variety that comes from the lifestyle of people is replaced with the same lifestyle. So, all these cities has became similar masses and uniformly of buildings and symbolic element. In this respect it may consider a single identity for the cities. Similar building blocks, authoritarian milestones that had taken place historic milestone of the city.
This lack of continuity with the past or history

Fig.3. create social justice by creating economic justice in culture of Marxist, lead to government intervention in economic development in socialist cities. Separation of economy and social life and has caused considering it as an additional and functional in this cities. Fig.3A. Daily bazaar, Zugdidi, Georgia. Photo: Zohre Shirazi, archive of NAZAR research center, 2013. Fig.3B. Commercial applications of city, Zugdidi, Georgia. Photo: Zohre Shirazi, archive of NAZAR research center, 2013.

Fig 3 A

Fig 3 B

aversion is the other characteristic of socialist cities, is emerged as a result of the idea of equality and assimilation of the cities, so that the symbols of the plurality, identity and history in these cities are eliminated (Fig.5).

Fig.4. Formation form and system of city the basis of the people's lives, is a factor that we can see signs of it in traditional cities in communist countries. In the meantime Mestia is a habitat in Georgia that has signs of diversity and the existence of an independent city. Mestia, Georgia. Photo: Ehsan Dizani, archive of NAZAR research center, 2013.

Conclusion

The formation of physical- space structure of cities is the result of attitudes, insights and different ideas that has dominated in different places and times and these different insights cause to build different cities. Socialist culture with state ownership and common wealth, changed spatial structure of cities so that social equality in developing and creating socialist cities is considered as an important goal and the main idea of forming towns.

Fig.5. Formation of city based on uniform aggregates and lack of diversity in the physical components of urban landscape socialist cities created uniform face for this cities that is because dominance government in the elimination of class society and the achievement to Marxist's social justice. Fig.5A. Residential buildings, Vanadzur, Armenia. Photo: Zohre Shirazi, archive of NAZAR research center, 2013. Fig.5B. Residential Neighborhood, Gori, Georgia. Photo: Zohre Shirazi, The archive of NRC, 2013. Fig.5C. Street landscape, Zugdidi, Georgia. Photo: Zohre Shirazi, archive of NAZAR research center, 2013.

Based on the research findings, the certain interpretation of Marxist for social justice about relative its concept and dependence on criteria needs, central planning was followed that lead to creating urban landscape based on four strategies of authoritarianism, social aversion, additional economy and history aversion. Face of cities are affected by these strategies is formed as order and uniform which reflect the state sovereignty on city.

Socialist city is a concept that shows planning and developing of the city is influenced on government objectives and how to remove urban problems by changing line of thought. Thus, in post- socialist (period of independence) for development of cities, the combined approach should be taken in different fields of housing, production and consumption and urban service areas that these four strategies consider as strategies that lead to create order city in order to overcome the centralized, uniform and non- diversity in relation with development of the city.

Endnote

1. In this paper, discussion only is about the justice of the socialist perspective. The headline "The concept of justice in tradition and modern thought" refers briefly to others thought that one of them is justice in Muslims thought. Although at the Islamic perspective, social justice have been analyzed in many ways and basic to founder of Islamic cities but according to the structure of this research and lack of comparative analysis of the different perspectives, has not been performed detailed analysis within an Islamic perspective, In this paper.

2. Rawls / 3. Rencher / 4. Runciman / 5. Tawney

6. Unlike the structure of Mestia formed the basis of past people lives, today, the development of this city is under communist ideas. So, in new part of this city, we see some of the features of a socialist city.

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