

CURRICULUM VITAE

First name: Shan short for Hushang/Hooshang [not Arabic; ‘u’ or ‘oo’ as in ‘put’; ‘sh’ as in ‘shine’]

Last name: Philsooph [‘philosopher’; ‘oo’ as in soon]. Sex: Male Email: h.philsooph@yahoo.com

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Legal status: Permanent resident (I left Iran in 1964 to continue my studies in the UK, where I did and taught anthropology and stayed until May 2012. I have lived in the USA, where most of my close relatives are naturalized Americans, since May 15, 2012. I had applied for immigration to the USA in 1983.)

Education

PhD, 1980; **MSc** (two- year program), 1968, Social Anthropology, University of Edinburgh.

DIP (1st class) Teachers Training, 1963; **BA** (1st class), 1961, philosophy & Psychology, Univ. of Tehran.

Passed the entrance exam for the PhD in Philosophy (1962), and finished the first year of a two-year MSc degree in Sociology, at the University of Tehran, before leaving Iran. At high school, always *shagerd-e avval*, a title meaning “the top student”, and my main interests: philosophy, psychology (we had no other social sciences), and literature.

Theses

PhD: **A Study of a West Sepik People, New Guinea, with Special Reference to Their System of Beliefs, Kinship and Marriage, and Principles of Thought**, 2 vols.680 pp. MSc: **A Re-consideration of Frazer's Concept of Magic with Special Reference to More Recent Research**, 309 pp. BA: Persian translation of Parts of the *History of Western Philosophy*, by **Bertrand Russell**. [I do not recall the exact title of the dissertation].

Work Experience: Fieldwork & Further Research

Two Years (without a break) of anthropological fieldwork among the Au-speakers, an anthropologically unknown people, with a stone-age economy, in the tropical rainforests of the Sepik province (where Margaret Mead and Gregory Bateson did research), **Papua New Guinea**, Sep.1971 to Sep.1973. Library research and fieldwork in **Indonesia** (Jakarta) and **India** (New Delhi), Dec.1993 to Feb.1994.

Research Fellowship

2010-12, Honorary Research Fellow, School of Divinity, Philosophy, and History, University of Aberdeen.
1982-88, Postdoctoral Research Fellow, Department of Social Anthropology, University of Edinburgh.

Work Experience: Teaching & Administration

1990-2005, part-time lecturing (on non-Western attitudes towards plants, animals and nature), School of Biological Sciences, University of Aberdeen.

1991-96, full-time lecturer, Center for Cultural History, University of Aberdeen.

1988-90, full-time and part-time lecturer, Department of Sociology, University of Aberdeen.

1983-85, part-time lecturing, Department of Extramural Studies, University of Edinburgh.
 1977-88, tutor, Depts. of Social Anthropology, & Islamic and Middle Eastern Studies, Univ. of Edinburgh.
 1970's, occasional teacher of Persian/Farsi, Berlitz College of Languages, London and Manchester.
 1963-4, social sciences, & Director of the University Library, Technological [*San'ati*] University, Tehran.
 1963, high schools, six months, city of Qom, Iran.

Teaching and Responsibilities, University of Aberdeen

(a) In The Center for Cultural History:

Coordinator & Main Teacher of Cultural Anthropology Courses: 2nd year: An Introduction to Cult. Anthropol. in a Historical Perspective, 1992-96. Senior Honors: Selected Topics in Cult. Anthropol. 1991-96.

Teaching Contributions to Other Courses:

Second year: Diversity and Difference [cultural & historical] (1991)

Junior Honors: Romanticism, Progress and Decadence (1990-96)

Junior Honors: Reason, Enlightenment and the French Revolution (1990-95)

Senior/Junior Honors: Approaches to Culture, Part one (1991-96), Part Two (1992-95).

Graduate M Lit Program: Sources and Resources (1991- 92)

Supervisor, Coordinator, and Adviser:

Supervisor of M Lit and PhD dissertations (1991-96). Honors Adviser (1991-95).

Coordinator of the Taught M Lit (1992-93), and one of its courses: Sources and Resources (1990- 92).

Coordinator of Approaches to Culture, Part one (1992-95) and Part two (1993-94). Coordinator of Research Seminars in the Center for Cultural History and in the Institute of Cultural Studies (1992-94).

(b) In The Department of Sociology: In the 1st year I was one of the two anthropologists and in the second, the only one, dealing with every anthropological aspect of the Department, such as teaching anthropological courses (e.g., kinship and marriage; ethnography of Oceania); contributing to a sociological course (development); and supervising students' fieldwork and dissertations.

Annual Salary (as a fulltime lecturer): \$30,000.

PUBLIC APPEARANCES

- Three times interviewed by the BBC, World Service, Persian section, regarding my anthropological research in Papua New Guinea and modern Persian poetry, 1970s-80s.
- Reading of personal poems, Univ. of Edinburgh, October 1986. Readings of classical & modern Persian poetry, and personal poems, Tartar Gallery, during the Edinburgh International Festival, Summer 1983.
- Public speech on Structuralism, Institute for Social Studies and Research, Univ. of Tehran, March 1978. An overwhelming number of people turned up, many standing up inside & sitting on the stairs outside.
- In July 1993 three non-Scottish anthropologists in Scotland, Professor Ladislav Holy (St Andrews Univ.), Dr Judith Okley (Edinburgh Univ.) and I (Aberdeen Univ.) were separately interviewed on Scottish culture by The Herald, a newspaper, to commemorate the 150th anniversary of the Royal Anthropological Institute. The result was: "Scots Culture Alive and Kicking", **The Herald**, July 1993, p.13.

Grants

- 1993, the Carnegie Trust for the Universities of Scotland, research in Indonesia and India.
- 1972, one-year Tweedie Exploration Fellowship, Univ. of Edinburgh, fieldwork in Papua New Guinea.
- 1971, supplementary grant, Royal Anthropological Inst.(Esperanza Trust), Papua New Guinea fieldwork.
- 1968-71, three-year Postgraduate Studentship, Univ. of Edinburgh, in support of my PhD.
- 1964-68, four-year scholarship, Ministry of Culture, Tehran, to pursue my studies abroad,

Membership of Professional Societies

1. American Anthropological Association, 1987 to present; (a) Society for Psychological Anthropology, 1987 to present; (b) Society for Humanistic Anthropology, 1987 to present; (a) Society for Cultural Anthropology, 2012-14. **2.** The Association of Social Anthropologists of the Commonwealth, 1982 to present. **3.** Traditional Cosmology Society, Univ. of Edinburgh, 1985-2012. **4.** The Royal Anthropological Inst., Scottish Branch Committee, Edinburgh, 1977 (it closed later). **5.** The Royal Anthropological Inst., London, 1965 to present(with a few lapses).

PAPERS PRESENTED

1. "Equality, inequality reversal, and the levelling process"(poster), The 110th Annual Meeting of the **American Anthropological Association**, November 2011, Montreal. Canada.
2. "At home with the world with reference to the circle", The 109th Annual Meeting of the **American Anthropological Association**, November 2010, New Orleans. (Abstracts, pp.673-4).
3. "The Structure of the mind: Freud, Levi-Strauss, and the anti-ego", The Biennial Meeting of the **Society for Psychological Anthropology**, The **AAA**, March 2009, Asilomar, California.
4. "Non-Western anthropology, harmony, and wasted brains", The 107th Annual Meeting of The **American Anthropological Association**, November 2008, San Francisco.
5. "Vegetarianism in an anthropological and historical perspective", the Varieties of Cultural History conference, **Univ. of Aberdeen**, July 2007. (The abstract in the booklet of the Conference, p. 24).
6. "Hedayat, vegetarianism, and modernity", Hedayat's Centenary Conference at St. Anthony College, **Univ. of Oxford**, March 2003.
7. "My two-year fieldwork experience in New Guinea", **Iranian Cultural Society**, Miami, August 2003.
8. "Ethnic groups and nations: their harmony and conflict, with special reference to Iran", **Iranian Cultural Society**, Miami, July 2002.
9. "One of the characteristics of Iranians, especially in politics: a discussion in culture and politics", **Iranian Cultural Society**, Miami, June 2000.
10. "Is logic a human universal?", The Philosophical Society, Dept. of Philosophy, **Univ. of Aberdeen**, March 1996.
11. "The Relationship between James George Frazer and William Robertson Smith: the myth and the facts", William Robertson Smith Congress, **Univ. of Aberdeen**, April 1994.
12. "Reflections on social structures and their transformations", the faculty of the Social Sciences, **Univ. of Tehran**, October 1993.
13. "The inter-structural approach: 'bazaar' in a thousand languages", **Univ. of Tabriz**, September 1993.
14. "Poetry and its socio-cultural context: qualitative change in modern Persian poetry", **Society for Iranian Social Studies**, Berlin, May 1993.

15. "Arranged marriage as compared to marriage for love", Dept. of Sociology, **Univ. of Aberdeen**, December 1988.
16. "The Persian new year", The Feasts and Festivals Conference, **Univ. of Glasgow**, March 1987.
17. "Conflict, Freudian defense mechanisms and the mind", Iranian Cultural Society, St. Anthony College, **Univ. of Oxford**, spring 1986.
18. "Southeast Asia and the Sepik, with special reference to the Au", Sepik Symposium, **Wenner-Gren Foundation, Univ. of Basil**, August 1984.
19. "Universal poetry, women, and other cultures", Dept. of Islamic and Middle Eastern Studies, **Univ. of Edinburgh**, March 1984.
20. "Remarks on the role of consciousness in social phenomena, with special reference to Iran" (in Persian), Iranian Cultural Society, **Univ. of Frankfurt**, February 1984.
21. "Binary opposition and Levi-Strauss", School of Scottish Studies, **Univ. of Edinburgh**, January 1984.
22. "Styles of opposition and the gift", Dept. of Social Anthropology, **Univ. of St. Andrews**, Oct. 1983.
23. "A Universal of the mind: social animism", Dept. of Social Anthropology, **Univ. of St. Andrews**, April 1983.
24. "The structure of the mind and the brother-in-law", Dept. of Social Anthropology, **Univ. of Edinburgh**, 1982.
25. "Conflict and consciousness, with reference to New Guinea and Iran", Iranian Cultural Society, St. Anthony College, **Univ. of Oxford**, 1981.
26. "Methodological issues in the study of other cultures", The Middle East Center, **Univ. of Oxford**, 1981.
27. "The Anthropology of social conflict", Iranian Cultural Society, **Univ. of Edinburgh**, 1980.
28. "The tendency to 'intentionalize' and the Azande", Dept. of Social Anthropology, **Univ. of Sussex**, 1977.
29. "Cargo cult beliefs in a New Guinea village", Dept. of Sociology, **Univ. of Stirling**, 1975.
30. "A West Sepik village: the election and cargo cult", Department of Social Anthropology, **Univ. of Edinburgh**, 1973.

PUBLICATIONS

- (1). "Hushang Keshavarz Sadr and Jebhe-ye melli-ye dovvom", **Yadbudname-ye Hushang Keshavarz**, ed. Nasser Mohajer, 2017, Ibex. [This book is a collection of essays for a Persian anthropologist and politically active patriot in exile. He died in Florida in 2015.]
- (2). *Explorations in Cultural History: Essays for Peter Gabriel McCaffery*, ed., David F. Smith and H. Philsooph, Center for Cultural History, Univ. of Aberdeen, 2011, pp. xiv, 323.
- (3). Review (article) of *Essays on Nima Yushij: Animating Modernism in Persian Poetry*, ed., Ahmad Karimi-Hakkak and Kamran Talattof, (Leiden, 2004), in **Middle Eastern Literatures** (incorporating *Edebiyat*). April 2009, Univ. of Oxford, vol.12, 1: pp100-105.
- (4). "Hedayat, vegetarianism and modernity: altruism, Leonardo da Vinci, and cultural de-sublimation", in **Sadeq Hedayat: His Work and His Wondrous World**, ed. Homa Katouzian, 2008, Routledge, pp. 144-177. Paperback in 2011.
- (5). "Hedayat and the humanity of animals (1): his first and unknown translation", in Persian, **Cesmandaz**, A Cultural, Social and Literary Journal, Paris, 2003, no.22, pp.79-93.

- (6). “Hedayat and the humanity of animals (2): his first short story and first translation”, in Persian, **Cesmandaz**, A Cultural, Social, and Literary Journal, Paris, 2004, no.23, pp.107-129.
- (7). ‘Kaleidoscope’, and two other poems in **Anthropology and Humanism**, Society for Humanistic Anthropology, American Anthropological Association, vol.27, no.1, June 2002, pp. 104-106.
- (8). Review of *The Frontier Nomads of Iran: a Political and Social History of the Shahsevan* (by Richard Tapper, Cambridge Univ. Press, 1997), in **The Journal of the Royal Anthropological Institute**, 2000.
- (9). Six poems, in **Understanding**, nos.7-8, Edinburgh, 1997-98, 1999-2000.
- (10). ‘Primal belief’, poem in **Anthropology and Humanism**, Society for Humanistic Anthropology, American Anthropological Association, June 1996, vol. 21.
- (11). *Shekar-e Nur [To Catch The Light]*, Poems in Persian, London: Aras Publications, March 1996.
- (12). Poem, in **No Other Place: Poetry From Aberdeen University Review, 1913-1995**, ed. Ian A. Olson, Tuckwell Press, 1995.
- (13). 'A re-consideration of Frazer’s relationship with Robertson Smith: the myth and the facts', in **William Robertson Smith: Essays In Re-assessment**, ed. William Johnstone, Sheffield Academic Press, 1995, pp. 331-342.
- (14). Three poems, in **Poetry Nottingham**, The Nottingham Poetry Society Magazine, Spring 1993, vol. 47, no.1.
- (15). “Poetry and anthropology”, a note, in **Anthropology Newsletter**, American Anthropological Association, Washington DC, 1992, vol. 33, no 1.
- (16). Poem, in **I Like That Stuff: Poems from Many Cultures**, ed. by M. Style, Cambridge: Cambridge Univ. Press, 1984, Sixth Printing in 1991.
- (17). “Open structures: aspects of cross-cultural influence in the Sepik in relation to Southeast Asia, India and the Middle East”, in **Sepik Heritage: Tradition and Change in Papua New Guinea**, ed. N. Lutkehaus, *et. al.*, Carolina Academic Press, 1990, pp. 87-115.
- (18). Three poems, in **Lines Review**, September 1989, no.110, American-Scottish Issue.
- (19). Poem, in *Azadi [Freedom]*, in Persian, West Berlin, the early 1980’s.
- (20). “A note on the election and cargo cult in a West Sepik village”, in **Prelude to Self-Government: Electoral Politics in Papua New Guinea**, ed. David Stone, 1976, Canberra: Australian National University, pp. 160-167.
- (21). “Primitive magic and mana”, in **Abstracts in Anthropology**, 1971, vol. 2, no. 4, Greenwoods Periodicals Co., p. 225.
- (22). “Primitive magic and mana”, in **Man, The Journal of the Royal Anthropological Institute**, 1971, vol. 6, no. 2, pp. 182-203.
- (23). Four poems, in *Andisheh va honar [Art and Intellectual Insight]*, in Persian, Tehran, 1960, nos. 810; 1959, no.4. Twice under the pen-name “Adam [which is also a Persian word]”.
- (24). Editor of, and contributor to, *Payam-e Daneshju [Student’s Herald]*, three months in 1961, University of Tehran.
- (25). A lyrical fragment in *Bang-e Farda [Tomorrow’s Voice]*, in Persian, 1957, Tehran.

Other English and Persian poetry published include three poems, in **Mica**, University of Aberdeen (English Department), 1993, vol. 1, no.2. Four Poems, in **Ijala: Journal of Creation**, University of Ife, November 1977, vol.1, no.4. Five poems, in **PAR**, The PAR Cultural Foundation, Washington D.C., 2000; 1997. Poem, in **Adineh**, Tehran, 1988, no.28. Six poems, in **Alefba**, Paris, Autumn 1983, vol.4. Poem, in **Sokhan**, Tehran, 1978, nos.5-6. Two poems, in **AFTAB**, a cultural and literary journal, Oslo (Norway), June 2000, no. 41.

Arts and Awards

- Poetry award, Society for Humanistic Anthropology, American Anthropological Association, 2002. I have written poetry since high school. I played violin and had violin lessons from the ages of 16 to 19.
- Medal, by the late King of Iran at a graduate ceremony in the University of Tehran, and a four-year scholarship to study abroad by the Ministry of Culture, for being the top student in the Dept. of philosophy and psychology, Univ. of Tehran for three years, 1961.

Academic Achievements

- The first, and probably still the only, Iranian with classical Malinowskian anthropological training, i.e., carrying out long-term intensive fieldwork in an anthropologically unknown preliterate culture, far away from one's own country. When I went to Papua New Guinea, it was called "The last unknown" (which was then the name of a book about that country).
- The first in Scotland to do anthropological research in Papua New Guinea; and especially proud that Dr. Tony Crook, then a student of mine, graduated with a first class degree, and did his PhD fieldwork in Papua New Guinea. He is currently a senior lecturer at the University of St. Andrews in Scotland.
- As part of the Department of Sociology, in the University of Aberdeen, Anthropology closed in 1991. I stayed on and kept it alive for five years by teaching it in the Center for Cultural History. The number of students in my main course was about fifty in the first year and 139 in the third.
- The first, I believe, to teach Cultural Anthropology in Great Britain (1991-96). The Department in Oxford changed its name from 'Social Anthropology' to 'Social and Cultural Anthropology' later.
- As a graduate student in the UK, I was unusual for publishing an article in *The Journal of the Royal Anthropological Institute* before starting PhD.
- My PhD thesis is a contribution to the anthropological study of Papua New Guinea, cargo cult, magic, and in particular, mythology and universal principles of thought. When published, its main title will be "**The Identification of the Birds of Paradise with Women**", as it specially deals with this issue. Identity statements such as "The bird of paradise is a woman" abound among the Au. The bird is unique to Papua New Guinea and its periphery, and is in the country's national flag. The thesis is also a contribution to a highly technical anthropological subject, that is, asymmetric systems of alliance (or matrilateral [second] cross-cousin marriage), where wife-givers are superior to wife-takers and conceived as life-givers. My study of such a system was the first of its kind in Papua New Guinea, and was done in relationship with the belief system.
- My MSc thesis is a study of the elementary forms of belief and thought, in particular magic and J. G. Frazer's view of it. These are some of the conclusions. In magic the notion of "sympathetic" is misleading and superfluous. "Homeopathic" and "contagious" should be replaced by "analogous" and "contiguous".

On taboo, Frazer has two contradictory views. What appears to Levi-Bruhl “mystical participation” is “animistic” relation. Levi-Strauss distinguishes three levels of communication: communication of women; of goods and services; and of messages. But there is another level, in which messages, goods and services, and animate objects are all believed to be communicated between humans on the one hand, and gods, the ancestors and so forth on the other. For the actor, magic is a communicative process, dealing with conscious agents. Taboos are prohibitions the infringement of which Produces undesirable communication, or prevents desirable communication, with conscious agents. Totems are not only “good for thinking”, but also for communicating with conscious agents.

- Remarks on some of my published articles: The 2003-8 articles, on Hedayat, an internationally known fiction writer (and a founder of Iranian anthropology), provide the first study of his vegetarianism, introduce an unknown work by him, develop concepts such as **infantilization of animals** and **cultural de-sublimation**, and shed some light on Leonardo Da Vinci. The 1995 article tries to show that the century-old image of Frazer-Smith relation is factually groundless. The 1990 article introduces the notion of **open structure**, and is the first attempt in modern anthropology to deal with the influence of India and Southeast Asia and the Middle East on the Sepik province anthropologically, historically and linguistically (with lexical items from over 150 languages). The 1971 article provides a new understanding of magic and mana in the light of a critical re-examination of Trobriand and Zande magic studied by Malinowski and Evans-Prichard respectively, and concludes that the worldview of ‘primitive’ or early societies is totally animistic/personalistic.
- Member of the committee organizing an international, interdisciplinary Congress (1994), commemorating the Semitic scholar, William Robertson Smith, for his pioneering contributions to the sociology and anthropology of religion and Middle Eastern Studies.
- On my initiative in 1990, in Glasgow, where J.G. Frazer was born, the University celebrated the centenary of *The Golden Bough*, the most widely-read anthropological book internationally, throughout the history of anthropology. I contributed a paper.
- I ought to mention, however briefly, that most of my lifetime writings have been stolen before publication. The delay in publishing was partly due to my perfectionism. Given a chance, I can still publish articles about them. To outline some of the writings:
 - (1) My interest in J. G. Frazer and his works, especially *The Golden Bough* (13 vols.), began in 1966 and I submitted an MSc thesis (309pp) centered on him in 1968. The research continued for two more decades relating to many anthropological issues and T. S. Elliot, who was influenced by him not only in *The Waste Land*, but also, I believe, in part of *The Four Quartets*. I also had some unique documents on Frazer, including the left-over Frazer material found in the offices of Macmillan Company (his life-time publisher) when the company moved to another town (Baysingstoke), near London, in the 1990’s. Robert Ackerman’s remarkable and widely acclaimed *J. G. Frazer: His Life and Work* (1987) made a great deal of my research redundant. However, I still had a significant amount of writings to add to what he had done. My research

was partly motivated by my desire to reciprocate the support I had received for my anthropological studies in the United Kingdom.

(2) Three other long-standing research of mine dealt with Persian literature in cultural, literary, and historical perspectives. My three main subjects were: the metrical aspect of Persian poetry (modern, traditional, and folkloric); Nima Yushij (1897-1960), founder of modern Persian poetry; and Sadeq Hedayat (1903-1951), mentioned above, about whom an American specialist says: “the best known, most discussed, and most controversial Persian literary artist since [14th century]”. My research notes, which had nothing to do with political aspects of literature, were all handwritten, photocopied on A4 papers (since 1997), and not less than seven thousand Pages. I had more than one copy of them, kept in more than one location.

(3) I also had some eight hundred research cards on topics such as animism and mana, magic and religion, taboo and totemism. But another long-standing research of mine was on the structure of the mind, in which I developed such concepts as **styles of opposition** out of Freudian defense mechanisms, which are used in defense and offence; and **anti-ego**, which with id, ego, and superego forms a four-element structure and is compared with Levi-strauss’s “unit of kinship”, another four-element structure. I also put forward, as a style of opposition, the tendency to **intentionalize**. Most of this research, partly from my laptop, has disappeared, and so has copies of most of my publications and unpublished papers presented. And so has my entire writings on vegetarianism **more than once**. My Microsoft laptop, even the new ones, do not let me have backups, or to have my own passwords for One Drive/Clouds.

- Possibly the only Iranian who writes professional poetry in both Persian and English, and whose poetry [sometimes with humanistic/anthropological aspects] is published, not self-published, in English, and who has studied English poetry, especially its metrical basis (radically different from that of Persian poetry), for many years.
- It would not be an exaggeration to say that one of my poems (its English text being one of the three poems awarded an anthropological prize) is the most popular short poem among Iranian-Americans in the USA, who number some 800,000. Since its publication in June 2000 (see above), it has been republished and reproduced continually on its own by calligraphers, painters, graphic designers, and ceramists. In Los Angeles it can be bought from major Iranian bookshops (in Westwood Blvd). A decade ago I bought one, for a friend, for \$120 (I receive no royalties and my name is sometimes omitted).

READY & NEARLY READY FOR PUBLICATION

- **Shapes of Existence, Themes and Variations.** A somewhat humanistic/anthropological long poem in 151 pages, consisting of 102 relatively independent poems. Some of these poems have already been published in books and magazines. The poem has, among other things, bearings on existentialism. hence the word “existence” in its title.
- ***Jahani Ashena Vo Sabz [A Green and Familiar World]***, Persian Poems , 165 pp. The title of my Previous collection of Persian poems, published in London, was, in English, **To Catch The Light**.

- **The Identification of Birds of Paradise with Women:** *An Anthropological Study of a West Sepik People, in Papua New Guinea.* My PhD thesis, with some improvements.
- **Elementary forms of Belief and Thought,** With a Critique of J. G. Frazer on Magic. My MSc thesis, with changes and correction of its English.
- ‘J. G. Frazer and anthropological fieldwork’.
- ‘Arranged marriage and marriage for love: are they really different?’.
- ‘The structure of the mind, the unit of kinship, and the anti-ego’.
- ‘Styles of opposition: “intentionalism”, and revaluation of Freudian defense-mechanisms’.
- ‘Equality, Industrial society, and sexual orientation’.
- ‘At home with the world, the circle, and preliterate societies’.
- ‘Why there is no vegetarianism in preliterate cultures’.