



Sociological Analysis of Investigating the Role of Symbols in Strengthening and Sustaining the Flow of Marxism in Iran during the Pahlavi Era

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Abstract:

The flow of Marxism was one of the most powerful social-political currents of the Pahlavi opposition which, despite the progress of political upheavals and internal splits, reached the threshold of the Islamic Revolution. One of the main reasons for the success of this flow, compared to other rival currents, was the presence of numerous symbols in the context of this adventure. The symbols of this paradigm are one of the most important means of communicating, linguistic, and writing the flow of Marxism, whose role is to evoke the actions of actors who are dependent on this trend. Symbolic concepts attributable to this work such as; Worker, Rose, Red Army, Hammer and Sickle, Revolution, Comrade, etc., like the symbolic, facilitate the communication between actors and the left-leaning process and create the mobility, motivation, and empathy of the protesters Against the Pahlavi monarchy system. During this process, the symbols also perform a special function. They are a factor in the strengthening and coherence of the left flow. The symbols create the adherence and attachment of individuals to the flow of mobility, consistency, and survival.

Keywords: Symbol, Social-political flows, Marxist flow, Character or Habit, Symbolic capital

Introduction

Sociologists believe that human relationships are always influenced by their beliefs, habits,

traditions and mental images, therefore, socio-political flows, and symbols can be considered to be one of the most important

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elements in the perception, behavior, and generally human actions. In such a way that if symbols are put aside, another symbol will be replaced, and thus no society can be found that lacks social-political currents and it seems that in most cases human life is nothing but, production and processing of currents and symbols, and acting and reacting based on them. Looking at Iran's political-social trends in the Pahlavi era, we will find that various currents have been active in a complex and multi-faceted situation in Iran. The opinion of most scholars is that in the Pahlavi era, Iran, despite of its eclipse and outspoken currents, has been the scene of the evolution and conflict of four major socio-political trends, one of the most powerful of which is the current of Marxism. This flow, after the establishment of non-adherent associations by the leaders of the Hemmat party during the Constitutional Revolution, became widespread through the activities of the Socialist Party (Modir Shaneh Chi, 1996: 49-48) After establishing the Communist Party of Iran in 1920, after about two decades, the suspension and underground activities with the departure of Reza Shah from the country in 1941 became one of the most important social-political currents of contemporary Iranian history. The flow of Marxism, first appeared in the form of the "Tudeh Party" in the early days of Mohammad Reza's rule in the domestic sprawl, after organizing strikes and marches in the country and passing through decades of tumultuous internal splits in the form of "Third Force", "Maoism" and "Guerrilla" played the role of the most organized and lasting socio-political process in the country until the victory of the Islamic Revolution. In our view, one of the most important reasons for the survival of the Iranian

left flow at that time was the powerful presence of the symbols contained in the text of the Marxist flow. It is impossible to imagine this flow without the presence of symbols. The left flow symbols are so highlighted as the key factor in the type of collective action of activists that one can dare to claim that its social and cultural necessity depends on the life, demise, and rebirth of the symbol. From this perspective, the continuity and sustainability of this flow and symbols are highly interdependent. In this process, due to the high potential for the birth or awakening of asleep symbols, it was possible for this flow to survive and re-live. In fact, this is why the current of Marxism is considered to be the most systematic and most persuasive social-political currents of Iran, especially in the contemporary era.

1) Explore Concepts

I. Symbol

The symbol is a sign which between its face and its meaning is neither objective similarity nor interrelationship (Mohsenian Rad, 2006: 202). Consequently, it imparts meaning beyond or inferior to its psychological quality (Fordham, 40: 1967). The symbol excites the mankind's thoughts it draws man to the point of thinking without speech, and in fact, human endeavor to find and visualize concepts that surround him beyond ambiguities and imagination and darkness (Behzadi, 52: 2001). Human beings speak with Existence, to nature, to their own kind and to themselves by symbol; these conversations can never be achieved without the mediation of the symbol (Vazirnia, 64: 2002). Symbols, guide people's behaviors, and goals. People use symbols to show their inner desires (Bahmani and Saffarian, 18: 2010). Through symbols,

values become embedded in their abstract form and become tangible and objective. Symbols as communication tools can provide common identity and integrity backgrounds among groups, organizations, and nations. So, one of the most important functions of the symbols is the feature of their equipping.

2) Social-political flows

In the Social Sciences, the semantic circle of “flow” is a very broad stream. In a flow, a group of people is gathered around the axis of a certain thought, mind and ideology with the definition of a specific goal, and are present to create change in the level of society as a peaceful movement (as social movements, aggression, etc.) or a non-peaceful movement (as rebellion, insurrection, revolution, etc.). Therefore, a flow is created when a thought is taken out of the mind or paper and is accepted by a number of people, and they base their actions on that thought, and their collective action is found in the field of society. In this situation, the believers in the idea are volunteering to reach specific goals in a certain direction (Khorramshad and Sarparast Sadat, 2013: 65-64). There are

preconditions for the formation, movement, and survival of socio-political currents as following:

A) The existence of a philosophical, political, social or religious idea that meets the interests of the people, human rights, and human freedom, divine will, and so on.

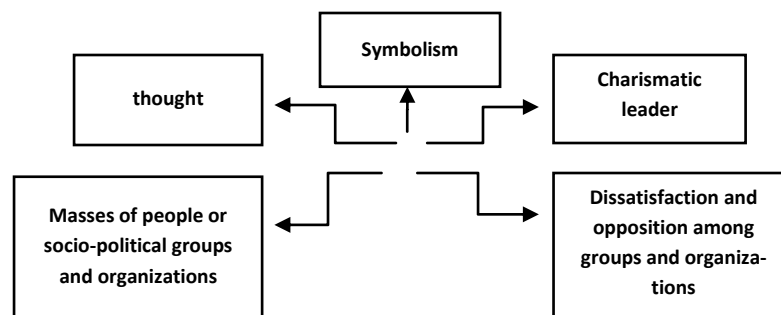
B) The presence of a number of believers in a particular discipline or ideology.

C) Existence of a deep dissatisfaction with the current state of society and a sense of frustration and disappointment in the coming days.

D) The presence of a charismatic leader in the role of ideologue.

E) The presence of symbols in a high level and symbolism of the Exquisite members and the leaders in all currents that cause the thrill of emotions among the people.

Chart 1: The Conceptual Model of the Fundamental Principles of the Formation of Social-Political Currents



3) The Flow of Iranian Marxism

Marxism is a flow that Friedrich Engels gave to his and Karl Marx’s collection of ideas.

Among all the social divisions, they considered the class division of society to be genuine and decisive, and, by adopting this

insight to human history, they interpreted their Social Sciences as "historical materialism." According to this theory, the history of human society and the cause of its movement and evolution are class struggle. This insight, known as "proletarian internationalism", was adapted to the field of relations between human societies. From this perspective, the "working class" stands as a united international class against the capitalist class. Capital is also an international force, and the capitalist system, by internationalizing capital, has expanded its scope of exploitation and plunders in all parts of the world. On the other hand, the labor force is also an international force, and it stands against the common enemy, the bourgeoisie in all parts of the world (the Tudeh Party, from the formation to the collapse, 2008: 27). Although Marxism accepted changes in its approach to various theories and adapted to historical events, it was ultimately led by the Bolsheviks led by Lenin in the framework of the project "Building Socialism in the Commonwealth" in the Soviet Union (Bashiriyeh, 2011: 120). As a matter of fact, due to its neighbors with Iran, it quickly became commonplace among Iranian intellectuals. After the reign of Reza Khan, Marxism movements in Iran led to a secret and underground activities, and many of the Marxist leaders and intellectuals, such as Taqi Arani, Ja'far Pishevar, and Ardashes Avanesian, were imprisoned (Zabih, 1987: 124). But after the withdrawal of Reza Shah from the country and the occupation of a part of Iranian territory by the Soviet Army in 1941, the left flow re-emerged again and the old Communists founded the Tudeh Party. The Tudeh party was an intellectual base, and the most important initiative was the "Central Workers Council". (Modir Shanechi, 2009:

38-37) At that time, the situation was such that, due to the huge mass of workers, this stratum quickly absorbed the trade slogans of the Tudeh Party, which included equality before the law, universal education, equality between women and men, acquisition of endowments and education in the language of the nationalities, on the other hand, the leaders of the leftist movement; Iraj Eskandari, Taqi Fadakar, and Abdossamad Kambakhsh were able to enter the parliament. But, after the incident of assassination of the Shah by Naser Fakhr Araider on February 5, 1948, and the August 18, 1953, coup d'état, the activities of all the groups and entities attributable to the left-wing movement were announced illegal. In this vein, the left flow was in its most powerful position in its history, and its main supporters were the Tudeh Party, the middle classes of salaried society, as well as the urban working class, who between the years 1942 to 1953 had successful strikes throughout the country (Abrahamyan, 2004: 410-407). The suppression of the activity of the left-wing organizations and groups was in coincidence with the political conflicts and theoretical encounters among the brother parties of the socialist camp on the main policy and political strategy of the communist world movement, on the one hand, there was China, Cuba, Vietnam and the radical revolutionary groups of Asia and Africa, on the other hand, was the Communist Party of the Soviet Union and its Allies. These conditions caused the Iranian left flow to turn towards revolutionary radicalism in Cuba and China also by maintaining their Marxist-Leninist desires, in this way, the fields of formation of Maoist and guerrilla currents were provided by forming such groups as the Tudeh revolutionary organization, the Fadayi Khalq guer-

rillas, the storm group, the MKO, and ... (Shaukat, 1989: 48). Maoism was a military theory that linked its political ideology with military strategy. In Mao's view, the people and the villagers can be mobilized and by launching guerrilla warfare, and through a socialist revolution, the power of the state can be seized. Therefore, from the point of view of the Iranian left flow (especially in the 1960s and 1970s), not strikes nor marches, but the guerrilla armed struggle was introduced as a way to cure the crisis created by social-political groups against the Pahlavi regime. In the context of the left flow, despite the existence of intellectual splits and different theoretical approaches to how the Pahlavi regime should be destroyed, the monarchy's alternative was the same Marxism-Leninism system of the Soviet Union.

4) Theoretical Analysis

II. Background

Among the first theorists who spoke in the form of a semantic theory of the role and application of symbols in society, was Ferdinand du Saussure. He was referring to a material aspect and an immaterial aspect of the sign, and language was also an intriguing aspect. In his view, the sign was a phenomenon that was composed of the combination of "signifier" and "signified" (Sajudi, 2003: 22). Saussure believes that there is no natural and inherent relation between the signifier and the signified. A signifier in relation to the signified can accept any form. Thus, signs are contractual affairs that, by communicating with other members and elements of the linguistic system, have different meanings (Saussure, 1966: 118). Regarding the variable and conventional nature of symbols, theorists of "symbolic interaction" emphasized the importance of symbolic communication, that is, symbols, gestures, language, and its im-

pact on an individual, group, and community development. Proponents of this theory believe that virtually all interactions between human beings involve the exchange of symbols. In the words of George Herbert Mead, the symbols are intended to represent something or transfer meaning from the recipient's message. In this process, values or meanings are not hidden in the essence of objects, but have a human tag (Reuters, 2007: 284). In fact, people arbitrarily and arbitrarily imitate or customize a specific interpretation of symbols (Aslam Javadi and Nikpay, 2010: 178). Herbert Blumer, another theorist of symbolic reciprocity, also believes the process of symbolic interaction of each individual with awareness and interpretation and making his actions conscious according to the actions of others and the interpretation of oneself. Therefore, in this view, the meaning is, indeed, a social production that is constructed and subjected to meaningful actions and actions of others in dealing with an object (loneliness, 1998: 452-451). Symbolic reciprocity theory was lacking coherence due to the lack of responsiveness to how the meaning was fixed, the interpretation process, and the determination of its boundaries. Hence, Umberto Eco and Pierre Bourdieu put forward a more general theory. Eco provided a plan that would also dispense signification from the static signifier and explain the extent of interpretation in a scientifically sound way (Eco, 2008: 21). He stressed that meaning is not limited to a fixed and stationary point, referred to as "symbolic interpretation." Based on "interpretive semantics," dynamic signs and interpretations are endless, and the process of signaling is a dynamic and endless movement between commentary and another, and this means the outcome of this process. But that does not mean that every comment is correct. He considers constraints

for interpretation, according to him, the text itself imposes restrictions. He says: First, the meaning lies within the context. When the signs are separated from the texture of the text, they become dead and ghostly rules. Second, there is a dialectical relation between the "intention of the text" and the "reader's intention" that defines the domain of the interpretations; and third, the interpretations of text within an aggregate creates an interdisciplinary relation that takes precedence over other interpretations. This "Interpretive community" leads to an interesting concept titled Encyclopedia. But what is the Encyclopedia? In his opinion, the interpretations must ultimately be a galaxy. If these interpretations can make a semantic galaxy, the encyclopedia will be formed (Ahmadi, 2003: 365). He ultimately concludes that the dominant discourse on the text leads to a kind of coherence in the text (Algone Juqani, 2016: 44). Pierre Bourdieu, also by bringing up the theory of practice, established a general theory in the analysis of social phenomena (Naghizadeh and Ostowar, 2012: 139). The theoretical discussion of symbols relates mainly to the form of Bourdieu's ideas, which presented a new class perspective, given the economic benefit for noneconomic goods and the role of capital in all social and political activities (Ostowar, 2012: 26-25). He explained his theoretical strategy by inventing concepts such as habitual, symbolic capital and symbolic power. Bourdieu believes that what a person considers as a personal choice is, in fact, nothing but a result of the rules that the group or class has imposed on him. He calls this internalization mechanism "behavior" or "habitual" (Fazeli, 40: 2003). Bourdieu believes individuals have a common structural or class status and have simi-

lar and recurring experiences that create a common cause, and this, in turn, forms the structure of their social actions (Seyedman 197: 2007). In his opinion, the symbolic power manifests itself in the belief in the legitimacy of these symbols and those who express it and it is shaped in relation to social structure. Bourdieu believes that capital is not only concerned with material interests but also with the same intensity as the symbolic, cognitive and social interests (Fein, 2006: 104). For this purpose, various types of capital are spoken of, among which symbolic capital refers to a set of tools such as prestige, dignity, respect, and individual capabilities in behaviors (theology and the body) that the individual or group possesses. Symbolic capital gives a form of domination to create dependence. Dependence on those who have allowed capital to dominate them. (Jenkins, 2005: 119)

5) An analysis of the Role and Function of Symbols in the Context of Iranian Marxist Current

Sociologists believe that symbols are inherently value-oriented in nature; symbols are correlated with good and bad, they are restored and protected, and they are associated with phenomena that are supposed to come into being in the future. People use the symbols either willingly or unwillingly to convey a message, focusing attention on the subject, affecting it or influencing it, promoting culture or advertising a thought, or announcing and honoring the presence and life of thought. Indeed, it is for this reason that symbols are one of the key factors in the formation, survival, and durability of all socio-political processes in a community. In other words, symbols are represented in the

sociopolitical flows of each society, and people, groups and organizations interact with each other and interact or compete with each other. Therefore, these socio-political currents are meaningful in the minds of humans through their symbolic meanings and symbols, the world of culture, politics, and so on, and they can be interpreted and recognized in the first place, and at a later stage they act and they react. From this perspective, socio-political flows emerge from the context of society, and the main elements of it are interconnected through symbols best understood and interpreted. We believe that none of the symbols or none of the flows are formed in a void. The survival of the symbols is dependent on currents and the survival of the currents also depends on the creation and interpretation of the symbols. In this process, symbolic floating signboards are usually captured, interpreted and used by various streams to achieve specific goals. Therefore, to analyze the role of symbols in strengthening and advancing the flow of Marxism in the Pahlavi period, we should analyze the signs and symbols. For this reason, we discussed the views and ideas of scientists in the domain of the symbols in the literature and theoretical discussions. In the following discussion, using the ideas of these thinkers, we will seek to answer the main question of how the symbols interact with the flow of Marxism, causing the formation of meanings, interpretations, and perceptions among activists, and processes for understanding the environment and the world around them creates for the individual, groups and different organizations in the context of the left flow, and during this process, the durability and survival of the current flow. To answer the above question, we tried to borrow new concepts from Bourdieu's key concepts and explore sociological analysis of the role and

function of symbols within socio-political processes. These concepts include a) symbolic elements; b) interpretations; c) habitual; d) symbolic capital.

6) Symbolic Elements

Human is a social being and s/he needs to enter communication and interaction with others. These communications usually take place in two ways: verbal communication and non-verbal communication. In every word, there is a message that is received according to the individual's mental meaning. In non-verbal communication, one of the transmission channels of meaning is "symbolic elements." Symbols are potentials for concepts and their meanings, and the repositories of social, political, cultural ideas, and have the potential to carry different meanings. In sociology, symbols will be categorized according to the form of the natural (ionic) and contractual (non-iconic) forms. Natural symbols are symbols that naturally relate to their signifier, and they can easily be understood by anyone. Such as smoke, which is a sign of fire? And conventional symbols; it can be said that almost all social symbols are from this category and are subject to social, political and cultural conditions. In the social sciences, since the fact that symbols are conventionally present and the necessity of interpretive dimensions to discover the semantic content of a symbol, anything can have symbolic property, such as natural elements (rocks, plants, animals, humans, etc.) Ceremonies and rituals (places of worship and religious ceremonies), places and any structures of human construction (mosques, churches, temples, statues, etc.), or any element as a word and concept (freedom, justice, martyrdom and ...). As a matter of fact, in the social sciences of the whole world, is potentially a symbol, so it is impossible to

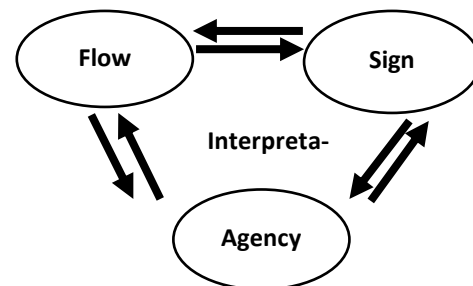
provide a precise, comprehensive, and complete categorization of a variety of symbols in the social sciences. In this paper, from a sociological point of view, some of the most important symbolic elements of this movement have been mentioned, (such as Hammer and Sickle, Red Army, Red Flag, Rose, Worker, Strike and march, comrade, creativity, and so on), in order to examine the role and effect of symbols on the left flow.

7) Interpretation

According to Eco, we are faced with a broader system of probable inference about meaning (Bianchi, 2009: 19). Therefore, dynamic signs and interpretations are endless. He believes that, if different interpretations can make a galaxy together, the Encyclopedia will be created, but if any factor has an independent interpretation of others and not a so-called galaxy, we will not reach the interpret stabilization phase (Ahmadi, 2003: 365). This means that in the social sciences, simultaneously several galaxies may be created, along with several encyclopedias in the text, due to different interpretations of a subject. That is to say, since we are faced with an open system of interpreting the signs within a text, a number of factors may select the same meaning and the same interpretation simultaneously in a different intellectual and cognitive perspective and cause the formation of different galaxies. Different encyclopedias inside the text. Here we can implicitly claim that socio-political currents participate in the formulation of interpretation, as the layers that are always present in the text, and decode the sign elements. Thus, the angle of view or the intellectual and practical perspective of activists in the context of each society depends on the socio-political flows of that

society. The existence of various currents makes it possible for an agency to choose from a strategic approach to the intellectual and practical perspectives in society. The multiplicity of different streams of text causes the formation of different interpretative galaxies and various encyclopedias, and in our view what limits and defines the scope of the interpretation and prevents the extreme and numerous interpretations and exegesis, is the existence various currents within the text. With this sociological description in the domain of symbols, an interpretation of the dialectic of an agency, sign, and flow is formed. In fact, for the purpose of converting interpretations into a galaxy, and then forming an encyclopedia, the following three forms are required. Because they had an arbitrary relationship before they entered the process of aggregation. But after the aggregation has taken place, their relationship with each other is required. Because all stages of the processing and selection of text, sign, and flow are carried out by the agency, it is at this stage that the facts are formed and led to the formation of the galaxy and then leads to an encyclopedia.

Chart 2: The Dialectical Conceptual Model of Agency, Sign and Flow



8) Habitual

Individuals, within each stream, have similar, common, and repetitive experiences that, in total, give rise to a specific flow of one's flow, which in turn forms and structures their social-political actions. In fact, habits are regulated by the flow of currents and made available to actors, thus restricting or controlling their actions. Hence, the habit fully affects the socio-political status of the activists and distinguishes them from other actors. The formation of a habit is dependent on a flow, and each socio-political flow creates its own character, and since there are different currents within each society, actors would naturally witness the presence of different kinds and attributes in the level of society, and this will cause actors and agents to behave strategically when confronted with different situations and events in the community. Because actors are aware of the interactions of different currents and habits in the community. Hence, the habit is not a constant matter, and thus the habits are created and made in the same stream, and in other words, the moderate flows are produced and reproduced habits. Therefore, there is a dialectical relationship between currents, characteristics, and actors that are constantly building and being built on the basis of a developmental approach of the above elements, which is why, as a rule, the actions of activists are not uniform and evolve and change over time.

9) Symbolic Capital

What we mean by capital is, to a great extent, similar to the Bourdieu concept of capital. Like other Marxists, Bourdieu does not pay attention to the way social production may analyze social structures but focuses on community consumption. Therefore, capital is something that is related both to the material (economic) and the non-material and

spiritual (socio-political, cultural, symbolic interests). Corresponding to the subject of research, we mean capital from the same symbolic capital. For a symbolic capital flow, time is considered to be an actual factor to be accumulated and exploited by actors attributed to each stream. In this context, symbolic capital creates a kind of collective belief that is based on credibility, which together with itself creates a form of power that is in tune with respect, obedience, and acceptance and as much as the accumulation of symbolic capital that flows in different economic, social, political, cultural and religious domains is more will also be survival and durability.

10) The Symbolic Capital of the Marxist Flow of the Pahlavi Era

III. Red Flag

The red color has always been a good symbol in Russian culture. The word "red" which is called in the Russian language "Krasner" is ethnically related to the Russian word "beautiful". In this culture, different interpretations of red are used as symbols of blood, human existence, fire, power, work, and effort. So, when the Bolsheviks overthrew the Tsar of Russia, they used the red flag as a symbol of the blood of workers and farmers. During the revolution, the Red Army (the Bolshevik forces) fought with the White Army (loyal to the tsar). Therefore, the Communists or the ruling Soviet of the Soviet Union were called "Reds" in popular culture. Since then, the Red Flag has often been used in combination with other socialist symbols as symbols of countries, parties, movements, and movements with communist and socialist status in all countries. This flag is used in marches and communist and socialist gatherings such as the "First of May" working day. In Iran, when Marxists had dominated the main

streets and squares of the city, installed red flags over many houses and shops. They trained their forces for the sake of limb and strength in various occasions by distributing posters, red paintings, and flags. (Nahavandi, 2009: 592) During this period, burials, meetings, and councils, marches and strikes were performed by singing the International anthem and raising the red flag. The slogans that were usually written on the red flags were in the struggle against colonialism and the anti-democratic system of capitalism. In such a space, the existence of a red flag among the people was thought to be a symbol of the Marxist movement, which at the same time provided an intellectual and practical perspective to support workers, farmers, and the workers among the masses.

11) Red Army

The "Red Army" is the abbreviation of the "Red Army of Workers and Farmers" in the Russian language, which appeared as a well-equipped force created by the Bolsheviks during the Russian Civil War. It then became the main military force of the Soviet Union in 1922. During World War II, the northern parts of Iran came under the boots of the Red Army. The Red Army was setting up under the name of the Directorate General of Political Advertising (GUP), its mission was to promote a socialist system and gain credibility and popularity for the Red Army. Since the activities of socialist organizations (group of 53 led by Taqi Arani) were suppressed by the government, then, as soon as Reza Shah left, the burst of the left flow in Iran was quickly recruited with the support of the Red Army, Red Army Reorganized as the Tudeh Party in the war-torn society of the 1940s. The Red Army continued to support the left-

wing movement from the time of its occupation of the northern parts of the country on September 3, 1941, until its departure on April 4, 1946, and with the support of the Red Army Democratic sect of Azerbaijan and Kurdistan was formed. Therefore, the most important role of the Red Army was the "supportive role" of the left-wing movements and ethnic nationalism. One of the hallmarks of the Red Army was the discipline and organization and access to advanced weapons, so the Red Army-dependent organizations like the Tudeh Party had the same level of discipline. The Tudeh Party was a symbol of Marxism in the Pahlavi period due to its organization, its internal discipline and the weakness of the central government.

12) Red Flower

In the Tudeh party, like other left flow parties of other countries, red color was holy, with the difference that an image of a "rose" was on its flag. The red rose was the symbol of the union and solidarity of the workers who, according to the followers of the left flow, were exploited by the manufacturers, landlords, and so-called owners of the means of production. This symbol was customary before the arrest of Tudeh party leaders in the 1950s, but in the late 1960s, due to the political oppression of the country, there was a split in the left, forming a period of political history, namely the period of armed struggle and Guerrilla warfare. In these years, two articles were published titled "The Necessity of Armed Conflict and the Rejection of the Survival Theory" by Amir Parviz Pooyan, as well as "Armed Conflict, Strategy, and Tactics" by Massoud Ahmadzadeh. In these two articles, it can be said that the first writings and efforts were to explain the necessity of

armed conflict with the government. It was also considered a form of resistance to the passive teachings of the Tudeh Party. The idealist theses were as a dream and a struggle that the guerrilla war was the only way to release and inform the people and create a predetermined organization and a popular army under the guise of socialism. With the changes in the type of left-turn movements, another symbol appeared among them, the new symbol was a "Tulip". The Tulip flower symbolizes the martyrdom and shedding of the blood of Marxist followers like the Fedayan Khalq and the Mujahedin-e Khalq. In the literature of that day, the martyrs of the left flow were known as the "Red Flowers of the Revolution".

13) Hammer and Sickle

Sickle and hammer are one of the communist symbols and their application by a person or group represents the tendency of that person or group to a socialist state. In this symbol, the sickle symbol of the farmers and the hammer is a sign of the industrial workers, and the combination of these two tools is an indication of the integrity of the workers of the industries and farmers. Of course, before the recognition of this symbol as a communist authority, the Red Army and the Red Guard used denominations of miners and hammer on their denims, hats and uniforms. But later from 1917-1918, this symbol was changed, and the face of the sickle and hammer was taken and became official since 1922. It became known to the world after being used on the Soviet Union flag. Other communist drafts used the symbol Sickle and Hammer in parts of their flag. Through the promotion and dissemination of this symbol, the communists try to portray an arbitrary figure of themselves and an unfair face of the capitalist system and private property. The

history of Iranian acquaintance with this symbol comes back to the time of the occupation of Iran by the Soviet Army because this symbol was inscribed on the flag and military uniforms. With the spread of communist authority in Iran, some intellectuals and socio-political groups and organizations were attracted to this symbol. For instance, a communist and revolutionary poet Farrokhi Yazdi writes in his court in praising this symbol: "With the hammer and the hammer, fade away, you should not crochet this crown of the porch/chow every day" (Farrokhi Yazdi, 2001: 138). In another example, Gholam Hossein Baghi writes in his memoirs: "In most of the sanatoria, colorful images of Lenin, Stalin, war heroes, various badges, and have been seen earlier. On the adjacent land, they had wireless on the stones and the sports stadium. In every regiment, a large summer scene was made with clay... And on top of all the scenes, the official logos of the Soviet Union were plastered... In addition to the split of roads and the front of the entrance doors, the walls of the regiments made a white wall and on it along with the image of the red star, the sickle and the hammer, were written certain slogans. (Baghi, 214-213)

14) Closed Fist

Closed fist is a common symbol of political struggles. As a symbol of struggle and solidarity, this sign has a long history and is used in many different ways. But, most of these trends are related to Marxist currents and oppressed minorities and are often seen in the early propaganda of workers' organizations. Closed fist is interpreted as a symbol of high potential because, as much as the symbol of solidarity, and collective resistance, it has been a sign of pride, struggle and individual power. It is almost impossible to imagine organized protests, revolutions and the an-

nouncement of power to domineering powers without this symbol. Its usage and propagation by the Marxist currents reflects their ability to mobilize their forces against a giant, strong and ruthless power. In the reign of Mohammad Reza Shah, followers of all socio-political movements used this symbol in the form of physical pest in marches and demonstrations, to show their protest against Pahlavi's tyranny, but this symbol being the logo of an organization or a marker which is a socio-political one, and even applied to a thread in literature, it was often used in the left flow. For instance, following the 1974 ideological stance, the Marxist Mujahedeen retained the organization's logo and changed the signs and symptoms of the past, eliminated the verses of the Qur'an, and the history of the organization, and added the tied fist as a sign of dependence on the working class, despite maintaining its internal content, they designed a different logo.

15) Comrade

The use of the term "Comrade" is not a modern term, which is, i.e., belonging to the contemporary era, but rather from the very far-fetched past and used for the dearest friend. Men and women from the distant past called their best friend "Comrade". At that time, the comrade was referred to someone who was a successor, happiness, and strength to overcome the hardships. For example, "Hafiz" considers having a merciful and kind Companion of the Merciful is the successes of life and happiness of man: "A safe place and a good wine and a merciful friend/hope your life would be successful." Social-political currents, whether willingly or unwillingly, try to symbolize the symbolic representation of their respective affinities, "symbolize the so-

cio-political phenomena" and put it in the shape of its mark, they give it a certain color and glaze, and they are used by repetitive elements from their own affairs. So that the speaker and the listener were thrown into the same queue at the time of applying that phenomenon; hence, in the literature of the left flow, the word "Comrade" became a word that compressed sacrifice, devastation, being the leader of the class struggle, honesty, bravery, resistance to the class enemy. The Comrade belongs to someone who stands in the first place in the struggle to uphold the rights of men and women, workers, children, and all the oppressed. For this purpose, the use of the word "unfriend" in the course of the left was insulting. So, by studying a text or dialogue in the 1970s, there was no doubt that the term "Comrade" was used in a classical and participative manner in the interests of the working people of the left wing.

16) Khalq

The term "Khalq" is an Arabic word that means creating. In the Persian language, as long as there was no political and sociological burden on it, it was used in the meaning of creation (which God created), which included all the creation, even humans. But over time, it became more popular in the sense of "people". Like, Rumi says: "His choice was a laughing matter for people, imitation destroyed people." In another example, Sa'di says: "To worship God is nothing other than to serve the people". Therefore, the word "Khalq" in the meaning of "people" in Persian language has a long history and it is not the achievement of a certain political thought. However, groups and associations affiliated with various socio-political cultures to formulate their own literature to separate

the "friend" from the "foe" they repeat a particular term and assign it to themselves. Talking about the concept of "people" in the social-political context of the left flow, it seems to speak of a specific ideological identity. The word "people" in this flow is a historical category that embraces various social classes that objectively and subjectively call for a society with classless, and refers to a period in which the society is moving towards capitalism and imperialism. In fact, in the left flow, exclusively "people" are said to all-dominated and anti-imperialist forces that objectively oppose the monopoly bourgeoisie. Ehsan Tabari writes: "The "Khalq" is part of classes, groups, and people from a country that is the main driver of progressive transformations and the revitalization of the revolutionary organization of society." (Tabari, no date, 171)

17) Worker

In the early years of the reign of Mohammad Reza Pahlavi, left-flow leaders believed that principally the world's major contradiction was "labor and capital," or "socialism and capitalism," and that, while the left's current course was on the side of socialism, they must affect other political groups active in the politics of Iran through recruiting of the working class, and also challenges the Pahlavi regime, which governs the right flow on behalf of imperialism (Sam Deliri, 2012: 4). For this reason, on September 27th, only thirteen days after the resignation of Reza Shah, the "Tudeh Party of Iran" was established as the only representative of the Iranian left flow. One of the main goals of this party was the transfer of power from the reactionary classes (usurious landlords, colonial capitalists, and industrial plunderers) to democratic classes, namely, workers, peasants, urban laborers and petty bourgeoisie (Abrahamyan

2004: 346). From this, the workers' stratum became the "symbolic tool" of the Tudeh Party's goals and programs. The Tudeh Party managed to bring the workers of Iran into the realm of policy, and this was an important factor that gradually transformed the "class into itself" into a "class for itself". The Tudeh party also created this belief among the workers that the working class can fight capitalist governments and brings them down, by organizing and guidance their intellectual leaders. In fact, the Tudeh party was the main factor in expressing the identity of the working class. For this reason, the recruitment, organization and management of the working class for the left flow became a priority, inasmuch as the fate of the left flow depends on the fate of the working class, because the working classes caused the thought that the essence of the left flow was to defend the deprived and the hardworking class is opposed to the brutal relationship between the employer and the worker. Hence, in the general circles, the word "worker" became the main symbolic expression of the left-flow, which, when used, was associated with one of the common concepts in Marxist discussions.

18) Strike and March

The left flow has played a significant role in the socio-political transformations of the country through the Tudeh Party and the United Council of Workers from early days of Mohammad Reza Shah. Although the United Council generally avoided interfering in political affairs and followed up issues such as 8 hours of daily work, wages for Friday and days of unemployment, equal wages for men and women, permits for March and strike, etc. But, virtually because of the potential for launching "strike and March," played a completely political role in the

country's political transformations. For instance, the strike of the workers of the Textile Factory in Tehran and the leatherworking of Azerbaijan, and the workers of the Textile Factory of Mazandaran in the years 1943-44 and the strike in Abadan on July 13, 1946 (the largest strike in terms of the number of nearly one hundred thousand people). Rahbar wrote on the strike; this is the largest march in the history of the Middle East, organized by a non-governmental organization (Abrahamyan, 2004: 370). So, the strike was considered as a "symbolic expression of bargaining" for the left flow and its related elements, the Tudeh Party and the United Council. The left-flow brought severe pressure on governments through "strikes and marches" and ultimately forced them to surrender to their demands. For example, Qawam assigned three important posts to Keshavarz, Yazdi and Iraj Eskandari. Though the Ministry of Labor and "Eski" was created as an exclusive agent of workers by Qawam, the left-flow continued to have full power of strike, which was why the government had to declare a military rule. Even after the assassination of Mohammad Reza Shah on February 5, 1948, when the activities of the United Council and the Tudeh Party were declared illegal. Through the strike, the workers were able to help the oil issue, which became an increasingly popular issue of nationality. In fact, due to the impact of the organized strikes of the left flow, Eghbal believed that the word "strike" had been entered the Persian language by the Tudeh Party. So, he did not want to hear the word strike during his prime minister's term in 1957. (Abrahamyan, 2004: 517)

19) Revolution

Marx considered the revolution as the locomotive of history and divided it into two categories, bourgeois and socialist revolutions (Tabari, no date. 143). The bourgeois revolution takes place after the formation and empowerment of the capitalist class because of their conflicts of interest with the ruling feudal class. But, socialist revolution will occur in societies that on the one hand, the mode of capitalist production will reach its fullest extent, and this will lead to internal contradictions. And on the other hand, with the coherence and awareness of the proletarian class, a revolution will take place in the interests of the proletariat. Therefore, in general, the discussion of "revolution" is an integral part of all Marxist-Leninists currents, which the left flow of Iran was no different from. In the Iranian society of the Pahlavi period, "revolution" was a term that in the beginning was specific to the left-flow, and it was the same as the workers' revolution, which, in the opinion of the leaders of the left-flow, was the only way to save the dominated class from the clutches of colonialism and imperialism and it was the only way to achieve an ideal society. But, since the late 1940s, revolutionist has also become permeated as a new theory during the Islamist movement by the thoughts of Dr. Shariati. From the concept of revolution, various interpretations were made regarding the internal splits of the left flow (the Tudeh Party, the Fedayan Khalq Organization, and Mujahedeen Khalq Organization). The three organizations, (as a monopolistic view), believed that the world was divided into hostile camps and that the Pahlavi regime was in the camp of imperialism and themselves were at the pillar of communism. So, they demanded

a global revolution against the right flow. They thought that the Pahlavi regime was taking the path of imperialism and entered capitalist relations with land reform plan. Because the land reform by changing the mode of production has led to the destruction of the feudal system and the replacement of the dependent capitalist system, and the main motive of the monarchy's system of land reform is actually to destroy the "potential of social revolutions and the explosive revolution and the preservation of Iran in the camp of the West" (Sam Deliri, 2012: 10-5). In such a situation, the Tudeh Party believed that in Iranian society, the contradiction between exploiting classes and exploited classes might be the cause of the occurrence of a national-democratic revolution. The Tudeh Party believed that the objective conditions of the revolution had been somewhat provided for after the land reform, but mental conditions must be achieved through political and cultural work. But, the organization of the Fadayi Khalq guerrillas evaluated the theory of the Tudeh party as a "survival theory" and charged the party with compromise. After the June 5 events and land reform, they came to believe that only violent guerrilla warfare could break the atmosphere of recession and stagnation in the face of political repression, which any kind of activity is suppressed by the government. From this, Ahmadzadeh concluded that the stage of the democratic revolution had ended in Iran, in an article entitled "The Necessity of Armed Conflict and the Rejection of the Survival Theory" in 1970. But, in his opinion, the society at the same time still did not achieve favorable conditions for the socialist revolution. The solution he proposed was "Tudeh is democratic revolution". This revolution is carried out with the participation of the Tudeh, led by the working class and the leading

party (Fadayi Khalq Guerrillas Organization, A.B. A: 29). But, the MKO, unlike the two former parties, who considered the possibility of a classless society subject to the objective and mental conditions of the revolution, believed that the Iranian society not only had the objective conditions of revolution but also had the mental conditions of the revolution. But, due to the lack of an appropriate professional organization and a revolutionary organization to lead and direct opposition in the proper direction, there has been a delay in achieving the revolution. In their view, after the land reform, the petty bourgeoisie has expanded in the Iranian cities, which, if guided and led, by the individuals and elements, conscious and responsible for the organization of leadership, are capable of creating a revolution in Iran. (The MKO, 1358: 50)

20) Holding Five Ceremonies

In a general overview, the Iranian left-flow ceremonies contains: (A) the anniversary of the establishment of the Tudeh Party; (B) Remembrance of the Dead; (C) Anniversary of the National Congress Party; (D) International Labor Day; (E) The International Anthem.

The anniversary of the establishment of the Tudeh Party: At the anniversary of establishment of the Tudeh Party ceremony, after the preparations for the ceremony, such as the installation of red flags and the images of Marx and Lenin, and so on with a certain passion, introduced this party as the party of the warriors to liberate the working class from the capitalists, the fighters for freedom, independence, and national justice, and the party of writers, poets and popular artists. In the middle section of the ceremony, the speaker referred to the heroic struggles of friends and comrades against colonialism,

tyranny, and imperialism, and the sacrifices they made in this holy and ideal way. In this ceremony, socialism was usually the way to liberation and solidarity of the workers, and eventually, the ceremony ended with the anthem of the International, the anthem of the global workers' solidarity.

Remembrance of the Dead ceremony: The ceremony was usually held in accordance with Islamic standards. A number of Marxist activists and lovers adored the remembrance of the deceased comrade. The ceremony began with the International Anthem and a minute of silence to commemorate all the victims of the road to socialism and communism. At this ceremony, the biography of the dead comrade would usually be read, and the ceremony ended with the execution of several pieces of revolutionary poetry. In addition, photographs and pictures of the dead were seen among the ranks.

Anniversary of the National Congress Party: It was held annually with the participation of official members, party officials, and members of the Central Committee. The Congress party began its work with a minute of silence to honor the mass deaths and all the lost people in the way of country's freedom. Congress first evaluated the progress of the party, and then it was required to formulate the future strategy and select the members of the Central Committee with special commissions (Abrahamyan 2004: 352). Subsequently, the Congressional Electoral Commission, after counting votes, announced the outcome of the election to Congress, and the election of members of the new Central Committee was congressional approval, encouraging the participating comrades.

International Labor Day ceremony: The working class held the ceremony, depending

on the balance of power and political conditions of the society in public, semi-secret or secret forms, in a broad or limited measure. Workers, along with socialists and labor activists, celebrate the day with demonstrations, marches, gatherings in factories or out of town, even under the guise of family parties or even during daily work at the factory with candy and chocolate etc. If permitted, during the ceremony, the workers' representatives spoke about the meaning of the May 1st, the importance of the global solidarity of the workers, the difficult situation of industrial workers in cities and farmers in the countryside, and, if the conditions were favorable, the ceremony was held in public, with the march of thousand. For example, in May of 1951, for the first time after 1936, the government had announced the worker's day legal, and the Tudeh party held marches in all major cities, and about 35,000 people marched only in Tehran (Abrahamyan 2004: 393)

International Anthem: It is safe to say that this song is the symbolic poetry that has literally become eternal in the whole world. This song is recorded in the name of the worker and reminded the worker's day. This song is in such a way that it maintains its coherent rhythm, and its important features are that it can be singled out without any musical instrument. The same thing has caused the anthem to be sing in the streets and factories at the anniversary, commemorative ceremonies, demonstrations and strikers and workers' first of May ceremonies. The "International Anthem" is translated in all European and non-European languages. The first person who translated it in Farsi was "Abolqasem Lahouti".

21) Marx and Lenin

Undoubtedly, Marx and Lenin are "symbolic ancestors" and "spiritual father" of the left

flow of Iran. Their thoughts and ideas were gained and rapidly spread out in Iran by the "Hemmat" group and the "Edalat" group and the Arrani group of (53), and turned into the "Bible of the Left flow" by the Tudeh Party, so that departure from it until the late 60s were accused as treason and opportunism. The Left's flow usually used their combination of ideas in terms of Marxism-Leninism, and for this reason recognition, investigation, analysis, and operation of their ideas in Iranian society by leaders and intellectuals has always been one of the main concerns of the Iranian left-flow. Their theories and actions, filled all the capacity of socio-political truth, from the point of view of the left flow, and with the thoughts of Marx and Lenin, the truth would be crooked, and no other emerging truth could lead to a paradigmatic transformation in the social reality. According to Tabari, after Lenin, the work of reason is nothing but the "proper alignment of Marxism-Leninism."

22) Ehsan Tabari

Ehsan Tabari was a writer, poet, an instrumental in fostering deep understanding of Marxist philosophy in Iran, a leading ideologue and a member of the Central Committee of the Tudeh Party during the Iranian Revolutionary years. He was the most famous and prominent figure in the left-flow and the Tudeh Party of Iran. Since 1935, Tabari began his political career in collaboration with the publication of the "Donya" magazine, and in 1937 he was arrested as a member of the group of 53 people. After September 1941, he was one of the founders of the Tudeh Party (Maghsudi, 2007: 31). Tabari was forced to leave Iran after the unsuccessful assassination of the Shah in 1958 and the declaration of the illegality of the Tudeh Party in 1959, and he fled to the Soviet Union and studied

history at the Academy of Sciences of the Soviet Communist Party. In this period, the name of Tabarī was recorded as the symbol of the "Iranian Marxist Mind" in the great Encyclopedia of the former Soviet Union, and under the pseudonym "Shad" he wrote articles (Beizaii Farmer, 2013: 144). Tabari, in terms of the level of thought and influence of the word, had a special place in the Iranian left-flow. His was attempting to transcend all phenomena and interactions in various fields from the Marxist filter. He has numerous works and articles on philosophy and sociology from a Marxist point of view. Based on the viewpoint of Tabari, history has an evolutionary and forward direction, which is the contributing factor to the dialectics between social and economic classes (Tabari, 1989: 211, 200). He sought to reconcile the foundations of the Marxism school rooted in the modern world with traditional Iranian society. In this regard, Tabari's dependence on the principles of Marxism drives him into admiration for it as a sacred belief. Because of the precise knowledge of Marx's and Lenin's works, and the presentation and publication of numerous works, he became an ideologue without competing during the left-flow during the period the 37-year-old government of Muhammad Reza Shah Pahlavi.

23) Samad Behrang

Samad Behrangi may be considered one of the most radical writers and symbolic figures who believe in the ideals of the socialist left. For the Iranian left-flow, if after the incident of 53 people and the execution of the Tudeh Party officers, the concept of the heroism was virtually crumbling in the crust or in theory, suddenly Samad Behrangi emerged as a revolutionary hero. As a teacher of one of the remote villages in Azerbaijan, he criticized

the country's educational system and schools and believed that the instructions of schools in Iran were only understandable for the children of the city and it would be impossible for the children of the village to understand it. Therefore, he protested over the influence of the United States on the educational system of Iran, and suggested social justice and cultural independence with revolutionary action, based on knowledge and experience (Behrangi, no date: 69-68) Behrangi is launching an all-out attack on the middle-class by identifying a new category of "employee" that was in the forties. In all his stories, the "employee" is a shabby inventor who is tired of having no choice. Behrangi defends the village as a symbol of the dominated class, but he has a revolutionary mind and believes in the framework that cities should be conquered or converted into utopias such as the Soviet Union. "The Little Black Fish" is definitely the most famous and symbolic writings of Samad Behrangi. This revolutionary story was published in Tehran several weeks before Samad's death and practically became one of the most clinical works of Iranian literature for the left sympathizers and even non-political families. Like the little black fish (as a "martyr hero"), tries to reach the sea and nearly dies and saves himself several times and in the end, in the epic battle with the Pelican (as a symbol of injustice), he kills it and himself. This literary work was greatly welcomed by the federalists and radical leftists. Some believe that the black fish is the "informal manifesto" of the Fadayi Khalq Guerrillas. Behrangi fully tries to understand a Marxist perspective to get the society to get rid of oppression of tyranny and exploitation with the culture of sacrifice. He writes in this regard: "Death is very easy for me, but I have

to live and I should not go to death as much as I can, but if I suddenly have to face death, it does not matter. What matters is that my life or death has had an effect on the lives of others" (Behrangi, 1998: 43). Generally, Behrangi will be called a guerrilla and radical revolutionary with the "left" approach, which assumed that righteousness, would come out only through guerrilla power and gun bullets. For the education of a fighting generation, it is necessary, to teach, hatred and grudge against the wrongdoers from an early age (Ostovar, 1392: 182).

Conclusion

Flows are structured systems occupied by individuals, groups, organizations, and institutions, and are essentially a collective contract that actors make in relation to each other and then it is accepted in its entirety. Individuals, organizations and various socio-political groups that are in the context of a stream, whether from an obligation or an intellectual, ideological or behavioral point of view, behave like other actors within the same flow. In fact, every flow gives actions, attributes, or qualities of character, property, or qualities to actors. That is, over time, in individuals or socio-political formations, a stream flows in the mood of actors and, over time, in the type of coverage, the way of speaking and repeated use of certain words and concepts, the type and the way of consumption, physical gestures, presence in socio-political circles and the type of participation of people, and so on. The repetition of these similar behaviors resulting from habits creates boundaries that allow us to distinguish one stream from other currents. Hence, the actions of activists are the result of the combination of traits and temperament on the one hand, and the oppor-

tunities provided by the social-political currents. One of the most important factors that directly affect the formation of habits of a stream is symbols. Each of the socio-political currents try to produce and accumulate various symbols as symbolic capital for durability and survival with the benefit of various domains of economy, culture, politics, religion, art and so on. These funds are converted into actual situations for each stream in the context of a potential state, interpreted in these conditions, these funds give rise to a sort of collective and heart belief among the followers of each of the processes, which were in a form of respect, obedience, and obedience, and eventually become a factor in the survival and survival of each one of the streams, by the symbolic boards (leaders and intellectuals of each stream). After the withdrawal of Reza Shah from the country and the vacuum of power and charismatic leadership, as in the early days of Reza Khan's reign, once again, this thought came to a halt by some intellectuals and people that again a man in the form of a dictator would need a reformer who would will save and take the country from under the boots of the superpowers like Russia, Britain and the United States. But Muhammad Reza was young, raw, inexperienced and lacking in discipline and the potential of a symbolic and charismatic leader. For this reason, quickly alongside the monarchist movement, Marxist, nationalist, and Islamist currents, were activated which in the context of their activities was provided in the reign of his father. These trends are in accordance with the political climate of the country and the inherent character of the actors who compete for gaining wealth, power, reputation and prestige, on the basis of the guarantee of their own interests independently, in combination or complementary, dormant and underground, and

sometimes they did on the basis of competition and conflict of action. In fact, when political power in the common use of the currents did not interfere with the symbols of various economic, political, cultural, religious, etc. domains, or, in other words, the distribution of symbolic goods by a just political system, they operated independently and in combination (Such as the socio-political space of the country from 1941 to 1953, which ruled pseudo-democracy). And when political power ran into a particular stream and implemented with ideological devices such as educational apparatus, legal devices, mass communication devices such as radio and television, and oppressive devices such as the army, the police, and the courts and prisons, "Symbolic Violence" limited or blocked the space for the activity and participation of other currents, we publicly saw or witnessed undercover activity (such as the socio-political environment of the country between 1953 and 1963) or witnessed conflicts and intense conflicts (as in the years from 1963 to 1979) within different currents. In fact, people who were attributed to a stream, in addition to being competing in the same flow to reach a suitable social-political base, at the same time, sought to collectively, while preserving their unity and solidarity, to overcome other competing currents (especially the dominant current), and pushed that flow toward collapse and decline, or to be in place. During these years, the Iranian left-leaning flow through the use of its symbolic capital in the form of the Red Flag, Sickle and Hammer, Red Rose, Khalq, Comrade, strike and march, revolution, labor, justice, Red Army, and Knotted fist. The symbolic features of the Marxist flow have been characterized by the character of the Marxist flow and, with the symbolic leadership and the paraphrase of Taqi Arani, Iraj Eskandari,

Nooruddin Kianouri, and its symbolic delegations (Ehsan Tabari, Samad Behrangi, etc.), became a great rival to the monarchist current. The left-flow symbolic capitals quickly influenced character, property, attitude, the type of speech, behavior and function, physical gestures, and the type of coverage of followers of this flow, so that each person might easily be psychologically and sociologically the same, it is necessary for the actors of this current to be different to the actions of other actors in this period. The main axes of the movement and activities of groups, parties and other entities attributed to the left flow from 1941 to 1979 are a kind of equality of people in political and economic rights, government involvement in economic affairs for the benefit of the public, the emphasis on anti-colonial internationalism, the fight against the profligacy of capitalism, the use of revolutionary and guerrilla methods was dependent to overthrow the Pahlavi regime as a symbol of the bourgeois apparatus. For this reason, the organization of the Fadayi Khalq and MKO's Guerrillas did not neglect the removal of individuals attributed to the royal oligarchy and capitalism, hence, the blackmail event of 1970, the bombing of the US intelligence agency, the building of the Iranian-American Association and the Building of the Iran-British Cultural Relations Association in Tehran on May 1, 1973, the Assassination of Lt. Col. Louis A. Hawkins, American Naval Guard Commander, on June 2, 1973, and the assassination of American engineers Rockwell International, Donald Smith, Robert Crownard, and William Cathrell on September 6, was organized and conducted by the hands of the associations and groups affiliated with the left flow. The leaders of the left-wing movement, considering

the victory of the Bolsheviks against the Tsarist Royal System (on December 25, 1917) and the implementation of the construction plan of socialism in the country, considered the Soviet communist system to be the symbolic alternative to the regime of the Pahlavi regime and its ideal utopia, through which exploitation and oppression, the bourgeoisie and the ruling class of the bourgeoisie were defeated. Using the theoretical and practical possibilities of Marxism-Soviet Leninism and Asian and Latin America Maoism and they came to the conclusion that the imperialist Pahlavi regime that was dependent to the US would the only disappear by adopting the strategy of guerrilla and revolutionary radicalism and creating awareness and unity between the working class and the rural. Left-wing leaders such as Ehsan Tabari and Samad Behrangi etc. using the potential in the context of the flow of Marxism as a symbolic board, promoted the creation of symbolic concepts in the scientific and public circles of the left, and at the same time, they were able to pursue three major goals. First, this flow was seen as a dominant stream of rivals and flux as a stream that has a very high potential for producing, reproducing and interpreting the symbol. This would satisfy the material and spiritual needs of the activists. For instance, the symbolic concept of the revolution was specific to the left, which was often used by the leaders and ideologues of the Marxist movement to motivate and stimulate supporters as well as the transformation and transformation of the political system. This was while the monarchist's flow was also benefited by the enormous impact of this concept on the evocative meaning of the word 'white revolution' in the context of the implementation of comprehen-

sive reforms. Indeed, while in both processes the concept of revolution was very popular, but the interpretations that were made were completely different and unlike each other. Second, by creating and producing more symbols in the course of Marxism, the habits of this flow became more and more recognizable, and thus the activists of other currents absorbed the type of attitude, property, and behavior of the symbolic leaders and intellectuals of the left. Third, by increasing the number of new symbols and interpretations of them by symbolic bodies and attracting actors to the flow of Marxism, its survival and survival rate was as high as it was. In fact, one of the most important reasons for the dynamism of the Pahlavis era was the continuation of the Pahlavis period until the collapse of Mohammad Reza Shah's rule, the powerful existence of intellectuals and symbolic leaders, and the creation and interpretation of symbols.

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