

Anthro 1000 Final

Intro to *Where the World Ended* - Berdahl

state

The **state** = political and legal admin sovereignty over territory right to rule over populations within a territory

Functions = population control, judiciary, enforcement, fiscal

*** Compliance is needed*

Anthropology questions the perceptions that the state is an entity of its own

“**state magic**” = state is imagined as living agent that exists. **POWER** lies in the inability of citizens to view the state which is humans + their decisions (M. Taussig)

Borders & boundaries

Symbolic statement that define cultural space

Acquire meaning & power

Create a **social normative** "wrong side of wall"

Wall created a new ID + hegemony

Why Kella ?

Isolated town

state surveillanced

Clash of econ regimes

Border created new ID

differences in sensory inputs of town

Post 1990 technology improvements meant

loss of social cohesion with phone lines,
western cars, buying meat, loss of factory
work

Mechanisms of state under GDR

Work brigades etc which serve the state, coercion and compliance in action

State controlled dissent was Catholicism, town hall meetings, public festivals allowing “**hidden transcript**” which permits minor violations of the law/rules

Culture of surveillance which was state directed but *citizen run*

Panopticon of internalized state surveillance, self policing, high paranoia

“Phantasmagoric” = mysterious state with inconsistent rules & people’s beliefs about state - believing that state knew everything but it was the citizens doing the state work

Devaluation of the GDR: less citizen engagement, uncertainty of the west, change in politics and nostalgia

religion

Church chapel had no access for 40 yrs

catholic religion was regional marker not political

The state wanted to eliminate religion:

catholic baptism vs. state name giving ceremony

Baptism + church marriage + communion = political act

Church = anti-state = discrimination

7th station = a cross made of tree branches

Social stratification

Pre-socialism = feudalism & large livestock == \$, wealth, power

1949 → **socialism** == **collectivization** = all land collected for collective production, change in labor + production, no private property

Class dynamics: “*econ of shortages*” → hoarding, hiding items

Marxism class = capital of symbolic + cultural goods not just econ

Bourdieu social capital = Real resources linked to networks & relationships * education

Consumption = **political act**, all items were luxury, western items put on display,
the state gave necessary items **but denied other items** == tensions

Employment is new, items lost meaning as buying items = social status and “**consumer frenzy**” common in GDR
ex. **Banana hoarding** . jobs were 20-30% higher in the west = income inequality & envy

border

1945-52 Kella lost $\frac{1}{4}$ of its population, parents used kids to smuggle items

1952-61 restricted border become normal

'61-89 Kella was not on maps, western tv & radio influenced east germany and seeing themselves as 'backward' compared to the west

Wall fell = happiness → animosity → resentment: east germans seen as **taking jobs**, buying all the bananas (**hurtful jokes**) & stereotypes, and had to **learn how to consume**, use credit and finances and shop.

Counter identity was formed by east germans, proud of the Trabi car, east german beer

Gender roles

Socialist gender policies:

GDR factories had daycare, Dr.'s Office, central kitchen, equal pay, pregnancy leave for 1 yr @ full pay, right to abortion, 30% of council had to be women

Ideology = women's everyday roles + paid work + public / private labor == double burden

State wanted to increase women's work vs. church = domestic work

West germany had different roles: motherhood + low employment

After the wall, women => homemakers = isolation, no work iD & politics, FT => PT work, more dependence on men. East women view that women should work

Consumerism : east german women looked different by their hair, clothes etc and were made fun of so they started trying to be like western women (AVON, Tupperware parties).

Memory, politics of remembering

Contested memory & experiences of production of historical artefacts etc. : ceremonies (reunification 1990), reformulation of natural history (nat'l & local history), struggles over how communism past coexist with positive GDR memories, what to do with Nazi past (East Germany is seen to be more responsible than all of Germany for Nazi past), tensions between guilt and victimhood

Former Stasi files became public which created dilemma for lived experience under GDR

Past producing systems & power dynamic relations between East and West Germany: the removal of icon of the socialist past, struggle over keeping parts of the fence, border museums remembering the past in organized decontextualized way vs. significance of everyday experiences under GDR

Not everyone wanted the past items to be removed, losing the symbolic meaning and unable to warn the future about what happened