فرزی‌هایی از مفهوم فضای جمعی
درخت در شهر تونس

چکیده: تا قبل از ورود استعمار در سال ۱۸۸۱، کشور تونس اساسا بر یک کشاورزی استوای بود. علی رغم یک چنین شدن زندگی گروه‌نشینی، مراکز شهری نسیب مهمی به استانداری نیز داشتند. شهر تونس در این ساختار شهری و سرزیری نسبت به همیشگی داشت. شهر تونس، هم‌زمان مرکز مذهبی، سیاسی و اقتصادی (خصوصا تجاری) کشور به شمار می‌آمد. هم‌زمان شهر تونس، نمایندگی تاریکی از رومیان و افسانه‌های مذهبی در این مکان باقی ماند.

یکی از عناصر طبیعی در فرهنگ سنتی فضای جمعی غیبت کامل داشت و نشان دهنده اقتصادی و مذهبی در این فضا دیده می‌شد. در فضاهای خصوصی، خانه شرودن تونسی، رشته از دولت به‌طور متغیر با درخت برقرار بود. این رابطه هر نگار نمی‌پنه و ساده اما انجام که یکی از اجزای تخلیه جمعی (مشترک) شهرهای دنیا، به شمار می‌آمد. از همیث خاصی برخوردار بود.

با استعمار، الگوهای شهرستانه فرانسه، با نوع جدیدی از ارزش‌های زبان‌سازی و اقتصادی روبوده شد که به ویژه در دهه‌های مدرن، به‌طور کلی است. البته حیات شهری در این دوره دوباره شکل گرفت و اصلاحات تازه‌ها و تغییرات در این فضاهای جمعی نیز دیده می‌شد. در تاریخ کشور، شهر تونس به‌طور خاص در زمانهای مختلف به‌طور مختلف و بسیاری از طریق انتقالات و تغییرات فضاهای جمعی مشاهده می‌شده است.

آنچه از ادامه خواهد آمده آتی بررسی تحول مفهوم فضای جمعی در شهر تونس در دوران پیش از استعمار (اواخر قرن ۱۹) تا آمروز به‌طور کلی که رو به یک روند تحول است، از این رو بود. در این دوره که از طرفی عناصر طبیعی بی‌پایی خود خوشنویسی برده از این فضا بر می‌آمده بود، تا جایی که تغییرات عمیقی در این فضاهای جمعی اجرای داده بود. استعمار تأثیرگذاری عمیقی در این فضاهای جمعی از مرزهای جدید داشت.

وژ‌گان کلیدی: تونس، مفهوم فضایی جمعی، درخت، شهر تونس.
Pics1_3: An old photo of Marine Avenue (1885) and a current photo of the avenue depicting the European-style linear planting of trees. Source: www.tixup.com/www.wordpress.com/www.panoramio.com
ليست بعض الاستخدامات في تونس وحوض أرانج مختصر فضاء
خصوصي يوجد وحوض أرانج في اثر مسيرة حديقة دان هايم بعد استعمال في فضاء عمومي ظاهر شد وجنحهاء زينابي وعملي هو أن مورد توجه قرار。”

تصویر 4 و 5: طرح کاشت خاص درخت عنبیزی زیر
به سهک اوروبی در حیان
زیارت 1953. بسیار در
کاشت گیاهان تونسی از تونس
می‌باشد.
www.tunisie-cpa-1900.net/
postcards.delcampe.co.uk.

تصویر 6: پانورامی شهر
تونس معرفی «تونس سفید»
(Tunis la Blanche) 2010.

Pic6: Panorama pictures
of Tunis, known as White
Tunis (Tunis la Blanche),
2010. Source: www.pana-
romio.com

histoire de l'espace public [The tree in Tunis: assumptions for a history of public space]
The tree in Tunis

Assumptions for the Concept of Public Space

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Abstract: Before the arrival of colonialism in 1881, Tunisia was based mainly on the agriculture. Despite the early settlement of the nomadic population, major urban centers, with the exception of the capital, Tunis, were almost rare.

Tunisian towns that were built by the style of Moroccan Arabic cities were simultaneously known as the religious, political, economical (and especially commercial) center of the country and they were under the command of the Bey. The city could be opened to the main directions and join the widespread cultivation of citrus and olive plantations. At the time, Agriculture and Business were the foundation of life for the city. In this case, the Tunisian residents had practical and economical experiences from the trees.

In this paper, the transformation of the concept of public space since the pre-colonial period (late 19th century) to the present time in Tunisia is followed with a focus on significant times of history. Therefore, it tries to discuss the relationship of trees and the city in these special times; from the time when it was a part of private space (the time where there were no public spaces), to the time when it carried a new function in common spaces and displayed a new relationship between the citizens and public spaces in the colonial period. The colonialism changed the public opinion about public spaces.

Before tree colonialism; this natural element was absent in the traditional culture of public spaces and the commercial and religious activities were predominant in these spaces. There was a different relationship between a person and a tree in the private space of a traditional Tunisian house. This semi-hidden and simple relationship which was also known as a public (common) imagination of citizens was pretty worthy. The public space only had meaning in religious buildings such as mosques and schools. No tree was seen in public spaces because these spaces were allocated to religious and commercial (market) activities. Trees were located in houses especially in patios to offer a relaxing space. In this case, not only the functional aspect (beauty, freshness, fragrance, fruit) were considered, but also they reminded a paradise in Islamic tradition.

Increasing of trees in Europeanized city began during French colonialism by relying on the concept of public space and its role in the structure of urban spaces. That resulted in organized cities with linear roads, streets and squares full of planted trees and open spaces, which were appropriate for impeding diseases such as cholera and plague, unaware of traditional central cities. The new decorative function of trees in new urban spaces and their network structures (streets) was the new policy of colonialism for companying the traditional culture of public spaces in Tunisia with the concept of public space required for rapid communication, readability and interaction.

Since the officials believed that the modern form of the city did not conflict their demands, there were a little change in the urban structure of colonial period after the independence of Tunisia. As a result, no basic changes were made in spatial organization neither of the city nor in the exterior spaces of Europeanized city. The migration of the rural population to urban spaces was noticeable since 1970. Consequently, the officials began to build new urban spaces and two main interventions were conducted in the North and West sides of the city.

Tunis City has been constantly developing mostly in northern and south northern regions since 1980. New neighborhoods almost had the qualities of the adjacent neighborhoods as the northern developments included rich neighbors and west developments were allocated to poor ones. The northern part of the city continued developing in forms of villas, buildings and other forms of housing.

Therefore, after Tunisia’s independence, the «Europeanized» city development was mainly focused on the concepts of public space which were planned in future urban organization in colonial period. The consequence was a duality in the concept of space; a treeless traditional city and a functional, beautiful and useful public space with plenty of trees which reminds the colonial period.

Keywords: Tunis, The concept of public space, Tree, Europeanized city.

Reference list
• Touati, A. (2011). Personal interview with Author.

Pic 8: Residence El Naser in the northern part of Tunisia: the lack of linear trees as in the European style of cities even though the houses in the residence have been built European style. Source: www.Flickr.com.