

# Zeitschriftenschau

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– **Tonda, J.**, La violence de l'imaginaire des enfants-sorciers (325–343). – **Amouro, C. A.**, Le pasteur et le genre de la sorcière (345–351).

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de reconnaissance : Quelques remarques sur les pratiques africaines noires entre l'universel et le cosmopolite (455–473). – **Zezeza, P. T.**, The Struggle for Human Rights in Africa (474–506).

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50. 2008/3

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9. 2008/2

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**Bichmann, W.**, Erfahrungen und Perspektiven der deutschen Entwicklungszusammenarbeit im Gesundheitsbereich. Gibt es eine Rolle für die Medizinethnologie? (111–120). – **Tiedje, K.**, The Politics of Eco-Social Wellbeing in Nahua Society: Negotiating Lifeworlds through Indigenous Rights Claims (121–130). – **Deimel, C.**, Die Tesgüinada: Viel trinken und gesund bleiben! Alkohol in der Kultur der Sierra Tarahumara bei den Rarámuri (131–139). – **Klöpper, C.**, HIV/Aids-Prävention in Thailand – buddhistische Empfehlungen zur Konstruktion einer angst- und vorurteilsfreien Lebenswelt (141–152). – **Vivod, M.**, Die Beschwörerin (*Bajalica*) Biljana aus Budisava, Wojwodina. Rekonstruktionsversuche einer ethnischen Identität im post-sozialistischen Nachkriegsserbien (153–162). – **Leistle, B.**, Einige Bemerkungen zum Verstehen fremder Lebenswelten in der Ethnologie (163–176). – **Albers, L.**, Der

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**Brown, M. F.**, Cultural Relativism 2.0 (363–383).

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**Martiniello, M., J.-M. Lafleur,** Towards a Transatlantic Dialogue in the Study of Immigrant Political Transnationalism (645–663). – **Turner, S.**, The Waxing and Waning of the Political Field in Burundi and Its Diaspora (742–765). – **Levitt, P.**, Religion as a Path to Civic Engagement (766–791).

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**Richman, K. E.**, Innocent Imitations? Authenticity and Mimesis in Haitian Vodou Art, Tourism, and Anthropology (203–227). – **Klein, C. F.**, A New Interpretation of the Aztec Statue Called Coatlicue, “Snakes-Her-Skirt” (229–250). – **Ogburn, D. E.**, Becoming Saraguro: Ethnogenesis in the Context of Inca and Spanish Colonialism (287–319).

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**Kockel, U.**, Liberating the Ethnological Imagination (8–12). – **Segalen, M.**, Grand Questions and Small Ethnographies. The Usefulness of Kinship Studies in Contemporary Europe (50–55).

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**Lipset, D.**, Women without Qualities: Further Courtship Stories Told by Young Papua New Guinean Men (93–111). – **Butt, L.**, “Secret Sex:” Youth, Agency, and Changing Sexual Boundaries among the Dani of Papua, Indonesia (113–132). – **Hobson Herlihy, L.**, Matrilocality and Women’s Power on the Miskito Coast (133–149). – **Lowe, E., A. Johnson**, Tales of Danger: Parental Protection and Child Development in Stories from Chuuk (151–168).

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**Phillips, S.**, Cyberkurds and Cyberkinetics. Pilgrimage in an Age of Virtual Mobility (7–30). – **Sutherland, P.**, Walking Middle Passage History in Reverse. Interfaith Pilgrimage, Virtual Communitas, and World-Recathexis (31–62). – **Couldry, N.**, Pilgrimage in Mediaspace. Continuities and Transformations (63–73). – **Peelen, J., W. Jansen**, Emotive Movement on the Road to Santiago de Compostela (75–96). – **Port, M. van de**, Crossing the Sertão. Going Places to Make Things Come Your Way (97–106).

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**Mailhammer, R.**, The Wolf in Sheep's Clothing: Camouflaged Borrowing in Modern German (177–193).

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**Eguavoen, I.**, Killer Cults on Campus: Secrets, Security, and Services among Nigerian Students (1–25). – **Hartman, S.**, “At School We Don’t Pay Attention Anyway” – The Informal Market of Education in Egypt and Its Implications (27–48). – **Horstmann, A.**, “Um die Seelen buhlen:” Islamische Reiseprediger zwischen Mewa, Nordindien und Tha Sala, Südthailand (49–71).

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