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**Ethnic and Racial Studies (Abingdon)****34. 2011/5**

**Miller, M. A.**, Introduction – Ethnic Minorities in Asia: Inclusion or Exclusion? (751–761). – **Kingsbury, D.**, Post-Colonial States, Ethnic Minorities, and Separatist Conflicts: Case Studies from Southeast and South Asia (762–778). – **Ehrentraut, S.**, Perpetually Temporary: Citizenship and Ethnic Vietnamese in Cambodia (779–798). – **Miller, M. A.**, Why Scholars of Minority Rights in Asia Should Recognize the Limits of Western Models (799–813). – **Marranci, G.**, Integration, Minorities, and the Rhetoric of Civilization: The Case of British Pakistani Muslims in the UK and Malay Muslims in Singapore

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**34. 2011/6**

**Dale, A., S. Ahmed**, Marriage and Employment Patterns amongst UK-Raised Indian, Pakistani, and Bangladeshi Women (902–924). – **Morgan, G., A. Warren**, Aboriginal Youth, Hip Hop, and the Politics of Identification (925–947). – **Belton, K. A.**, Dry Land Drowning or Rip Current Survival? Haitians without Status in the Bahamas (948–966). – **Sardinha, J.**, Highlighting the Contrasts, Downplaying the Divergences: Insertion and Visibility Tactics of Brazilians in Portugal (986–1005). – **Harnois, C. E., M. Ifatunji**, Gendered Measures, Gendered Models: Toward an Intersectional Analysis of Interpersonal Racial Discrimination (1006–1028).

**34. 2011/7**

**Jeldtoft, N., J. S. Nielsen**, Introduction: Methods in the Study of “Non-Organized” Muslim Minorities (1113–1119). – **Bectovic, S.**, Studying Muslims and Constructing Islamic Identity (1120–1133). – **Jeldtoft, N.**, Lived Islam: Religious Identity with “Non-Organized” Muslim Minorities (1134–1151). – **Jensen, T. G.**, Context, Focus, and New Perspectives in the Study of Muslim Religiosity (1152–1167). – **Otterbeck, J.**, Ritualization among Young Adult Muslims in Malmö and Copenhagen (1168–1185). – **Kühle, L.**, Excuse Me, Which Radical Organization Are You a Member of? Reflections on Methods to Study Highly Religious but Non-Organized Muslims (1186–1200). – **Hemmingsen, A.-S.**, Salafi Jihadism: Relying on Fieldwork to Study Unorganized and Clan-destine Phenomena (1201–1215). – **Schmidt, G.**, Understanding and Approaching Muslim Visibilities: Lessons Learned from a Fieldwork-Based Study of Muslims in Copenhagen (1216–1229). – **Silvestri, S.**, Faith Intersections and Muslim Women in the European Microcosm: Notes towards the Study of Non-Organized Islam (1230–1247).

**34. 2011/8**

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**Panico, L., J. Y. Nazroo**, The Social and Economic Circumstances of Mixed Ethnicity Children in the UK: Findings from the Millennium Cohort Study (1421–1444). – **Sakamoto, A., I. Takei, H. Woo**, Socioeconomic Differentials among Single-Race and Multi-Race Japanese Americans (1445–1465). – **Khatab, N., R. Johnston, T. Modood, I. Sirkeci**, Economic Activity in the South-Asian Population in Britain: The Impact of Ethnicity, Re-

ligion, and Class (1466–1481). – **Yamashiro, J. H.**, Racialized National Identity Construction in the Ancestral Homeland: Japanese American Migrants in Japan (1502–1521). – **Gershon, A. S., A. D. Pantoja**, Patriotism and Language Loyalties: Comparing Latino and Anglo Attitudes toward English-Only Legislation (1522–1542). – **Everett, B. G., R. G. Rogers, R. A. Hummer, P. M. Krueger**, Trends in Educational Attainment by Race/Ethnicity, Nativity, and Sex in the United States, 1989–2005 (1543–1566).

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**Grigolo, M., C. Hermanin, M. Möschel**, Introduction: How Does Race “Count” in Fighting Discrimination in Europe? (1635–1647). – **Möschel, M.**, Race in Mainland European Legal Analysis: Towards a European Critical Race Theory (1648–1664). – **Sabbagh, D.**, The Paradox of Decategorization: Deinstitutionalizing Race through Race-Based Affirmative Action in the United States (1665–1681). – **Ringelheim, J.**, Ethnic Categories and European Human Rights Law (1682–1696). – **Wrench, J.**, Data on Discrimination in EU Countries: Statistics, Research, and the Drive for Comparability (1715–1730). – **Hermanin, C.**, “Counts” in the Italian “Nomad Camps”: An Incautious Ethnic Census of Roma (1731–1750). – **Grigolo, M.**, Incorporating Cities into the EU Anti-Discrimination Policy between Race Discrimination and Migrant Rights (1751–1769).

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### 12. 2011/1

**Davidson, E.**, Managing Risk and “Giving Back”: Aspiration among Working-Class Latino Youth in Silicon Valley (89–113).

### 12. 2011/2

**Parish, J.**, West African Witchcraft, Wealth, and Moral Decay in New York City (247–265).

### 12. 2011/3

**Palacios, R.**, Not Just Balls in the Air: Young Jugglers and Their Practical Understanding of Post-Dictatorship Chile (293–314). – **Cvajner, M.**, Hyper-Femininity as Decency: Beauty, Womanhood, and Respect in Emigration (356–374). – **Groot, S., D. Hodgetts, L. W. Nikora, C. Leggat-Cook**, A Māori Homeless Woman (375–397).

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### 58. 2011/2

**Calloway, C. G.**, 2008 Presidential Address: Indian History from the End of the Alphabet; And What Now? (197–211). – **Darnell, R.**, 2009 Presidential Address: What Is “History”? An Anthropologist’s Eye View (213–227). – **Anderson, J. D.**, The History of Time in the Northern Arapaho Tribe (229–261). – **Grady, C. J., P. T. Furst**, Ethnoscience, Genetics, and Huichol Origins: New Evidence Provides Congruence (263–291). – **Quiroa, N. I.**, Revisiting the Highland Guatemala Títulos: How the Ma-

ya-K’iche’ Lived and Outlived the Colonial Experience (293–321).

### 58. 2011/3

**Graden, D. T.**, Interpreters, Translators, and the Spoken Word in the Nineteenth-Century Transatlantic Slave Trade to Brazil and Cuba (393–419). – **Wasserstrom, R., S. Reider, R. Lara**, Nobody Knew Their Names: The Black Legend of Tetete Extermination (421–444).

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### 41. 2011/1

**Wilk, R.**, Reflections on Orderly and Disorderly Ethnography (15–25). – **O’Dell, T., R. Willim**, Composing Ethnography (27–34). – **Chin, E.**, Reflections on Race, the Body, and Boundaries. How to Get on the Bus? (41–51). – **Holst Kjær, S.**, Designing a Waterworld, Culture-Based Innovation, and Ethnography in Regional Experience Industry (81–95).

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### 41. 2011

**Nielsen, N. J.**, Always on the Edge. Prostitution in Debate and Cityscape (7–24). – **Holst Kjær, S.**, Home and the Longing for Easy Familiarity (57–70). – **Nilsson, G.**, Age and Class in the Third Age. Talking about Life as a Mappie (71–88). – **Otto, L.**, A Common European Identity. Cultural Heritage, Commemoration, and Controversies (89–110). – **Eriksson, R.**, Film Ethnography. A Sociocultural Analysis of Feature Films (129–140).

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### 13. 2011/1

**Rollwagen, J. R.**, Anthropological Filmmaking on Music-In-Cultural-Context among the Horqin Mongols of Eastern Inner Mongolia, China (11–25). – **Glücklich, S.**, “Du darfst mitspielen” – *Bi-Musicality* als Methode musik-ethnologischer Forschung (26–42). – **Glasser, J.**, The News from Al-Andalus: Muslims, Jews, and Musical Intimacy in North Africa (43–56). – **Krejci, P. R.**, The Eskimo Hula-Hula: An Example of Early Musicultural Interaction and Globalization in the Western Arctic (57–76). – **Munger, J. H.**, Indonesian Brass Bands: Hybridity and Globalization as a Quest for a “Modern” Sound (77–92). – **Carret Höfs, C.**, Afro-Mandinga. A New (?) Musical Genre Spreading Mandingo Roots (93–111). – **Alisch, S., N. Siegert**, Updating *Angolanidade* – Kuduro und nationale Identität im Nachkriegs-Angola (112–129).

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### 39. 2011/3

**Quinn, N.**, Event Sequencing as an Organizing Cultural Principle (249–278). – **Garro, L. C.**, Enacting Ethos,

Enacting Health: Realizing Health in the Everyday Life of a California Family of Mexican Descent (300–330). – **Trnka, S.**, Specters of Uncertainty: Violence, Humor, and the Uncanny in Indo-Fijian Communities Following the May 2000 Fiji Coup (331–348). – **Shenton, J., N. Ross, M. Kohut, S. Waxman**, Maya Folk Botany and Knowledge Devolution: Modernization and Intra-Community Variability in the Acquisition of Folkbotanical Knowledge (349–367). – **Goluboff, S. L.**, Making African American Homeplaces in Rural Virginia (368–394).

## Études Inuit (Québec)

### 34. 2010/1

**Stuckenberger, A. N.**, The Inuit and Climate Change (13–19). – **Nuttall, M.**, Anticipation, Climate Change, and Movement in Greenland (21–37). – **Buijs, C.**, Inuit Perceptions of Climate Change in East Greenland (39–54). – **Fienup-Riordan, A.**, Yup'ik Perspectives on Climate Change: “The World Is Following Its People” (55–70). – **Laugrand, F., J. Oosten**, The Religion of Nature: Evangelical Perspectives on the Environment (71–90). – **Kishigami, N.**, Climate Change, Oil and Gas Development, and Inupiat Whaling in Northwest Alaska (91–107).

### 34. 2010/2

**Wachowich, N.**, Creative Technologies: Experimentation and Social Practice in Arctic Societies (13–19). – **Csoba DeHass, M., A. Droulias**, Aleut Baseball: Cultural Creation and Innovation through a Sporting Event (21–37). – **Wachowich, N., W. Scobie**, Uploading Selves: Inuit Digital Storytelling on YouTube (81–105).

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### 45. 2011/1

**Haspelmath, M.**, The Indeterminacy of Word Segmentation and the Nature of Morphology and Syntax (31–80). – **López-Couso, M. J.**, Developmental Parallels in Diachronic and Ontogenetic Grammaticalization: Existential *There* as a Test Case (81–102). – **Nordhoff, S.**, Having Come to Be a Copula in Sri Lanka Malay: An Unusual Grammaticalization Path (103–126). – **Urban, M.**, Conventional Sound Symbolism in Terms for Organs of Speech: Cross-Linguistic Study (199–214)

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### 122. 2011/2

**Pinto-Abecasis, N.**, Towards the Inclusion of Nicknames in the Genres of Folklore: The Case of the Former Jewish Community of Tetuan, Morocco (135–154). – **Warner, E. A.**, Russian Peasant Beliefs Concerning the Unclean Dead and Drought, within the Context of the Agricultural Year (155–175). – **Wessels, M.**, The Story of “*!Khwe // na ssho !kui who Brought Home a Young Lion to Use as a Dog*”: Character, Identity, and Knowledge in a /Xam Narrative (196–216).

## Hemispheres (Warszawa)

### 25. 2010

**Irobi, E. G.**, The Diaspora and Prevention of Ethnic Conflicts in Nigeria (33–46). – **Kurcz, M.**, Multi-Dimension Borderiness and Urbanization Processes in South Sudanese Juba (47–56). – **Tymowski, M.**, Europeans and Africans in the Early Period of Portuguese Expansion in Africa – The Organization and Course of the First Encounters (95–122). – **Wiśniewski, R.**, Between Globalisation and Regionalism: Enhancements and Exclusions in the Teleinformatic Perspective (123–133). – **Záhořík, J.**, Some Notes on Conflicting Identities in Ethiopia (135–143).

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### 19. 2011/1

**Burghartz, S.**, Vermessung der Differenz: Die Magellanstraße als europäischer Projektionsraum um 1600 (4–30). – **Przyrembel, A.**, “Wissen auf Wanderschaft.” Britische Missionare, ethnologisches Wissen und die Thematisierung religiöser Selbstgefühle um 1830 (31–53). – **Hölzl, R.**, Der Körper des Heiden als moderne Heterotopie. Katholische Missionsmedizin in der Zwischenkriegszeit (54–81). – **Ludi, R.**, Haile Selassie auf Jamaika. Rastafari, Äthiopianismus und die Sklaverei in Abessinien (82–111). – **Krüger, G.**, Schrift und Bild. Missionsfotografie im südlichen Afrika (123–143).

### 19. 2011/2

**Münch, P.**, Affen und Menschen. Geschichten von Differenz, Verwandtschaft und Identität (172–191). – **Möhring, M.**, “Herrentiere” und “Untermenschen”: Zu den Transformationen des Mensch-Tier-Verhältnisses im nationalsozialistischen Deutschland (229–244).

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### 50. 2011/4

**Shin, J. M.**, The Supernatural in the Jesuit Adaptation to Confucianism: Giulio Aleni's Tianzhu Jiangsheng Chuxiang Jingjie [Fuzhou, 1637] (329–361). – **Liu, Y.**, The True Pioneer of the Jesuit China Mission: Michele Ruggieri (362–383). – **Pomplun, T.**, Natural Reason and Buddhist Philosophy: The Tibetan Studies of Ippolito Desideri, SJ [1684–1733] (384–419).

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### 2011/198–199

**Diawara, M.**, Le cinéma populaire et le nouvel imaginaire social (13–32). – **Colleyn, J.-P.**, Corps, décor et envers du décor dans les vidéos populaires africaines (33–50). – **Perreau, É.**, *Telenovelas* et débats sociaux. La fiction comme espace public de discussion au Brésil (51–66). – **Maresca, S.**, Spécimens ou individus ? Les usages incertains du portrait photographique (67–88). – **Jew-**

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69. 2010/4

**Macfarlane, J., M. Alpers**, National Policy for an Integrated Health System and Local Implementation: The Case of Papua New Guinea and the Nasioi (387–397). – **Penn Handwerker, W., S. H. Wolfe**, Where Bad Teeth Come From: Culture and Causal Force (398–406). – **Besteman, C.**, In and Out of the Academy: Policy and the Case for a Strategic Anthropology (407–417).

70. 2011/1

**Martin, D. E., A. Rao, L. R. Sloan**, Ethnicity, Acculturation, and Plagiarism: A Criterion Study of Unethical Academic Conduct (88–96). – **Uhlmann, A. J.**, Policy Implications of Arabic Instruction in Israeli Jewish School (97–105).

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77. 2011/3

**Brown, C. H., D. Beck, J. Grzegorz Kondrak, K. Waters, S. Wichmann**, Totozoquean (323–372). – **England, N. C.**, Plurality Agreement in Some Eastern Mayan Languages (397–412).

## Islam and Christian-Muslim Relations (Birmingham)

22. 2011/2

**Zaborowski, J. R.**, Arab Christian Physicians as Interreligious Mediators: Abū Shākir as a Model Christian Expert (185–196). – **Bertaina, D.**, Science, Syntax, and Superiority in Eleventh-Century Christian-Muslim Discussion: Elias of Nisibis on the Arabic and Syriac Language

(197–207). – **Whittingham, M.**, The Value of *tahrīf ma 'nawī* (Corrupt Interpretation) as a Category for Analysing Muslim Views of the Bible: Evidence from *Al-radd al-jamīl* and Ibn Khaldūn (209–222).

22. 2011/3

**Grafton, D. D.**, Defining the Term *jihād* in the Arabic New Testament: Arab Christian Identity within the Current Islamic Environment of the Middle East (235–248). – **Sarrío, D. R.**, Spiritual Anti-Elitism: Ibn Taymiyya's Doctrine of Sainthood (*walāya*) (275–291). – **Burhani, A. N.**, *Lakum dīnukum wa-liya dīnī*: The Muhammadiyyah's Stance towards Interfaith Relations (320–342).

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55. 2011/1

**Yucel, S.**, Said Nursi's Holistic Approach to the Environment: A Spiritual View on the Book of Universe (1–20). – **Oloso, K. K.**, Religious Values and Political Mandate (39–51). – **Charoenwong (Ameen) W., R. R. Ab Razak**, Islamic Activism and Muslim Civil Society in Thailand (53–84). – **Khan, Z. Z.**, A Glance at the Idea of Pluralism in Islam (85–91).

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45. 2010

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299. 2011/1

**Granoff, P.**, The Buddha as the Greatest Healer: The Complexities of a Comparison (5–22). – **Trombert, É.**, Notes pour une évaluation nouvelle de la colonisation des contrées d'Occident au temps des Han (67–123).

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97. 2011/1

**Déléage, P.**, Présentation. Les discours du rituel (77–86). – **Ball, C.**, As Spirits Speak. Interaction in Wauja Exoteric Ritual (87–117). – **Fontaine, L.**, Les cours d'eau dans les incantations chamaniques des Indiens yucuna [Amazonie colombienne] (119–149). – **Yvinec, C.**, Invention et interprétation. Chants de boisson et chants chamaniques chez les Suruí du Rondônia (151–177). – **Gutierrez Choquevilca, A.-L.**, *Sisyawaytii tarawaytii*. Sifflements serpentins et autres voix d'esprits dans le chamanisme quechua du haut Pastaza [Amazonie péruvienne] (179–221). – **Niemeyer Cesarino, P. de**, Entre la parole et l'image. Le système mythopoétique marubo (223–257). – **Bessire, L.**, *Ujnarone Chosite*. Ritual Poesis, Curing Chants, and Becoming Ayoreo in the Gran Chaco (259–289). – **De Vienne, E.**, Pourquoi chanter les ragots du passé? Itinéraire historique d'un chant rituel trumai [Mato Grosso, Brésil] (291–319).

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52. 2011/1

**Wheat, D.**, The First Great Waves: African Provenance Zones for the Transatlantic Slave Trade to Cartagena de Indias, 1570–1640 (1–22). – **Gewald, J.-B.**, On Becoming a Chief in the Kaokoveld, Colonial Namibia, 1916–25 (23–42). – **McCullers, M.**, “We do it so that we will be men”: Masculinity Politics in Colonial Namibia, 1915–49 (43–62). – **Mohr, A.**, Capitalism, Chaos, and Christian Healing: Faith Tabernacle Congregation in Southern Colonial Ghana, 1981–26 (63–83). – **Gocking, R.**, The Adjudication of Homicide in Colonial Ghana: The Impact of the Knowles Murder Case (85–104). – **Rolandsen, Ø. H.**, A False Start: Between War and Peace in the Southern Sudan, 1956–62 (105–123).

52. 2011/2

**Reid, R.**, Past and Presentism: The “Precolonial” and the Foreshortening of African History (135–155). – **Seekings, J.**, British Colonial Policy, Local Politics, and the

Origins of the Mauritian Welfare State, 936–50 (157–177). – **Fourchard, L.**, Between World History and State Formation: New Perspectives on Africa's Cities (223–248).

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32. 2011/1

**Abdoulaye, M. L.**, Relative Clauses in Hausa: A Grammaticalization Perspective (1–42). – **Chumbow, B. S., A. N. Neba**, Tone Raising and Tone Lowering in Bafut (43–64). – **Downing, L. J., A. Mtenje**, Prosodic Phrasing of Chichewa Relative Clauses (65–112). – **Van de Velde, M., O. Ambouroue**, The Grammar of Orungu Proper Names (113–141).

## Journal of American Folklore (Champaign)

124. 2011/492

**Haas, H. A.**, The Wisdom of Wizards – and Muggles and Squibs: Proverb Use in the World of Harry Potter (29–54). – **Young, K.**, Gestures, Intercorporeity, and the Fate of Phenomenology in Folklore (55–87). – **Avdikos, E. G.**, “May the Devil Take Your Head and Brain”: The Curses of Karpathos, Greece, Social Counterstructures, and the Management of Social Relations (88–117).

124. 2011/493

**Lawless, E. J.**, Folklore as a Map of the World: Rejecting “Home” as Failure of the Imagination [AFS 2009 Presidential Address] (127–146). – **Shuman, A.**, On the Verge: Phenomenology and Empathic Unsettling (147–174). – **Christensen, D. E.**, “Look at Us Now!” Scrapbooking, Regimes of Value, and the Risks of (Auto) Ethnography (175–210).

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67. 2011/2

**Mignolo, W. D.**, The Global South and World Dis/Order (165–188). – **Hernando, A., G. Politis, A. González Ruibal, E. Beserra Coelho**, Gender, Power, and Mobility among the Awá-Guajá [Maranhão] (189–211).

67. 2011/3

**Wyndham, F. S.**, Semiotics of Powerful Places: Rock Art and Landscape Relations in the Sierra Tarahumara, Mexico (387–420). – **Buchholz, D.**, Telling Stories: Making History, Place, and Identity on the Little Bighorn (421–445).

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70.2011/2

**Kim, S. Y.**, Public Perceptions of Climate Change and Support for Climate Policies in Asia: Evidence from Recent Polls (319–331). – **Armstrong, C. K.**, Trends in the

Study of North Korea (357–371). – **Lee, H.**, The Charisma of Power and the Military Sublime in Tiananmen Square (397–424). – **Blake, C. F.**, Lamponing the Paper Money Custom in Contemporary China (449–469).

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(London)

26. 2011/2

**McCallum, R.**, Micro Public Spheres and the Sociology of Religion: An Evangelical Illustration (173–187). – **Richter, P.**, Different Lenses for Studying Local Churches: A Critical Study of the Uses of Photographic Research Methods (207–223). – **Siôn, T. ap, L. J. Francis, C. Windsor**, How Anglican Clergy Perceive Freemasonry: Complementary System, Incompatible Enemy, or Harmless Eccentricity (225–243). – **Werczberger, R.**, Memory, Land, and Identity: Visions of the Past and the Land in the Jewish Spiritual Renewal in Israel (269–289). – **Hakak, Y.**, Egalitarian Fundamentalism: Preventing Defection in the Israeli Haredi Community (291–310).

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41. 2011/1

**Kahn, J.**, Policing “Evil:” State-Sponsored Witch-Hunting in the People’s Republic of Bénin (4–34). – **Hawkins, S.**, Who Wears *Hijab* with the President: Constructing a Modern Islam in Tunisia (35–58). – **Perman, T.**, Awakening Spirits: The Ontology of Spirit, Self, and Society in Ndaau Spirit Possession Practices in Zimbabwe (59–92). – **Schulz, D.**, Renewal and Enlightenment: Muslim Women’s Biographic Narratives of Personal Reform in Mali (93–123).

41. 2011/2

**Klaims, F.**, Introduction: Self, Other, and God in African Christianities (143–153). – **Luedke, T.**, Intimacy and Alterity: Prophetic Selves and Spirit Others in Central Mozambique (154–179). – **Werbner, R.**, The Charismatic Dividual and the Sacred Self (180–205). – **Klaims, F.**, Asking as Giving: Apostolic Prayers and the Aesthetics of Well-Being in Botswana (206–226).

41. 2011/3

**Coleman, S.**, Introduction: Negotiating Personhood in African Christianities (243–255). – **Daswani, G.**, (In-)Dividual Pentecostals in Ghana (256–279). – **Pype, K.**, Confession cum Deliverance: In/Dividuality of the Subject among Kinshasa’s Born-Again Christians (280–310).

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