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Becker, H., Commemorating Heroes in Windhoek and Eenhana: Memory, Culture, and Nationalism in Namibia, 1990–2010 (519–543). – **Potts, D.**, Making a Livelihood in (and beyond) the African City: The Experience of Zimbabwe (588–605). – **Østebo, T.**, Local Reformers and the Search for Change: The Emergence of Salafism in Bale, Ethiopia (628–648).

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James, D., Money-Go-Round: Personal Economies of Wealth, Aspiration, and Indebtedness (20–40). – **Wyk, I. van**, “Tata Ma Chance”: On Contingency and the Lottery in Post-Apartheid South Africa (41–68). – **Krige, D.**, Fields of Dreams, Fields of Schemes: Ponzi Finance and Multilevel Marketing in South Africa (69–92). – **McNeill, F. G.**, Making Music, Making Money: Informal Musical Production and Performance in Venda, South Africa (93–110). – **Bolt, M.**, Waged Entrepreneurs, Policed Informality: Work, the Regulation of Space, and the Economy of the Zimbabwean-South African Border (111–130). – **Neves, D., A. du Toit**, Money and Sociality in South Africa’s Informal Economy (131–149). – **Bähre, E.**, The Janus-Face of Insurance in South Africa: From Costs to Risk, from Networks to Bureaucracies (150–167). – **Hull, E.**, Banking in the Bush: Waiting for Credit in South Africa’s Rural Economy (168–186).

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Piccolino, G., David against Goliath in Côte d’Ivoire? Laurent Gbagbo’s War against Global Governance (1–23). – **Lynch, G.**, Becoming indigenous in the Pursuit of Justice: The African Commission on Human and Peoples’ Rights and the Endorois (24–45). – **Hills, A.**, Policing a Plurality of Worlds: The Nigeria Police in Metropolitan Kano (46–66). – **Hillbom, E.**, Botswana: A Development-Oriented Gate-Keeping State (67–89). – **Labonte, M. T.**, From Patronage to Peacebuilding? Elite Capture and Governance from Below in Sierra Leone (90–115). – **Routley, L.**, NGOs and the Formation of the Public: Grey Practices and Accountability (116–134). – **Wroe, D.**, Briefing: Donors, Dependency, and Political Crisis in Malawi (135–144).

111. 2012/443

Autesserre, S., Dangerous Tales: Dominant Narratives on the Congo and Their Unintended Consequences (202–222). – **Epprecht, M.**, Sexual Minorities, Human Rights, and Public Health Strategies in Africa (223–243). – **Bryceson, D. F.**, Discovery and Denial: Social Science Theory and Interdisciplinarity in African Studies (281–302).

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44. 2011/4

Abdullah, Z., Objects of Desire. Shopping for Identity and the Meaning of Africa at the Harlem Market (8–21). – **Um, N.**, Greenlaw’s Suakin. The Limits of Architectural Representation and the Continuing Lives of Buildings in Coastal Sudan (36–51). – **Fromont, C.**, Dance, Image, Myth, and Conversion in the Kingdom of Kongo, 1500–1800 (52–63).

45. 2012/1

Petridis, C., A “Harley Mask” at the Cleveland Museum of Art. More on Masks among the Mano and Dan Peoples (16–31). – **Ehrlich, M.**, Two Akan Gold Ornaments from the Wreck of the Wydah (32–41). – **Ogene, J.**, The Politics of Patronage and the Igun Artworker in Benin City (42–49). – **LaGama, A.**, Exhibition Preview: Heroic Africans. Legendary Leaders, Iconic Sculptures (50–65). – **Biro, Y.**, Exhibition Preview: A Grassfield’s Chiefdom. Paul Gebauer’s Photographs of Kom in the Exhibition “Heroic Africans: Legendary Leaders, Iconic Sculptures” (66–77).

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Lardeux, L., Les migrants dans les villes postcoloniales d'Afrique centrale (13–29). – **Vergez, A.**, Intensifier l'agriculture en Afrique, réponse aux défis alimentaires et environnementaux ? (31–43). – **Gabas, J.-J.**, Les investissements agricoles en Afrique : Introduction thématique (47–55). – **Ducastel, A., W. Anseeuw**, La libéralisation agricole post-apartheid en Afrique du Sud (57–70). – **Chaponnière, J.-R., et al.**, Les investissements agricoles de la Chine en Afrique (71–83). – **Rochegude, A.**, La terre, objet et condition des investissements agricoles (85–96). – **Dabat, M.-H.**, Les nouveaux investissements dans les agrocarburants (97–110). – **Burnod, P., H. Papazian, et al.**, Régulations des investissements agricoles à grande échelle (111–129).

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Dumas, H., R. Korman, Espaces de la mémoire du génocide des Tutsis au Rwanda (11–27).

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Brodin, K., S. Morgen, J. Hutchinson, Anthropology as White Public Space? (545–556). – **Witsoe, J.**, Rethinking Postcolonial Democracy: An Examination of the Politics of Lower-Caste Empowerment in North India (619–631). – **Archambault, C. S.**, Ethnographic Empathy and the Social Context of Rights: "Rescuing" Maasai Girls from Early Marriage (632–643).

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change, Value, and Global Volatility in Muslim Senegal (714–732). – **Bessire, L.**, Apocalyptic Futures: The Violent Transformation of Moral Human Life among Ayoreo-Speaking People of the Paraguayan Gran Chaco (743–757). – **Eves, R.**, Pentecostal Dreaming and Technologies of Governmentality in a Melanesian Society (758–773).

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Bardiès, L., Du concept de spécificité militaire (273–295). – **Jakubowski, S.**, L'institution militaire confrontée aux réformes organisationnelles (297–321). – **Letonturier, É.**, Reconnaissance, institution et identités militaires (323–350). – **Weibull, L.**, La gestion des émotions dans les opérations en faveur de la paix (407–430).

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11. 2011/4

Feldman, G., If Ethnography Is More than Participant-Observation, the Relations Are More than Connections: The Case for Nonlocal Ethnography in a World of Apparatuses (375–395). – **Long, N.**, Bordering on Immoral: Piracy, Education, and the Ethics of Cross-Border Cooperation in the Indonesia-Malaysia-Singapore Growth Triangle (441–464). – **Caduff, C.**, Anthropology's Ethics: Moral Positionalism, Cultural Relativism, and Critical Analysis (465–480). – **Fassin, D.**, A Contribution to the Critique of Moral Reason (481–491).

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Goulet, J.-G., Présentation. L'interdit et l'inédit. Les frontières de l'ethnologie participante (9–42). – **Meintel, D.**, Apprendre et désapprendre : Quand la médiumnité croise l'anthropologie (89–106). – **Goulet, J.-G.**, Trois manières d'être sur le terrain : Une brève histoire

des conceptions de l'intersubjectivité (107–125). – **Vuillemenot, A.-M.**, L'anthropologie en exil (127–145). – **George, L.**, *Ka Hao Te Rangatahi* : Transformation et leadership dans la société māori (167–187).

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70. 2011/2

Smith, F. M., A Brief History of Indian Religious Ritual and Resource Consumption (163–179). – **Korom, F. J.**, Civil Ritual, NGOs, and Rural Mobilization in Medinipur District, West Bengal (181–192). – **Taylor, M.**, Village Deity and Sacred Text. Power Relations and Cultural Synthesis at an Oral Performance of the *Bhāgavatapurāna* in a Garhwal Community (197–221). – **Ahmed, S. J.**, A Psychoanalytic Reading of *Mālañcamālā*, *Rūpbān*, *Nūr Bānu*, and *Madanamāñjarī* (223–253).

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Boehler, N., Performing Ethnicity: The Video Artist Shyaporn Theerakulstit (985–999). – **Jain, R.**, Negotiating Assimilation, Exoticism, and Global Indian Modernity: Transnational Subject-Making of Second Generation Indians (1001–1027).

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Jung, H., P. Eschweiler, Internationale Referate (25–155).

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Schulte Nordholt, H., Indonesia in the 1950s. Nation, Modernity, and the Post-Colonial State (386–404). – **Bloembergen, M., M. Eickhoff**, Conserving the Past, Mobilizing the Indonesian Future. Archaeological Sites, Regime Change, and Heritage Politics in Indonesia in the 1950s (405–436). – **Colombijn, F.**, Public Housing in Post-Colonial Indonesia. The Revolution of Rising Expectations (437–458). – **Vickers, A.**, Bali Rebuilds Its Tourist Industry (459–481). – **Picard, M.**, Balinese Religion in Search of Recognition. From *Agama Hindu Bali* to *Agama Hindu* [1945–1965] (482–510).

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Touchard-Houlbert, A., Surgimiento y evolución de la cultura Manteña-Guancavilca: Reflexiones acerca de los cambios y continuidades en la costa del Ecuador prehispánico (551–561). – **Rostain, S.**, Cronología del valle del Upano [Alta Amazonía ecuatoriana] (667–681). – **Olsen Bruhns, K.**, Patrones de asentamiento, rutas de comunicación y mercancías de intercambio a larga distancia en el Formativo Tardío del Austro ecuatoriano (683–696).

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31. 2012/1

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ative Case Study from the South American Chaco (882–913). – **Ferry, E. E.**, Waste and Potency: Making Men with Minerals in Guanajuato and Tucson (914–944).

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235). – **Shannahan, C.**, Negotiating Faith on the Coventry Road: British Muslim Youth Identities in the “Third Space” (237–257). – **Wilford, J.**, Scales of Religio-Political Action: The Local and the “Civil” in Contemporary US Evangelicalism (277–302). – **Derks, S., M. Heessels**, Battered Women Venerating in Vicious Virgin: Reconsidering *Marianismo* at a Bolivian Pilgrimage Shrine (303–316). – **Naka, T.**, The Spirit of Giving: Mennonite Narratives about Charitable Contributions (317–338).

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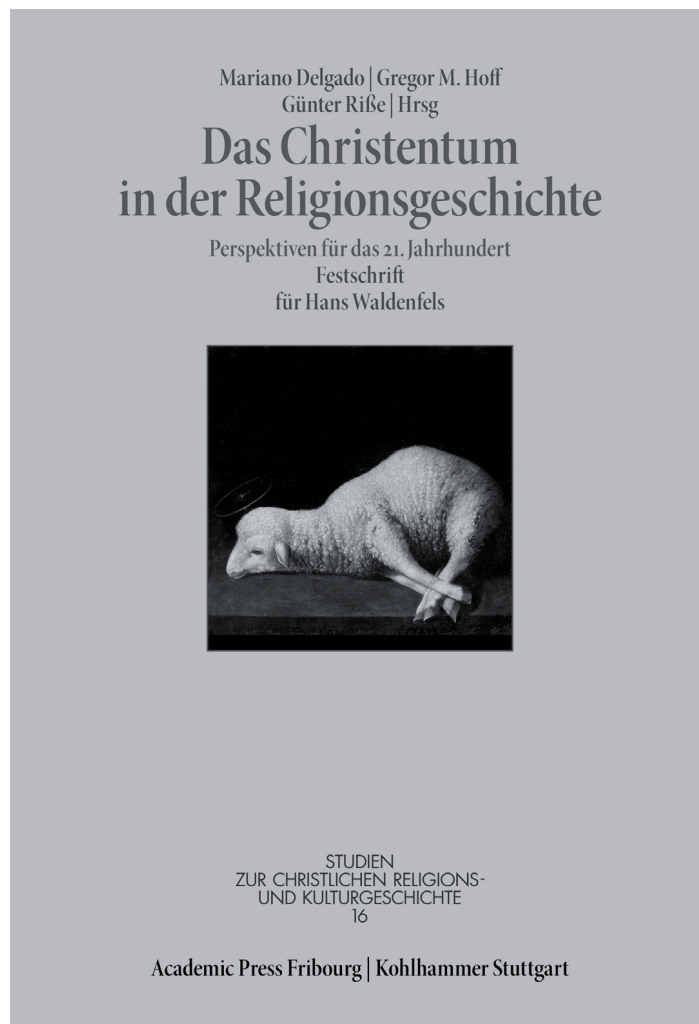
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Das Christentum ist Teil der Religionsgeschichte und deshalb auch im Konzert der Religionen zu sehen. Dabei stellt sich die Frage nach seiner Eigentümlichkeit angesichts der Anfechtungen anderer Religionen. Dies gilt vor allem für das 21. Jahrhundert, das vom Zusammenwachsen der Menschheitsfamilie geprägt ist. Die Globalisierung führt zur Entstehung von plurireligiösen Gesellschaften, zu vermehrten Begegnungen von Menschen verschiedener Religionen und Kulturen. Kaum ein anderer zeitgenössischer Theologe hat sich mit den Folgen dieser neuen Weltsituation für christliche Theologie intensiver und produktiver auseinandergesetzt als Hans Waldenfels. Sein Werk enthält bedeutende Impulse für eine christliche Theologie der Religionen und den interreligiösen Dialog. Aus diesem Grund haben ihm Freunde und Schüler diesen Band gewidmet.