

How Iranian People Engage Sport and Physical Education Regarding Managerial Changes From the Beginning of Achaemenian Dynasty to End of Pahlavi Kingdom

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Sport and physical education has been changed in Iran regarding historical, social, political, and economical and managerial changes, situation of political and natural geography, religion, social, and political movements. Sport and physical education, as one of elements affecting individual and social life of Iranian people in the history (Javid, 1971), is affected by several factors which are considered in this research with regard to the social and political life of Iranian people either in variety or in development and changes, in implementation, particularly in the management method. In this study, changes affecting sport and physical education have been investigated considering library references and historical documents in three periods: before Islam, after Islam to parliamentary, and from parliamentary to collapse of Pahlavi regime. Types of games and sports have been studied from the oldest time up to now regarding shaping and managerial changes. Finally, using typology method, three periods have been compared with each other. In addition, the role of social factors and the role of cultural attitudes have been studied in developing female sport.

Keywords: physical education, sport, Iranian games, management of physical education, religion and sport

Introduction

Studying life of past people is a solution for picture's future lives and for those who forget their pasts condemn repeating it. Since moving to the future needs to think about the past, so the past should be recognized and learned well. Scientists have defined the history as the science of study and evolution of human society in order to learn from events in way of future (Hikmat, 1971). It is not feasible to develop human civilization without studying the background and knowing weaknesses, strengths, and factors of success and failure and getting experience from the history. Cognition of events and understanding of historical process and its change is important, because they can help to respond to problems and questions about status quo. Knowing historical changes is the base of status quo cognition, and the true understanding of status quo makes it possible to recognize next changes. So the task of a history researcher is to take cultural heritage and to know what has been remained from past people, then to criticize, refine, and purify it from possible defects and failures, and to add something to it in order to complete it and deliver it to future generation more correctly, and future people should follow this trend carefully, so this cycle cannot be started without regarding the past and studying it. To

understand how people played sport, the physical education, and the cognition of philosophy and its goals, we should come back to 1,000 years ago and place ourselves in geographical, geopolitical, economical, social, and cultural conditions of that periods and needs of the ancestors. Then, by familiarizing social, cultural, and economical status of each time and period, we can evaluate physical education and sport of that period and methods which the past people depended on in past centuries in order to apply and evolve physical education (Madani, 1993). As all other civilizations, there have been sports and games in Iranian culture that have been intensified and decreased by culture, economic, social, and religious changes in historical periods (Ravandi, 1992). So it is useful to manage and design it, regarding today's historical situation and the increase of people's leisure time. Sport and game form an important part of people's everyday life. Studying old sport and game has made the way smoother and facilitates its management. Respective period is divided into three parts: (1) from the beginning of Achaemenian dynasty to manifestation of Islam; (2) from manifestation of Islam to parliamentary revolution; and (3) from parliamentary revolution to victory of Islamic revolution.

The main objective of this research is to study managerial, social, political, cultural, economical, religious, political, and natural geography changes on development of sport and how Iranian people (male and female) engaged in sport and physical education, and whether these changes have been effective directly or indirectly on how Iranian people engaged in sport and physical education. Minor research goals are as following:

(1) The relationship between geopolitical and natural geography of Iran and how Iranian people engaged in sport and physical education in studied period;

(2) The relationship among civil and foreign wars, foreign attacks, militarism development, and sport and physical education;

(3) The relationship among changes of managerial and official organization of the country, specially authority and general commander provisions, and how Iranian people engaged in sport and physical education;

(4) The effect of Iranian political, commercial and cultural relations in studied periods on introducing sport goods, training martial skills, and approaches of increasing physical skill and strength;

(5) The relationship between social status of females by their presence wars, sports, and games in studied period;

(6) How present sports and games originated from ancient sports and games;

(7) The effect of religion and its doctrines, as beliefs of people in different periods, on increase of sport and physical education.

Research Method and Data Gathering Approach

The research method is documentary, historical, and analytical. Historical documents, books, papers, researches, theses, classic documents, and orientalist's itineraries have been used. Library method was used in order to gather data. It is an explanatory research method to some extent. Typology method has been used, because in discussion and conclusion, three periods are being compared. According to the reference, collecting study, and data gathering methods were note taking on cards and card grouping.

Factors Affecting Development of Sport and Physical Education

Natural and political geography. Geographical situation of Iran in the region has drawn attentions from many governments and tribes from the past. Iranian is a junction that connects plains of internal Asia to Asia Minor and Europe. For this reason, commercial superhighway of this region of the world passed Iran and

connected this part of Asia to free waters by Persian Gulf and Oman Sea (Giresman, 2004). Iran was protected from attacks of tribes by being surrounded in mountain ranges, but pathways existed among these mountains made this country be attacked from the South, the East, and the North. From this section, it follows that during the history, boundary cities of Iran as Iran gates were attacked by foreigners. Considering militarism, there are military garrisons and many movements have been made in these regions including Khorasan, Azarbayjan, Sistan, and Hormozgan that is next to Persian Gulf. During that period, there were lots of movements in these regions (Vishufer, 1998). So in these regions, militarism and martial exercises have been more than other parts in Iran (Giresman, 2004). To overcome the attacks from foreigners, Iranian people always have taken movements in these regions (settlement of Mad, Persians, Kords, Mongols, Turkish tartar from Azarbayjan, attack of Iskandar, Arabs, and Afghans). Building military garrisons and settlement of soldiers have caused the development of martial arts in these regions in comparison with inward regions of Iran. According to this geopolitical situation and development of militarism, physical sports and martial skills have been provided in Iran. Sometimes, the attacks from foreign tribes imposed cultural elements in Iranian culture, for example, in Solokian period, building creek stadiums in Iran has been developed and competitions have been held by creek style in Iran, so that Iranian people participated in these games, and next dynasties imitated this period in building same stadiums (Giresman, 2004). Natural geography of Iranian people called people to fight with the nature. In order to struggle survival, they forced to begin physical activities for digging wells, channels and aqueducts thousands years ago and this warfare spirits caused people to be hardworking and satisfied, so that most of the Western researchers had professed it. Being mountainous, Mountain climbing sports have been developed and presence of military forts in mountain hills has proved it. In the new period, geographical situation of Iran brought new sports, such as ski, windsurfing, climbing, swimming and diving, rock climbing, running, rambling, etc. (Vishufer, 1998).

Religion. Religion and beliefs had an influence on thoughts, activities, behaviors and culture of a civilization, and sport as a cultural and social element had been affected by religion and ideology like other elements of the religion. Attitudes of religion towards the world intensified and undermined material and physical affairs (Javid, 1971). The most important religions in Iran were Islam and Zoroaster. This study investigates the effect of these religions on the development of sport and physical education.

Zoroastrian Religion

There is no word in Avesta about denying sports and games, and it emphasized on strengthening physical powers and training military skills in order to help Ahoramazda and fight with devil. Religion with necessity of maintaining physical education and obtaining martial skills has encouraged people to play games and physical activities. So in the period before Islam, beliefs and religions had great effects on developing physical education (encyclopedia of Islamic world and under the word play).

The Importance of Sports and Health in Islam's View

The holy religion of Islam has recommended its followers to do sports to gain necessary skills and capabilities, and in this way, the followers stay away from physical and mental damages: "A sound mind is in a sound body".

Doing sports is the best way to nurture the body, the mind, and the soul in Islam's view.

Regarding the importance of sports, Imam Mohammad Bagher said, "Health is the divine blessing and is a gift from God so appreciate this blessing by doing sports and exercising".

In Islam's view, the social advantages of doing sports are as follows:

- (1) It strengthens the friendship and intimacy between people;
- (2) It provides a context in which different groups can compete;
- (3) It teaches people to respect others' rights.

In Islam, sports are regarded as a kind of true entertainment, so Islam has recommended all youths to learn horse riding, archery, and swimming, and has emphasized that all Moslems, both girls and boys should learn the aforementioned skills. In this regard, the holy prophet asserts: "Entertain yourselves with games, because I do not like harshness or cruelty to be seen in your religion" (Mizaanolhekmah, 1313, p. 534).

Islam has highly regarded and protected heroism and sportsmanship and any disregards towards the body has been condemned and the body has been considered as something borrowed and this entity should always be able and wise. (Sports and Athlete, Haghjoo, Hossein, 1388, p. 45)

In Islam, there is no restriction on women's sports, and today, Iranian woman are champions within the country, as well as overseas. Like men, they have opened the development doors to themselves. The Islamic government has protected the sports teams regardless of the athletes' gender .

The government appreciates them, and one of its plans is to organize sports ministry. The Ministry of Education has also been seriously busy with organizing and planning the physical education of both the kids and young adults.

Militarism Approach

Reinforcing military strengths is one of the goals of sport and physical education. The place of martial arts and physical activities in education, plays of children by imitating adults and their military exercises, developing competitions with endowing rewards in carnivals and in period of peace, hunting, inventing, and developing martial games all have been for strengthening military powers. Zoroastrian religion encouraged sports, athletes and champions to develop militarism in religious texts. In spite of preventing games, music, and dance, Islam encourages and accepts martial arts and considers them to be rewarded. The policy of kings and governors in developing physical and martial vigor should be noted. Establishing Paradise for running horse riding, polo, jaridebazi, and hunting before and after Islam (Mohamad ibne Mansour ibne Saeed, 1967), establishing sport fields for competition in cities and field games and their developments, military maneuvers during peace, training martial arts in gymnasiums and ports, all suggested strengthening martial vigor. The presence of bow house for training shooting, fencing, fighting with spear, dart, wrestling, and matching highlighted the importance of martial goals of sports (Sharden, 1957). One of the way of people for making a living in before and after Islam had been civil and foreign wars, and this income source encouraged people to learn martial skills and athletes, such as fetian, bakers, zorigiran, wrestlers, bastanikaran which had formed for supplying military goals. In Kingdom dynasties of Iran, considering defensive context in constructing towns particularly border cities was that followed martial and defensive goals. The presence of martial garrisons and settlement of troops in these small towns suggested that in Solokian period, there had been always a place for stadium and sport fields. In Ismailian sect, Ismailian gholah and sport show martial nature of the followers of this religion (Paul Amir, 1996). In the three studied periods, sport and physical education has had martial goals.

Comparing Three Periods

Reinforcing military strengths is one of the goals of sport and physical education. The place of martial arts and physical activities in education, plays of children by imitating adults and their military exercises, developing competitions with endowing rewards in carnivals and in period of peace, hunting, inventing and developing martial games all have been for strengthening military powers. Zoroastrian religion encouraged sports, athletes and champions in order to develop militarism in religious texts. In spite of preventing games, music and dance, Islam encourages and accepts martial arts and considers them to be rewarded. The policy of kings and governors in developing physical and martial vigor should be noted. Establishing paradise for running horse riding, polo, jaridbazi, and hunting before and after Islam (Mohamad ibne Mansour ibne Saeed, 1967), establishing sport fields for competition in cities and field games and their developments, military maneuvers during peace, training martial arts in gymnasiums and ports all suggested strengthening martial vigor. The presence of bow house for training shooting, fencing, fighting with spear, dart, wrestling and matching suggest the importance of martial goals of sports (Sharden, 1957). One of the way of people for making a living in before and after Islam have been civil and foreign wars and this income source encouraged people to learn martial skills and athletes, such as bakers, wrestlers, and bastanikaran which have formed for supplying military goals. In Kingdom dynasties of Iran, considering defensive context in constructing, towns, particularly border cities, were such that followed martial and defensive goals. The presence of martial garrisons and settlement of troops in these small towns suggest that in period, there has been always a place for stadium and sport.

The differences of the three periods are as follows:

(1) Before Islam, martial goal of sport and physical education has been more important than entertaining, healthy, and sanitary goals and responding religious beliefs;

(2) After Islam, militarism was limited to those sports that increased martial vigor of Islamic government and other sports and games were looked down on and were termed inferior class of sports;

(3) From parliamentary to the end of Pahlavi Kingdom, martial goal was ignored. By entering new sports after parliamentary and being familiar with the Western culture and physical sciences and education, physical goals, health and sanitary and preventing diseases, familiarizing with mental and spiritual effects of sports, mandatory sport in education system since 1937, and above all, winning in international competitions is being paid more attention and because militarism is limited to martial organizations, sport, and physical education has preserved their place in military forces (Mahjoub, 2004);

(4) Chivalry and groups originated from it: chivalry is studied in physical education, because the base of chivalrous personality is on martial skills, physical vigor, and heroism, and they always establish places for sport and martial training of amateurs and devotees (Zarrinkoub, 1963). Chivalry was a moral principle of many champions in Iran including wanderers, gentlemen, bakers, wrestlers and all of them were famous in part of martial skills in their times and were a moral pattern in view of people, although they committed vices in some periods. All of these groups not only should be the best in personal characteristics, but also should undertake group rules because of social system and organization (Riaz, 2003). Official organization of these groups has followed a general model, and protagonist of the group should obey the control of the group. Ports, gymnasiums, and squares have been places of exercising, training and performing these groups. Mentioned groups who wanted chivalry or obeyed chivalry traditions, contributed to developing martial arts and physical

exercises from Sassanid to Qajar. Studying sport is imperfect without studying these organs (Parto Beizae Kashani, 1958).

Managerial Changes

Studying the history, it is understood that official and managerial organization of the country before Islam and in all dynasties is the same, although there are few differences among kingdom dynasties (Hikmat, 1971). In this framework, military part related to armies, how to train armies, how to physical education in general and private education, how to admit teachers for teaching martial and sport lessons, submitting state jobs (security and military taught to youths), choosing hunters, ghooshchies, stable keepers, weapon keeper, weapon makers, mail keepers and post office, controlling military garrisons, structure of military organization in order to control armies, paying money to solders (as the main expense of states), reward and incentive system. Above all, power and commander general provisions in training and controlling armies, place of armies in formal organizations of the country and employing troops are issues that have been directly effective on the development of sport and physical education with regard to martial dimension (Boil, 1987).

Sports and Games that Iranian People Had Played During the History

Many of today's sports that are held in the world as competitions, in past were inevitable life activities and were played to survey life, make life, and supply security. Horse riding, walking, running for travelling and immigrating, climbing, swimming, yachting, ship and some other sports have been made for defending against foreigners and civil and foreign wars or hunting, including javelin, fencing, fighting with maul, dart, hammer throw and lasso, cart riding, boxing, and sling. Some other accompanying with other goals have been sports, such as poling, chess, rope playing, playing with animals, savarkhobi, still others followed many purposes, such as hunting that was for supplying food, providing security, strengthening military vigor, entertaining and its religious aspect for victimizing in order to approach gods (Mosavi, 1994). But the most important thing is that, nowadays, these sports are national and international games that are performed for the purpose of peace, healthy competition, physical and mental health, and educational importance. Walking, running, length jumping, high jumping, climbing, rock climbing, fencing, shot put, hammer throw, javelin, swimming in different fields, horse riding in several fields, yachting in different fields, ski, boxing, wrestling, ancient sport and chess all have ancient root, even cricket, golf and tennis are rooted from poling. The difference between today and past sports is in the globalization of the competitions. But, because of the great difference between past and today economical and cultural situations, the comparison of these periods is not feasible regarding the sport development. The aim of this study is to find the root of sports in the past. Nowadays, although for some people, professional sport is a kind of method of obtaining income, but its way has been completely different from the past, however, sport tool is the same. Today, clubs and institutes pay athletes money, but in the past, they were employed because of the useful activity they had done and these differences prevent the comparison between past and today sports. Studying sport and physical education in historical period is not to compare them with the 21st century sport and physical education, because in our era, sport and physical education is an event resulted from thousands years of scientific, social, and cultural changes and is result of experiences and experiments of different civilizations that have passed several thousand years and different social, economical and political stages and educational methods, particularly the goals followed in previous periods of sport and physical education are different from today goals.

How People Engage in Sports

Before Islam, there were lots of sports. Children imitated adults' behaviors in their games. Wooden horse, wooden sword, spear, light bow, and arrow, all were toys that were made from the following martial tools. Parents made earthen dolls and sculptures for their children that were found in archaeological discoveries (Giresman, 1985). The girls also imitated their mothers' behaviors. The aim of these plays was to prepare children for future life (Christine Sen, 1966). Martial training and exercises were made in form of competition and game. There were pantaloons who entertained governors and kings by playing and doing extraordinary works. Sports, such as chess, backgammon, poling, horse riding, shooting and hunting were admired and the aims of education were to train martial arts, sports, music, property of drugs and food, to controll self-confidence, to draw, to learn religious texts, and to judge.

In Pahlavi text of Gholam and Ridak, sports, such as rope walking, Marbazi, darbazi, maimonbazi, shooting, dicing, turning asomersault, separebazi, goybazi, deshnebazi, and shishebazi (Orian, 1992), people were interested in sports so that one of the conditions of people for accepting Islam was to have freedom in holding ceremonies and doing national games (Ravandi, 1992), playing with animals (bear, dove, monkey, cow, and ram), fighting of animals (cocks, wolves, rams, bulls, and camels) fighting with wild animals (fighting with lion, cow, and cock), field games (establishing game fields for martial arts, such as riding savarkhobi, poling ghighagzadan, ghopoghbaz, jaridbazi, with presence of audiences and giving rewards), types of dances (traditional dance, ballet dance, single dance), sports, such as standing up and taking, khaknamak, baghizi, hoghehbazidan, dicing, hashtpaykasdan, pyrotechnics, jugglery, diving in watering celebration, rising flower celebration—scattering flowers on people's heads and faces, tarkebazi, tokhmmorghbazi, milbazi, ganjafe, and respecting jugglers, wrestlers, and artists, all suggested sports and games in Iran (Richards, 1964). Playing games depended on economical conditions, people security, interest of kings and religious beliefs (Shahribaf, 1992).

In critical periods, such as war, drought, and colonialism, playing games and sports had been reduced, however, when relative safety was provided and economical situation was improved and there was little pressure on people, political status was that the kings and governors respected sport and art. National ceremonies were held and different competitions were prevalent in the society. For example, from the end of government of King Hossein to Kingdom of Fatahali (except short period of Karimkhan government), public entertainments and ceremonies were not improved because of political crises and feudal successive wars. After dynasty of King Fatahali, general and public ceremonies have been paid more attention.

In some historical periods, kings and governors played games extremely and dancers and artists respected it increasingly, so that it covered main governmental issues, and writers and poets ironically showed these social facts in their writings and poems (Sa'di, 1987). It was evident at the end of Achaeminian government, Bahram Goor, and at the end of Sassanid dynasty, in the period of Omavi and Abbasid governors, Mongol and Safavid governments, Qajar government, and it is one of the reasons of people misfortune and falling of dynasties. Social situation of women and their presence in movements and epics, sports and games before Islam and their participation in wars, their presence in martial camps, hunting made them have more freedom in martial and sport training (Brosios, 2002) movements and epics of female in texts after Islam came back to before Islam (Farrokhrou, 1967). Inclination of Muslims' thoughts towards Arab attitudes made women limited and negative attitudes in Muslim countries, so that female freedom was restricted in social activities especially

martial and sport activities. Although in Mongol's (Bayani, 1973), Safavid and Pahlavi's (Afari, 1998) periods, women had more freedom and they participated in martial and military epics and physical skills more than before. Social culture and attitudes of the society had more effect on social activities of women.

Conclusions

Managerial changes and power of leadership, general commander, and organizational structure have been effective on sport development. This effect has both positive and negative. Political and natural geographies of Iran were effective on incidence of war and militarism and sport development. This effect has been the same in three periods. Zoroastrian religion affected sport and game development, but Islamic religion emphasized on limiting plays and some sports and developing martial sports. Before Islam, cultural status of the society was effective on developing sport and after Islam on depriving women from physical activities. Chivalrous people and their subordinates affected sport development. Many of prevalent national and international sports and games have ancient root.

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