

HUMBOLDT-UNIVERSITÄT ZU BERLIN



Institute for European Ethnology



“I believe that I can rightly claim that teaching in this state has received new impetus from me, and that [...] many signs of my administrative work will remain. Something that affects me personally more directly than anything else is the establishment of a new university here in Berlin.”

Wilhelm von Humboldt (1810)

Humboldt-Universität zu Berlin – The Modern Classic

Research and teaching are closely intertwined. Developing one’s own personality as well as maintaining the independence of research were the pillars Wilhelm von Humboldt had in mind when he founded the original University of Berlin in 1810. These future-oriented concepts became the epitome of the modern university – thus making Humboldt-Universität zu Berlin into the “Modern Classic”.

The first academic term began in October 1810 with 52 students and 256 academic staff. Today between 3,000 and 5,000 young people start their university education at Humboldt-Universität each year under the tutelage of more than 400 full professors. Since 1994 Humboldt-Universität consists of eleven faculties and numerous interdisciplinary centers in over 300 buildings throughout Berlin and Brandenburg. A broad spectrum of more than 240 different fields of study are offered including all the main academic disciplines in the humanities, the social and cultural sciences, human medicine, and agricultural science as well as mathematics and the natural sciences.

The University of Berlin – thanks to the commitment of scientist Alexander von Humboldt – pioneered the introduction of many natural science disciplines. In 2003 six of Humboldt-Universität’s seven Natural Science departments relocated to its south-east Berlin-Adlershof campus, called the City of Science, Technology and Media. On grounds where the German aviation pioneer Otto Lilienthal once experimented, more than 7,000 students and scientists are now learning, teaching and researching in state-of-the-art facilities.

Today’s students and professors are heirs to a tradition that includes 29 Nobel Prize winners. This tradition makes Humboldt-Universität zu Berlin well known internationally: around 13 percent of all students come from outside Germany and the university has partnerships with over 500 institutions of higher learning worldwide. Many foreign researchers come to Berlin: an average of 800 every year, which gives Humboldt-Universität a prominent place among German universities. Likewise, scholars from Humboldt-Universität are welcome lecturers at universities abroad.

Institute for European Ethnology

Metropolises such as Berlin are very particular spaces, wherein are condensed societal processes and cultural developments. For ethnographers, they might be said to embody a kind of laboratory, because they are at the same time places of life and spaces for research and work. Many topics and questions that we encounter in our science are at the same time part of our everyday urban life. Berlin is thus an extremely exciting and inspiring everyday place, and an unusual location to do science.

Our Institute, located in Berlin's historic centre, is a stimulating place for students and researchers alike. More goes on behind the pillars of the Mohrencolonades, built by the same architect as the Brandenburg Gate, than just lively teaching. In fact, the Institute also serves as a kind of "research workshop". Students and teachers, doctoral researchers and visiting academics together conduct their research in the city, organise seminars and conferences, realise exhibitions and monographs. This allows students and doctoral researchers to decide on their own knowledge interests and research profiles. They are aided in those decisions by options courses (BA) and autonomous research projects (MA), where teaching is combined with research, theoretical knowledge with social commitment, scientific writing with accessible presentation.

The Institute for European Ethnology was founded in 1994, a step that concluded the long process of the subject's realignment both in conceptual terms, and with regard to staffing, at Humboldt-Universität zu Berlin. It was established in 1936 as the Institute for Folklore Studies, reopened in 1952 as the Institute for Ethnology renamed in 1953, as the Institute for Ethnology and German Folklore Studies, and since 1968 associated with the faculty for history as the "Section Ethnography".

The Institute for European Ethnology

European ethnology as understood and practised in Berlin aims to develop, by way of the empirical analysis of phenomena and processes of late modern societies, new theoretical framings of 'culture' as well as analytical approaches to 'culture'.

European ethnology in its current form is the result of a critical engagement with folklore studies on the one hand, and non-European ethnology on the other. The classical distinction between these two subjects had long taken the form of a simple opposition, according to which folklore studies dealt with one's 'native culture', i.e. the culture of a nationally defined society located in the centre of Europe, while ethnology engaged with 'foreign cultures', that is, the cultures of those societies that had been rendered Europe's 'others' in the colonial context. This distinction, which long determined the division of labour between the different ethnologies, has long been untenable. The 'native culture' of modern Western industrial societies – usually understood as located within certain linguistic and politico-national borders – turns out to be anything but autonomous, nationally homogenous, familiar and 'native' once its social hierarchies, as well as its embeddedness in global cultural processes and migratory movements are taken into account. At the same time, modern societies outside of Europe are highly integrated into the same global processes that shape Western industrial societies. They follow their own paths to modernisation that are ambivalently tied to the West itself. To summarise somewhat, European ethnology may be understood as seeking to observe and investigate the relevance of respective Others both within the 'native' and the 'foreign' culture. This Other, however, is always being constructed as well as reflected by the investigative gaze: people,



groups, modes of behaviour, values, symbols, things only become recognisable as 'other' when they are being subjected to a gaze that seeks to understand them.

To be sure, 'culture' is not understood here as a stable system of traditions, values, patterns of behaviour and symbols that simply perpetuates itself, nor can it be made into a kind of map of the world that simply defines political-geographic-linguistic units as 'national cultures'. Rather, 'culture' refers to the constant process of practical negotiation of the rules according to which people, groups and societies interact, communicate, and also distinguish themselves from each other. How people organise their conviviality; the relations they enter into with their social and natural environments; how they represent these relationships to themselves – these are the apparently simple questions about everyday culture and its structures that are at the forefront of our work. Topics range from Internet culture to the culture of the Sami, from corporate culture to the techno-scene, from migrant cultures in Berlin all the way to the gentrification of Moscow. We investigate processes of ethnic identity constructions as well as cultural consequences of economic globalisation or the ways in which the local and the regional are represented; we engage with gender studies as we do with science and technology studies. It is not the particular topics that define the field, but the perspective we apply to them.

Programme and fields of research

Positioning our discipline is a continuous process, which we understand as a 'Project European Ethnology' that keeps reinventing itself. We see in it a kind of 'ethnographic research workshop' where we develop questions and methods that allow us to observe important processes, practices and actors in the European 'civilisational process' as it passes from modernity through to late- and post-modernity. This approach also guides our attempt to strike a balance between developing our own independent profile on the one hand, and integrating as well as building bridges towards other disciplines. We connect, to take one example, positions emerging from the development of the discipline in Western Germany – where, since the 1960s, it had become more and influenced by the social sciences – with ethnographic traditions that had arisen in the GDR. We also appropriate important research perspectives and instruments from the rich theoretical and methodological toolboxes provided by ethnology, cultural anthropology, social anthropology and cultural studies, by his-

torical anthropology and gender studies – with the aim of re-arranging and using them in new and creative ways.

This deliberately open programme seeks to create tight links between teaching, research and the transmission of knowledge into different fields of social practice. In the spirit of transdisciplinarity it also aims to join research concepts hailing from the social sciences and humanities with perspectives originating in cultural studies, in order for the Institute to maintain its particular thematic and conceptual 'transversal gaze'. The 'outside', too, is increasingly aware of this as the specific competency of European ethnology: to look beyond and subvert more narrow disciplinary or cultural horizons of space, time and meaning, that is, to think in both interdisciplinary and intercultural ways, and to produce ethnographically 'thick' descriptions.



Labs, research projects and graduate programmes

The Institute for European Ethnology never relied exclusively on university funding. Since the latter half of the 1990s funds obtained from external sponsors have rapidly increased and were invested into a number of research projects. This success testifies to the Institute's increasing maturity and recognition, as well as the increased demand for 'ethnographic' knowledge in science, society and politics. Funds mostly stem from the *German Research Council (DFG)*, but also large foundations such as Volkswagen and Robert Bosch, Federal Ministry of Education and Research, the European Union as well as the Berlin Senate.

This multiplicity and diversity of research projects is organised into 'research labs' where questions that transcend individual projects are developed, discussed, and translated into empirical research. The work in these labs is methodologically and theoretically inspired by problematics that 'cut across' the subject areas of individual Chairs or research projects, and which are therefore capable of integrating a variety of different approaches and degrees of scientific qualification. Professors and doctoral researchers, PostDocs and advanced graduate students are equal participants in this 'lab work'.



There are currently the following eight labs:

Anthropology of rural spaces

Generally speaking, 'anthropology of rural spaces' refers to the study of forms of life and work in a given rural region. We particularly investigate historical and current processes of transformation that take place in European societies today as a result of industrialisation, modernisation and globalisation. This raises questions concerning the prospects of labour and ecology, sociality and sociability, as well as gender- and inter-generational relationships that are also relevant in urban contexts. In addition, rural spaces are beset by the collapse of social and economic structures: 'shrinking regions' due to high unemployment, rural flight and ageing, which let rural regions appear peripheral in media representations. We are therefore particularly interested in integration efforts and new forms of socialisation that are usually overlooked because of a focus on these processes of disintegration.

Europe and Europeanisation

From an ethnographic perspective, Europe is not, nor has it ever been, an entity that is simply given, but rather a conflictual political and cultural process that is continuously developing in a mul-

tiplicity of globally intertwined projects. The ethnographic paradigm of Europeanisation denotes this process. It does not, however, take as its sole point of departure the 'centre', i.e. the policies and institutions of the European Union or the epistemic power of Western European societies, but rather those actors and spaces that are at the margins of today's Europe and whose 'belonging' has been and continues to be the subject of historical and contemporary debates: for example today's border regions of the Mediterranean and Eastern Europe, the migrants, the minorities and the marginalised, who confront Europe with its contra-

dictions in a postcolonial, postsocialist world. It is here that the challenges and impositions of Europeanisation become glaringly obvious. Moreover, it becomes apparent that these seemingly peripheral actors and zones are far more important to the 'process Europe' than is commonly assumed.

GenderQueer

Gender and sexuality are amongst the key analytical categories of ethnographic and/or qualitative empirical research. However, the inclusion of gender, sexuality and other categories of social differentiation connected to them creates a peculiar set of theoretical and methodological question for ethnographic research that are taken up and developed further in the lab. We also discuss what the critical interventions from within postcolonial, queer and critical whiteness studies, as well as those approaches developed within gender studies that highlight the interdependence of social categories of difference, have to offer to European ethnology. The aim is to generate synergies by bringing – and thinking – together gender studies and European ethnology.



Laboratory Migration

Our aim is to refocus the discussion on migration as a laboratory of social and cultural developments. To this end, we can draw on two polarising hypotheses regarding the further development of research into migration. First, the well-established paradigm of transnationalisation raises the question of what contribution the investigation of the mobile, transnational spaces of migration can and should make. Today's wealth of empirical studies suffers from a certain lack of theoretical perspective. Secondly, we need to ask why migration has so far remained a marginal field of study and research. Why is it that transnational migration research so far barely managed to intervene into public discussions about 'immigration', 'borders' and 'integration'? Do we need more, less,

or an entirely different kind of research into migration? A change of perspective is needed that elevates migration itself to a paradigmatic lens through which to analyse the various processes of social change as well as the transformation of statehood. Similar to gender, migration would thus become a theoretical perspective that could and should have to be applied in all fields of research. In this sense, the 'Laboratory Migration' is systematically and collaboratively working on the further development of migration research.

Museum/exhibitions: theory and practice

Museums are popular means of knowledge transmission and -transfer. As places of aesthetic practices and contested sites for the negotiation of identities they form an important research area for European ethnology. We might focus on questions concerning the representation of Europe – which contemporary and historical images of 'being-European' are produced in the museum? Which borders are thus drawn, belongings defined? – as much as on debates about the musealisation of migration.

In the lab, we use the opportunity provided by recent trends in the practices of (museums') exhibitions to raise afresh some methodological and theoretical issues. Not least among those is the question which tools are adequate for the analysis of exhibitions, or the issue of appropriate forms of self-reflexive exhibition practice.

Anthropological science- and technology-research

Everyday life in modern societies is determined in multiple ways by forms of knowledge as well as technologies. Medical instruments picture us, measure, evaluate us well before we are even born; we wear glasses, maintain diets, measure our blood pressure, or take the pill; learning and studying seem unthinkable without computers and online resources; our lives seem to be determined by administrative, medical, economic and other systems of ordering and classification. Clearly, scientific knowledge shapes our everyday lives and plays an ever more important role in many areas of public life, from urban planning to schools all the way into artistic research. At the same time, the production of scientific knowledge itself is changing ever more through the participation of various social actors from the creative economy to new social movements.

In this lab, we focus on the interlinkages between different forms of knowledge in our everyday lives. We are committed to ethno- and praxiographic approaches, and, in terms of theory, to the pursuit of approaches from the fields of science and technology

studies, feminist social and cultural anthropology, and newer readings of pragmatism. Our fields of research range from the molecular life sciences to different areas of medical practice all the way to questions of social sustainability. Questions of knowledge – its production, transmission and appropriation – are dealt with in close collaboration with the Lab: cultures/histories of knowledge.

www.csal.de

Anthropology of the city: urban cultures, practices and spaces

Urban space is one of the central research fields of European ethnology, which understands cities as social laboratories where social and cultural developments are initiated and condensed. We engage with questions of an anthropology *of*, as well as *in* the city.

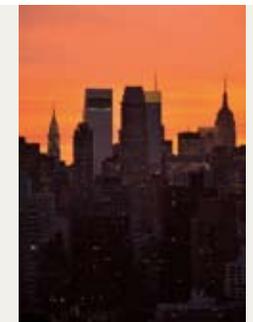
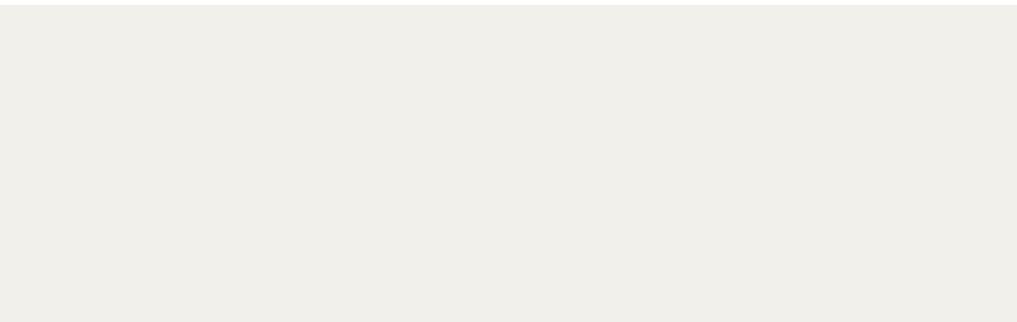
The following three approaches – each connected to a comparative perspective on cities – are central here: first, the symbolic and discursive orders that shape everyday culture and which generate specific forms of urbanity; second, the social and cultural heterogeneity of urban societies as well as the symbols and practices within which these differences are spatialised and materialised; and, third, how cities are seen, and see themselves, in regional, national and international frames of reference. These perspectives are applied to research into contemporary as well as historical urban formations, with regard to postindustrial and post-socialist processes of transformation and against the background of intensifying discourses of globalisation.

Cultures/Histories of knowledge

Against the background of contemporary debates about the role of the sciences in a 'knowledge society', this lab links research interests that delve into the historical and current modes and processes of knowledge production primarily in the social and cultural sciences. Our focus in this is on the complex interrelationships between academic and non-academic fields in specific societal constellations and political contexts. Our central perspectives aim to understand, first, how knowledge is produced in the social and cultural sciences, and which processes of exchange it is subject to; second, how knowledge spaces of, for example, a regional/local or everyday kind, generate and structure scientific interest; how, third, this knowledge is generated and mediated in a spectrum of scientific and proto-scientific as well as popular formats – in exhibitions, journals, travel guides, festivals; and fourth, how this knowledge is connected to particular actors – milieus as bearers, generations, movements.

Research Training Group: Metropolitan Studies Berlin – New York (DFG/German Research Council)

With Professor Wolfgang Kaschuba as its deputy speaker, the *Research Training Group Metropolitan Studies Berlin – New York*, 'History and culture of the metropolises in the 20th Century' has since 2005 engaged with the historical, social and cultural developments of these two great cities by way of an interdisciplinary cooperation between historians, political scientists, ethnographers and literary critics from the Humboldt-Universität zu Berlin, the Technische Universität Berlin, as well as the Freie Universität Berlin. It is one of the first 'transatlantic' Research Training Groups in Germany, which can count on the collaboration of eight colleagues based at universities in New York, and whose members – teachers as well as graduates – regularly exchange information between Berlin and New York.



Teaching and Studying

Studying at the Institute for European Ethnology

The range of teaching offered by our Institute is highly diversified. Here, students can encounter central thematic foci of European ethnology – from ethnographic urban research to critical migration studies, research into processes of Europeanisation as well as studies in the context of medical anthropology, museum studies as well as the history of the discipline. This is guaranteed not least by the large number of colleagues working in research projects, who draw on their work to inspire and give new impulses to their teaching. Our teaching staff is also continuously supplemented by appointed lecturers who contribute skills and competencies acquired in their professional practices outside of academia. Because the quality of our teaching matters to us, our courses are regularly evaluated and we continue to develop our courses in a critical dialogue with our students.

Lecture series and conferences held at the Institute, as well as the work taking place in the 'laboratories', early on offer our students the possibility of gaining an insight into broader research contexts. We promote free spaces where students can develop their own media- and scientific skills sets.

European ethnology can be studied as both a BA and a MA. The Institute is also involved in the following transdepartmental courses: MA in cultures of middle- and Eastern Europe; BA/MA in gender studies.

Course aims of European ethnology

The main goal of our teaching is the development of a skill that might be described as a 'gaze' that is capable of analysing and comparing cultural practices. After all, many global phenomena and processes can only be observed and analysed in the necessary depth when they are looked at in a particular place, and in comparison. In particular, the testing of 'big' statements in 'small' fields of observation, as well as the exemplary study of global developments in particular lifeworlds are characteristic tasks that require particular approaches. What is characteristic is revealed in the seemingly irrelevant, in routine actions, tastes and habits, in short, in "differences in the way everyday life is conducted", as Max Weber put it. The centre of our methodological education is thus formed by qualitative procedures from fieldwork to case studies. More important, however, than the – at any rate obsolete – search for the one true scientific method is a methodological multiplicity that is appropriate to the research field in question, and which leaves sufficient room for methodological inspiration.

This requirement of the teaching of European ethnology is met by way of the principle of 'research-based learning'. Learning generally takes place in the field by way of smaller research projects that enable students to analyse, test and expand their ethnographic toolbox. However, to complete their studies and to ensure success in their later careers, it is also essential that students engage with their chosen topics and interests in ways that go beyond the formally prescribed curriculum.

Given the discipline's European focus, we strongly encourage students to learn other European languages.

The BA

In the BA, European ethnology can be studied either as first or second major, or as a minor. We generally accept a broad range of combinations with other courses, with social, historical and cultural sciences being particularly close to our subject.

The core of the BA lies in the communication of basic disciplinary knowledge, methods and techniques. We aim to develop the ability to analyse and interpret cultural, ethnic, religious and gender-related phenomena and conflicts in the context of social, historical and socio-political developments. Our courses offer a thematic integration of perspectives that focus on everyday culture, history and comparison.

In addition, we communicate knowledge, methods and techniques specific to our discipline. Students will acquire the ability to conduct research, work systematically, develop written and



oral presentations, as well as social and communicative competencies. They will also begin to develop an ability to generate their own questions and to engage in self-directed scientific work.

The BA is studied in modules. Each module is evaluated by an examination, the grade of which enters into the final grade.
Introductory Module I+II / Symbols and Practices / Cultures in Europe / Mediality, Cultural Transfer, Pop(ular) Culture / City and Urbanity / Special fields of European Ethnology / Research-Based Learning / Professions, Praxis, General Education, Languages / Final Module

Research-based learning: research seminars

After acquiring knowledge specific to our discipline, students are encouraged to develop transdisciplinary key qualifications – networked, problem-specific and critical thinking, autonomy in the development of questions and projects, social skills, methodological flexibility and creativity.

Research seminars are thus an important part of this BA. Here, empirical work is linked to cultural analysis, and practised in small groups. While the seminar's thematic focus is chosen by the teacher, students will work together for an entire term to research, generate and analyse data, in order to then evaluate and document their results, for example in a publication, on their own homepage, as a podcast or a radio feature, or in an exhibition.

This degree therefore prepares students for a broad range of professional fields and choices, in museums as well as cultural management, in media as well as publishing, in national and international organisations as well as continuing education.

The MA

Building on a first degree (a BA or similar), students in this MA will engage with historical and contemporary everyday cultures, with the social differentiation of forms of practice and representation, with cultures of knowledge, and the comparative analysis of European modernities. They will acquire new and deepen their existing knowledge of subject-specific skills, methods and techniques. Because today, scientific and other professional fields call for both specialised knowledge and a broad general education, we aim to combine these two requirements in our MA in European ethnology. In addition, students can choose a particular focus that will be highlighted in detail in their final transcript. It is not, however, compulsory to choose such a particular focus in order to successfully complete the degree. Students can choose

their foci from one of three areas: urban studies/urban cultures, European studies/Europeanisation and science and technology studies/cultures of knowledge.

The MA is studied in modules. Each module is evaluated by an examination, the grade of which enters into the final grade.
Ethnography/ Everyday Cultures/ Social Differentiation/ European Modernities/ Knowledge Cultures/ Research Module I+II/ Final Module

Research-based learning: study projects

In our study projects, students learn about ethnographic cultural analysis in a process of learning-by-doing, which tightly links theory and practice, and where they have input into all phases of the project. Over a period of two terms, they move from the development of a question, via a phase of empirical research to the evaluation and presentation of their results. Irrespective of whether the question posed is an historical one, which needs to be investigated with the help of archival research or interviews with contemporaries, or whether the students approach a contemporary issue by way of participant observation or qualitative interviews: our focus is always on heuristic openness, methodological creativity and on taking a step back from one's own everyday experiences through an intra- and interculturally comparative gaze.

Because our study projects also produce books, conceive and execute exhibitions, or realise films, both students and teachers have to be capable of a high degree of cooperation and significant engagement. Over and over we realise that it is this unconditional dedication to achieving results that professionalises our students like no other form of academic learning. Study projects highlight the fact that European ethnology does not take place in an academic ivory tower. It is in particular through the cooperation of individual projects with institutions outside of the university, for example media, museums, foundations or associations that participants gain a glimpse of their potential future professions, for which, in turn, their project has already begun to equip them.

The degree in European ethnology thus not only prepares students for a career in academia, but also qualifies them for a broad range of professional options, from museums and media to publishing, cultural management and continuing education to market research and politics.



Studying abroad

Practising the 'ethnographic gaze' that is so constitutive of our discipline is made significantly easier in and through the confrontation with 'foreign' ways of life, institutions and research traditions. At the same time, being abroad has a particularly radical way of calling into question the familiarity with ones 'native' society. As a result, we actively encourage all students to plan a study-abroad trip as part of their education – for example in the context of the Erasmus-programme.

The Institute for European Ethnology possesses a wide range of contacts in both Eastern and Western Europe. Students can choose to study for one or two terms at one of the over 30 partnered Institutes in 15 countries. We provide pragmatic solutions to support students in the realisation of their plans.

Doctoral work at the Institute for European Ethnology

There is an active community of about 70 doctoral students from Germany and beyond working at the Institute for European Ethnology. The Institute's 'lab structure' gives them the opportunity to closely network their research with other thematically similar projects, as well as with other research projects at the Institute. The Institute views these forms of cooperation as more than merely a part of our students' education, they are an essential part of everyday life in academia. Doctoral students are thus regularly involved in the planning of conferences and exhibitions, and have their own input into the planning of the Institute's graduate seminars. They also participate in teaching based on their own thematic interests by way of so-called 'Doctoral tandems'.



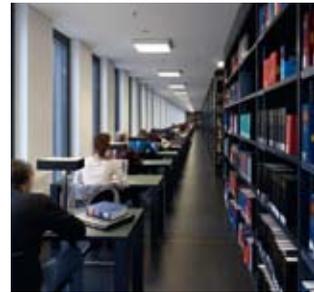
Infrastructure

Library and 'EVIFA'

What used to be the branch library for European ethnology is now part of the Jacob-and-Wilhelm-Grimm-Zentrum, the Humboldt-Universität's central library. The extraordinarily comprehensive stock of books and journals of historical depth and disciplinary breadth is being managed and further expanded in cooperation with special collection area 'Folklore Studies and Ethnology' at the Jacob-and-Wilhelm-Grimm-Zentrum. The library also contains the Folklore Studies stock of the East German Academy of Science's 'Central Historical Institute' as well as stocks hailing from a number of scholarly estates.



In the context of the special collection area, we also manage the virtual library of ethnology, EVIFA. It aims to respond to the scientific community's rapidly growing need for fast online access to high-quality information, and to offer comfortable search- and access-opportunities to information resources, while being independent of any particular location. Alongside the Ethno-Guide – a catalogue and/or reference system bringing together scientifically relevant online sources for Ethnology and Folklore Studies – there is also information regarding conferences, exhibitions, job offers and much more.



www.evifa.de

Regional Institute of Berlin-Brandenburg Folklore Studies

The Regional Institute has existed as a scientific department at the Institute for European Ethnology since 1995. Its work aims to create better linkages between research and teaching as well as their public communication. Alongside our own research projects and taught courses at the Institute we offer frequent excursions as part of our regular academic offerings. Here we focus on historical and contemporary problems of everyday culture and empirical research, and on giving conceptual advice to museums in the Berlin-Brandenburg region. One particular focus of our work is on the still youthful network of industrial and technology museums in the region. The attempt to save at least some of the historical production locations as museums continues to suffer from a lack of clear concepts, secure funding and highly skilled managerial staff. Together with the initiatives and projects in question, the Federation of Museums and the relevant ministry of culture, we are developing long-term, sustainable solutions. The Regional Institute's archive focuses on collecting examples of cultural science research connected to Berlin-Brandenburg.

Archive for alternative culture

The Archive was bequeathed to the Institute for European Ethnology in 1995 as part of the estate of the ‚Literary Information Centre Josef Wintjes‘. The Centre, founded 1969 by Josef Wintjes (1947–1995) in Bottrop, not only served to organise the distribution of alternative media, it mostly understood itself as a discussion forum for a wide variety of different literary and political groups. Its collection of literary, artistic and political archive materials hailing from Germany’s ‚new social movements‘ since the 1960s contains newspapers and magazines, ‚grey‘ literature and flyers, photos, video- and cassette-tapes as well as bootlegs, readers, posters and other images from the alternative and underground press, from alternative publishers and bookstores. The Archive has recently also acquired parts of private collections – amongst others from some ‚social beat‘ authors.

www.fis-kultur.de/alternativkultur

Ethnographic Society (Gesellschaft für Ethnographie, GfE)



The Ethnographic Society was founded in 1990 in Berlin with the aim of further developing ethnography in the areas of teaching, research, as well as public discourse. Its members are scientists, students and other interested folk. The Society organises academic conferences and seminars, supports research projects and, together with the Institute for European Ethnology, publishes the *Berliner Blätter* (see below).

www.gfe-online.org/cms2

Self-organised students

Students articulate their interests within the Institute by way of the *Fachschaft* or student council. Some of them run the CafEE within the building. There, tired students can find their necessary caffeine-fix in the morning, hungry ones a snack around lunch, and sweet teeth can be satisfied with a chocolate bar after a presentation. Beyond that, you will encounter film screenings, student-run film festivals, excursions as well as student parties. Newcomers can come here to get information they need as beginning students. Without the student council, there wouldn't be an Institute. You can access all relevant information regarding your courses and the Institute from the council's email list.

www.deine-fachschaft.de

Publications

Zeithorizonte

LIT Verlag, Münster, Berlin, New York, previously Akademie Verlag Berlin

This series is edited by Wolfgang Kaschuba and engages with processes and problems of cultural change in European societies. It does this from the perspective of a European ethnology that deals in particular with lifeworldly and everyday horizons, and seeks to address a culturally interested public above and beyond a core academic audience. The title ('time horizons') is meant to indicate that culture is always concretely shaped in and by space and time, that we are therefore simultaneously gazing at history as well as the present, and that our gaze remains time-bound, i.e. always in need of critical interrogation.



Alltag & Kultur

Böhlau Verlag Köln, Weimar und Wien

This series, edited by the Institute of European Ethnology and the Institute of Berlin-Brandenburg Folklore Studies, is aimed at a broad audience interested in contemporary history. Drawing on sources and materials such as autobiographies, letters, diaries, stories as well as photos it seeks to highlight on the one hand experiences that repeatedly come up against the East-West-dimension of German and European history. On the other hand, monographs and edited collections seek to give new impulses to the theoretical and conceptual debate within the discipline, as well as in the cultural sciences and humanities generally.



Berliner Blätter. Ethnographische und Ethnologische Beiträge

Panama Verlag Berlin, previously LIT Verlag Münster, Berlin, New York

The Berliner Blätter are published by the Ethnographic Society and the Institute for European Ethnology. They come out twice a year and deal with issues such as the history of the discipline, alternative culture or ecological economies. The Berliner Blätter gather thematically and then publish presentations, ethnographic sketches, research results, essays, conference proceedings, as well as, in a series of special issues, the results of study projects at the Institute.



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www.euroethno.hu-berlin.de/einblicke/personen/uebersicht



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Faculties and Institutes

Faculty of Law

Faculty of Agriculture and Horticulture

Faculty of Mathematics and Natural Sciences I
Physics, Biology, Chemistry

Faculty of Mathematics and Natural Sciences II
Mathematics, Computer Science, Psychology, Geography

Faculty of Arts I
*Philosophy, History, Library and Information Science,
European Ethnology*

Faculty of Arts II
*German Literature and Linguistics, Scandinavian Studies,
Romance Literature, English and American Studies, Slavic Studies,
Classical Philology*

Faculty of Arts III
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