

Magnus Echter

List of Publications, October 2024:

Books:

2016, *Bourdieu in Africa. Exploring the Dynamics of Religious Fields*, Leiden: Brill, (ed. with Asonzeh Ukah).

2013, *Alternative Voices. A Plurality Approach for Religious Studies*. Göttingen: Vandenhoeck & Ruprecht (ed. with Afe Adogame & Oliver Freiberger).

2008a, Changing rituals - The New Year's festival in Makunduchi, Zanzibar, since colonial times, PhD thesis, University of Bayreuth: e-publication.

2008b, *Unpacking the New. Critical Perspectives on Cultural Syncretization in Africa and Beyond*, Berlin: LIT (ed. with Afe Adogame & Ulf Vierke).

Articles:

2024a, Multiple secularities in Africa – An introduction, *Journal of Religion in Africa* 54 (3), 249–264 (with Marian Burchardt and Katharina Wilkens).

2024b, 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, 157–187. Berlin: de Gruyter (Sonderband der Zeitschrift für Soziologie).

2022a, Moral economy in the Nazareth Baptist Church, *Journal for the Study of Religion* 35 (2), DOI <https://doi.org/10.17159/2413-3027/2022/v35n2a1>.

2022b, Sozialistische Dämonen? Sansibarische Geister zwischen Islam, Magie und Identitätspolitik, *Ökumenische Rundschau* 71 (4), 535–548.

2020a, Power in the house: Performing succession in the Nazareth Baptist Church, South Africa, *Paideuma* 66: 49–74.

2020b, Call of the mountain: Modern enchantment on and off the screen, *Culture and Religion* 21(1), 58–71.

2020c, Redeeming Zululand: Emplacing cultural resonances in the Nazareth Baptist Church, South Africa, in *Transnational Religious Spaces: Religious Interactions in Africa, East Asia, and Beyond*, edited by Philip Clart and Adam Jones, 84–106. Oldenbourg: de Gruyter (Dialectics of the Global 8).

2020d, Shembe, the Black Messiah. A postcolonial intervention, in *Postcolonialism, Theology and the Construction of the Other. Exploring Borderlands*, edited by Britta Konz, Bernhard Ortmann and Christian Wetz, 133–169. Leiden: Brill (Studies in Theology and Religion 26).

2017, Pissing the sacred. Schlingensiefel's African Opera Village as a fundraising heterotopia, in *Art of Wagnis. Christoph Schlingensiefel's Crossing of Wagner and Africa*, edited by Fabian Lehmann, Nadine Siegert and Ulf Vierke, 134–150. Vienna: Verlag für moderne Kunst.

- 2016a, Shembe is the way. The Nazareth Baptist Church in the religious field and in academic discourse, in *Bourdieu in Africa. Exploring the Dynamics of Religious Fields*, edited by Magnus Echter and Asonzeh Ukah, 236–266. Leiden: Brill.
- 2016b, Introduction: Exploring the dynamics of religious fields in Africa, in *Bourdieu in Africa. Exploring the Dynamics of Religious Fields*, edited by Magnus Echter and Asonzeh Ukah, 1–32. Leiden: Brill (with Asonzeh Ukah).
- 2014a, Scottish warriors in KwaZulu-Natal: Cultural hermeneutics of the Scottish dance (*Isikoshi*) in the Nazareth Baptist Church, South Africa, in *Africa in Scotland, Scotland in Africa: Medicine, Migration and Mission*, edited by Afe Adogame and Andrew Lawrence, 326–348. Leiden: Brill.
- 2014b, Rituale und Kognition. Zum Nutzen des kognitiven Erklärungsmodells von Harvey Whitehouse für die Religionswissenschaft, *Zeitschrift für Religionswissenschaft* 22(1): 66–97.
- 2013, Introduction, in *Alternative Voices. A Plurality Approach for Religious Studies*, edited by Afe Adogame, Magnus Echter and Oliver Freiberger, 9–17. Göttingen: Vandenhoeck & Ruprecht (with Afe Adogame and Oliver Freiberger).
- 2012, “The clitoris is indeed your sweet”: Negotiating gender roles in the ritual setting of the Swahili New Year’s festival, in *Negotiating Rites*, edited by Ute Hüsken and Frank Neubert, 59–80. New York: Oxford University Press.
- 2011, Book review: White Men’s God. The Extraordinary Story of Missionaries in Africa, *Numen* 58 (1): 129–133.
- 2010, A real mass worship they will never forget. Rituals and cognition in the Nazareth Baptist Church, South Africa, in *Ritual Dynamics and the Science of Ritual, Vol. II. Body, Performance, Agency, and Experience*, edited by Angelos Chaniotis et al, 371–397. Wiesbaden: Harrassowitz.
- 2009, Born-again witches and videos in Nigeria, in *Global Pentecostalism. Encounters with Other Religious Traditions*, edited by David Westerlund, 73–92. London: Tauris (with Asonzeh Ukah).
- 2008, Introduction, in *Unpacking the New. Critical Perspectives on Cultural Syncretization in Africa and Beyond*, edited by Afe Adogame, Magnus Echter and Ulf Vierke, 1–23. Berlin: LIT (with Afe Adogame and Ulf Vierke).
- 2006a, The recent changes of the New Year's festival in Makunduchi, Zanzibar – A reinterpretation, in *The Global Worlds of the Swahili. Interfaces of Islam, Identity and Space in 19th and 20th-Century East Africa*, edited by Roman Loimeier and Rüdiger Seesemann, 131–161. Hamburg: LIT.
- 2006b, They bewitched the generator – State power and religious authority at the New Year's festival in Makunduchi, Zanzibar, in *Exercising Power. The Role of Religions in Concord and Conflict*, edited by Tore Ahlbäck, 51–68. Stockholm: Almqvist & Wiksell.