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– **Barkataki-Ruscheweyh, M.**, Performing Identity. The Transformation of a Tangsa Festival in Assam, Northeast India (241–258). – **Chaudhuri, S. K.**, The Institutionalization of Tribal Religion. Recasting the Donyi-Polo Movement in Arunachal Pradesh (259–277). – **Sprenger, G.**, Transcultural Communication and Social Order. Comparisons in Upland Southeast Asia (299–319).

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Waters, M. C., Defining Difference: The Role of Immigrant Generation and Race in American and British Immigration Studies (10–26). – **Platt, L.**, Is There Assimilation in Minority Groups’ National, Ethnic, and Religious Identity? (46–70). – **Muttarak, R.**, Generation, Ethnic and Religious Diversity in Friendship Choice: Exploring Interethnic Close Ties in Britain (71–98). – **Sanders, D., S. D. Fisher, A. Heath, M. Sobolewska**, The Democratic Engagement of Britain’s Ethnic Minorities (120–139).

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Chivallon, C., Créolisation universelle ou singulière ? Perspectives depuis le Nouveau Monde (37–74). – **Benoist, J.**, Le pur et le pluriel : Une dialectique de la créolisation (75–88). – **Jolivet, M.-J.**, Modèle occidental et créolisation. L’exemple de la Guyane (113–134). – **Bernard, C.**, “Musiques métisses”, musiques *criollas*. Sons, gestes et paroles en Amérique hispanique (193–214).

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Stephenson, P., Syncretic Spirituality: Islam in Indigenous Australia (427–444). – **Roose, J. M.**, Contesting Islam through the 2012 Sydney Protests: An Analysis of Post-Protest Political Discourse amongst Australian Muslims (479–499). – **Hassen, Y.**, Making Muslims: The Politics of Religious Identity Construction and Victoria’s Islamic Schools (501–517).

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Zoetl, P. A., Creating Images, Creating Identity. Participatory Filmmaking as an Anthropological Praxis (53–78). – **Bargna, I.**, Between Hollywood and Bandjoun: Art Activism and Anthropological Ethnography into the Mediascape (101–130). – **Coppens, L.**, Stories from the Margins. Collaborative Filmmaking and Auto-Ethnography as Tools for LGBT Activism in Indonesia (131–160). – **Beretta, S.**, Framing Dialogue through the Mirror: The Case of Chinese *Independent Cinema* and the Self (161–184).

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Stahl, A. B., Africa in the World: (Re)centering African History through Archaeology (5–33). – **Mallios, S.**, Spatial Seriation, Vectors of Change, and Multicentered Modeling of Cultural Transformations among San Diego's Historic Gravestones (69–106). – **Marino, S.**, **G. Chiro**, Family Alliances and *Comparatico* among a Group of Calabrian-Australian Families in Adelaide, South Australia (107–130).

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Guenther, K. M., Bounded by Disbelief: How Atheists in the United States Differentiate Themselves from Re-

ligious Believers (1–16). – **Jennings, M.**, Breaking Free to the Limit: Playing with Foucault, Otto, and Pentecostal Experience (33–45). – **Takhar, O. K.**, The Place of Scripture in the Trajectories of a Distinct Religious Identity among Ravidassias in Britain: *Guru Granth Sahib* or *Amritbani Guru Ravidass* (105–120).

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122. 2013/3

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Finnegan, M., The Politics of Eros: Ritual Dialogue and Egalitarianism in Three Central African Hunter-Gatherer Societies (697–715). – **Marques, A. C.**, Founders, Ancestors, and Enemies: Memory, Family, Time, and Space in Pernambuco Sertão (716–733). – **Ingold, T.**, Dreaming of Dragons: On the Imagination of Real Life (734–752). – **Ishii, M.**, Playing with Perspectives: Spirit Possession, Mimesis, and Permeability in the *buuta* Ritual in South India (795–812). – **Kapferer, B.**, How Anthropologists Think: Configurations of the Exotic (813–836).

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Knocha, J., **H. M. Heÿn**, Zwischen Religion, Extremismus und Regierungsverantwortung: Der politische Islam in palästinensischen Gebieten (24–61). – **Woischnik, J.**, **P. Müller**, Islamische Parteien und Demokratie in Indonesien – Erfahrungen aus dem größten muslimischen Land der Welt (63–85).

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