

ORIGINAL ARTICLE

National Health and Modernization Programs in Iran (1870-1970)

Abstract

In research on the history of modernization in Iran, less attention has been paid to National Health and modernization programs. The main question is why National Health has had a key role in Iran's modernization programs. The central perspective of the Iranian elites from the Qajar era was that the path toward a healthy, modern, and peaceful society and pass of pandemics would begin with improvements in hygienic conditions. From their point of view, raising a healthy generation would lead to a change in people's opinions. Findings indicate that health programs were at the top of reformations and modernization in Iran, which considered health and peace the prerequisite of a strong society. Research in all of the manifestos of modernization from the "Counte's Law to the White Revolution" shows that national hygiene played a key role. Based on this necessity, considering public health and social insurance as essential principles was adopted in the Constitution of the Islamic Republic of Iran. This article is qualitative in terms of explanatory methods and based on library resources and documents.

Key words: Public Health, Modernization programs, Iran, Humans

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Introduction

Hygiene is one of the most important indicators of a society's development, modernization, peace, and health. Therefore, any change in Iran began with the path of medicine and hygiene. This path changed society's view of many things, and in this space, the modern view of medicine became a preface to citizens' civil behavior. Despite the longstanding tradition in medicine and the importance of physicians in Iran, this country faced regression and degeneration in some periods in this field. Contagious diseases and child mortality were among the community's challenges and a basis for superstitious beliefs and conflicts. Hence, in Iran's modernization programs, the first reformations were about developments in hygiene areas to create a healthy generation.

The path of modernity in Iran has also begun with the evolution of medicine and public health, which changed society's view toward many things. The Qajar monarchy also considered this trend in Iran before the Constitutional Revolution, and public health was put on the agenda to escape from deadly diseases such as plague and cholera. This process, which some have called "Everyday Modernity" began in Iran to prevent Miasmas ('ufu-nat-i hava). In pre-Pasteurian medicine, Miasmas was the main cause of the emergence of contagious diseases, such as typhoid and cholera, which killed thousands of people yearly from 1821 onward. These diseases, spreading on military sites and densely populated places, forced the Qajar government to go beyond the "special ones" and expand and improve the public sphere and advance public and hygienic interests. The intention was to eliminate Miasmas that became the basis for the first Iranian modernization by collecting garbage, paving roads, sweeping streets, building toilets and so on (Tavakoli-Targhi, 2009, p. 37). Since then, peace and health have played a role in health policy and promoted public health as a civilian issue.

This paper aims to explain how political elites have considered prioritizing public health reforms as a way toward modernization from the beginning of Qajar until the Islamic Revolution in 1979 and how their plans have shaped the atmosphere of dialogue and civilization in Iran. So, it examines the relationship between peace and health in the public health programs and governments and elite reforms in three areas, including health as a civil issue in Iran in the Qajar period, the relationship between public health and modernity in Iran in 1926-1970 and the impact of public health on the elimination of superstitions in villages. In this article, research and treatment are discussed using peace and health (PH), and the perspectives of Iranian elites and governments in this regard are explained.

The time frame of this article is from 1870 to 1970. The reason for choosing this period is to examine the main problem of this research, which is to understand the country's development through the relationship between the health of the body and the environment in the framework of the most important modernization projects. This course started and spread in Iran since adopting Counte's Law. Although some measures were taken before that in the reforms of Abbas Mirza and Amir Kabir, they mainly were ad hoc steps and not a plan or project that pursued this goal. So, they have not been considered in this research. Our purpose here has been only to review the Counte's Law, the Baladiyeh (Municipal) Law, Taghizadeh's Manifesto of Modernization, Seyyed Zia's Modernization Statement, *Marde Azad Newspaper* by Ali Akbar Davar, Teymūrtāsh's State Reform Plan, Iran Javan's association, Truman's Point Four Program, *Rahnama-ye Haqaye*q (Guide to the Truths) and the Health Corps in the White Revolution Program of Mohammad Reza



Shah. All these were written plans that the political elite acted on. Explaining the priority of health reforms in them and its relationship with removing superstitions and creating a healthy generation and a strong society for Iran is the main question of this research. They believed that an unhealthy and sick society could not progress. As a result, the problem of this research is beyond the history of medicine which has been examined in many books. The endpoint of this research is 1970 because the elites made the most critical institution building efforts with the purpose of the Health Corps in the late 1960s. Although some measures were taken in the health field after this point, a specific development project was not followed. (Table 1)

Table 1: The modernization programs and National Health in Iran

The Modernization Programs	Political Elites	Date	Hygienic Programs
The Counte's law handbook	Counte Antoine di monte Forte	1258 (1879)	Police / Tehran
Baladiyeh's law	Constitutionalists (First Assembly)	1907	
Taghizadeh's Manifesto of Modernization	Seyyed Hassan Taghizadeh	11 Jan 1921	The 17 guidelines for Iran's reform and happiness in Kaveh Magazine
Seyyed Zia'eddin Tabatabaee's Statment	The prime minister of Iran (1921)	1921	Establishment of Health ministry (Sehi-yeh) for the first time in Iran
<i>Marde Azad Newspaper</i>	Ali Akbar-e Davar The director of <i>Marde Azad Newspaper</i>	1922-1923	
Teymürtāsh's State Reform Plan (1926)	Abdol-hossein Teymürtāsh	Minister of the court from 1926 to 1932	
"Iran Javan's association" Manifesto	"Iran Javan's association" (Ali Akbar Siasi and Esmaeil Meraat & ...)	The Second Decade of Reza Shah's Reign	
"Truman's Point Four Program"	Haj Ali Razmara, prime minister of Iran, and Henry F. Grady, the US ambassador to Iran	1950	
Rahnama-ye Haqayeq (Guide to the Truths)	Navvab Safavid	1950	
"White Revolution" or the Shah and People Revolution	Mohammad Reza Shah	The formation of "The Health Corps 1960 Decade"	

Theoretical Framework

Public health is one of the effects of the government's authority and the provider of peace and reconciliation.¹ From a medical perspective and ethical framework, peace in the body was a prelude to peace in society. Political empowerment, fighting against structural violence, and promoting human rights are among the broader determinants of public health (Buhmann, and Pinto, 2008, p.400). As a crucial need, providing health requires an individual's performance as a citizen, and its absence does not merely mean loss of welfare but the loss of in-

1- According to the Charter of the World Health Organization, 1986, among the eight key sources of health care, including peace, shelter, education, food, income, sustainable living, sustainable resources, social justice and equality, the most influential factor is peace and non-violence (refer to Ottawa Charter for Health Promotion).



dividuals' freedom, which would then take the possibility of not fulfilling responsibilities and commitments by them (Anand, Fabienne, and Sen, 2011, p. 43).

In a healthy society, governments move toward development, a path associated with modernity and civilization. In the modernity aspect, public health and modern medicine are two conceptual and exemplary dimensions that lead a society from non-modern to modern society. The environment has caused diseases, and their cures are not searched for by magic, superstitions, and metaphysical reasons. This intellectual change liberates society from superstitious beliefs and does not introduce patients and the disabled as the sinners of the earth. Such a prospect brings people together in peace and avoids monopolistic thoughts. Accordingly, the modern look toward medicine becomes an introduction to citizens' civil behavior. Therefore, in modern societies, public health is interpreted as national health. "Without health, you could not be a powerful citizen who is responsible for his life and tries to improve the lives of others" (Goldfield, 2008, p. 279). Those who have learned and applied the principles of peace through health may have found that they provide a better understanding of issues beyond the health framework and refers to the possibility of acting as a citizen and the possibility of talking with policymakers (Arya, and Santa Barbara, 2008, p. 424).

National health covers the period from birth to all stages of a person's life. Nurturing a healthy generation promotes nationalism and empowers citizens to take care of future generations' health and preserve their environment. Therefore, medicine has a direct relation with modernity. Foundations of modernity could be fortified with environmental hygiene and modern looking toward medicine. In this regard, the need for societies to develop new sciences has led the field of medicine to be the first to be established in them due to the introduction of modernity. Graduates of this field were also the first ones to form scientific elites in communities. So, by using their influence, they tried to put health at the forefront of reform in societies. For instance, the faculty of medicine in the Ottoman Empire was founded many years before the new developments (For more information see Shefer-Mossensohn, 2010).

Methodology

This article is qualitative in terms of explanatory methods and based on library resources and documents. For this purpose, library resources were reviewed, and documents were analyzed. Documents analysis is a systematic approach for evaluating texts. Documents on Truman's Point Four Program in Iran, Health Corps, Development Plans, National Library and Archive of I.R. Iran, and Archive of Newspapers were studied for collecting and interpreting data about peace and health in the history of medicine in Iran.

Results

1- Health as a civil issue in Iran

In the Qajar period, the era of Iranian familiarity with modernization, public health, and hygiene situation was still not in good condition. Infant mortality was above 50 percent guided a western observer to this conclusion in the mid of nineteenth century: "here, most infants are born for dying" (Floor, 2004, p. 6; Burrell, 1988, p. 258-270; Afkhami, 1998, p. 206).

Infectious diseases such as malaria, cholera, and smallpox were so common that many



Iranians perished. (Floor, 2004, p. 10). Cholera was also one of the deadliest diseases which, instead of medical treatment, was seen as a cold or warm disposition based on traditional beliefs (Floor, 2004, p. 18; Afkhami, 1998, p. 206; Kashani-Sabet, 2000, pp. 1171-203).

Hence, modernity in Iran began by changing the point of view toward medicine and health. Such a point of view can be seen in the Abbas Mirza reforms and the vaccination mission for smallpox at the time of Amir-e- Kabir's administration. He even ordered the translation of *Dr. Cromick's* book² about smallpox. (Floor, 2004) This process was later followed by medical and surgical education at the *Dar ul-Funun* (Polytechnic). For instance, *Vaqaye-e Ettafaqiyeh newspaper*, in its "Urban news" about possible cholera outbreaks, mentioned the importance of "roads and streets hygiene" (Urban news, 1851, pp. 1-2). Although this announcement does not imply constant attention to public health by urban agents, concerning considering hygiene issues to prevent cholera indicates a change in the views about the sources of infectious diseases.

These developments in the area of health and modernity in Iran were also due to global scientific developments. An attempt to eliminate Miasmas, considered the source of spreading diseases such as typhoid, cholera, and malaria, led to the close attention of European scholars in the nineteenth century to infection and filth. The study of this connection, linked to some scientists such as Louis Pasteur, Robert Koch, and John Snow, led to an epistemological revolution in hygiene sciences. This epistemic Revolution, also known as the "Pasteurian Revolution" and the microbial Revolution, identified water pollution as the main cause of the spread of contagious diseases rather than Miasmas (Tavakoli-Targhi, 2009, pp. 423-424). Following the adoption of this virology, which coincided more or less with its acceptance in Europe, *Tarbiat newspaper* in 1898 reported that: "In Iran, most of the diseases known and suspected to be infections by respiratory air are in principle infectious due to water and food that we drink and eat, and it should be noted that some diseases such as typhoid, cholera, and diarrhea spread this way" (Tarbiat Newspaper, 1898, pp. 2-3). The viral attention to contaminated water also brought about a revision in the washing culture and the transformation of privacy and the family realm. In this hygienic process of everyday life, pipes and taps replaced wells, cisterns, wheels, and pails (Tavakoli-Targhi, 2009, p. 422).

This change gradually led to heeding public health, which began with *Nasir al-Din Shah Qajar's* travels to Europe and hiring Counte Antoine di monte Forte in 1257 (1878).³ Counte,

2- Famous physician in Abbas-Mirza government who saved Abbas-Mirza's kids from smallpox and then his well-known book was translated by Hakim Khuie at the order of Abbas-Mirza. (See Khouei-Tabrizi, 1828).

3- One of the important factors that made public health as a government maker phenomenon was the pressure of neighboring governments, such as the Ottomans, who blamed Iran for spreading cholera in their homeland (Tavakoli-Targhi, 2009, p. 450).



who was appointed as the ‘supervisor of all the Baladiyah (municipal administrations) for Order, security and Law,’ in addition to emphasizing the importance of maintaining order and security, monitoring jobs, social welfare, and judicial affairs, also stressed the importance of scouring and hygiene (Mokhtari Esfahani, 2010, pp. 100-101). The spirit of peace and health was written in the Counte’s law handbook. Police had to respect the public and ensure that people in public respect each other; moreover, the public was obliged to respect the police (Ettehadieh, 1998, pp. 144-45).

One year after being employed by the Iranian government, Counte wrote his law book in Shawwal 1296 AH/ Mehr 1258. (Ettehadieh, 1998, p. 144). Counte’s law had 56 articles, and in addition to security and law enforcement issues, there were health and environmental issues for residents. In this booklet, he tried to explain the modern laws based on Sharia rules and showed the police as the protector of the people’s public health and food security. Urban order in Counte’s law included the cleaning of the alleys, the construction of houses, the lighting of the roads, and the provision of water and food for the people. Taking care of the quality of the residents’ food and preventing quarrels between them was a sign of mutual supervision of the health of the body and soul. In this law, not only should the health of the people and their environment be ensured, but the health of their soul (mental) was also important (Ettehadieh, 1998, p. 145). Preventing drunkenness, gambling, prostitution, debauchery, and polluting the streets were among the things that resulted in fines during Count’s period (Sa’dvandiyān and Ittihadiyah, 1989, p. 347). Finally, he was dismissed after twelve years, on the 7th of Rajab 1309/17th Bahman 1270, and considered the reason for his dismissal the conspiracy of Kamran Mirza, the Shah’s son. (E’temād ol-Saltaneh, 2011, p. 792).

However, according to E’temād ol-Saltaneh, Counte was not so successful. The dirtiness of the streets indicated a lack of public responsibility in this regard (E’temād ol-Saltaneh, 2011, p. 128). Concerns about cholera outbreaks continued to motivate public hygiene (Manuscript No. 69601300, 1891), but it had not become a permanent concern. Of course, these were some steps forward, and as seen after Count the situation returned to the previous level. The government’s lack of authority in all matters created chaos until Constitutional Revolution.

The Constitutional Revolution followed the steps of the institution of the municipality associations and its affiliated institution, Baladiyah. “Cleaning” the city was one of the concerns of constitutionalists (Municipal Events, 1907, p. 1), which was also passed by Baladiyah’s law. Interestingly, the first chairman of Tehran’s Baladiyah (Mayor) was a physician named Dr. Khalil Khan Alam al-Dawlah Saqafi. By closeness to Iran’s king (Mozaffar ad-Din Shah Qajar) as his special physician, Dr. Khalil Khan played a significant role in the signing of the Constitution by this Qajar king (Roustayi, 2001, p. 63 and For more information, see Ebrahimnejad, 2014). In 1288 (1909), ‘the Baladiyah association forbade people in Tehran from “urinating in streams and rivers” and constructing public toilets insisted on changing people’s behaviors in the realm of hygiene (Manuscript No. 12/5591/1-290, 1909). The transformation that occurred by Baladiyah in the area of peace and health was the consideration of “public interest” by the people in the community, an interest that one of its most important branches constitutes by preserving public hygiene.



2- Peace in the body, the preamble of peace in the community

The constitutional failure led many of the Iranian elites to the idea that this failure was due to neglect or lack of attention to cultural, social, and hygienic modernization. Therefore, Seyyed Hassan Taghizadeh, in the 17 guidelines for Iran's reform and happiness published in Kaveh Magazine, paid attention to some aspects of physical and mental health. "An unrelenting war against opium and alcohol," "Overthrowing the disgraceful and abnormal love" (expressing love in a same-sex relationship), and promoting physical exercise were among his suggestions (Editorial, 1921, No. 1/2). All affairs that Seyyed Zia'eddin Tabatabaee has done as the prime minister of Iran who was granted this position after the 'Esfand 3' coup d'état (1921 Persian coup d'état) showed that healthcare attention had entered a new phase. By revival and activating Baladiyah (municipalities), especially the Baladiyah (municipality) of Tehran, which he directly headed, the prime minister tried to give special attention to municipal and civil affairs. The Baladiyah in the new organization, which was enacted one month after the coup, had two important departments related to health care (health and medicine) and sanitation (public hygiene) (Mokhtari Esfahani, 2001, pp. 3–4). The separation of health affairs from the ministry of education and Oghaf is another step by Seyyed Zia'eddin in public health. He established the Ministry of Health and charities headed by Mirza Ali Asghar khan Moaadab al-Dawla (Esmaili, Bahrami, and Ali Akbari, 1999, p. 114) insisted on the importance of health and medicine in Iran's reformation. Although the Ministry of Health had no place among the Iranian ministries until September 1941, municipal measures in the area of public health and hygiene showed the importance of these matters to the elites and their efforts to change the society's perspectives toward the physicians, health and civil affairs (Abbassi, 2015, pp. 435–455). In this regard, in an article, Ali Akbar-e Davar, the director of *Marde Azad Newspaper*, introduced such changes as principles of reformation and transformation among the Iranians. The transformation of concepts and functions can also affect the field of politics: "what do you expect of the people who carry their luggage by camel, their consultants are soothsayers, and their physicians are exorcists; what do you expect of those who envisage their economic revival by shallow thoughts and shape their independence just by words? Nothing!" (Editorial, 1922, p. 1). It is on this basis that Abdol-Hossein Teymūrtāsh, minister of the court from 1926 to 1932, in the State Reform Plan, emphasized the importance of public health and considered a healthy and dynamic population as a necessary element for a strong society: "Another reform which is necessary for the country is its public health because a country without population cannot survive." Teymūrtāsh suggested "fighting with malaria and tuberculosis," "genital diseases," "preventing opium and alcohol use," "smallpox vaccination," and "forced physical exercise in all schools" as some ways for reaching the "national health" (Abdi, 2004, p. 193). Dealing with the celibacy of young men by "putting a special tax on people who don't have a wife" indicates his attention to mental health (Abdi, 2004, p. 193).

What is remarkable in this regard is the importance of the health of body and soul in the Iranian elites' perspectives which was viewed in the realm of public health and physicians' duties. So, "Iran Javan's association" after that, some of its members, such as Ali Akbar Siasi and Esmail Meraat, became cultural agents in its manifest in 1304 (1926) and had particular regard to these matters. "Special cares about health issues" and "encouraging physical exercises and equipping sports institutes" in addition to "preventing



the corruption of morality and the fight against superstitions and all habits and beliefs that weaken the spirit and degrade the race” under the chapter on “Social Issues” (Esmaili, 2001, pp. 331-32) Suggests a new point of view at the health of body and soul to achieve the peace and public health. What the political elites were concerned about health and hygiene and emphasized in their suggestions became real by establishing the “Supreme Council of Health” in 1307 (1928). Before this time, health issues were part of the duties of the “Supreme Council for Culture” but then separating these tasks and assigning them to the Supreme Council of Health was an essential step in the pursuit and implementation of health and hygiene plans (Ettela’at Newspaper, 1928., No. 496, pp. 3-4).

This trend can be seen in establishing a pregnancy school, the high school of medicine, and even the health facilities of Qasr Prison, the first modern Iranian prison. The prison had facilities such as a “bath, infirmary, and a clinic for infectious illnesses (Opening of Qasr Prison, 1929, No. 898, p. 3).

3- Villages’ hygiene: A severe concern to eliminate superstition

Another point was the deprivation of villages in Iran from medical institutions and hygiene education. Although the majority of the population of Iran in those years were the inhabitants of the villages due to lord – vassal system, in addition to the wide range of villages without easy and fast communication channels, they were deprived of treatment facilities. This could be an opportunity for the Soviet Union and its affiliated forces to influence them with communist ideas, as during the crisis in Azerbaijan, the Azerbaijani Democratic Party had more fans in the villages.

This concern persuaded The United States to implement “Truman’s Point Four Program” in Iran, which had been designed to be applied to third-world countries to prevent the influence of communism. In the agreement between the US administration and the Iranian government on this issue, which was signed in October 1950, it is written that: “This is the first comprehensive technical cooperation plan following Truman’s Point Four Program which includes hygienic, agricultural and cultural projects to improve the situation of peasants in the villages of Iran.” Haj Ali Razmara, prime minister of Iran, and Henry F. Grady, the US ambassador to Iran, signed this agreement (Bashir Gonbadi, 2003, pp. 60–61).

In a report, the activities of Truman’s Point Four Program in Iran are described as follows: Health assistance to eliminate “tuberculosis, malaria and sexually transmitted diseases,” “spraying DDT,” “guidance on the improvement and restoration of swampy lands” and “educating villagers through vocational schools, health and nursing schools, showing educational and hygienic films by using mobile cinema equipment.” (Bashir Gonbadi, 2003, p. 189). Truman’s Point Four Program activities were training, prevention, and construction of the facilities. The training field included “sending health professionals and paramedics” to villages to “educate people” about the contagious disease which spread by “food, water, and air.” The field of constructing facilities included assisting in the secure digging wells and equipping them, collaborating on the construction of water resources for “supplying drinking water networks” and constructing “public baths,” “public laundry rooms,” and “hygienic water conduits” for “preventing contamination of water supplies and eradicating vermin.” However, in some places, Truman’s Point Four Program completed the building of clinics and health centers (Bashir Gonbadi, 2003, p. 361).



In pursuing Truman's Point Four Program principles, Shah assumed the same policies and called it the "White Revolution" or the Shah and People Revolution. One of the principles of the Revolution was the formation of "the Health Corps." National Consultative Assembly passed its formation bill in February 1964, one year after the white revolution referendum. "Health corps" were intended to "expansion of health care in rural areas of the country" and the ministries of Health, Defense, Economic Affairs and Finance, Culture, and Ministry of Interior were executors of this project (Sahami and Karamian Baldaji, 2016, p. 118). The functions of "the Health Corps" were identified in seven points: "1. Improving public health and raising a healthy generation; 2. Patients' treatment and prevention of the spread of contagious diseases; 3. Vaccination of people against diseases; 4. Establishing a healthy and hygienic environment using health engineering equipment; 5. Offering hygiene instructions to people to get a better life; 6. Health care for mothers and children to create a healthy generation, and 7. Training villagers to improve their nutrition and life (Sahami and Karamian Baldaji, 2016, p. 120).

The "healthy generation" was the nationalist keyword of 1926-1979 against the opposition groups. After the White Revolution, Mohammad Reza Shah sought to disarm and conquer the left, nationalistic and religious opponents. However, the sixth point, which implicated "maternal health care," was accepted by the monarchy and its religious dissidents. But there was a difference because religious groups, including Fada'iyān-e Islam headed by Sayyid Mojtāba Mir-Lohi, more commonly known as Navvab Safavi, in its manifesto, *Rahnama-ye Haqāyeq* (Guide to the Truths), emphasized on public health for preventing sexual diseases as a modern phenomenon that resulted from the corruption of society during 1926-1950 (Navab Savafi, 1950). So that a healthy generation could be raised for the execution of the Shari'a rules and protect them against sexually transmitted diseases. As in the early application of the Revolution, the water pond and the public baths were known as the sources of the outbreak of contagious diseases. In the last and metaphorical application of this bacterial Revolution, some places such as cinema and cabaret were considered as the sewage of material and animal life and the distributors of moral diseases into the community (Tavakoli-Targhi, 2009, p. 422).

The Health Corps project, whose first group was formed on 23 August 1964 despite its progressive goals, faced failure. This was also a doomed destiny for other principles of the white Revolution. The most important deficiency of the health crops was the shortage of physicians to send to rural areas. In those years, in addition to the shortage of physicians in the community, the health corps was supplied by surplus troops of military institutions. Hence, the number of health crops between 1963 and 1970 rose from 50 to 400 members. The clientele decreased from 1.658.20 in 1963 to 1.652.101 people in 1972 (Sahami and Karamian Baldaji, 2016, pp. 121-122). The 1979 revolution was an ending point for a period of reform through public hygiene and national health. The revolutionaries in the new system sought to reach national health through institutions such as Jihad of Construction and Basij as well as providing social insurance. One of the most important post-revolutionary plans is the eradication of Polio during the presidency of Akbar Hashemi Rafsanjani. Although the development of higher education through the establishment of various universities has reduced the medical staff shortages due to new environmental pollution that is threatening the health of the community, there would be several issues that still exist to be overcome (For more information, see Qarakhani, 2011, pp. 211-254).



Discussion and Conclusion

Public hygiene and changing the view of Iranian society on medical matters should be mentioned as the first steps toward modernization and entering the path of development. Such an evolution reflected the responsibility of the government for its citizens. Based on this responsibility, the community's health and its provisions are considered the rulers' duties.

Health reforms also accompanied reforms in Iran because governments knew that political, economic, social, and cultural factors were intertwined with health challenges. Scientific revolutions in medicine, known as the pre-Pasteurian Revolution, emphasizing Miasmas, and the Pasteurian Revolution, highlighting water pollution as the source of diseases, significantly impacted national hygiene and health reforms in Iran. Of course, navigation of this route was utterly problematic.

Although efforts were made many years before the Constitutional Revolution to develop new medical education and public health, these matters were neglected in the Constitution. However, it was utterly essential for the Iranian elites that such a task was put in the hands of the Baladiyah (municipalities). They considered peace in the body as the foundation of peace in society and paid attention to the development of a healthy generation at the outset of modernization. Hence, according to the elites, part of the Constitutional Revolution's defeat was the lack of effective measures in the civil and urban areas, including medicine and health, to achieve modernity. On this basis, they believed that actions in this area, in addition to raising a healthy generation, would lead to a change in the realm of thoughts. Therefore the powerful government, whose lack was one of the reasons for the Constitutional Revolution's failure, was tasked with providing public hygiene and national health.

They paid attention to developing a healthy generation at the outset of the contemporary age in Iran. Accordingly, after the 1921 Persian coup d'état, the Ministry of Health was established to specialize matters in this field. Despite the short life of this ministry, its duties were not neglected. The health ministry came back on the list of ministries after September 1941. So, in any reform and development, there was sensitivity to health reforms and efforts to improve this field. Accordingly, Truman's Point Four Program paid attention to this issue in fighting against communism, and one of the White Revolution principles was forming Health Corps to improve the health of the villagers and nomads.

Based on this necessity, considering public health, medical insurance, and social security and welfare as an essential principle was adopted in the Constitution of the Islamic Republic of Iran, and the health system became one of the concerns of governments after the Islamic Revolution to educate a healthy generation and forming an intergenerational dialogue.

Research findings indicate that hygienic reforms by governments are in line with peace and health in society which in turn shows the undeniable role of medicine and physicians in creating peace and health. To this end, the government's first program for modernization in Iranian society has addressed health issues as an introduction to citizens' civil behavior. Attention to the health of the body and soul led the community to consider peace and tranquility, holding the people from superstitious ideas about society's issues. Therefore, in all of the manifestos of modernization and developments in Iran, from the "Count's Law to the Health Corps," national hygiene and health have played a key role.



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Conflict of Interest

None.

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