

**Historical and Social psychology of Iranian people Social factors of Iranians' special temperament**Habib Ahmadi<sup>1</sup>, Ali Ruhani<sup>2</sup>, Somaye Hashemi<sup>3</sup>, Mohsen Zohri<sup>4</sup>, Leila Nikpoor Ghanavati<sup>5</sup><sup>1</sup> - Professor of Sociology in Shiraz University, Department of Sociology, Shiraz University, Tell: +989171114184, Email: [hahmadi@rose.shirazu.ac.ir](mailto:hahmadi@rose.shirazu.ac.ir)<sup>2</sup> - PhD student in Sociology of social changes, Department of Sociology, Shiraz University, Tell: +989356404711, Email: [aliruhani@gmail.com](mailto:aliruhani@gmail.com)<sup>3</sup> - M.A student in Tourism Management, Department of Sociology, Tehran University<sup>4</sup> - PhD Student in Sociology of Iranian social problems, Department of Sociology, Shiraz University<sup>5</sup> - Department of Social sciences, Payame Noor University, PO BOX 19395-3697, Tehran, IRAN  
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**Abstract:** The main concern of this study is a transition from the stage of questioning and theoretical analysis toward the domain of delineating the cultural dimensions as well as the socio-historical and psychological constitution in Iran, and in doing so it tries to analyze the cultural dimensions as well as psychological, socio-historical structures in Iran. Moreover it reinvestigates various relationships between the cultural system and political geography in socio-historical contexts and historically collective psychology of Iran. To this end, first, a theoretical approach is taken to have a critical analysis of scientists' opinions and arguments. Second, Iran's territorial strategy and politics theory, which are regarded as having a stronger explanatory power among the existing theories, was selected to investigate Iranian individual's social psychological structure. Finally, the study makes a brief review of Iranian individuals' socio-psychological characteristics which indicates that Iranian individuals' properties result from the dialectic from micro, mid, and macro levels of historical changes in Iran's territory.

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**Key words:** Iranians' special temperament; historical sociological theories; Iranian individual's social psychology; Iran's territorial strategy and politics theory

**Introduction and statement of the problem**

The present condition of Iran's society has been discussed by a large number of scientists working on different fields of humanities, as well as other individuals outside of the scientific field. Questions such as, obstacles facing political development in Iran and taking into account the conditions of transition from (Bashiriyeh, 2002), "what should and should not we do?" (Tajik 2003) and challenging the present conditions of Iranian society (Seyf, 2000).

In order to make the discussion on the formation of the present conditions clearer and also to pave the way for explanation and analysis of Iran's contemporary society, these questions can be treated from different points of view.. This study presupposes that social phenomena are multidimensional and reductionist views toward problems, would limit understanding.

On the other hand, an investigation of the present conditions of a social structure or phenomenon, regardless of its historical legacy and the context of its formation, would be an abortive attempt which disregards scientific facts. This has been taken for granted as an obvious fact by many social scholars.

Iran's development and the factors and challenges encountering it is one of these phenomena on which many scientists have differently commented. The reasons for underdevelopment in Iran, whether from Iran's local development view or global modernity, should be sought in Iran's historical contexts. That is in order to examine Iran's development; first of all, we must have a clear understanding of its historical context (Piran, 2006).

One of the most important and at the same time the most observable factors leading to Iran's underdevelopment is despotism or authoritarianism in Iran's society. Many scholars regard this phenomenon, along with its various aspects, as having a central role in the compaction and obstruction of various social, political, cultural, economical and personal dimensions of an Iranian individual. This phenomenon has developed as a general hegemony in Iran to the extent that its destructive effects and consequences cannot be expunged easily and quickly (Qazi Moradi, 2002) and as a result, Iranian's territory has been the land of contradictions, recurrent wishes, and neglected promises. Therefore, Iran's history is replete with altruistic campaigns, transient triumphs, return and

reproduction of the previous patterns again and again (Piran, 2006).

In fact, this study tries to show that Iranians' special temperament has been formed due to the socio-cultural factors in historical contexts. It attempts to say that the Iranian individual's general personality, during long years, has been formed under the influence of economic, socio-cultural characteristics and political geography specific to Iran.

### **The methodology and objectives**

This study employed a qualitative approach. A qualitative research is done using an interpretative methodology. The main reason is that its proponents coincidentally believe that positivist methodologies are deficient in dealing with social phenomena (Azkia, 2003). The method used by qualitative researchers promotes this common belief that these methods can capture the social phenomena more deeply than those method that employ only statistical data (Silverman, 2000).

This study employs a documentary qualitative method. The documentary methods are mainly used to study past events and to discover the reasons behind such events (Ahmadi 2002: 36). The documentary methods can be used when influenced by social phenomena, such as written documents, films, pictures, recorded materials on the cassettes, CDs. In such cases, the collected data have not just been compiled to do a study and the researcher has to choose the appropriate data among the existing resources (Azkia, 2003).

Qualitative methods employ three kinds of resources to collect the required data: 1. open ended and intensive interviews 2. direct observation 3. written documents (Patton, 1990). The analysis of documents in qualitative studies includes useful quotations, exact quotations of recorded formal documents, programs, recordings, letters, journals, official reports, notebook, written responses to questions in questionnaires, and surveys (ibid:56).

Based on methodology, the article is going to explain the objectives of the research. First of all, eight theories as a literature review will present and then the article criticizes all the theories. After criticizing all theory one of theories that will best explain the condition of historical and social psychological of Iranian people will be elected. After all this stages, research findings will present Iranian special temperaments.

### **Literature Review**

In line with the subject of this study, we can refer to several works done on this broad area: Hasan Qazimoradi in his study, "Despotism in Iran" has

examined this phenomenon in Iran. He states that "Investigating despotism is to investigate our legacy or to investigate ourselves" (Qazimoradi, 2001).

Katuzian in "Political economy of Iran from the Constitutional system to the end of Pahlavi Monarchy" explores the dominance of oriental despotism or nonexistence of such dominance in Iran (Katuzian 1998). Katuzian in another study, "nine articles on Iran's historical sociology, oil, and economic-oriented development" suggests that a despotic government and society have ruled in Iran and "despotic rulers gain their legitimacy by keeping order, suppressing rebels, and performing other social and economic duties. In fact, being a rebel has been as legitimate as the despotic government. The main criterion of legitimacy was to gain power and to keep it" (Katuzian, 1998).

Tabatabaee has investigated the evolution of the political thought in Iran in "An Introduction to Iran's decline theory". He divides the development of the political thought into two ages: new and old. An examination of the evolution of social thought and development from Chaldoran war to Torkmanchay Treaty, i.e. from the rise of Safavid, its development and dominance to the decline of Safavid, the invasion of Iran by Afghans, the rise of Afshariyeh, Qajar, and Torkamanchay Treaty all pave the way for the development of Iran's government theory. In fact, Tabatabaee reinvestigating philosophical basis of political thought in Iran, notes that basic philosophical thoughts have not been included in the political structure of Iran.

Reza Qoli in his study entitled "Sociology of despotism" examines the cultural roots of governmental structures in Iran. He believes that democratic governments are based on a rational culture, while despotic governments are based on a tribal culture. Attributing social problems to metaphysical forces, the dominance of secrets, fates, and belief in determinism (denial of human will) are among the legacies of tribal culture (Rezaqoli, 1998).

### **The Asian Mode of Production**

In this system, chieftains, ruling tribes, and kings are dominant among collective societies and manage business, military affairs or organize the irrigation system for the public. Public expenses are catered to by taxes. In this system ownership and farming have a collective form. According to Marx, Asian societies are formed on the basis of an agricultural economy. In such societies, a federal government controls political dominance and land ownership. The dichotomous role of the ruler and the land owner directly absorbs producers' economic surplus which makes the production relations to be formed by force on the part of the government. Asian governments

both provide and guarantee economic reproduction. The main implication of this notion is that private land owning institutions and autonomous land owning classes do not exist in these systems (Vali, 2001).

Marx argues that independent and isolated rural society makes collective economic surplus and the government as a dominant force, takes this entire surplus. So, the lack of a market which can match the surplus production level and also the lack of exchange relations in these societies lead to reproduction of a static socio-economic structure (ibid, 62).

### **Oriental despotism**

The notion of oriental despotism can be traced back to the works of Herodotus, Aristotle, Machiavelli, Buden, Bacon, Montesquieu, Hobbs, Adam Smith, Marx, Weber and Wittfugel. All of these scholars have emphasized the factor of general force, coercion, and dread in political oriental systems. Montesquieu has regarded the absolute despotism as the main property of oriental systems.

After the publication of "Oriental despotism" by Karl Vitfugel, this notion was revived. Having examined federal China's developments, he concluded that feudal relations between farming societies and local lords have paved the way for the development of oriental despotism. In such systems, the surplus of direct production is given to the federal state, and in response, the state provides the required facilities for farming and agriculture. He also suggests that since a central power system is needed to manage irrigation, such a system has a central role in the development of oriental political power. This theory is also called hydraulic societies theory (Gordon, 1997).

### **Arbitrary rule**

Katuzian claims that he has developed a new theory on the relationship between Iran's society and government. He introduces his theory by making a distinction between the notions he has developed and theories of Asian production mode and oriental despotism. He regards the meaning such words as despotism and absolutism used in western scholars' theories, as an absolute rule which was formed from 16<sup>th</sup> to 20<sup>th</sup> centuries in European societies and had a legal structure (Katuzian, 2003). He also offers the notion of arbitrary rule to study Iran's developments (Katuzian, 1998).

A short glance at the framework offered by Katuzian indicates that in his opinion, compared to Europe, Iran had been ruled by an arbitrary rule and society and with no social structure, constitution, and policy. Ownership was regarded as a privilege given

to certain individuals by the arbitrary rule. Ownership was not guaranteed by any contract or inheritance (ibid, 13-15). The lords, who had the surplus at their disposal, could not invest or transfer it. That was due to the lack of security which prevented capital accumulation. There was no law as such and "right" or "wrong" was meaningless. Therefore, the policy was not used strategically to deal with the problems. As a result, the acid test of legitimacy was to wrest power and the government faced the serious problem of succession. The arbitrary rules were overthrown by domestic coups, public riots, or foreign attacks. The history of Iran is replete with cycles of dominance of an arbitrary ruler, decline, anarchy or chaos to the point that the society wished an arbitrary ruler but a more righteous one. Of course, he regarded the lack of irrigating water as a significant factor leading to the formation of this ruling system. Sporadic independent rural units were dispersed throughout the Iranian plateau. These units enjoyed economic production and surplus appropriate to themselves, however none of them was able to establish a feudal power on its own. If a military force could take over all the surplus of the production of these villages, this economic instrument of power enabled it to found an arbitrary rule (ibid, 83).

### **Patriarchal system**

Patriarchal system is regarded as the origin of many pre-modern structures so that its intellectual legacy can be seen in political debates between the two traditional and modern spheres. This power structure is thought of as the origin of the patrimonial system and there is no bureaucracy based on the white-collar employees, but the whole system is built on kinship relations (Ashraf 1968:12). Patriarchal theorists believe that the power of the king in this system is similar to that of a father in a family. Monarchy or patrimonial system is regarded as the ideal type of government and since it has a paternal nature cannot be thought of as oppressive. In patriarchy, arguments, even anthropological arguments are given priority over religious claims. The ultimate goal of this theory is to explain how political society and government are formed in the complementary process of the family and this is the point that gives more justification to this theory compared to those social contractual theories which are formed based on natural thought (Winsent, 2003).

### **Patrimonial system**

Patrimonial system is a special form of patrimonial dominance introduced by Max Weber as a traditional form of dominance. In describing the main characteristics of the patrimonial system, Weber refers to several points. For Weber, the distinguishing

point between rational bureaucracies and patrimonial systems is the obscure borderline between public and private spheres under the name of patrimony. On the other hand, bureaucratic organization in patrimonial system was a private executive instrument controlled by the ruler. The ruler had the power and ability to carry out his intentions in all economic and social fields without any limitation. Social progress and wealth accumulation were made easier in this system than was in feudalism. Capitalism based on social power and broker-oriented capitalism along with great commercial and business monopolies were the main characteristics of patrimonial systems.

Some scholars employed the theory of patrimonial system to explain Iran's social structure. Traditional patrimonial discourse consisted of two major elements, i.e. Iran's kingship theory, and political Shiite theory which shows a royal-religious dichotomy (Bashiriye, 1997).

#### **New Patrimony**

Sultanas or new patrimonial system is one of traditional modes of dominance and was offered for some forms of dominance in various regions, from Latin America to Asia. "When the characteristics of a patrimonial system take a special form, it is transformed to another structure called new patrimonial system. Max Weber who employed this notion to Asian states, especially Ottomans, specifies two features of new patrimonial systems: first, the ruler had an extraordinary concentrated power and secondly, he was not restricted by any traditional norms. Goodvin and Schachil also named some of the characteristics of sultana system. For instance, a despotic leader has the absolute power in this system and no independent political group is allowed to express itself in an autonomous political atmosphere" (Hajaran, 1975).

#### **Theory of the Decline of Political Thought in Iran**

One of the theories offered on the social development in Iran is the theoretical framework for the reasons of the decline of the political thought and the continuity of political epistle writing tradition and the transition of Ancient Iran legacy to Islamic eras through such a tradition, proposed by Seyed Javad Tabatabaee (Tabatabaee, 2001). He was after an explanation for the stability of Iran's territory and identity in spite of the instability of ruling governments in Iran (ibid, 110).

Monarchy was a ruling system in Iran used to rule on various notions with different cultures or customs which the maintenance of their totality was regarded as a significant factor by the monarchy. However, after the Iranians accepted Islam as their

religion, the omission of plurality was chosen as the main criterion, therefore, the ruling system moved in the direction of absolute monarchy. However, the bases of Iran's civic thought shifted to poetry, literature, and mysticism. The basics of thought survived in this subjective territory (ibid, 142-150). In early Islamic centuries the political thought was not formed along with the government. The increasing gap between the government and the political thought on one hand, and the king's transformation into an absolute ruling institution on the other hand made a national identity to be formed outside of the government structure, this indicates that the monarchic system was replaced by the king. The monarchy was revived in the early centuries in Islamic Iran (ibid, 156-160) and the Caliphate theory as a comprehensive theory of "the public and Civic Law" of Islam failed to regulate the relationships among different individuals. In Iran, neither monarchic theory nor the legitimacy of the ruling system was formulated based on the Islamic law. Therefore, a gap was observed between nation, whose legitimacy originated from the culture, and government. As a result Iranian people, in spite of their sense of national identity, couldn't form their desired national government (Tabatbaee, 1994).

#### **Strategy theory and land policy in the society of Iran**

Parviz Piran, an Iranian sociologist, employing a systematic method based on a tested questionnaire analyzed the contents of 300 historical texts. After a detailed analysis and reviewing the existing criticisms on Iran's society, he developed strategy theory and land policy in the society of Iran to give a valid explanation on the development of Iran's society. His theory consists of:

1. generalizing the theory of historical division of western continental Europe to analyze Iran's history
2. generalizing oriental and Asian despotism theories to analyze Iran's history
3. generalizing oriental and Asian mode of production to analyze Iran's history
4. generalizing patrimonialism theory especially its Sultanism option to analyze Iran's history
5. generalizing Iranian despotism theory proposed by Homayoun Katuzian

Theory of strategy and land policy of Iran's society adopted some aspects of theories of Asian modes of production, Sultanism, and Iranian despotism which some new dimensions has been added to it that were

disregarded and has gained more explanatory power than other competing theories (Piran, 2006).

He believes that in the theory of strategy and land policy of Iran's society, territorial security is the key factor for understanding the historical changes in Iran's society. On the other hand, he criticizes the Wallerstein's theory and claims that the rise of business capitalism in Iran occurred from Ashkani era which made it possible for the individual to trade with far distances, many of which passed through Iran. Along these factors leading to the formation of workshop industries in Iran he mentions geopolitical features of Iran and acknowledges that territorial conditions, especially those factors leading to insecurity, made a balance among the forces (tribes, villages and business) underlying the changes. This did not allow class divisions but made it possible to reproduce the tribal dominance. In fact, despotism happened in Iran because despotism had some irreplaceable functions in Iran and no institution was able to replace it (ibid, 18). In fact, this theory claims that despotism was the conscious and wise choice of the Iranian individual.

#### **A critical review of theories**

After presenting these theories, each of which claim that they can explain Iran's social developments and the relationships between the nation and the state, they are viewed critically in order to show their possible deficiencies in dealing with cultural and ideological aspects of authoritative political power and their disregard toward the social and psychological structure of the Iranian individual's personality. To authors, theory of strategy and land policy of Iran's society has a stronger explanatory power than other competing theories. Therefore, this theory is also discussed further.

Theories which use Marxist approach to explain Iran's social developments, show a theoretical disadvantage. They mainly try to explain the power on the basis of living structure and reciprocal system of production. The theoretical framework proposed by Katuzian, stating that the government does not need any legitimacy in Iran, does not match historical evidences. In fact, he has embarked on developing a starting point to form social structures and his model fails to explain the establishment of despotic government. Qaninejad, criticizing Katuzian, states that his view is not acceptable which has it that because of its despotic nature, political power existing in Iran for more than 2000 years had lacked any legitimacy. No government can actually survive by imposing power or with no legitimacy (Qani Jejad, 1993). Weberian theories emphasize tradition for the analysis of political power in patrimonial,

patrimonial, and sultanistic systems. Weberian theories have clearly stated that the explanation of despotic systems such as sultanistic systems suffer from the ideological justifying grounds.

The theory that has an emphasis on the decline of political thought in Iran, has used a philosophical view that investigates political conditions in Iran and thinks that an obstruction of political thought has been formed in a new way. This theory basically suggests that there is no relationship between new Iran's political thought and the conditions ruling the modern world. It has it that Iranians have not basically considered the field of political thought with a philosophical view. As a result, this theory does not address the social basics of cultural structures.

According to the above discussions, it can be concluded that these theories (exclusive of the theory of strategy and land policy of Iran's society) dealing with cultural dimensions, have paid little attention to power in Iran. Consequently, in this study the theory of geopolitical and geo-strategic society of Iran has been regarded as a theory which can explain historical development and the formation of "an Iranian Individual" in the past and contemporary society more powerfully than other theories. Moreover, this theory uses the prospects offered by previous theories and at the same time tries to add new dimensions to them. Therefore it is attempted here to investigate the theory more carefully.

#### **Theory of strategy and land policy of Iran's society**

Theory of "strategy and land policy of Iran's society" which searches after its theoretical bases out of Iran's history was formulated first in reaction to those theories that tried to explain the history of Iran's society.

Based on the knowledge of cities' backgrounds in Iran, Parviz Piran started a study called (Urbanism, an analysis of the contents of previous references and texts) out of which came out three important theories (Piran, 2005):

- 1- Theory of strategy and land policy of Iran's society
- 2- The importance of consisting on Abadi (A kind of village in Iran) rather than city in Iran, the Middle East, and the Islamic world.
- 3- The importance of making a distinction between civic scale and single structure scale and their relationships with citizenship, public sphere, citizenship Moshaa, or nonexistence of such factors.

The theoretical framework driven by analyzing 300 historical texts indicates that this theory accepts

some basic contributions of other theories such as patrimonialism, oriental despotism, Asian mode of production, theory of historical division of continental Europe. Moreover, it answers some questions and ambiguities which other theories were not able to do or made mistakes in their analysis. "I believe that patrimonialism (the king as father) cannot be applied in Iran. In fact, those who applied it to Iran, did not consider the fact that patrimonialism was formed based on two legal cases among free citizens which deals with the relationship.

Although the relationship between the ruler and the ruled is similar to surrogate and surrogacy, the legal basis of Rome and Prussia was not seen in Iran (Yasseri, 1385)". Referring to Mehrdad Bahar in the case of Asian mode of Production, he argues that there is no basis for the formation of centralized regime in Iran -except for one or two marginalized cases - Iran's agriculture is based on rain-fed agriculture. On the other hand, affected by Western patterns, agriculture has been regarded more important than business, the fact being ignored that business is one of the most important basis of life in Iran (ibid: 119).

Then, Piran refers to three fundamental bases in the history of Iran: non mobility, mobility, and geo-strategic position of Iran plateau. Such a system along with tribes having a high level of solidarity, ethnic favoritism, and warrior morale, in a territory facing periodical drought has paved the way for different tribes to attack rural regions. Looting villages, closing the roads, and then invading cities have occurred frequently in Iran (Piran, 2005).

Water restrictions on Iran plateau has resulted in a scattered population distribution in different geographical areas and hence the formation of tens of thousands of low populated and fragile villages. Due to such scattered distribution, the villages have no defensive power against tribal invasions and are exposed to insecurity and destruction. The geostrategic position of Iran's plateau that links the East to the West along with three important highways in that time passing through Iran - before the discovery of America - has been a vital reason that stimulated tribes to take over this region. Therefore, the local governments had to use their force and heavy income taxes, to make the commercial roads more secure. Consequently, the insecurity factor and change-making social forces (state, rural, business) made people to ignore their desire for transition from economic power to political power. Therefore, urban traders preferred to accept despotic conditions provided that security be established in roads, so that business could survive. These three factors reproduced the despotic system by an unwritten agreement (Piran, 2005).

Thus, these three factors form a governance model to reproduce the despotic system in history by employing three concepts of absorption, conscious divisiveness, and application of force. Conscious division of population in a geographical area, and despotic rulers and conscious choice of force-orientation rather than orientation to citizenship all are for establishing security. Iranian historical thoughts based on conscious choice of despotism to ensure the security against the tyranny of foreign tribes have given Iranian individuals a dual identity. Reality of the Iranians consists of two processes or a dual reality. The first side, consists of the lack of concentrated power, scattered power, anarchy, severe brawls, destruction, rape, murder and plunder, regression, civic decline, a decrease in urban population and obstruction of public roads and severe economic recession. The other side of this reality has been formal concentration, central power based on apparently a regional governor which in fact was affiliated to the central power, prosperity of trade roads, an increase in national wealth, higher income of workshop industries, stability, and thought suppression (Piran, 2005).

Such culture made Iranians to reproduce the despotic system through uprising, revolution and social movements which sometimes were accompanied by triumph to ensure their security and to give freedom to their country. Although this reproduced despotic system provided security for them, it was the factor for the permanent suppression of freedom and creative power of thought, to keep them not in a destructive fear and anxiety but in a permanent one (ibid, 20-18).

Therefore, the three private, public and government spheres were secure spheres and at the same time full of animosity. It is noteworthy that the dichotomous universe of the Iranian reality is manifested in the form of participation and non-participation. Iranians were very participatory in their families, tribes, and religious activities, however they had a very low level of participation in military, civil, official and public activities.

Under such circumstances the Iranian people were very reserved and resorted to indoor activities which would lead to the lack of detachment to public sphere and an identity which had no sense for them outside of their family and tribes. Free participation which is one of the requirements of the community did not exist in the life of the Iranian individual. Therefore, his life was restricted to his home and not to the civil life. His identity is manifested in family clan and tribe. He is regarded as a believer and a member of the community with no sense of self identity (Piran 2006:85).

Here, we deal with the structures in macro level, with the individual and his behavior and identity in the micro level, and with institutions, organizations, and processes in the mid-level. Iran's conditions explained here require a social psychology to show why it is believed that Iranian people are opportunistic and impolite (Piran 2006: 21). In the theory of territorial strategy, it is stated that Iranian people had more than 1200 serious wars; Iran has been located in commercial roads and Iranian people have been always on the alert to change the government so they had to make a defensive mechanism for themselves (ibid: 21). In fact, Piran has regarded the special temperament of Iranian as a defense mechanism against repeated social changes in Iranian society. He also believes that in Iran we are suffering from a collective Schizophrenia (ibid 21). Iranian dual reality causes the Iranian people suffer from inferiority complex and megalomania. Adler believes we have two inferiority and megalomania complexes. These two complexes accompany each other inside Iranian people. When an Iranian faces power his inferiority complex is stimulated and when he faces a person who is inferior to him, his megalomania is activated. As a result "the Iranian self" is the main factor leading to breaking the organizations, solidarity and thought in the history of Iran. (ibid: 19).

Now, this question arises why after the entrance of Modernity to Iran and the decline of the Shah, still the same relationships and historical conditions can be reproduced?

Theory of strategy and land policy of Iran's society claims that it can answer this question and also can explain the conditions of Iran's society more accurately than other theories.

With the arrival of capitalism in Iran we see that the new production scheme does not replace the traditional one. However, it reinforced the traditional scheme in many dimensions and eliminated whatever was not appropriate to capitalism. A modern state in the western sense that mediates between different classes is not formed. In fact, a pseudo modern and transformed government is formed in Iran. Consequently, although the security is not so important as it was in the past, the overall structure of Iran's society has remained unchanged and the mid-structures are formed in line with despotism (Rezakhani policies). The condition of society moved towards becoming more anomic and so the micro level (individual characteristic) was reproduced. We can simply understand that the strategic position of Iran's society (as after the decline of Soviet Union, Iran became the most strategic country in the world), the feeling of weakness and humiliation versus the world powers' influence during the past hundred

years (great pride but empty pockets!) and on the other hand the pseudo modern government that accessing the oil power caused the loss its already limited relationship with its people, all together lead to the sedimentation of Iranians' characteristics (Piran, 2006).

This theory by stating that always the middle and macro levels had a determining role in the behavior and personality of the Iranians provides some solutions to remove their sense of humiliation and to persuade them to participate in different activities. "Deadlock and crisis facing Iranian people and Iranian despair of changes lead to some stimulations. Therefore, we need community, guild and place-oriented development projects on a small-scale. On the other hand, we need to move away from the political arena and move to the realm of citizenship (ibid: 54). We must move to national institutions with cell and all-responsible frame. It means we should not hope for hierarchical systems in our organizations, because they would again endanger Iranian historical security and would wage war for the directorate. (ibid: 55).

#### **Research findings**

The findings of the present study confirm the theory of strategy and land policy of Iran's society. As described by this theory, macro and middle structures and the political geography of Iran as an abandoned society, and undergoing 1200 serious wars in its history, have been determining in the formation of Iranians' human personality. Each of the theories mentioned in the theoretical foundation of the research, specially the geo-strategic and geopolitical theory of the Iranian society mentions specific characteristics of the Iranians' behavior. In fact the two different faces on the existence of an Iranian have caused the Iranian reveal different behaviors in different situations. Each set of these characteristics indicates a specific kind of Iranians' behavior. The first set is related to the characteristics which have limited the social participation of the Iranian leading to anomie. This set of characteristics has been more dominating when an Iranian has faced war and insecurity. Self-centeredness and avoiding social participation are the most important characteristics of this set. The second set of characteristics which result from the theoretical framework of the research emphasizes the characteristics which indicate the flexibility of the Iranian. In fact this set indicates characteristics by which the Iranians show tendency towards participation and social trust. Also the most important characteristics are the Iranian flexibility and his strong resistance to crises. This set indicates the cultural achievements of the Iranians, that is, despite

experiencing hard wars and conscious insecurity, they try to reveal social participation and dominate the self-centeredness imposed on him.

It should be mentioned that this study does not aim to generalize these characteristics to all Iranian people, but it believes that these characteristics are generally observable in the main character of the Iranians. In fact after studying the theories mentioned in the theoretical foundation and theoretical framework of this study, we extracted the characteristics often commonly referred to by these theories and classified them into two groups for each of these characteristics, there are many reasons and much historic background (based on historical facts and events) most of which, in the current study, have been extracted from the theories. However, since most of them were historic events and made the study lengthy, they were not mentioned in detail.

Finally, special moods of the Iranians that the current study has achieved are provided in a glance.

#### **Some features of Iranian special temperament**

1. No desire to participate in collective activities,
2. Secrecy,
3. Emotions overcoming reason and wisdom,
4. Egocentrism
5. Lack of the spirit of tolerance
6. Lack of accountability,
7. Lack of stable consensus and agreement
8. Distrust
9. Storyteller
10. Two-facedness,
11. Suspicion
12. Passive introversion
13. flattery,
14. The spirit of surrender and vulnerability
15. Contentment
16. Absolutism or seeing everything white or black
17. Diverging
18. Frustration,
19. Destructive split, division, and solidarities accompanied by bias
20. The spirit of devotion to the elite,
21. Emotional coping styles
22. Passiveness
23. Disrespect for morality,
24. The spirit of despotism rejection,
25. Lack of transparency,
26. Mutability,
27. Disorder
28. Prejudice and stereotypes
29. Weakness of collective and historical memory

In addition to the above characteristics, in the short term, the Iranian will show other special features when facing natural or human disasters such as war, flood, earthquake or storm. In fact, the love for innocents, as one of the Iranian figures, becomes clear and the following characteristics are shown:

1. Hospitality to strangers
2. Flexibility
3. Strong private communication
4. Helping fellowmen in crises
5. Creativity
6. Humorous spirit
7. Respect for forebears
8. Spirituality
9. Hospitality
10. Leisure
11. Decent and pudency
12. Self assertions
13. Optimism
14. Hope to bright future
15. Sacrifice
16. Resistance in the difficult crises.

#### **Conclusion**

One of the prominent characteristics of a qualitative research is that the whole research process is not restricted to a rigid framework of notions. This study by using a documentary qualitative method focused on the determining relationship between macro and mid-levels (of the formation of Iran historical society) on the formation and continuation of specific personality and temperaments of Iranian people. Theories of social developments in Iran were briefly described and analyzed to select the theory of strategy and land policy of Iran's society as the theoretical framework for this study. The reason to justify this selection was that, this theory is more powerful than other competing theories and it also covers an intensive level of analysis so that in addition to past eras it can explain Iran's contemporary age.

This theory regards the territorial security as a key point to understand historical changes of Iranian society. On the other hand this theory which criticizes Wallerstein theory, claims that initial commercial capitalism in Iran occurred in Ashkany Era and it had made it possible to make business with far distances, of which many crossed Iran. In addition to these factors which led to the formation of workshop industries in Iran and also geopolitic characteristics of Iran. The theory acknowledged that territorial conditions especially those that made the country insecure, resulted in change-making forces (tribes, villages and business). These factors did not permit the class division to happen; therefore, tribal dominance was reproduced. In fact despotism occurred in Iran because it has irreplaceable functions and no other institutions could replace it (Piran 2006:18). "In fact, this theory claims that despotism has been the conscious and intelligent choice, made by Iranian people" (ibid,14).

Finally, this study mentions a number of special temperaments and features of Iranian people and observes that the chosen framework can correctly explain Iranian's temperaments. In fact, as the theory of strategy and land policy of Iran's society has claimed, this special temperament had a unique function for Iranian people. Since, the macro and micro structures of the society reproduces despotism in many different ways, similarly, it requires a special personality of human. Consequently, these functions have been reproduced in Iran's contemporary society. The Iranian Individual reproduces his past temperament and he has a personality formed by macro and mid-structures of the society.

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