

that anthropology has a lot to contribute to understanding the world today. But for that it must abandon its current preoccupation with how globalization is eroding its traditional objects of study.

The French really appreciate Marshall Sahlins, as he did them. ●

Keith Hart
johnkeithhart@gmail.com

1. De la modernité du projet anthropologique : Marshall Sahlins, l'histoire dialectique et la raison culturelle, <https://www.ethnographiques.org/2005/Chevalier>. My translation of the excerpts cited.

- Bellow, S. 1953. *The adventures of Augie March*. New York: Viking Press.
- Cronon, W. 1992. *Nature's metropolis: Chicago and the Great West*. New York: W.W. Norton.
- Dawkins, R. 1976. *The selfish gene*. Oxford: Oxford University Press.
- Graeber, D. & M. Sahlins 2017. *On kings*. Chicago: HAU Books.
- Hart, K. 2020. David Graeber (1961-2020). *Anthropology Today* 36(6): 32-33.
- Levi-Strauss, C. (1949) 1969. *The elementary structures of kinship*. Boston: Beacon.
- Sahlins, M. 1958. *Social stratification in Polynesia*. Seattle: University of Washington Press.
- 1972. *Stone Age economics*. Chicago: Aldine-Atherton.
- 1976a. *Culture and practical reason*. Chicago: University of Chicago Press.
- 1976b. *The use and abuse of biology: An anthropological critique of sociobiology*. Ann Arbor: University of Michigan Press.
- 1987. *Islands of history*. Chicago: University of Chicago Press.
- 1996. *How natives think: About Captain Cook, for example*. Chicago: University of Chicago Press.
- 2000. *Culture in practice: Selected essays*. New York: Zone Books.
- 2004. *Apologies to Thucydides: Understanding history as culture and vice versa*. Chicago: University of Chicago Press.
- 2022. *The new science of the enchanted universe*. Princeton: Princeton University Press.
- Thom, M. 1995. *Republics, nations and tribes*. New York: Verso.
- Wilson, E.O. 1975. *Sociobiology: The new synthesis*. Cambridge: The Belknap Press.

IAIN ROSS EDGAR (1948-2021)



Fig. 1. Fieldwork in Bosnia and Herzegovina, 2009.

The anthropologist Iain Ross Edgar, a long-time member of the anthropology department at Durham University, a leading figure in the cross-cultural study of dreams and dreaming and a pioneer in developing the imagework methods, died in May 2021, aged 72.

Coming of age in the 1960s and leaving the coldness of the boarding school environment behind, Iain took a gap year and hitchhiked throughout divided Europe, the Middle East and the USSR. This was a critically important formative experience, and a source of incred-

ible stories that he shared with his friends and generations of students. Iain read philosophy at the University of York 1967-1970. After teaching English as a foreign language in Spain and London for a few years, Iain trained as a social worker (University of Aberdeen), a job he held until 1981 when he became a lecturer in social work at Newcastle Polytechnic (now Northumbria University). Iain was always attracted to anthropology and he often mentioned that it was the late anthropologist David Pocock who introduced him to the discipline. In 1986, he completed an MPhil in anthropology at Durham University, with a nearly 300-page thesis on Peper Harow therapeutic community, drawing on ritual and symbolic analysis. Iain then moved to his PhD under the supervision of Ronald Frankenberg at Keele University (1990-1994), researching dream cultures and dream narratives in therapeutic communities across Britain. This resulted in his 1995 study *Dreamwork, anthropology and the caring professions: A cultural approach to dreamwork*, which made a significant contribution to the emerging field of medical anthropology in the UK at the time, as did the collection of essays *The anthropology of welfare* (1998), which he co-edited with Andrew Russell. Iain joined the department of anthropology in Durham in 1995, where he taught until his retirement in 2014.

Building on dreamwork research in Britain, in the late 1990s, Iain started systematizing his long-term interest in innovative experiential methodological approaches known as imagework. The idea of imagework brought together artwork, sculpting, psychodrama, gestalt and dreamwork. Iain's aim was to provide researchers in anthropology and beyond with a data elicitation toolkit for studying individual and collective imagination in various social and cultural settings, and for the study of dreamwork in particular. This came into fruition in a classic, *A guide to imagework: Imagination-based research methods* (Edgar 2004), published in the ASA research methods series. It continues to be taught widely in university courses worldwide, and Iain was regularly sought to give imagework masterclasses for researchers and students across Europe and the UK before and after his retirement.

However, it was a global turn of events after 9/11 and the role of visionary and prophetic dreams in them that marked a decisive turn in Iain's focus on Islamic dream traditions. In the ensuing decade, he travelled to Bosnia and Herzegovina, Cyprus, Pakistan, Turkey and around the UK, interviewing Muslims of all walks of life about their dreams, exploring how dream interpretations influence people's decisions. Apart from publishing widely on the topic, including *The dream in Islam: From Qur'anic tradition to jihadist inspiration* (Edgar 2011), Iain also took on a more publicly engaged role, giving radio interviews and public talks. Iain's work on dreaming traditions in Muslim societies was often met with suspicion by other scholars at first, but his openness and his sense of humour usually persuaded the people around him to not only put aside their misgivings, but actively contribute

their own dream narratives for his research.

Education and teaching played an important role for Iain. He co-edited two EASA volumes on education histories and practices of European anthropology, *Learning Fields* vol. 1: *Educational histories of European anthropology* (Dracklé et al. 2003), and *Learning Fields* vol. 2: *Current policies and practices in European social anthropology* (Dracklé & Edgar 2004) as well as a volume *Shaping a nation: An examination of education in Pakistan* (2010) with Stephen M. Lyon. Iain was famous among his students for setting off smoke alarms with his smudge stick and guiding them on inner journeys with his shamanic drumming. As part of the first-year induction at Durham anthropology, Iain led students through a series of exercises designed to break down social barriers. He was generous with these exercises and always willing to help his colleagues adapt them and make them work in different ways. He had a knack for making very serious points through humour and charm. He frequently reminded his colleagues not to take themselves too seriously and encouraged them to remember what their own priorities were when they were 18 years old.

Iain had a profound impact on the teaching done in Durham University's Stockton Campus. Although the university ultimately chose to withdraw from the campus, for the two decades that anthropology students lived and studied at Stockton, they would all have benefited from Iain's unique blend of laid-back charm and serious scholarship. Many of the students who chose the Stockton Campus degrees were the first in their family to study at university. Iain took all of his students seriously and gave them time.

One of the keys to Iain's research and teaching was his seemingly endless capacity to take other people's stories seriously. He gave his time to others and he listened actively and intently. In his research, this allowed him to carve out a body of work that genuinely broke new ground in analyzing people's inner experiences and understandings of the world. In his teaching, this allowed him to transform people's perspectives and open them to new ways of appreciating and making sense of the world around them. ●

David Henig

Utrecht University
d.henig@uu.nl

Stephen M. Lyon

Aga Khan University (London)
Stephen.Lyon@aku.edu

- Dracklé, D. & I.R. Edgar (eds) 2004. *Learning fields*, vol. 2: *Current policies and practices in European social anthropology*. Oxford: Berghahn.
- et al. (eds) 2003. *Learning fields*, vol. 1: *Educational histories of European anthropology*. Oxford: Berghahn.
- Edgar, I.R. 1995. *Dreamwork, anthropology and the caring professions: A cultural approach to dreamwork*. Aldershot: Ashgate.
- 2004. *A guide to imagework: Imagination-based research methods*. London: Routledge.
- 2011. *The dream in Islam: From Qur'anic tradition to jihadist inspiration*. Oxford: Berghahn.
- & A. Russell (eds) 1998. *The anthropology of welfare*. London: Routledge.
- & S.M. Lyon (eds) 2010. *Shaping a nation: An examination of education in Pakistan*. Oxford: Oxford University Press.