

# Zeitschriftenschau

## Africa (Edinburgh)

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**Engelke, M.**, Past Pentecostalism Notes on Rupture, Realignment, and Everyday Life in Pentecostal and African Independent Churches (177–199). – **Fumanti, M.**, “A Light-Hearted Bunch of Ladies”: Gendered Power and Irreverent Piety in the Ghanaian Methodist Diaspora (200–223). – **Owens, G. R.**, Post-Colonial Migration: Virtual Culture, Urban Farming, and New Peri-Urban Growth in Dar es Salam, Tanzania, 1975–2000 (249–271). – **Santen, J. C. M. van**, “My ‘Veil’ Does not Go with My Jeans”: Veiling, Fundamentalism, Education, and Women’s Agency in Northern Cameroon (275–300). – **Duncan, B. A.**, Cocoa, Marriage, Labour, and Land in Ghana: Some Matrilineal and Patrilineal Perspectives (301–321).

## African Affairs (Oxford)

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## African and Asian Studies (Leiden)

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**Silva, S., T. Kepe**, An Examination of “Participation” and “Sustainability” in a Food Security Project among the Rural Poor in Northwestern Tanzania (31–54). – **Akinola, S. R.**, Restructuring the Public Sphere or Social Order in the Niger Delta Through Polycentric Planning: What Lessons for Africa (55–82). – **Fioramonti, L., A. Fiori**, The Changing Roles of Civil Society in Democratization: Evidence from South Africa [1990–2009] and South Korea [1987–2009] (83–104). – **Obi, C. I.**, African Migration as the Search for a Wonderful World: An Emerging Trans-Global Security Threat? (128–148).

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## Afrique contemporaine (Paris)

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### American Anthropologist (Berkeley)

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**Kidron, C. A.**, Embracing the Lived Memory of Genocide: Holocaust Survivor and Descendant Renegade Memory Work at the House of Being (429–451).

### L’Année Sociologique (Paris)

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**Boudon, R.**, La rationalité ordinaire : Colonne vertébrale des sciences sociales (19–40). – **Hervieu-Léger, D.**, Le partage du croire religieux dans des sociétés d’individus (41–62). – **Clément, F.**, De la nature des croyances

collectives (63–91). – **Lamine, A.-S.**, Les croyances religieuses : Entre raison, symbolisation et expérience (93–114). – **Renard, J.-B.**, Croyances fantastiques et rationalité (115–135). – **Bronner, G.**, Le succès d’une croyance. *Évocation – crédibilité – mémorisation* (137–160).

### Anthropological Theory (London)

10. 2010/3

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### Anthropologie et sociétés (Québec)

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**Kohler, F.**, Chamanisme et politique dans l’Uaçá, Bassin de l’Oyapock [Amapá, Brésil] (13–31). – **Simonard, P.**, *Le jongo* et la nouvelle performativité afrobrésilienne (33–54).

### Anthropology Southern Africa

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**Vuuren, C. J. van**, Memory, Landscape, and Event: How Ndebele Labour Tenants Interpret and Reclaim the Past (9–18). – **Boonzaaier, C.**, Rural People’s Perceptions of Wildlife Conservation – The Case of the Masebe Nature Reserve in Limpopo Province of South Africa (55–64).

### Archipel (Paris)

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**Basset, C.**, L’univers du *gamelan* : Opposition théorique et unicité fondamentale (125–193). – **Rappoport, D.**, L’énigme des duos alternés à Flores et Solor [Lamaholot, Indonésie] (215–256).

### Archives de sciences sociales des religions

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**Nešpor, Z.**, L’amnésie de la remémoration dans la société tchèque (109–128). – **Oro, A. P.**, Ascension et déclin du pentecôtisme politique au Brésil (151–168). – **Avdeeff, A.**, The Art of Living. Un mouvement indien au-delà des clivages religieux ? (169–187). – **Andézian, S.**, Formations des identités palestiniennes chrétiennes. Églises, espace, nation (189–210). – **Arminjon, C.**, L’instauration de la “guidance du juriste” en Iran. Les paradoxes de la

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## Archiv für Völkerkunde (Wien)

### 57–58. 2007

**Thüler, S.**, “Gesünder wohnen?” Gedanken zur radikalen Umgestaltung von Ngadha-Wohnhäusern im Namen von Fortschritt und Hygiene (13–36). – **Santos, G. D., A. Donzelli**, Rice Intimacies: Reflections on the “House” in Upland Sulawesi and South China (37–64). – **Luquin, E.**, The Continuity of Past and Present: The House as Crossroads of Mangyan Patag Society (65–79). – **Domenig, G.**, Spuren verblasster Erinnerung: Vorstehende Giebel als Geisterwege bei drei Haustypen Indonesiens (87–109). – **Doubrawa, I., R. Zámolyi**, Surveying the Past. An Architectural Attempt of Describing, Transformation, and Change in South Sulawesi Housing (111–155). – **Wijyanto, P.**, The Traditional Tube House of Hanoi in the Context of Urban Conservation (157–168). – **Phuong, D. Q.**, History and Resilience: Sense of Place and Built Form in Hanoi (169–183). – **Wörrle, B.**, Ein kosmopolitischer Schamane aus Peru und seine Kraftobjekte. Die Entwicklung der *mesa* von Eduardo Calderón (247–258).

## Arctic Anthropology (Madison)

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## Asian Ethnology (Nagoya)

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**Pauwels, H.**, “The Woman Waylaid at the Well” or *Panaghata-lilā*. An Indian Folk Theme Appropriated in Myth and Movies (1–33). – **Ambros, B.**, Vengeful Spirits or Loving Spiritual Companions? Changing Views of Animal Spirits in Contemporary Japan (35–67). – **Oak, S.-D.**, Healing and Exorcism. Christian Encounters with Shamanism in Early Modern Korea (95–128). – **Ramaswamy, V.**, Chaste Widows, Cunning Wives, and Amazonian Warriors. Imaging of Women in Tamil Oral Traditions (129–157).

## The Asia Pacific Journal of Anthropology (Canberra)

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**Fiskesjö, M.**, Participant Intoxication and Self-Other Dynamics in the Wa Context (111–127).

## Asiatische Studien – Études Asiatiques (Bern)

### 64. 2010/1

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### 64. 2010/3

**Dennerlein, B.**, Writing Against Islamic Dramas. Islamisches Familienrecht neu denken (517–533). – **Görke, A.**, “Sündhaft und Unislamisch” – Zeitgenössische Fatwas gegen das Fernsehen (581–600).

## The Australian Journal of Anthropology (Sydney)

### 21. 2010/1

**Schwarz, C., F. Dussart**, Christianity in Aboriginal Australia Revisited (1–13). – **Austin-Broos, D.**, Translating Christianity: Some Keywords, Events, and Sites in Western Arrente Conversion (14–32). – **Anderson, C.**, Was God Ever a “Boss” at Wujal Wujal? Lutherans and Kuku-Yalanji: Socio-Historical Analysis (33–50). – **McDonald, H.**, Universalising the Particular? God and Indigenous Spirit Beings in East Kimberley (51–70). – **Sutton, P.**, Aboriginal Spirituality in a New Age (71–89). – **Trigger, D. S., W. Asche**, Christianity, Cultural Change, and the Negotiation of Rights in Land and Sea (90–109). – **Myers, F.**, All Around Australia and Overseas: Christianity and Indigenous Identities in Central Australia 1988 (110–128).

### 21. 2010/2

**Rollason, W.**, Working Out Abjection in the Panapompon Bêche-de-Mer Fishery: Race, Economic Change, and the Future in Papua New Guinea (149–170). – **Dundon, A.**, AIDS and “Building a Wall” around Christian Country in Rural Papua New Guinea (171–187). – **Baldacchino, J.-P.**, The Evil Eye (*Ghajn*) in Malta: Grappling with Skinner's Pigeons and Rehabilitating Lame Ducks (188–207). – **Cowlshaw, G.**, Mythologising Culture. Part 1: Desiring Aboriginality in the Suburbs (208–227). – **Evans, G.**, When Brother-Sister Marriage Becomes Incest (228–245).

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## Boletín de Antropología (Medellín)

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## Bulletin de l'École française d'Extrême-Orient (Paris)

94. 2007

**Lachaier, P.**, Cérémonies d'hommage à Sarasvatī et aides à l'éducation chez les Lohāṇā de Pune (27–58). – **Lagiarde, F.**, Temps et lieux d'histoires bouddhiques : À propos de quelques "chroniques" inédites du Lanna (59–94). – **Vermeersch, S.**, Buddhist Temples or Political Battlegrounds? Kaesōng Temples in Relation to Court and Aristocracy (195–227). – **Hamar, I.**, The Manifestation of the Absolute in the Phenomenal World: Nature Origination in Huayan Exegesis (229–250).

## Cahiers d'Études Africaines (Paris)

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**Lafargue, J.**, Résistances au long cours. Narration et maniement de la mémoire insurrectionnelle à partir de l'exemple des Mau Mau [Kenya] (25–50). – **N'Diaye, S.**, Mémoire et réconciliation en Mauritanie. Enjeux, in-

térêts et "jeux d'acteurs" (51–67). – **Sow, A.**, Nervous Confessions. Military Memoirs and National Reconciliation in Mali (69–93). – **Perrot, S.**, "Who's the Bull in the Kraal?" Guerre et mémoires et guerres de mémoire dans l'est de l'Ouganda (153–179). – **Israel, P.**, The Formulaic Revolution. Song and the "Popular Memory" of the Mozambican Liberation Struggle (181–216).

## Cahiers de Littérature Orale (Paris)

65. 2009

**Leguy, C.**, Quand "la radio réveille les contes." Temps du conte et temps des ondes (65–90). – **Derive, J.**, Des modalités de l'énonciation en littérature orale (91–110). – **Baumgardt, U.**, L'espace en littérature orale africaine. Quelques réflexions méthodologiques autour des indices spatiaux (111–132).

## Catalyst (Goroka)

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## Cibedo-Beiträge (Frankfurt)

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**Bundesministerium des Inneren**, Die Deutsche Islam-Konferenz in ihrer ersten Phase 2006–2008 (4–7). – **Fischedick, M.**, Das deutsche Rechtssystem: Eine Chance für den Islam? (15–21).

## Comparative Civilizations Review (Dayton)

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**O'Neill, J. J.**, Did Islam Destroy Classical Civilization? (10–19). – **Burgy, D. T.**, A Symbol in the Ceiling Mural in the Cave of Altamira (21–43). – **Geiger, P. P.**, Capitalism, Internationalism, and Socialism in a Time of Globalization (75–90).

## Comparative Sociology (Leiden)

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ship and Village Enterprises (631–662). – **Hasegawa, K.**, Integration of the Ainu Minority in Japan: Enlightened Localism Combined with Universalism (663–685).

## Comparative Studies in Society and History (Cambridge)

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**Agrama, H. A.**, Secularism, Sovereignty, Indeterminacy: Is Egypt a Secular or a Religious State? (495–523). – **Dalsheim, J.**, On Demonized Muslims and Vilified Jews: Between Theory and Politics (581–603). – **Starrett, G.**, The Varieties of Secular Experience (626–651). – **Tambar, K.**, The Aesthetics of Public Visibility: Alevi Semah and the Paradoxes of Pluralism in Turkey (652–679).

## Contributions to Indian Sociology (New Delhi)

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**Ochoa, T. R.**, Prendas-Ngansas-Enquisos: Turbulence and the Influence of the Dead in Cuban Kongo Material Cultures (387–420).

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## Culture and Religion (Abingdon)

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**Schwarz, O.**, Praying with a Camera Phone: Mediation and Transformation in Jewish Rituals (177–194). – **Ross, C., L. Price**, Principles of Cultural Psychology and the Hindu Avatar Tradition: A Study of Mother Meera through Personal Narratives (195–211). – **Abeysekara, A.**, The Im-Possibility of Secular Critique: The Future of Religion's Memory (213–246). – **Hejduk, R.**, Step into Liquid: Rites, Transcendence, and Transgression in the Modern Reconstruction of the Social Sacred (277–293).

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**Susser, I.**, The Anthropologist as Social Critic: Working toward a More Engaged Anthropology (227–233). – **Johnston, B. R.**, Social Responsibility and the Anthropological Citizen (235–247). – **González, N.**, Advocacy Anthropology and Education: Working through the Binaries (249–258). – **Jackson, J. L. Jr.**, On Ethnographic Sincerity (279–287). – **Spencer, J.**, The Perils of Engagement: A Space for Anthropology in the Age of Security? (289–299). – **Clarke, K. M.**, Toward a Critically Engaged Ethnographic Practice (301–312). – **Ali, K. A.**, Voicing Difference: Gender and Civic Engagement among Karachi's Poor (313–320). – **Smart, A.**, Tactful Criticism in Hong Kong: The Colonial Past and Engaging with the Present (321–330).

51. 2010/3

**Biehl, J., P. Locke**, Deleuze and the Anthropology of Becoming (317–351). – **Alizadeh, A.**, The Rise of the Highland Elamite State in Southwestern Iran: “Enclosed” or Enclosing Nomadism? (353–383). – **Li, T. M.**, Indigeneity, Capitalism, and the Management of Dispossession (385–414).

51. 2010/4

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## Entwicklungsethnologie (Köln)

17. 2009/1–2

**Bliss, F.**, Benachteiligte sozio-kulturelle Gruppen und Indigene in der deutschen staatlichen Entwicklungszusammenarbeit (11–147).

**Eranos Yearbook (Ascona)****69. 2006–2008**

**Veer, P. van der**, Spirituality: East and West (45–61). – **Zoja, L.**, Reductionism: A Western Disease? (62–79). – **Tarnas, R.**, The Western Legacy and Our Global Futures: An Archetypal Perspective (111–127). – **Veer, P. van der**, Body and Mind in Qi Gong and Yoga – A Comparative Perspective on India and China (128–141). – **Shen, H.**, Psychology of the Heart – An Oriental Perspective (142–157). – **Degarrod, L. N.**, Using Art in Ethnographic Research and Representation – An Emergence of Images and Knowledge (173–191). – **Kalu, O. U.**, Religion, Conflict, and the Roots of Violence (192–219). – **Zoja, L.**, Psychoanalysis and Cultural Orientations in the New Century (218–220). – **Kakar, S.**, The Resurgence of Imagination (221–238). – **King, U.**, The Emergence of a New Humanity – Spirituality, the Zest for Life, and the Power of Love (239–250). – **Praag, A. van**, Give Violence a Chance! (253–270). – **Sullivan, L. E.**, Symbolic Violence in Myth and Ritual (271–288). – **Zoja, L.**, Almachius and Demon – On Violent Shows (289–306). – **Kalu, O. U.**, Tangled Roots in the Mangrove Forest – The Cultural Landscape of Political Violence in Africa (328–350). – **Kakar, S.**, Religious Violence – Hindus and Muslims in India (351–365). – **Das, N.**, Identity and the Notion of the “Other” (366–374). – **Gispén, W. H.**, Violence and Aggression in Nature: The Role of the Bain – A Short Note (375–394). – **Grof, S.**, Roots of Human Violence – Psychospiritual Perspective on the Current Global Crisis (395–432). – **Slattery, D. P.**, Psychic Energy’s Portal to Presence in Myth, Poetry, and Culture (435–474).

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**33. 2010/7**

**Stepick, A., C. D. Stepick**, The Complexities and Confusions of Segmented Assimilation (1149–1167). – **Waters, M. C., V. C. Tran, P. Kasinitz, J. H. Mollenkopf**, Segmented Assimilation Revisited: Types of Acculturation and Socioeconomic Mobility in Young Adulthood (1168–1193). – **Song, M.**, What Happens after Segmented Assimilation? An Exploration of Intermarriage and “Mixed Race” Young People in Britain (1194–1213). –

**Vermeulen, H.**, Segmented Assimilation and Cross-National Comparative Research on the Integration of Immigrants and Their Children (1214–1230). – **Eve, M.**, Integrating via Networks: Foreigners and Others (1231–1248). – **Crul, M., J. Schneider**, Comparative Integration Context Theory: Participation and Belonging in New Diverse European Cities (1249–1268).

**33. 2010/8**

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