

Magnus Echter

A Public lecture:

Title: **Decolonizing the Black Messiah**

Abstract: In my public lecture, I explore how ethnographic research in an African Independent / Indigenous Church can contribute to the academic discourse on decolonizing the study of religion. Two outstanding features of the South African Nazareth Baptist Church (NBC), the messianic claims of its leaders, and the incorporation of African practices – most notably sacred dance in neo-traditional regalia – point to the anti-colonial potential of religion / Christianity. This potential is checked, however, by the deeply engrained coloniality of post-apartheid society, which I illustrate with the “coronation” of Zulu king in 2022, who was anointed by an Anglican bishop despite being a member of the NBC himself. I conclude by arguing that a critical and decolonial study of religion must engage power relations in post-colonial contexts, alongside the critique of academic discourse and practice.

B Job interview

Research plans:

During my time at the “Multiple Secularities” research group at Leipzig, I started working on Zulu secularity, that is, the conceptual distinction and social differentiation of religion from other social spheres, or, from the study of religion perspective, the demarcation of the religious field in KwaZulu-Natal, South Africa. In an article, I outlined the process starting from interactions between African chiefs and kings with missionaries and administrators in the colony of Natal and the Zulu kingdom in the 19th century, via the customization and hence secularization of African practices in the Natal Code of Native Law in 1891, the invention of an expanded notion of Zulu cultural identity in the Witwatersrand mines, the Zulufication of religion in African Indigenous churches like the Nazareth Baptist Church from 1910 onward, the creation of Zulu politics in the Inkatha movements in the 1920s and 1970s, up to recent, post-apartheid reconfigurations as evidenced by the public performances that made a new Zulu king in 2022.¹

This last event is the starting point for my future research orientation. The making of the new king involved two public performances. In August 2022, the successor performed the “entering the kraal” ceremony (*ukungeni esibayeni*) at a royal residence, during which rituals mobilized the support of his dead forebears and the Zulu people, represented by age-grade regiments of virgins and warriors acknowledged him as their new leader. In October 2022, at a state organized performance taking place at a football stadium, the state president recognized the new king, the Anglican archbishop anointed him, and a high court judge made him take an oath to uphold the state laws. The first ceremony was performed by two contestants, the second was criticized as neo-colonial, and the legitimacy of both has been challenged in court. After the Anglican anointment, a spokesperson of the Nazareth Baptist Church (NBC) declared that their leader had done the real anointing, even before “entering the kraal”.

¹ “King, Messiah, and Culture in the Making of Zulu Secularity,” in *Historicizing Secular-Religious Demarcations: Interdisciplinary Contributions to Differentiation Theory*, edited by Monika Wohlrab-Sahr, Daniel Witte and Christoph Kleine (Berlin: de Gruyter, Sonderband der Zeitschrift für Soziologie, 2024), 157–187.

My main interest is how actors themselves have distinguished between religious and cultural/traditional/customary practices when relating to kings, chiefs, homestead heads and kinship groups. I will pursue the question from a contemporary and historical angle. Historically, I go back to 1872, when Theophilus Shepstone, Secretary of native affairs in Natal, participated in the “coronation” of Cetshwayo, the last independent Zulu king, an act that was later used to legitimize the British invasion of Zululand. My main focus will be on oral traditions collected in colonial archives, primarily the James Stuart Archives, and compare them with those from the NBC collection, with regard to whether / how they differentiate between religion and other social spheres. For the ethnographic research, I will renew contact to interlocutors in the NBC to enquire about their views on the making of the Zulu king and the role of the church within it. I plan to participate in the church’s visit to the king that takes place every October in Nongoma, and discuss its relation to the first fruit rituals, that the king performs shortly after. I will also participate in the “reed dance” (*umkhosi womhlanga*) Zulu virgins perform for the king every September, and compare it to the virgins’ rituals that take place in the NBC every July. Next to the interconnections in ritual performances, I plan to explore how the church’s version of respectful behavior (*ukuhlonipha*) overlaps with cultural/traditional variants due to homestead heads, chiefs and kings, and how both relate to a moral ethnicity that combines patriarchal hierarchy with Zulu cultural identity. I want to discuss whether this morality drives the popularity of the decolonial / reactionary politics of Zulu nationalism, a popularity indicated by the 2021 public unrests and the stunning success of Jacob Zuma’s MK Party in the 2024 elections.²

A first opportunity to enter this conversation will be the workshop on “Decolonizing Secularity in Africa,” which I co-organize and which will take place in Stellenbosch, South Africa, in December this year. This workshop also provides the wider frame in which I place my research. It will confront my tale of the colonial secularization of African practices via their culturalization/customization, followed by their religionization within African Indigenous Churches, with other processes of de-differentiation from other African societies. Only through this comparison, and through the confrontation of secularist and religionist positions, can we develop a critical stance towards the colonial configuration of the religious – secular divide, that continues to shape social reality inside and beyond academia. This, I suggest, is the prerequisite for an anthropology of religion in post-colonial contexts. And, of course, such an anthropology has to move beyond the African frame. As a colleague from India remarked when I advertised a decolonial approach: this might be true for Africa, but for India, you need post-colonial theories.³

² The unrests took place predominately in KwaZulu-Natal, and in the areas of Gauteng where Zulu migrants live. Zuma’s party, founded just months before the election, reached 14,6 % nationwide, 45,9% in KwaZulu-Natal.

³ Sushmita Nath, author of *The Secular Imaginary: Gandhi, Nehru and the Idea(s) of India* (Cambridge: Cambridge University Press, 2022).

Teaching:

I present here three classes I taught at the University of Bayreuth. The “Introduction to the Anthropology of Religion (*Einführung in die Religionsethnologie*)” I taught in German, completely online, during Covid pandemic in 2021. It is the only class for which I can provide an evaluation. The second class, “African Moralities? Interdisciplinary Perspectives,” targeted advanced bachelor as well as master students. I taught it together with Eva Spies while I was a fellow at the Cluster of Excellency in 2019/2020. The class offered students insights into the work of the cluster – with moralities being one of its research sections – while it provided something of a starting point for my own work on moral economies and Afrotopias. “Bourdieu’s Theory of Practice” I taught ten years earlier, in 2009/2010. In the class, I invited master and PhD students to apply the theory I had just used in my dissertation to their own work. As follow-up, I co-organized a workshop in Bayreuth and a panel at the IAHR in Toronto. With this class I managed to connect teaching with research, as three of its participants, Chikas Danfulani, Gemechu Jemal Geda and Halkano Abdi Wario contributed their work to its final outcome: *Bourdieu in Africa: Exploring the Dynamics of Religious Fields* (Leiden: Brill, 2016). And, of course, the class could easily be taught in Lausanne, as all texts are in French, originally.



Wario, Ben Amara, Ukah, Danfulani, Kogelmann, Echtler and Geda in Toronto, 2010.

Classes

1. Introduction to the Anthropology of Religion

According to the module handbook, the aim of the introduction to the anthropology of religion is, among other things, to “recognize one’s own understanding of religion, religiosity and the limits of rationality as culturally determined and to accept other conceptions as equally valid.” The epistemological and ethical challenge lies on the one hand in the fact that the classical subject area of the anthropology of religion encompasses those religious ideas and practices that are presented as the irrational-exotic other of true religion (conceptualized on the basis of Protestant Christianity) or secular science. On the other hand, anthropology of religion is challenging because the ethnographic

method involves participation. Researchers ask themselves not only whether and how they can understand what happens when prophets cast out spirits, but also how they interact with human and non-human actors in a church service (Engelke 2003). Or they try to put into words what it is like when a goddess takes possession of one's own self (Deren 1953). In addition to older theories and objects in the anthropology of religion, we will engage with postcolonial critiques of both "religion" and "secularity" (Mahmood 2009), reflect on our own positions, and explore, among other things, how classics in anthropology (e.g. Evans-Pritchard 1988, Levi-Strauss 1968) can contribute to the analysis of the spirituality of atheist millennials in Europe (Herber & Bullock 2020).

Deren, Maya. 1953. *Divine Horsemen: the Living Gods of Haiti*. London: Thames and Hudson.

Engelke, Matthew. 2002. The problem of belief: Evans-Pritchard and Victor Turner on 'the inner life'. *Anthropology Today* 18 (6): 3-8.

Evans-Pritchard, Edward E. 1978. *Hexerei, Orakel und Magie bei den Zande*. Frankfurt am Main: Suhrkamp.

Herbert, David and Josh Bullock. 2020. Reaching for a new sense of connection: soft atheism and 'patch and make do' spirituality amongst nonreligious European millennials. *Culture and Religion*. <https://doi.org/10.1080/14755610.2020.1862887>.

Lévi-Strauss, Claude. 1968. *Das wilde Denken*. Frankfurt am Main: Suhrkamp.

Mahmood, Saba. 2009. Religious reason and secular affect: a incommensurable divide? *Critical Inquiry* 35 (4): 836-862.

19.4.21 Introduction:

Bettina Schmidt, 2015, *Einführung in die Religionsethnologie: Ideen und Konzepte* (Berlin: Reimer), 9-12 & 17-25.

26.4.21 Evolutionism

Edward B. Tylor, 1866, „The religion of savages“, *Fortnightly Review*, 71-86.

3.5.21 Functionalism

Émile Durkheim, 1981, *Die elementaren Formen religiösen Lebens*, Frankfurt: Suhrkamp.

10.5.21 Interpretive anthropology

Clifford Geertz, 1983, ‚Religion als kulturelles System‘, in *Dichte Beschreibung: Beiträge zum Verstehen kultureller Systeme*, Frankfurt: Suhrkamp, 44-95.

17.5.21 Post-colonial anthropology

Talal Asad, 1983, ‚Anthropological Conceptions of Religion: Reflections on Geertz‘, *Man* 18, 2: 237-259.

Ders., 2020 ‚Autobiographical Reflections on Anthropology and Religion‘, *Religion and Society: Advances in Research* 11: 1-7.

31.5.21 Ethnography I: belief, gender

Heike Behrend, Menschwerdung eines Affen. Bemerkungen zum Geschlechterverhältnis in der ethnographischen Feldforschung, *Anthropos* 84, 4/6: 555-564.

Matthew Engelke, 2001, The problem of belief. Evans-Pritchard and Victor Turner on ‚the inner life‘, *Anthropology Today* 18, 6: 3-8.

7.6.21 Ethnography II: emotions, spirit possession

Maya Deren, 1953, *Divine Horsemen: The Living Gods of Haiti*, London: Thames & Hudson.

Renato Rosaldo, 1989, Grief and a Headhunter’s Rage, in *Culture and Truth: The Remaking of Social Analysis* (Boston: Beacon Press), 1-21.

14.6.21 Myth, structural

Claude Lévi-Strauss, 1977, Die Struktur der Mythen, in: *Strukturelle Anthropologie I*, Frankfurt: Suhrkamp, 226-254.

21.6.21 Ritual, performative

Robert Hertz, 2007 (1905), Beitrag zur Untersuchung der kollektiven Repräsentationen des Todes, in *Das Sakrale, die Sünde und der Tod*, Konstanz: UVK, 65-179.

Victor Turner, 1977 (1969), Liminality and Communitas, in *The Ritual Process: Structure and Anti-Structure*, Ithaca: Cornell University Press, 94-130.

28.6.21 Witchcraft & healing, rationality & subjectivity

Edward Evans-Pritchard, 1976, *Witchcraft, Oracles and Magic among the Azande*, Oxford: Claredon.

Hanna Nieber, 2017, ‚They all just want to get healthy!‘ Drinking the Qu‘ran between forming religious and medical subjectivities in Zanzibar, *Journal of Material Culture* 22,4: 453-475.

André Singer, 1982, *Witchcraft among the Azande*, Granada TV Disappearing World (https://www.youtube.com/watch?v=Rmug_qvO15s).

5.7.21 Fetischism, marxist

Karl Marx, 2017, „Fetischcharakter der Ware“, in Johannes Endres (Hg.) *Fetischismus*, Frankfurt: Suhrkamp, 176-189.

Karl Marx, 1976, „Zur Kritik der Hegelschen Rechtsphilosophie“, *MEW* 1, Berlin: Dietz, 378-391.

Michael Taussig, 1977, The Genesis of Capitalism amongst a South American Peasantry: Devi’s Labor and the Baptism of Money, *Comparative Studies in Society and History* 19,2: 130-155.

12.7.21 Born-again witches on video

Teco Benson, 1999, *End of the wicked*, Calabar: Liberty Film.

Marc Ellison & Samuel Iwunze, 2018, *Suffer Not a Witch to Live*, Doha: Al Jazeera.

Mags Gavan & Joost van der Valk, 2008, *Saving Africa’s Witch Children*, London: Channel 4/Dispatches

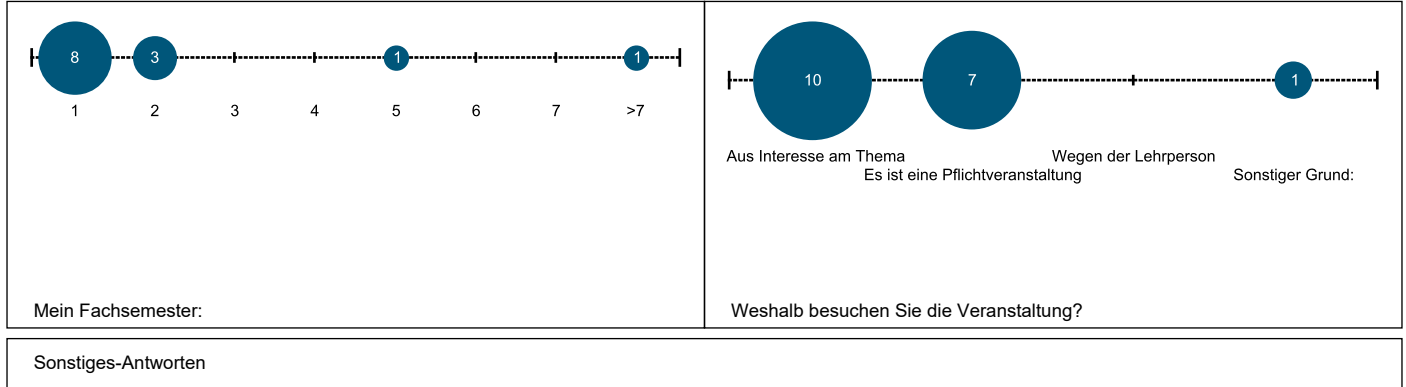
Asonzeh Ukah & Magnus Echtler, 2009, Born-again witches and videos in Nigeria, in: David Westerlund (Hrsg.) *Global Pentecostalism: Encounters with Other Religious Traditions*, London: Tauris, 73-92.

19.7.21 Exam

Auswertung zur Veranstaltung Teildisziplinen der Ethnologie: Religionsethnologie (Einführung in die Religionsethnologie)

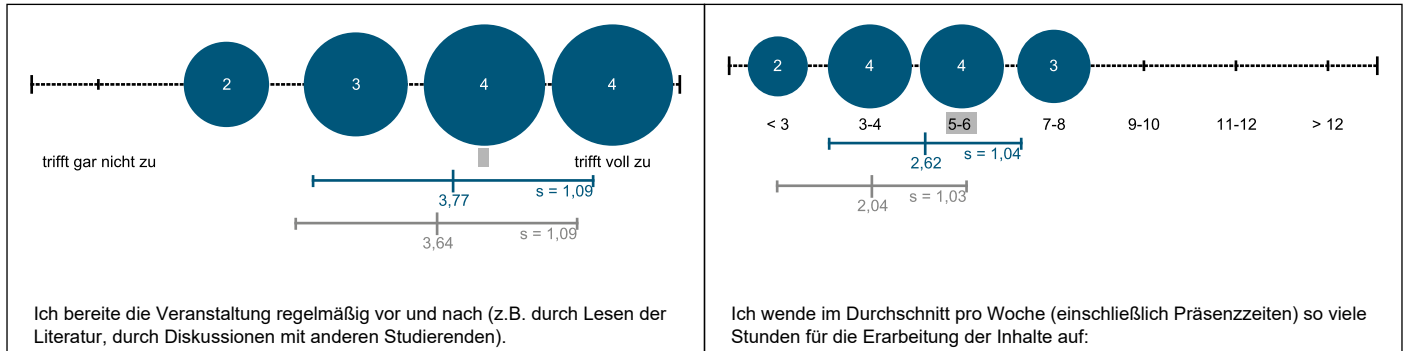
Liebe Dozentin, lieber Dozent,
 anbei erhalten Sie die Ergebnisse der Evaluation Ihrer Lehrveranstaltung.
 Zu dieser Veranstaltung wurden 13 Bewertungen abgegeben.
 Erläuterungen zu den Diagrammen befinden sich am Ende dieses Dokuments.
 Mit freundlichen Grüßen,
 Das Evaluationsteam

Allgemeine Angaben

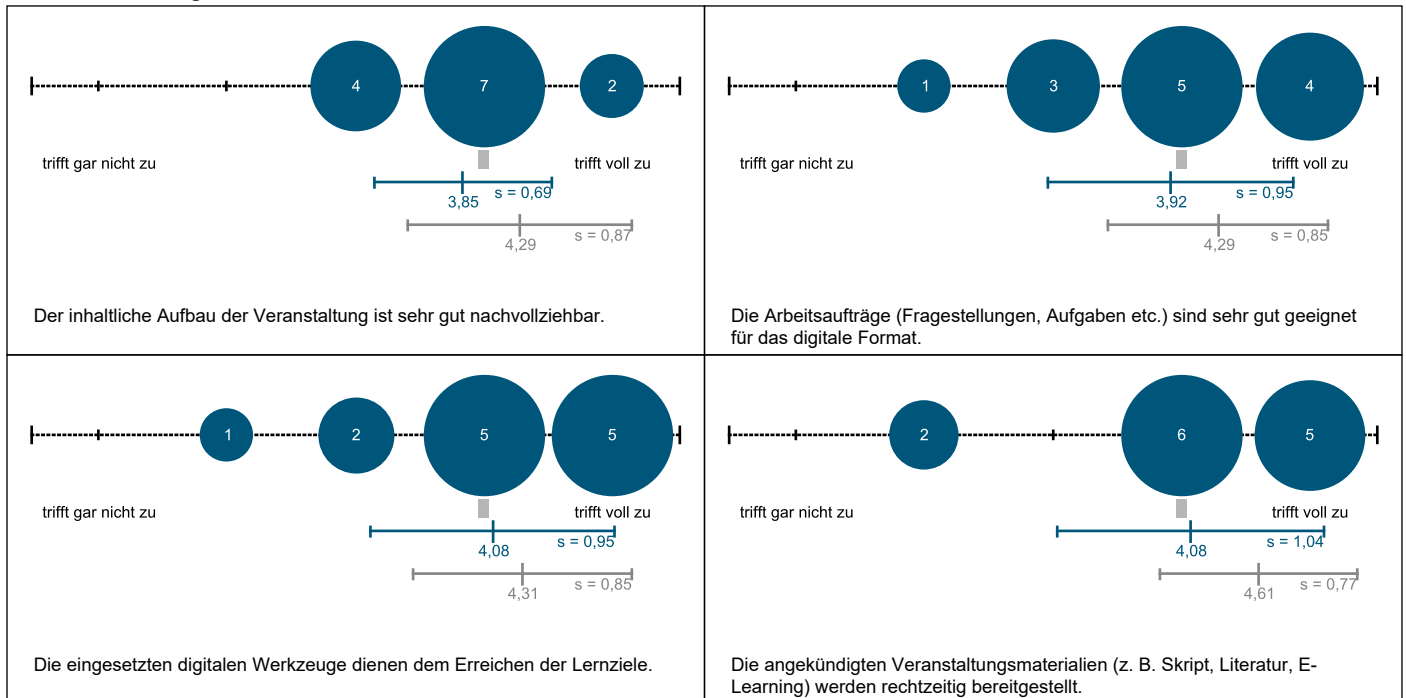


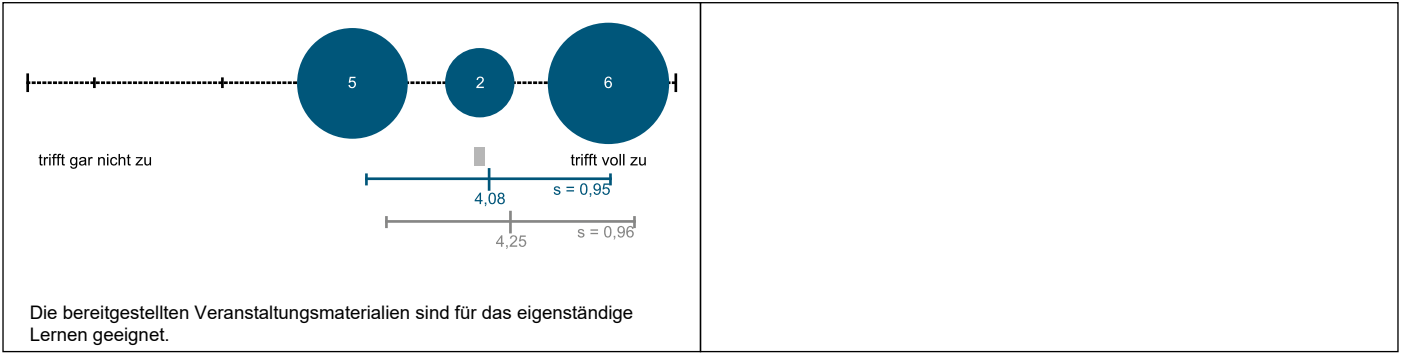
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Eigenbeteiligung

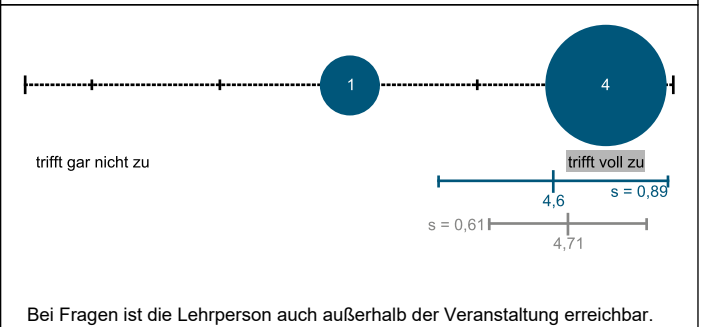
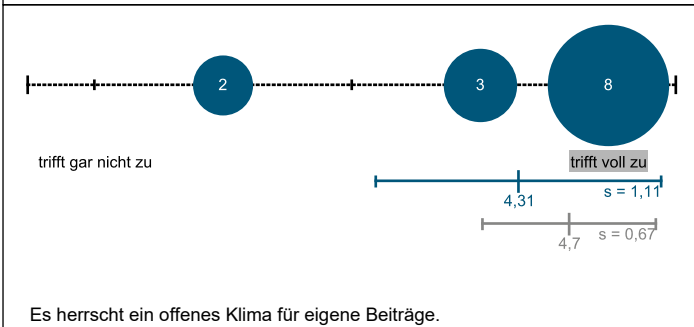
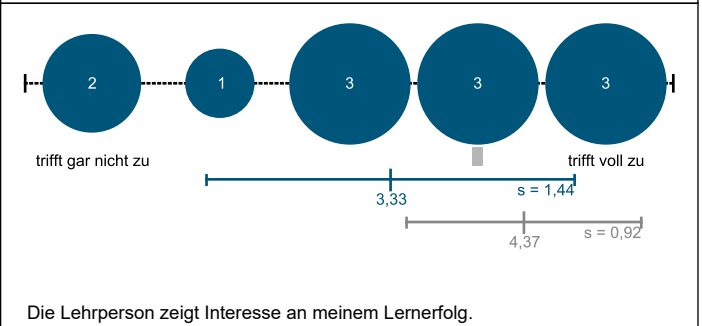
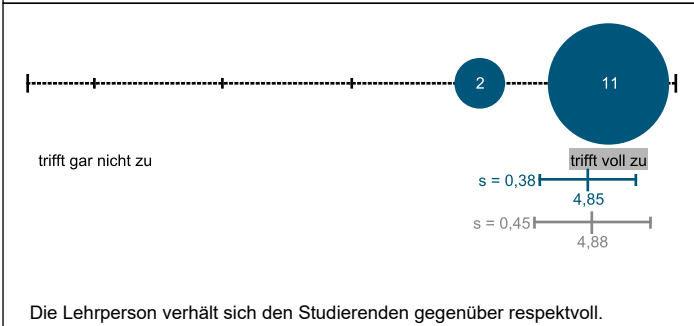
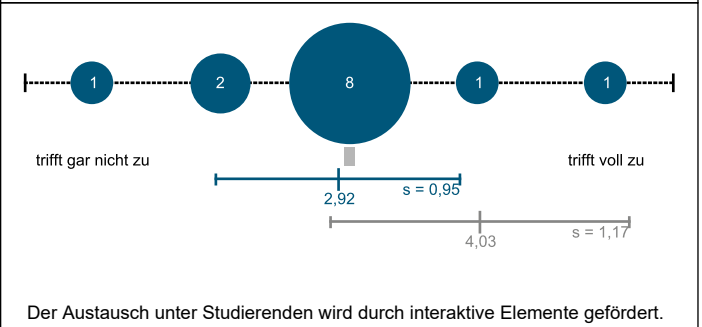
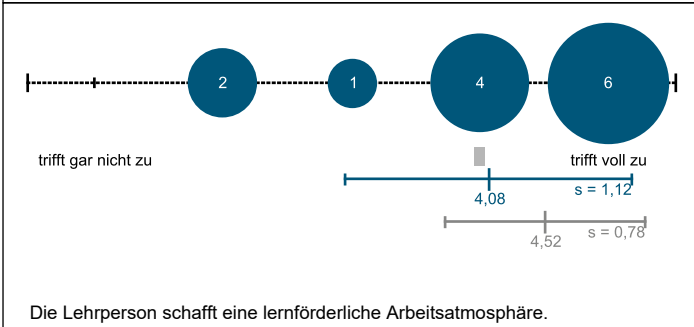
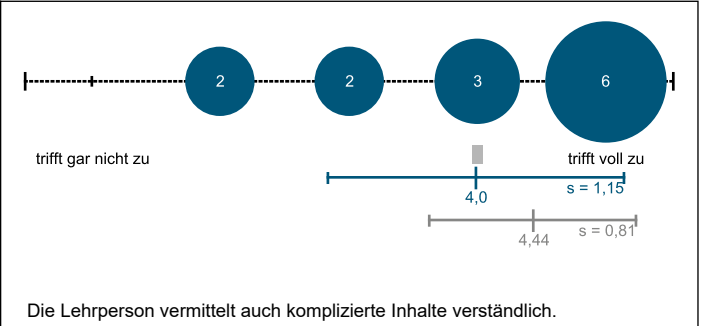
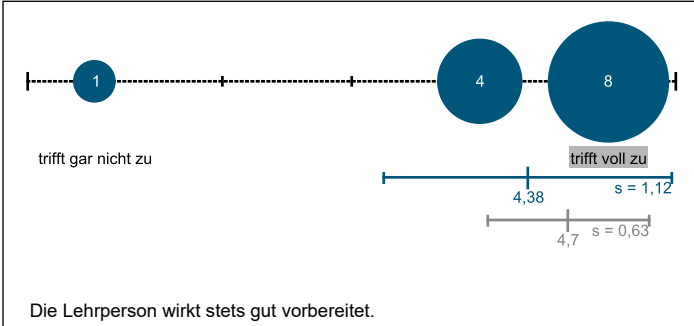


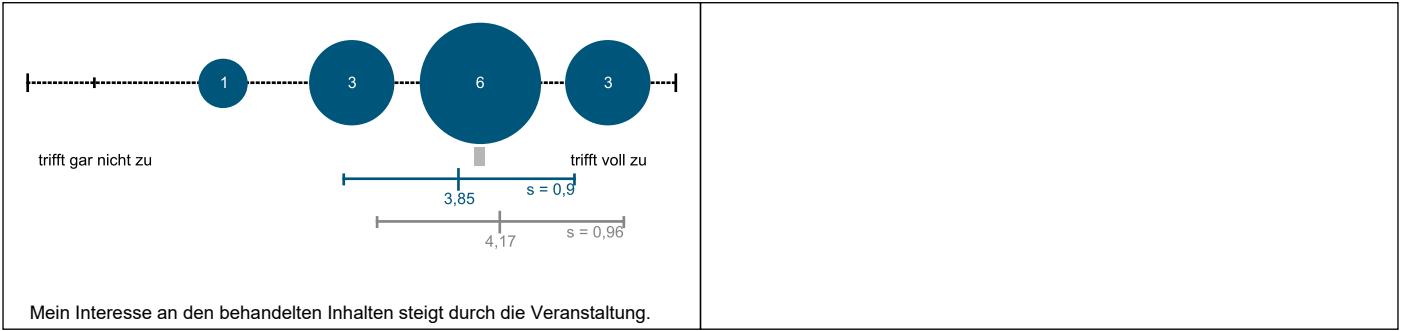
Struktur und Organisation



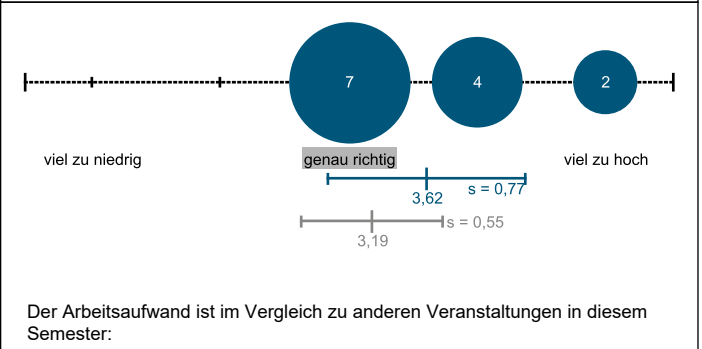
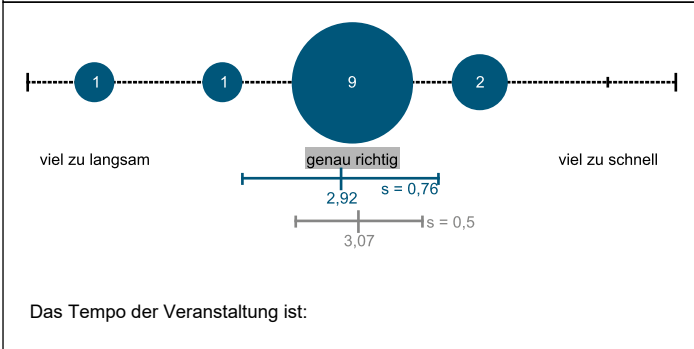
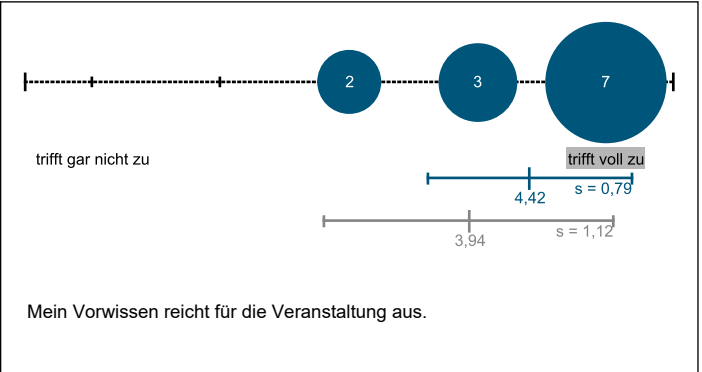
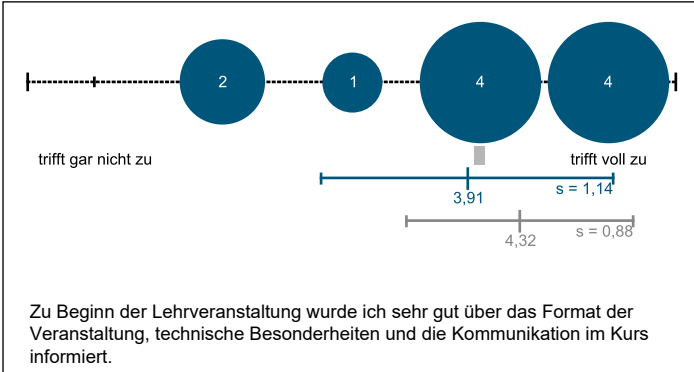


Lehrkompetenz, Interaktion und Klima

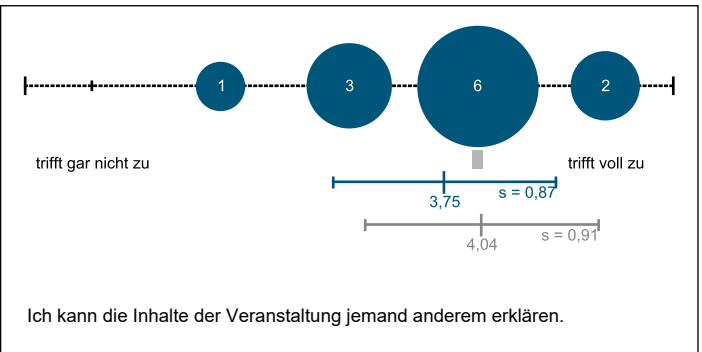
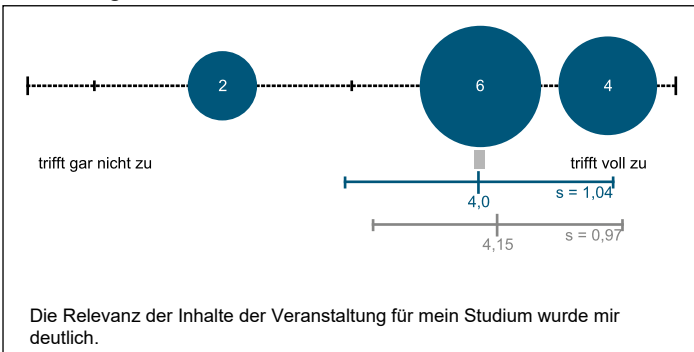




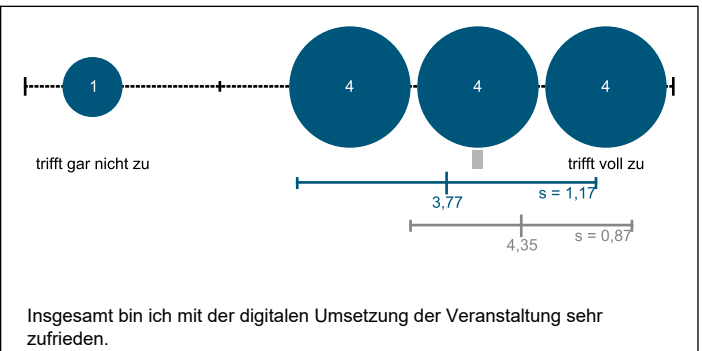
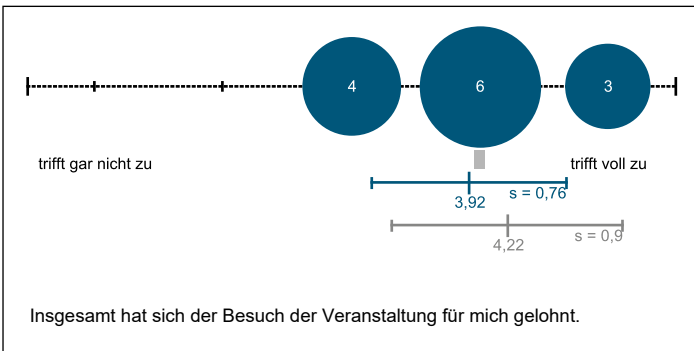
Anforderung



Lernerfolg



Gesamteindruck



Das gefällt mir an der Veranstaltung gut:

- die Bereitstellung von Links zu Filmen
- Mitbestimmung der Studierenden bei der Themenwahl

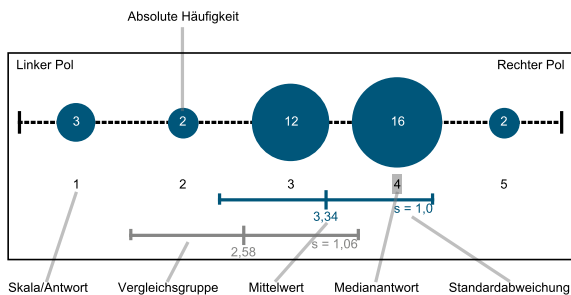
- Die Themenvielfalt
- Der chronologische Aufbau
- Die Möglichkeit, sich Themen (auch abseits des Afrika-Schwerpunkts) zu wünschen.
- Die freundliche Art von Dr. Echter
- auf Themenvorschläge von Studenten wurden eingegangen
- Dass wir viele verschiedene Themen ansprechen.
Dass wir viele Basics der Ethnologie besprechen und somit ist das Seminar Geschichte und Debatten in der Ethnologie einfacher für mich.
- Die Lehrinhalte sind sehr interessant ! Es ist genügend Zeit für weiterführende Diskussionen.
- Die Texte, die im Zuge des Seminars gelesen werden, sind interessant und passend zu den jeweiligen Themen. Komplexere Inhalte werden in der Veranstaltung geklärt.
- Offene Diskussion, gute Erklärung und zum großteil gut verständliche Texte.
- Vielseitige Themen wurden behandelt.
Offener Diskurs während der Veranstaltung.

Das sind meine konkreten Verbesserungsvorschläge:

- Ausdifferenzierung des Formats (Gruppenarbeiten, Präsentationen, etc.?)
- Es wäre schön, wenn man nicht nur über die Texte sprechen würde, sondern zum Beginn der Stunde noch etwas allgemeinere Hintergrundinfos erhalten würde (z.B. wo konkret gibt es Formen der Hexerei oder des Animismus -> auf Karte zeigen)
- Mehr in Gruppen: man könnte es so machen, dass zum Beispiel immer vier Leute einen Text lesen sollen und diesen dann in der digitalen Gruppe besprechen und im Nachhinein der Gruppe vorstellen (zum Beispiel am Miroboard die wichtigsten Punkte zusammenfassen)
- Aktuellere Themen und Texte mit einbeziehen.
- Breakout-Sessions oder andere Formate der Interaktion würde das Seminar abwechslungsreicher gestalten.
- Die Lehrperson sollte mehr über seine Forschung reden.
- Gerne mehr Texte wo nicht die Theorie sondern die Empirie (teilnehmende Beobachtung etc.) im Vordergrund steht.
Ich hätte gern ein paar mehr aktuellere Texte gelesen, also weniger Klassiker und eher Publikationen aus den letzten 10-15 Jahren.
- Mehr Diskussionen anregen, insofern keine Fragen von den Studenten kommen oder die Diskussion stockt, sollte der Professor moderieren. Wir hatten eine Sitzung in Breakoutrooms und durch den privateren Interkurs haben sich mehr Menschen beteiligt, leider wurde dieses Konzept hingegen immensen Verbesserung der Beteiligung, wieder verworfen.
- Weniger lesen. Vor allem wenn drei Texte zu lesen waren, war meine Motivation in Grenzen.

Ich habe viele komplexe Konzepte nicht richtig verstanden.

Legende



2. African Moralities? Interdisciplinary perspectives

In this seminar, we will read on ethics, morality, norms and values and discuss the authors' take on these polysemic terms and the way they are being discussed with reference to African societies. Whereas "ethics" usually refers to rather abstract principles and criteria of judgement in determining whether actions are right or wrong, "morality" is often used to describe criteria and standards of ongoing value judgements in specific cultural and social contexts. The seminar uses the latter notion but does not exclude notions of ethics and values from the study of the broader field of moralities.

Under labels like for example *Ubuntu*, some philosophers have proposed a specifically African system of morality, whose focus on community challenges the universal claim of individualistic Western morality, be it secular or religious. Taking heed of this normative discourse, we confront it with empirical studies on doing ethics from anthropological and study of religion perspectives that might challenge the African-Western dichotomy or dissolve both monolithic African and Western morality into multiple moralities. Thus, the aim of the seminar is to gain an insight into the way different academic disciplines study ethics / moralities today, and to learn about the role ethics / moralities play in discussions on African identity, politics and religion.

In the first part of the course, we will deal with the different uses and meanings of terms such as "ethics" and "moralities" and learn about ways how to study moralities. In a second step we learn about western (colonial) approaches to African moralities in the beginning of the 20th century, before we turn (in the third part) to the contemporary (postcolonial) study of moralities in fields such as politics, identity/belonging and religion.

The course is based on weekly reading. Hence, participation requires the ability to read English texts, and the willingness to participate in their discussion actively.

Thursday 8:30-10 am, S 6 – GWII BA KuG REL C1, REL C2, REL D1, REL F1-F6, REL MET; Kombifach REL C1, REL C2,REL S1, REL S2; Kombifach Afrika in der Welt Modul C, Modul D1-D3; Bachelor Kultur und Gesellschaft Afrikas Modul „Religionen in Afrika“; Bachelor IWE Modul „Religion in afrikanischen Kulturen (Vertiefung)“, Modul „Religion und Politik“ Master Religionswissenschaft: MA G I-II, MA K I-II, MA MET I-II, MA SPEZ		Requirements 2 LP: active participation including weekly reading, writing of three reading responses (abstract, Lektüreblatt ...) + 1 LP: short presentation + handout (about an additional text, an organisation ...) or essay + 2 LP: term paper (Hausarbeit benotet)
Reading		Assignments / Additional reading for short presentations
Introduction		
October 17	Stefan Gammel , n.s., "Ethics and Morality". The Ethics Portfolio. Technical University Darmstadt for NanoCap. (http://www.philosophie.tu-darmstadt.de/media/philosophie_nanobuero/pdf_2/ethicsportfolio/ethics_moralitybwnewfont.pdf)	Youtube Carneades.org: Ethics vs. Morality https://www.youtube.com/watch?v=fAkqh9pfVkc

October 24	Monica Heintz , 2009, "Introduction: Why there should be an Anthropology of Moralities". In: Id. (ed.): <i>The Anthropology of Moralities</i> . London et al. Berghan, 1-19.	Didier Fassin , 2008, Beyond Good and Evil: Questioning the Anthropological Discomfort with Morals. <i>Anthropological Theory</i> 8(4), 333-344. Didier Fassin (ed.), 2012, <i>A Companion to Moral Anthropology</i> . Malden, MA: Wiley-Blackwell. James D. Faubion (ed.), 2011, <i>An Anthropology of Ethics</i> . Cambridge: Cambridge University Press.
Colonial & early postcolonial approaches		
November 07	Monica Hunter , 1937, An African Christian Morality. <i>Africa: Journal of the International African Institute</i> 10:3, 265-292.	Godfrey Wilson , 1936, An African Morality, <i>Africa: Journal of the International African Institute</i> 9.1, 75-99.
November 14	Léopold Sédar Senghor , 1976 [1965], <i>Prose and Poetry</i> . Selected and translated by J. Reed and C. Wake. London et al.: Heinemann. Chapters 30: The Struggle for Négritude, 31: Négritude & 32: Reformed Négritude, 96-100. UND John S. Mbiti , 1982 [1969], <i>African Religions and Philosophy</i> . London et al.: Heinemann, Kapitel 17: The Concepts of Ethics & Justice, 204-215.	
Moral (African) identities?		
November 21	Bola Dauda , 2017, "African Humanism and Ethics: The Cases of Ubuntu and Omolúwàbí". In: A. Afolayan & T. Falola (eds.): <i>The Palgrave Handbook of African Philosophy</i> . Palgrave Macmillan, 475-491.	Thaddeus Metz and Joseph B.R. Gaie , 2010, "The African Ethic of Ubuntu / Botho: Implications for Research on Morality". <i>Journal of Moral Education</i> , 39 (3): 273-290.
November 28	Mareike Späth , 2016, "Fihavanana 2010: National Solidarity within the Context of Madagascar's 50th Anniversary of Independence". In: Peter Kneitz (ed.) <i>Fihavanana – La vision d'une société paisible à Madagascar</i> . Halle: Univ. Verlag Halle-Wittenberg, 101-128.	Peter Kneitz , 2016, "Introduction: La paix du fihavanana". In: Id. (ed.): <i>Fihavanana – La vision d'une société paisible à Madagascar</i> . Halle: Univ. Verlag Halle-Wittenberg, 15-72.
Moralities and religion		
December 05	Michael Lambek , 2012, "Religion and Morality". In: Didier Fassin (ed.) <i>A Companion to Moral Anthropology</i> . Malden, MA: Wiley-Blackwell, 339-358.	
December 12	Rijk van Dijk 2017: Event Ethics and their Elasticity: Weddings in Botswana and the Exploration of the Tacit Extraordinary. <i>Africa: Journal of the International African Institute</i> 87 (3): 462 – 478.	Letha Victor , 2019, "Those who go Underwater: Indignation, Sentiment, and Ethical Immanence in Northern Uganda." <i>Anthropological Theory</i> , 19 (3): 385-411.
December 19	Film: John Trengove , 2017, <i>Inxeba – The Wound</i> , South Africa. http://www.inxeba.com/	Carl Collison , "Actor Nakhane Touré fends off hate speech over controversial new film", <i>Mail & Guardian</i> , 1 March 2017. Philile Ntuli , "The 'Other(ness)' problem of Inxeba", <i>Daily Maverick</i> , 7 March 2018.
January 09	William James Gastprofessur	

Moral politics, developments, futures?		
January 16	John Lonsdale , 1994, "Moral Ethnicity and Political Tribalism". In: Preben Kaarsholm and Jan Hultin (eds.) <i>Inventions and Boundaries: Historical and Anthropological Approaches to the Study of Ethnicity and Nationalism</i> . Roskilde: Roskilde University, 131-150.	Mark Lamont , 2018, "Forced Male Circumcision and the Politics of the Foreskin in Kenya". <i>African Studies</i> 77.2: 293-311.
January 23	Joseph C. A. Agbakoba , 2009, "Philosophy and Traditional African Ethics: The Problems of Economic Development", <i>Revista Portuguesa de Filosofia</i> , 65 (1/4): 549-575.	Jean-Pierre Olivier de Sardan , 2015, "Practical Norms: Informal Regulations within Public Bureaucracies (in Africa and Beyond)". In: Tom De Herdt and Jean-Pierre Olivier de Sardan (eds.): <i>Real Governance and Practical Norms in Sub-Saharan Africa: The Game of the Rules</i> . London, New York: Routledge, 19-62. Hansjörg Dilger : 2009. "Doing Better? Religion, the Virtue-Ethics of Development and the Fragmentation of Health Politics in Tanzania". <i>Africa Today</i> 56 (1): 89-110.
January 30	Felwine Sarr , 2019, <i>Afrotopia</i> . Berlin: Matthes & Seitz; Kapitel: 1, 2 & 12 (9-28; 151-156)	
February 06	Closing	

3. Bourdieu's theory of practice

OS 2st, Mi 16-18, S 3 (Stud.werk), Start: 21.10.09

(MA RelWiss, Ethnologie & Kultur und Gesellschaft Afrikas; BIGSAS)

In the seminar we will engage the key concepts of Bourdieu's theory: field, capitalia and habitus, objectified and subjectified structure, structured and structuring practice. But beyond this recapitulation, in which the selection of texts will reflect the participants' interests, the main focus will be on the critical evaluation of the analytical use value of Bourdieu's concepts. A number of speakers will reflect on their use of an actor-centered practice theory, and all participants will be invited to apply Bourdieu's analytical frame to their area of inquiry.

Literature:

Bourdieu, Pierre. 2000. *Pascalian Meditations*. Cambridge: Polity Press.

———. 1990. *The logic of practice*. Stanford: Stanford University Press.

———. 1977. *Outline of a Theory of Practice*. Cambridge: Cambridge University Press.

Grenfell, Michael (ed). 2008. *Pierre Bourdieu. Key Concepts*. Stocksfield: Acumen.

21.10.09 Introduction

28.10.09 Reading Pierre Bourdieu

Foster, Stephen W. 1986. Reading Pierre Bourdieu. *Cultural Anthropology* 1, 1: 103-110.

Lamaison, Pierre. 1986. From rules to strategies: Interview with Pierre Bourdieu. *Cultural Anthropology* 1, 1: 110-120.

4.11.09 Early ethnography

Bourdieu, Pierre. 1979. The Kabyle house or the world reversed. In: *Algeria 1960*. Cambridge: Cambridge University Press, pp. 133-153.

11.11.09 Concepts: Field

Bourdieu, Pierre. 1985. The genesis of the concepts of habitus and of field. *Sociocriticism 2*: 11-24.

Bourdieu, Pierre & Loic Wacquant. 1992. The logic of fields. In: *An Invitation to Reflexive Sociology*. Cambridge: Polity Press, pp. 94-115.

18.11.09 Concepts: Habitus

Bourdieu, Pierre. 1990. Structures, habitus, practices. In: *The Logic of Practice*. Stanford: Stanford University Press, pp. 52-65.

Bourdieu, Pierre & Loic Wacquant. 1992. Interest, habitus, rationality. In: *An Invitation to Reflexive Sociology*. Cambridge: Polity Press, pp. 115-140.

25.11.09 Concepts: Practice

Bourdieu, Pierre. 1990. The logic of practice. In: *The Logic of Practice*. Stanford: Stanford University Press, pp. 80-97.

Bourdieu, Pierre. 2000. *Pascalian Meditations*. Cambridge: Polity Press, pp. 138-155.

2.12.09 Concepts: Capitalia

Bourdieu, Pierre. 1986. The forms of capital. In: John Richardson (ed). *Handbook of Theory and Research for the Sociology of Education*. New York: Greenwood Press, pp. 241-258.

9.12.09 Concepts: Symbolic Capital

Bourdieu, Pierre. 1990. Symbolic capital. In: *The Logic of Practice*. Stanford: Stanford University Press, pp. 112-121.

Bourdieu, Pierre. 2000. *Pascalian Meditations*. Cambridge: Polity Press, pp. 240-245.

16.12.09 Modes of Domination

Bourdieu, Pierre. 1990. Modes of domination & The objectivity of the subjective. In: *The Logic of Practice*. Stanford: Stanford University Press, pp. 122-141.

Rest of the sessions, **13.1.10** to **10.2.10**, presentations of participants' research analyzed à la Bourdieu.