



Karen Horney's theory and Ehsan Tabari's political psychology

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Abstract

Purpose: Ehsan Tabari (1295-1368) was the unmistakable theoretician of the Tudeh party for more than 42 years and was also arrested and imprisoned after the political developments of the 1960s and the arrest of the leaders of this party. Shortly after his arrest in a television program, he said he has turned to Islam by reconsidering his past thoughts. **Methodology:** This event transformed Tabari into a new face with different approaches and opinions, so that some speak about Tabari before and after arrest. His effect on one or two generations of young people, when he was in the Tudeh Party or when he turned to Islam, is indisputable. Since the Tudeh Party has played a role in political movements due to its extensive and coherent organization in the era before and after the Islamic revolution, so investigation of his political personality can be very useful in understanding the political and social developments of 1320 to 1368. **Finding:** The basic question of this article is how do his personality features influence on his thoughts and opinions? This paper examines political personality and life cycle of Ehsan Tabari by Karen Horney's Theory. The hypothesis of this article is that Ehsan Tabari had selfish, domineering, and secular personality in different periods of political life and over time, he got away from your true self and your current self and spent most of his life in the world of ideal self-reflection. **Conclusion:** The characteristics of each of these courses and events and decisive facts were important in the political psychological aspect.

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1. Introduction

Ehsan Tabari is born on February 19, 1295, with the clergy ancestry. He came to Teheran along with his mother due to the deportation of his father to Tehran at ten years old. Upon completion of high school, she enrolls in the law school. At a young age, he converted to Marxism through Anwar Khameie and the Taghi Arani group. In 1316, he with 52 others arrested due to this connection and sentenced to four years in prison according to collective anti-trust law. With the establishment of the Tudeh Party in 1320, he determined as the central cadre and started his activity in the areas of education, advertising and research. She leaves Iran and refugees to the Soviet Union after without –result assassination of Shah in 1327 and the declaration of the illegality of the Tudeh Party and absentee sentencing to death. He traveled to East Germany and resides in Leipzig after 9 years of studying and political activity. The years of exile are the most prolific years of his life and many his books and articles published. He spent the next 22 years in exile in eastern Germany after completing the courses in the social sciences and obtaining a doctorate in philosophy, and finally returned to Iran after the 1979 Islamic Revolution along with other leaders of the Tudeh Party. Many identified him as mastermind and prominent theorist of Marxism-Leninism and the highest ideologue of the Tudeh Party.

He arrested in 1983 with the illicit declaration of the Party's activities and, after a short time, expressed his remorse and claimed that he had converted to Islam through the study of Allamah Tabatabai's books and the Martyr Mortaza Motahhari. The main hypothesis of this paper is that the basic anxiety and the main contradictions of childhood to youth have been the main and influential factors in his personality at times of political activity. These anxieties and contradictions, together with the concern for political survival, have led to the adoption of triple tactics, isolationism, self-stylization and domination in his political and social behaviors. Karen Horney's theory as a guide theory in this article can be a good explanation.

2. Theoretical Framework

Political psychology can be defined simply interaction between politics and psychology, and in particular the impact of psychology and politics. Political psychology is, in fact, an interdisciplinary knowledge that affects the political science as much as psychology. Personality dimension is one of the most fundamental discussions in psychological critique. Personality may be the most fundamental subject of psychological science because the core of the discussion is in areas such as learning, motivation, perception, thinking, feelings, emotions, intelligence, and the like. There are many perspectives to examine the dimensions of a person's personality from a psychological point of view including the ideas of Sigmund Freud, Alfred Adler, and Karen Horney, whose views applied by some scholars on political issues of the Iranian society and the psychoanalysis of some of the characters and political leaders. Karen Horney, who considered himself "nofroidi", made reforms in Freud's theories, including that he reduced the contribution of biological agents and added to the role of social factors (Barzegar, 2010: 38).

Two disastrous problems, "fundamental anxiety" and "fundamental contradiction", rooted in the child's soul and disrupted his mental balance according to Horney, due to poor educational conditions. Horney also believes that the core of the "fundamental contradiction" is an abusive and violent person's environment in childhood. then, this contradiction is becoming more intense and deeper, and makes hundreds of neurological complications resulting in the person. It means that Humiliation, discouragement, frightening, oppression, extortion, struggle, hardening, not paying attention to natural weaknesses and his particular tendencies shake up his self-confidence and loose and weak his existential core (Horney, G, 17: 1395). Horney states that total of the limitations mentioned will result in a permanent and profound anxiety and anger in person. The concept of basic anxiety is at the heart of Horney's theory and in his view, the person will attempt and apply defensive mechanisms against this anxiety, the most important of these are:

The first method: he should follow others, regulates his behaviors as they wish, in order not to excite him (Mehrtalbal). Second method: he tries to strengthen its position in terms of personality and manner of behavior so that others do not dare to harass him (Praiseworthy). Third method: he tries to be far away as possible as from others and be less in contact with them, to be less harassed (Selflessness). According to Horney, in creating discomfort and neurological problems, in addition to the maladaptive factors of the particular environment of the person, the special culture and the ruling community also play a key role. The cultural and social factors contribute not only to the growth of the nervous system, but also determine the overall structure of the nervous system. (Horney B, 10: 1395). Horney determined a list of 10 needs considering the important motivation of human beings is their needs. He believes that the internal conflicts arising from these needs are, more or less in all normal or abnormal persons with difference intensity of extreme conflicts in the races psyche. Normal individuals can combine or supplement some of these needs, and eliminate their inner struggles, or at least reduce their intensity if the fluorescents (ravannajand) do not have this ability. According to Horney, these decuple requirements are in the form of the triple tactics mentioned above. (Political, 1377: 130-128). The five main needs are in the tactic of mehrtalabi including:

(a) The need for others to love; (b) the need for supporter and protector; (c) the need for prestige and honor; (d) the need for admiration and praise for others; (e) the need for perfection and un-criticality. Three requirements of ten social needs also related to superiority tactics. a) Need for power b) the need for employment c) the need to overcome others. The two other needs also make the person choose the tactic of outlying people: A) the need to restrict life b) the need for self-sufficiency and self-confidence (Barzegar, 39: 2010). Horney also believes that none of the triple tactics alone is a realistic anti-anxiety strategy, but the balanced person utilizes all three strategies and returns his focus from one to another according to external and internal factors. According to Horney, in the presence of any abnormal human (that is, human nerves) there are three "ego": one is "real and original ego", which has talents and forces that if the pressure and the unfavorable factors of growth do not weak and slow down it we naturally grew up with those talents, and in fact, we would become "ourselves". "The Ideal Self" is what we are not, but we think, or we wish. In fact, self-ideal becomes successor our "real and original ego". It governs us and takes over our fate and discretion. Current ego is what we are now. This ego affected by anxiety, conflict, and other neurological processes and had sickly form. The nervous person is alien and unfamiliar with both the "present self" and the "real self" (Horney, G, 1395: 146). The most important factors that have caused anxiety, apprehension, and anguish based on an unhealthy and abnormal environment in childhood and adolescence in Tabari as follows.

Severe poverty of family: Tabari best describes the impact of poverty on his childhood life in the book of the first decade. "I see that my childhood spent in backward and poor Asian space in the shaky radius of Celtic C, on the side of a blessed table and disappointed faces and depressed songs. my soul maybe is inspired for the search joy and brightness due to grief and darkness and has risen to other horizons, (Tabari, 1345: 26).

His family poverty continues in the aftermath of his childhood, and their life's condition become even worse than before. Tabari himself states they had come to the point of darkness in the days of adolescence to the younger age of the family. It would seem that the cryptic fate of this family was "a hot candle" and it regularly decreases dispensable. However, we become poor now like an old woman; she was hugging a rag and she says closer, here, there. In their room, days and nights spent in an erratic, half hungry and full of despair waiting. However, Fakhr al-Arifin's father was an ideal groom for his mother's family, but there was a problem. In addition, it is more correct to say that he should not enter into his house, because it was so desirable that despite the fact that the second woman of Fakhr al-Arifin is Kokab remains in his father's house. Tabari points out: "After a while she married, Fakhr al-Arifin's face as a husband became more visible to my mother's family. His mother, Gahan Banoo died as his birth. For ten years, Sheikh Ali Akbar Mojtahed Saravi has raised the child as a mother in Najaf, and he was educated peremptory and cuddly.

Therefore, he often did not think about the transient cravings and superficial glimpse and does not perceive the deep sense of life, marriage, fatherhood and responsibilities, and deems life easily that he should fulfill his evanescent will and all of these injustices were "innocent" in him. (Tabari, 1345: 65-64). Once again in adolescence, as a childhood, they spent by selling old furniture that was a remnant of a formerly well-functioning life. His father's addiction, sweatiness and his wild games after sweating associated with the case of a husband and wife and their physical constraints, which left the rest of the family anxious. Many times the conflict between the couple and her husband leads to divorce but marital life continued with persistence and tenacity that it was like an inalienable sentence. The inexhaustible grief of the life of their parents hurt them. To the point where their memory helped, they saw the conflicts of these two entities "(Tabari, 1358: 59). Tabari states that at the beginning, I still had a house in the house of the chalet mosque, and sometimes I was a grandson versus Sheikh, and then I came to the house of Bahram Ether, and I was more in front of his eyes, as I felt in my childhood. He did not like me such as his children and grandchildren.

He repines Remarriage of Hussein, his son and my dad. Although the practice of Hossein permitted, sheikh's view was a violation of moral norms. In the end, he was a long-standing friend with my stepmother father, who called Sadat and did not want to be morally indebted to him. He also writes when I was still a primary school student and a resident of Bahram Ether Sari, when I still had no "special authority" with my grandfather, and I was only seen as a product of the impoverished family and inferior marriage in his opinion, this is Tabari's first notion of a lack of acceptance by the paternal family. In addition, his grandfather always considered Tabari's mother family miserable and even miserable. Inaccessible and no money of Blockbashi, his mother's grandfather after marrying her sultan based on this belief, generalized to all the unfortunate incidents that happened later on to the father of Tabari, and it has been the cause of the mistreatment of the innocent family of miss Sultan (mother's mother). Therefore, in these days, while the "Ghat Agha" (the father's father name) denied grandfather's love and affection of this innocent child (Tabari), and he felt his reluctance with her children's instinct and attitude, beyond his cold feast. Tabari was distressed due to the reputation of his grandfather; he naturally wished to be his perfect grandson (Tabari, 1395: 144). The first cultural conflict comes with the arrival of Tabari at the age of six.

The mother's family imagined that the Ahmadi School was a school of the new level, and according to the mullahs, that era educated science of disbelief and aberrance. Therefore, they decided to send him to mother's uncle in the school of religion (the school) and thought that this would protect him from the danger of atheism and sweat and gambling in the future. His father Fakhr al-Arifin did not agree with this idea, and he wanted that Tabari goes to the Ahmadiyah School (new schools). However, later he went to school or religious school with the insistence and pressure of the mother's family, given that he was still living in the mother's family. Of course, due to the space of the schools at that time, the start of this story accompanied with anxiety. Tabari himself states that Blockbashi personally took me to school. It is natural that my soul was full of anxiety because crypt of schoolmaster and their caliphs which welcomed by their guests with a gun and a wand, waiting for me. Alongside the schoolmaster, Caliph and his eldest son Sayyid Rahim, he in absence of his father ran a school with a hundredfold scholarship.

Contrary to security and mental relaxation of the environment of the house caused by the love of the mother and grandmothers, aunt, grandfather, the school's atmosphere shook from anxiety. I have to give up my destiny whether or not (Tabari, 1395: 100-99). He somewhere describes his discomfort of the mother's life and destiny as follows: "although my mother was barely 25 years old, I do not remember that she laughs young women's spiritual styles. It seems that something should happen and it is not glorious at all, bothers him. It was as if he had heard the terrible news, and the whole future path of life, the material and spiritual difficulties, and eventually his early death, would confirm this fearful fear. Yes, his instinct was not wrong. He exposed constantly various other sufferings in the context of poverty and intrinsic contradictions from this age to just over fifty. In comparing, my mother and father's family writes that no one is not same my grandmother, Sultan Khanum, for spiritual reasons. In addition, I think Sultan Khanum was continuously an

unusual woman who was one of the spiritual sanctities and slight neglect or disrespect into her suffers deeply me. Perhaps this mental strong feeling does not permit me to look at him distantly and with a cool mind of a sociologist or psychologist and observe him in his real dimensions. Unfortunately, overcoming the mind, even in most objective and fairest persons, is serious (Tabari, 1345: 110).

he seems hobo in childhood, in the adventure of watching the city of Cape in childhood. As expected, European city withdraws four monies as commission after grabbing a coin new Dashahi, and leave the rest. He put it at the mouth of his large and deep pocket and did not pay attention to his innocent look, for returning the rest of money and even he had been violent. Since then, whenever she has seen the European city, has inconspicuously looked at her lips. Tabari admits that this irregularity has always accompanied him. Later in life, this repeated in various forms. Colorful European towns kidnapped my material or spiritual hat in case of catching up me in veil or observance cage and they laughed at my ignorance, because my ignorance was their enjoyment. Later I know that the issue solution is just a great and tremendous campaign not individual, but social because disaster is so great and very radical "(Tabari, 1345: 39-38). He loves one of his classmates in the first year, the Faculty of Literature. However, he could not express his love for him, and that girl was friend of one of Tabari's classmates. The girl tells her that she likes him because she is a foolish, learned and serious person, and likes the competing classmate for being modern and stylish. in the meantime, that boy had also a wealthy family.

In fact, their love was a type of love that accompanied with an interruption and a kind of disparity between the two sides, and eventually the girl chooses competitor (Tabari, 1358: 234-228). Overall, by studying the memories and story of his life, we realized in childhood and adolescence there is an everlasting Jasmine in his lifetime that has always been with him and accompanied him along this path. Tabari himself writes, "If there are so few magic tales in these days, instead sad memories are abundant. The course of society was such that it did not bring good for its people. Man deprived protection and deadly slaps of nature and community of human brutally takes cavity behind the ear. Intimidated and buggy people could not be the supporter of other human victims (Tabari, 1376: 176).

Tabari himself summarize beautifully the factors causing anxiety and neural contradictions: The world around him was full of ugliness. Honest love absorbs money from her grasp. Poverty violates his noble family; drove her father in the mud. The vilest people in the community judged. Golrokhe Saedi (Tabari's love in youth) cuddled by the good life. The all grandmother's life was pain. He saw many poor and ignorant people in the village of mother. His mother's sad fate was an example of the fate of other mothers. All these show perverse society. Was this world, which was the story of the Chronicles, consistently such? Could it access to prosperity by relying on a new revolutionary science? (The world) answered yes, yes, what a frivolous and deadly answer! "(Tabari, 1358 A: 243). He finds all the answers to the questions raised in the mind and the key to the solution of this problem in the world journal articles that promote Marxist thought and the first spark of Marxist thought in her created, which spells 42 years of her life in this way. Inability of person for making a decisive decision freely and willingly is the most influential cases of nerve controversy and fundamental anxiety.

The pressure and persecution of these contradictions and anxieties makes to undamaged existential core of the individual and reduce his self-confidence. Tabari's inexperience in doing even the basic things of life and his weakness exist in the writings of friends, both the party and the existing documents. As an example, it mentioned in the SAVAK document dated 30/10/1346, which relates to the disputes of the Central Committee of the Tudeh Party that: Ehsan Tabari, in general, flashes on both sides and, in the meantime, he keeps himself and become the means of both parties (Historical Documents Review Center, 2003: 29). Eskandari writes about the weakness of Tabari's personality: Ehsan Tabari, even according to Kianouri himself, is "the weakest person". He said everything in Reza Shah Prison with garlic and he is morally obsolete. He is dishonorable. He was immeasurable cowardly. He does not speak so as not to bother

somebody. He told everyone I agree with you. He is trickster. His policy was to bring some people around him. Maryam Firuz, wife of Kianouri, also wrote about Tabari in her memories. Only, I regrets his death because I wanted to spit on him, he is a baseless person. Unfortunately, he is a scientist, educated and literate. He did not have that character that should have been. He was always a sequel and was not steady. In discussions, he always spoke in the context of his conversation. (Firooz, 1378: 116). Anwar Khameie refers to the weakness of Tabari: he was without grudge. The strength of his resistance was also low in all directions. This was his most important weakness. It was a person with a lot of knowledge that was literally and intellectually worthless, but he was weak in terms of strength, way and faith. Tabari's worst character, especially in terms of the political struggle he chose, was his extraordinary weakness and disability against difficulties and hardships. Tabari did not have the power to resist the difficulty of life and sometimes he gives in. he sometimes cries.

Also, he sometimes showed his other negative and irrational methods (Khamey , 2004: 30). According to Reza Rusta, Dr. Radmanesh, Eskandari, and Tabari only have the ability to advertise and promotion within a socialist camp under a powerful party leadership and not more because they are cowardly, lacking in initiative, nonsense and petty bourgeois "(Shafi Noor Mohammadi, 1395: 209). Dr. Enayatullah Reza writes about the weakness of Tabari's personality: "Once, Ardeshir spoke about him: he is crazy and adapts to everything. Tabari was weak. There was a reason for his weakness. He acted in two ways and took the middle ground. Tabari was smart and at the same time weakened. Tabari's tragedy was that he was flexibility against people and support strong people (Reza, 1391: 104).

Nouraldin Kianouri, the last secretary general of the party points out the weakness of Tabari: In terms of personal character, Tabari's comment was about whom he met at the last meeting. We (the main members of the leadership of the party) all of us knew that Tabari's positions on party issues depended on his last visit; If he had met Eskandari the last time, his opinion was Eskandari's opinion. If he had visited me the last time, his opinion was mine. This is what Eskandari has said (Kianouri, 1395: 525). Kayanuri writes that Tabari was very weak. You read the diary of Anwar Khameie and see what did the best friend of Tabari and who brought Tabari to communism write about him. Dr. Nusratollah Jahanshahlu (a member of the group of fifty-three) in our book and aliens writes about the weakness of Tabari's personality. Mr. Ehsanullah Tabari, in the group of fifty-three, did not have a meaningful political effort. However, as soon as he was arrested, said his information in interrogation of the Political Directorate of the Honorable and wrote everything had heard from other someone, and the name of everyone who had only one time without seeing him or familiar with his beliefs. Because communist inform the Political Bureau Officer for danger as far as, there are many similar propositions. (Jahanshalo, 1395: 34).

Shiva Farahmand Rad, a member of the Tudeh Party and responsible for party affairs and the affairs of Tabari's house in 1360 and 1361, refers to the weakness of Tabari: Tabari told me in the days before the arrest: Of course, I have always avoided taking out occasional affairs. I have resigned many times and I have asked to give me a cultural job in the corner. My work is research and writing. However, they always forced doing affairs with insistence. I myself know that everyone else who looks at me understands that I cannot tolerate the slightest change in my life and the slightest pressure, especially insult, to torture. "(Farahmand Rad, 2009: 310). Abdullah Borhan, the author of the trackless book, (in a cursory critique) points out the moral situation of Tabari. "The way of defense and statements of Mr. Tabari in the testimony of fifty-three people at all stages was such that, according to the testimony of some fifty-three people, it was a shame for the rest. Especially that he always cried and ask to pardon him. Khalil Maleki, Anwar Khamaei, Jalal Al-Ahmad, Iraj Eskandari, Nosratollah Jahanshahlu and Homayoon Katouzian have some brief notes on this issue "(Borhan, 1368: 30). Khalil Maleki writes to Abdolhossein Noshin, in a painful letter in his memoir book. When you praised Tabari and encouraged me for following your own thought, I described you his weaknesses and selfishness that I had seen in prison "(Maleki, 1394: 394). As stated above, mertalab relies on the strongest person in his environment and asks him to take good and bad responsibility for his life.

He also pretends to have an understanding with anyone around him about any issue. He avoids any controversy, conflict, competition and open struggle. Ehsan Tabari imprisoned at a young age. He exposed mental deprivations and absolute family poverty such as many members of the group. He has always sought out a supporter throughout his life. Regardless of family and social conditions, low age and some mental attributes such as elegant texture, comfort and weakness of resistance to disadvantages. He needed supporter in the years after the imprisonment but this supporter was not obvious and the Soviet government supported leaders of the Tudeh Party and the Tabari personality, and they felt their support for the material and spiritual well-being. Tabari's fascination with the Soviet Union and the stubborn defenses of its positions has also resulted from this attitude.

As it mentioned, always in a person's state of secrecy, he does not resort solely to a personal and human but sometimes he considers a system or device as a supporter of one, and places himself in a supportive umbrella. In this regard, Ehsan Tabari, in his writings and speeches, always tried to outline Soviet power in military dimensions beyond the power of the United States and other countries. Tabari had imagined the legendary dimensions of Soviet technical capabilities in the military industry, and predicted with heinous optimism. I think that imperialism is taking its last breath, and for the same reason it has been nervous. My feeling is that in the middle of this decade of 80s or until 90's at least, we will see the world's flames without imperialism. He even said, the commitment and retreat of the Soviet Union to the lack of first nuclear strike is due to there must be a new achievement like a magnetic weapon that could cope with the first-hand weapons in place. His attachment in the last years of party activity and before the arrest were so much that he paid attention to and defended the interests of the Soviet Union due to this attachment. Defense can even be threat the territorial realm of Iran (Farahmand Rad, 2009: 27).

According to the previous writings, Tabari was supported by her grandmother (maternal's mother) in childhood up to 7 years old and used her as a sponsor. In adolescence and youth and after immigration to Tehran, his supporter became mother and he has now become more mature in terms of age and social. His supporter changes with arresting in his youth and the existential vacuum of family members. Tabari has always supported by two sponsors with Tabari's marriage and his entry into the political and social arena that supporters were his wife Azar Niazi, who was responsible for all his affairs, was another powerful politician who supported him against political currents. Shiva Farahmand Rad refers to "he himself wasn't able to drive; so many people were responsible for doing his work. Tabari himself did not need to go to the grocery and bakeries.

He had never done these things. He did not know the banknotes and coins of money, and had no idea of their value, and he was such not only in Iran, but also in the words of Azar (his wife) in the Soviet Union and Germany. "Azar said: "I put money in his pocket with force and insistence for breaking up someone's jar and he can give his damage and taxi money when being tired and buying bread when being hunger. However, I always found the money intact when I wanted to wash his clothes! He did not even know how to make a tea or boil an egg, and Azar help him like a child (Tabari, 1376: 10). Tabari also cites his wife's full support throughout life, but he has tried not to highlight his psychological support in his writing. The second wife did this work for eight years seriously and for thirty years with a slight reburial which did not only make her husband's task, but also her friendship and partying duty. Before anarktus, I could have been a bit useful. Later, my productivity at work was close to zero, and Azar performed heavy work of the house, children and friends with a good mood and a good understanding (Tabari, 1376: 136). Tabari changed constantly his supporter Adapted to the circumstances and changes in its periphery, politically and socially throughout his political career, starting with his young age and twenty years of age. In prison, she initially created a relative security against other prisoners by joining her older people like Amir Gang Asad Bakhtiari and Phishevarie. Tabari was at that time 21 years old according to his own writings and based on Phishevarie's writing 48 years old at the time. Tabari writes, "Among our friends, 53 people I was the only one who initially traveled to the

Phishevarie's room," and other 53-member groups contested his action. This method was inaccurate for many who were prone to group support and team morale. It was result of the fear of coping or the desire to maintain contact with all "(Tabari, 1376: 65). Tabari's relationship with him becomes warmer after the imprisonment, with the election of Amir Jang Asaad Bakhtiari to represent the Parliament.

Jalal al-Ahmad refers to Khodadad Khan's novel in the book of many women that Khodadad Khan (Tabari) has a friend who recently became a parliamentary representative and feels that his back is on Mount Ghaf (Al Ahmad, 2011: 83). Then he establishes a strong connection with Ardeshir Avansian in prison. The cause of his relationship has been the personality of Ardeshir. Tabari himself wrote in this regard "I saw Ardeshir in Tehran's interim prison for the first time. He arrested for a political prisoner accused of spying for a prison and ordered him to kill him "(Tabari, 1997: 56). Bozorg Alavi also refers to the type of relationship between Tabari and Ardeshir, and it is clear that Tabari really use him as a supporter of political currents."Ardeshir Avansian was an illiterate and pretentious person and a strong person in front of governmental opponents. After I refused to regulate his matters, Ardeshir went and found Tabari and Tabari was like kid and whatever Ardeshir said, he wrote them in the celestial, psychic and beauty language that he knew, and they almost became friends and they formed the opposing front "(Alawi, 1999: 246). After Ardeshir, Tabari puts the Tudeh party under the umbrella of Kambakhsh. Kayanvari writes that Tabari had a friendly and supportive approach to Kambakhsh. Eskandari writes that he was a fan of Kambakhsh because both of them had shown weakness in the prison and and they were afraid, and Kambakhsh, put weak people like Tabari in officials. However, Kamchakam had a special position with the Soviet security and political services; He was a member of the parliament and was a member of the three-party committee of the party (Radmanesh, Eskandari, Kambakhsh) and Tabari understood his position.

Jahanshahlo writes in this regard: "During the period of displacement in the Soviet Union and East Germany, such as Mr. Abdolsamad Kambakhsh was a superior force and the Russian security apparatus listening to him, Mr. Tabari always followed and headed by him. He knew Mr. Kianouri would be the successor of Mr. Kambakhsh because Gharenokari serviced him. Following by fourteenth plenum, in all of the plenums obeyed a slave from Kianuri and Lady Maryam Firouz; as long as the separation of the devotees of China did not occur, he was supporter for Ahmad Qasemi, Frotan, and Mirza Benvis (Jahanshahlo, 1982: 242). After Kambakhsh, Tabari placed himself under the umbrella of Kianuri. Of course, before the death of Kambakhsh, due to the close proximity of two people (Kambakhsh and Kianvari), Tabari adhered to both parties in political and party positions. Shiva Farahmand Rad writes about this issue: "Tabari also had exaggerated ideas about Kayanori and his powers and facilities. I always waited for taking Kianvari's the Q & A tapes for him. He sat for two hours and listened to the tapes until the end. "(Tabari, 1376: 19). Kianvari's mysterious behaviors have had a profound effect on this attitude in Tabari. The style of Kianvari's work for Tabari had template mode and presidency and he obeyed Kianouri's instructions without any reservations, and if he had a protest, he could not express himself to Kianouri.

Tabari told Shiva Farahmand Rad, "In the fifteenth plenary session, they also did not take apart me for the false pretexts. Right now, I feel that Kianorie is not happy to attend a board meeting. Once upon a time, since I was perfectly fine, "you are sick, why are you going to the meeting?" We arrange things ourselves. Stay at home and relax. That is, they also want to get dry and empty meeting (Tabari, 1376: 11). The three requirements of the socioeconomic needs that Horney mentions for human are in the preemptive tactics. These needs included the need for service, the need to hire others and the need to overcome others. In the tactic of the superiority, the nervous person has a feeling of weakness, disability, shakiness and fear, and is constantly worried that the annoying people of the world attack and weaken this weak personality, so he tries to get some social power to cover up his inner weaknesses. The categories that, in his view, and the community are signs of power, are wealth, prestige, fame, success, position, or even science and knowledge. Ehsan Tabari first went to science to take advantage of the tactics of superiority. Anwar Khamami writes that the first feature that attracted him in Ehsan Tabari was that he was a book reader and was bookworm and he

always had extensive research on new information. This tactic became more commonplace after his first love failure on the agenda (Khamaie, 1368: 12). With the onset of his party's activities and cognition of the members of the party, he tries to enforce self in parts that others had weakness in them and make others need him. After migrating to the Soviet Union, he was busy studying the language and raising his knowledge of Marxism in order to accomplish this issue, as he writes: He writes in his book: I was working only in ideological matters without separating it from the environment, which led the leaders to feel the need for me and my work" (Tabari, 1376: 221).

On the other hand, elsewhere, he states with the advent of the revolution in Iran, the position of the advocates of the Kayanouri method was strengthened and clearer, and the executive board forced to vote in favor of the documents produced on this line. I have written these documents entirely and in the book of documents and views published in Iran these documents reflected without mentioning the name of the executive board. Kayanori once said "if Anwari was absent, it was unclear where we were going now" (Tabari, 1376: 292). Tabari, with observance of all aspects, has tried to decide on the final decisions of the party. Ms. Razieh Ebrahimzadeh writes in a diary of a mass woman: It is true that Tabari unlike Ibraj Eskandari, was not categorized in any particular category, but it should not be forgotten that his decision always determined the future of the Party" (Ibrahim Zadeh, 1373: 123-122). Tabari liked to look at his personality as a personality of Suself and be his role in the superiority of the Soviet Communist Party. Suself was a member of the Politbom and was in charge of communicating with communist people from other countries of the world from 1955 until his death in 1982. Susulf was a hard-working scholar of Marxism-Leninism and the most distinguished theorist of the party during Stalin and Brezhnev.

Iraj Eskandari writes in his memoirs he had thought that he would become a party to the masses. He always called the good of Suself. Suself was theoretician and versatile party simultaneous Stalin and the other term. At the same time, he always was Suself and had a second role. Tabari also wanted to play his role. Tabari's frequent volatility of accountability in executive grades confirmed above matters (Eskandari, 1372: 454). After the migration, Tabari consulted with Soviet-East communist parties and settled in the best houses in order to preserve his prestige. He settled in a house on Maxim Gorky Street at the privileged spot of Moscow in the Soviet Union, and in East Germany's Leipzig in the former building of the former S & S officers.

He tried to prompt accolades of communist parties, presidents of other countries, and particularly the main delegation (Soviet Union), by choosing the language of speech (due to the mastery of several languages) and much work on the content of speeches in traveling to various countries and attending the meetings and gatherings of the world's communist parties representing Tudeh Party. Tabari's domination has increased in his family life and his relationship with his wife. Doctor Enayat Allah Reza also writes about the servile and domination of Tabari to his wife: Azar, was a very good and sweet woman, sometimes I really loved her, she really devoted herself to her. I do not think Tabari too much understood her. He wanted to be a device to take advantage of him in life! Azar was the slave of Tabari, and this relationship was painful to me "(Reza, 1391: 246). Maryam Firouz writes about Azar: "When I knew Tabari, she was not married, and then she married Azar, who, in my opinion, was a respectable girl. Unlike her husband, his wife was a very strong and well-dressed woman. It is true that he was looking for her husband but suffering. Unfortunately, Azar was a low-literate woman. As a result, living with Tabari forced him to stay home and he would have been backward in his studies, this woman could have been more successful, but living in Tabari's house and his ethics made him a good cooker "(Firooz, 1999: 117).

As previously stated, two needs of Horne's 10-person social needs make the person choose the tactic of outlying people. (1- Need to restrict the life 2- Need to self-sufficiency and self-reliance). In isolation, individual states that the source of all troubles, conflicts and misfortunes is community and he try to step down from his community around. At this stage, the person is looking for reputation, position, purple and

works on what it is and he has it. Person has to control their emotions and feelings, and keep them free from the root because of needless to stay away from others, fear of dependency and reliance on them. The isolation of Ehsan Tabari can be divided into two parts: Forced isolation, optional isolation in the second immigration from the Soviet Union to East Germany, the first voluntary isolationist movement carried out by Tabari. "And over the course of twenty years I worked in leadership, I have always heard a slander asked or not wanted from this and from it and I resigned many times.

Of course, my resignation was not a sign of my hopelessness to Marxism and Socialism; On the contrary, by virtue of this interest, I was led by the discipline of leadership and, as a slave, I would have been looking for the party and its leadership" (Tabari, 1376: 184). In addition, Shiva Farahmandrad in the book, with catastrophic steps has been mentioned forced isolationism. Tabari said, "I'm bored in this house." They have thrown me here, nobody can come, I do not have a phone to talk to anyone. It is strange! I think they did this deliberately. From the old days, they reminded me that amongst my friends, there are suspicious people, and I am not careful about this. However, who is the last? I do not believe it. I am not contacting anyone except with my relatives and those who contact the rest of the leadership. However, they often censor me and they do not tell me a lot (Farahmandrad, 2009: 31).

However, Tabari places his time during the migration to influence and learn new things about the foundations of Marxism, but after a while, he feels that this is void and vain and the human spirit in the communist world does not have the ability to reach perfection. "I was studying with great passion at the high school and learning Russian language and new things, and I thought of myself, I went from the stage of life to a higher and higher. Imagine yourself!! The reality of social life in the Soviet Union is often homogeneous from Bethlehem to the West in the East to the East and West. The most important self-destructive disadvantage is that the person's personality structure is unstable and shaky, and this structure based on the illusion, flutter and flicker with a gentle breeze. Any questions about his identity and nature, any criticism, any behavior that is not in his "ideal self", and a brief acquaintance with his weaknesses and how he captured in neurotic factors can be as dynamite of existence He shakes and explodes sharply. Therefore, these people constantly rely on the admiration and affirmation of others and knowingly hates anyone who is superior to him or who is better than him in the field of vision or progress, and causes a person to be skeptical about his own position (Horney, 1395 A: 93 - 92).

Tabari did not have a realistic assessment of his life. During this period, he had associated himself with imaginary ideals, and, based on these imaginary ideals, thought his personality loyal, committed, and brave. As he wrote the one who pledges himself to people and history puts his fate in a fatal blow. From the moral, human, political, and behavioral point of view, he is not self, he constantly represents a stream, and a star of his character should shine in warmth of his soul. This text expresses the confirmation of the above, and Tabari himself has acknowledged that he has to distance himself from the actual and the present self and he must take steps in the framework of his party and his imaginary ideology, based on his unwritten commitment, if this framework removed, will degrade to the level of a villain.

If such a person wishes to leave himself to instincts, to refuse to accept organizational and social discipline, to subjugate his thoughts and feelings, he has degraded himself into a criminal. This attachment to the covenant may have shrunk me in my magic cage" (Tabari, 1997: 37). Of course, he has sometimes referred to struggle of this futility. "Sometimes during a period of defeat, imprisonment and emigration, nothing left except a handful of rubbish from a real political sum. The honorable voice of the party became a ceremonial speech No battle, no goal, no achievement. Tabari, in the last days and before the arrest, may have somewhat found his captivity and his chest in his ideal self-concept. In the final section of the book, he points out his visit exquisitely shaped to subject. "In the life, long days, is nonsense. He should wait for months and years to come. In immigration, the years of northern nature, with their constant fervor, stood on the old roof with their permanent tears and I burn in the course of your burning emotions disabling and inappropriate in its

area. I sometimes harbored poetry, and sometimes-in history.... I could not but be it. I arrested in my emotions and thoughts and I condemned my beliefs "(Tabari, 1376: 202).

He states Studying in public schools and social sciences was empty for many years in the Soviet Union and East Germany and educating these schools to penetrate Marxist formulas in all fields of education. He regarded the cause of his durability on the path of socialism to the point that he had considered that apart from socialism, despite its complications and consequences, there was no other way for humanity to advance forward, and for humanity, liberation will happen with the collapse of the imperialist system at a relatively short time. He claimed that with the return of the film from front to back and watch it critically, he found many points. He states his long continuity in ideological work and living in work environment or home is the factor of prejudice and immorality and its belief in the principles of Marxism. He claimed that his spirit in the prison was evolving and now he has come to Islam. However, in some party friends, this change was also false, due to the confusion and contradiction between his real and ideal self-discipline. However, the structure of this unstable and shaky personality, built based on a self-concept or self-concept, broke with a flip and a breeze.

3. Methodology

The method of this research is a descriptive survey and the present study is qualitative in terms of the methodology. By studying the first-hand documents and scientific sources, the necessary information on the topic of research has collected, analyzed using the component analysis method.

4. Discussion

This article studies factors contributing to the fundamental contradiction in the life of Tabari from childhood heir effects in his later life including: Fierce family poverty, lack of father support, cold parenting, fatherlessness, cultural conflicts between father and mother, lack of courage against injustice, ill-treatment with mother and grandmother. These contradictions later created a major anxiety in Tabari's personality, and subsequently, he established the following neuroses. As explained in this article, Ehsan Tabari, at various times, focused on one of the three strategies of selflessness, supremacy and isolation, could not balance between his external and internal factors and timely change from one tactic to another, and this caused to distance the real self and the present self and pass in the ideal world of own. Staying in this ideal make to have a false image of his personality, and this self-ideal, such as a flawed and misleading shroud, prevented him from achieving his true self. His life from his youth to the time of his death, his destiny and his authority placed in the framework of ideal-self. With the creation of great crises, this self-ideal collapsed, and with its collapse, a revision of Tabari's thoughts and opinions came about.

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