

Index

- abortion, in GDR, 188–189
- Abschnittsbevollmächtiger*, 50
- agriculture: in 1990, 34; and collective farm, 38; collectivization of, 109–110; production under socialism, 49; small household production of, 34; and social differentiation in pre-socialist years, 106–108; women's labor in collectivized, 191
- air quality: improvement of, 43; in 1990, 33–34; Protestant church's involvement in environmental movement, 77–78
- Alltagsgeschichte*, 247n25
- Anzaldúa, Gloria, 3, 240nn4, 6
- Appadurai, Arjun, 122, 124, 170
- Applegate, Celia, 82–83, 253n10
- Arbeitsbeschaffungsmassnahmen* (ABM), 259n19; project in Kella, 199–204, 259n20
- automobiles, 128; East vs. West German, 150, 210; increase in numbers of, 43; sound of, 34–35. *See also* Trabis
- Badone, Ellen, 87
- barter: and hoarding, 121; social contexts of, 251n16
- Barth, Fredrik, 4
- Bauern*, 106; and collectivization of agriculture, 109. *See also* *Großbauer*
- Begrüßungsgeld*, 156; embarrassment over, 157, 158
- Bergerson, Andrew, 257n44
- Besserwessi*, 168; and product-promotion show in Kella, 172
- Beziehungen*, 115, 118. *See also* social connections
- Bhabha, Homi, 6
- birthrate, decline in Kella after Wende, 198, 259n16
- border, order and security of. *See* *Grenzordnung*
- border(s)/boundaries: attempted escapes, 55, 64, 154; Green border, 252n2; and national

- border(s)/boundaries (*continued*)
 identity, 5–6; national or territorial, 5–6.
See also boundaries, theories of; inter-German border; religious boundaries
- border crossings, initial, after Fall of Wall, 156–158. *See also* escapes
- border crossings, 1945–1952, 141–144; children smuggling goods/people across, 144; fatalities of border crossings, 145; guns and dogs for surveillance, 145–146; 1952 as year border became impermeable, 145; refugees and evacuees, 143; tightening control, 143; and working in Eschwege, 141, 142
- border crossings at Kella after Wende, 160–162; creation of, 160–161; official opening of, 161–162
- border fence: additional, 146; alarm system for, 146; barbed wire of, 148; construction and maintenance of, 49; early, 145; effort to preserve as memorial, 220–223; maintenance of, 50; as metonym for GDR, 216; photos of, 147, 148; as potential tourist attraction, 222; *streifenlaufen*, 51; as symbol of suffering, 216; as symbol of victimization, 209, 214
- border guards, 50–51
- borderland, concept, theories of: critiques of, 8, 12; and identity, 6–7; and liminality, 8–9, 12; reconceptualizing social space, 6; and redefining concept of culture, 7
- borderland, conceptual: compared to *Zwischenraum* metaphor, 46; as constant state of transition, 3; defined, 6–9; and identity, 7; and interstitiality, 180–181; and liminality, 8–9, 12; as metaphor for transition, 12, 182–183; paradoxes of, 141, 232–233; relationship to literal borderland, 8–9, 141
- borderland, literal: additional fences for, 146; boundary maintenance and normalization, 1961–1989, 146–152; change to impermeable, 1952–1961, 144–146; children's view of, 149; "Green Border," 1945–1952, 141–144; and local identifying narrative, 155; as nuisance, 151; physical description of, 146; relationship to conceptual borderland, 141; as routine, 151; and spatial reconfiguration, 151–152
- borderland identities, 173–181, 232; and interstitiality, 180–181; *Nachholungsbedarf*, 173–181; negotiation and construction of, 180. *See also* identity, eastern German
- border museums, 222, 224–225, 262nn15, 17
- border stories, 152–155, 253n8; attempted escapes, 154; cultural meanings of, before Wende, 155; danger in, 152–153; meaning and memory of border through, 154; sense of mystery of, 153; state's power internalized through, 154; successful escapes, 153–154. *See also* stories
- Borneman, John, 123–124, 134, 150, 240n10, 254n17, 255n26, 257n42
- boundaries, theories of: and boundary-maintaining mechanisms, 4; ethnic, 4; and identity formation, 4; as means for social classification and ordering, 5; overemphasis on coherence and homogeneity, 5; as sociological fact, 3–4; symbolic construction of community/cultural boundaries, 5
- Bourdieu, Pierre, 112–114, 228, 252n26
- Braunrode hill, 23–24; American's appearance on, at end of World War II, 29–30; creation of viewing point for westerners, 149; ritual of looking at Kella from, 160
- Brettell, Caroline, 87
- bribes: *Bückwaren*, 120; defined, 119; vs. gift, 119–120
- Bruner, Edward, 154, 259n1
- Bückwaren*, 120
- Campbell, Federico, 240n4
- capital: cultural, 114; forms of and social differentiation, 112–114; livestock as measure of wealth, 107–108; social, 113, 114; symbolic, 113–114; use of term, 250n9
- "capitalist triumphalism," 240n11
- Captive Mind, The* (Milosz), 65
- Castillo, Debra, 180
- Catholic church: church services in Kella, 47; and discourses of victimization, 217–218; and Focolare movement, 100; membership of, in GDR, 78; "minimal-contact policy" of, under socialism, 78; opposition to *Jugendweihe*, 76; and peace movements, 79; in Poland and solidarity movement, 78; and protest movements, 79; tension between church and state roles for women, 191–192; Volkskirche and differentiation from, 85–86. *See also* religion
- Chapel: location of, 47; in no-man's-land, 72–73; as "piece of Heimat," 86; renovation of, 36, 74; state's and church's desire to tear down, 86; as symbol of state's authority, 47; villager's care for and attachment to, 74
- child care, 259n12; changes in attitude after Wende, 195; under socialism, 188

- children: smuggling goods/people across border, 144; view of inter-German border, 149
- church attendance, as measure of political commitment, 53, 54, 57
- cigar factory, 32, 106; women working in, 187
- Cohen, Anthony P., 5
- Cohen, David, 223, 261n9
- collective farms, before Wende, 38
- collectivization of agriculture: and changes in workload, 110; in GDR, 109; in Kella, 109–110
- commercials: church preachings about, 97; easterners' instruction in, 170; West German, 150
- Communist Party membership: and church attendance, 53, 54, 57; in Kella, 48
- complicity with socialist state: complex and contradictory aspects of, 58; measures and categories of, 53, 57, 58, 217–218; mixed example of, 57–58; reluctant example of, 52–53; strong involvement example of, 53–56
- Connerton, Paul, 225
- construction and renovations, after Wende, 42–43
- consumerism: and organized religion, 96–98; perceived dangers of, 97; and popular religion after Wende, 96–98
- consumption, after Wende: and advertising, 170; "consuming frenzy" of East Germans, 159–160; as gendered initiation rite for women, 196–197; interplay of nostalgia and memory, 176; as metaphor for East-West distinctions, 170; Ossis' initial, 254n17; Ossis' oppositional practices, 175–176; pride in eastern products, 174–175; product-promotion show, 170–172; shopping as recreation, 195–196; and social meanings of money, 133–134; and taste, 138
- consumption, cultural competence in: and advertising, 170; and exploitation of, 169; as initiation rite, 169–170; lack of, as marker of Ossis, 168–169; and loss of "Golden West" illusion, 177; and price and quality, 136–137; and product-promotion show in Kella, 170–172; as sign of Wessis, 168–169; and stereotype of materialistic Ossis, 169; and *Werbefahrten*, 169
- consumption, under socialism: Exquisite shops, 123, 251n20; hoarding and barter in, 121; Intershops, 123; luxury/western goods in Kella, 124–125; politicization of consumption, 122–124; state's stimulation of consumer desire, 123
- control checkpoints, 30–31, 45, 146, 151
- craftsmen, 251n17; ability to attain building materials and social differentiation, 131; number of, in Kella, 243n9; after Wende, 132
- Creed, Gerald, 10
- cultural capital, 113
- curfew, 146, 151
- day-care center, 38; closing of, 41
- de Certeau, Michel, 244n2
- definitional ceremony, 260n3
- Democracy Now, 78
- Democratic Awakening, 78
- deportation, in 1961, 146
- deportation from Kella: of *Großbauern* families, 108–109; in 1950s, 66–69; threat of, 68, 70–71
- Der schwarze Kanal*, 50
- dialect: in Eichsfeld, 242n3; Low German, 28; Thuringian, 28
- dissent under socialism: and church, 48; and critiques expressed at Fasching, 62–63; *Eingaben*, 60–62; *Einwohnerversammlungen*, 60–61; negotiation of boundaries of, 61; by party members, 63; and popular religious practices, 88; shared language of protestation, 61–62; use of secrecy for, 63–64, 69–71; and village council, 59–60
- Djilas, Milovan, 111
- Dölling, Irene, 190
- Donnan, Hastings, 5
- Drakulic, Slavenka, 39
- East Germans. *See* Ossis
- East-West tensions: banana as symbol of, 164–165; and consumption, 168–173; and disputes over property ownership after Wende, 165–166; and employment, 163–164; expressed at Fasching celebrations, 177–180; and jokes, 164; and symbolism of Tree of Unity, 227–228; tension from East-West differences in women's roles, 197–204; work ethic, 163. *See also* gender ideologies, East-West tensions; women, East-West tensions
- economy: seasonal work, 31–32; and socialist industrialization of Eichsfeld, 32–33; western dominance of East Germany, 159. *See also* second economy
- Eichsfeld: church attendance and faith in, 85; connection between *Heimat* and *Glauben*

Eichsfeld (*continued*)

in, 83, 85–86; description of, 14; dialect in, 242n3; division of, after World War II, 26, 28; early history of, 24, 26; Eichsfeld Song and identity, 81; *Heimatvereine* in, 79–80; history as border region, 26, 28; identity of, and place, 83–84; importance of landscape to, 81–82; Kella in, 14; linguistic boundary of, 28; local identity as Catholics, 81; localizing practices in, before and after Wende, 83–84; lower, 28; map of, 25; migrant labor in, 31–32; and migrant workers, 106; Prussian rule of, 24, 26; Reformation and Counter-Reformation in, 242n2; renovation of important landmarks of, 80; socialist state's campaign to industrialize, 32–33; upper, 28; *Volkskirche* in, 85–86

Eichsfeld Cross, 80

Eichsfeld Song, 83; importance of landscape in, 81–82

Eigen-Sinn, 181, 233; defined, 257n43

Eingaben, 60–62; and controlled dissent, 61; rationing and privilege, 61; types of complaints of, 60–61; and "violent critique," 61–62

Einwohnerversammlungen: attendance of, 60; types of complaints at, 60

employment: closing of sources for, 41–43; decrease in, for women after Wende, 193; differences in, and loss of community, 135; occupations in Kella in 1985, 243n9; after re-unification, 33, 254n23; and social differentiation, after Wende, 134; tension between East and West Germans after Wende, 163; and women, 32; of women, under socialism, 187–188

environmental movement in GDR: and grassroots groups, 78; and Protestant church, 77–78

envy: and loss of community, 135; as symbolic capital, 124–125

escapes: attempted, 55, 64, 154; in Kella, 153; low number of, in Kella, 52; *Republikflucht*, 52, 145, 153–154; successful, 153–154

Eschwege, 33, 106, 141, 142, 255n23

Evans-Pritchard, E. E., 4

exchange: and brokers, 118; importance of, 117–118; and patrons, 118; uses of, 118–119

exchanges: *Bückwaren*, 120; uneven exchanges between East and West Germany, 158–159

Fabian, Johannes, 81

Fall of Wall, 155–160; euphoric feelings, 156–

158; initial border crossings after, 155–156; and uneven exchanges between East and West Germany, 158–159; western economic dominance, 159

Fasching celebrations: critique of socialist state at, 62–63; expressing and asserting eastern German identity at, 177–180

Ferguson, James, 6

Fernandez, James, 155, 249n16

Focolare movement, 100; membership of, 249n21

Foucault, Michel, 64, 228

Fustel de Coulanges, N. D., 4

Gal, Susan, 10, 194

Gauck, Joachim, 244n6

gender ideologies, after Wende: ABM School, 199–204; and child care, 195; consumption as gendered initiation rite for, 196–197; decreased involvement in political sphere, 194; decrease in employment outside home, 193–194; decrease in income, 194–195; and shopping as recreation, 195–196; and West German ideology of womanhood, 194; worker to homemaker transition, 193–194

gender ideologies, East-West tensions: emulating western ideal roles of, 202–203, 204–205; and physical appearance, 201–202; resistance to western pressure in appearance, 203–204; and working outside home, 199, 201

gender ideologies, under socialism: double/triple burden of women, 190–191, 192; guarantee of paid employment, 188; involvement in party politics, 189; labor division by gender, 191; as second-class workers, 190; tension between church and state role for women, 191–192; worker-mother role, 188, 190; in workforce, 186–188. *See also* women, under socialism

Gerhard, Ute, 259n12

Geschichtsvereine, 79–80

Geyer, Michael, 70

gift exchange, 117–119; and bribes, 119–120; and brokers, 118; passing on a gift, 122; and patrons, 118; uses of, 118–119

Glauben: connection between *Heimat* and *Glauben* in Eichsfeld, 83, 85–86; defined, 83

grassroots groups: and environmental movement, 78; and Protestant church, 78

Grebendorf, 67

Grenzer. *See* border guards

Grenzhelfer, 51, 146; establishment of, 145; reasons for joining, 52

Grenzordnung, 49–50; border-guard helpers, 51; and citizen's arrest, 49–50; and local help, 51–52; and local sheriff, 50

Großbauer families, 127–128; defined, 67; deportation of, 67; emigration/deportation of, 108–109; land owned by, 250n3; social position of, 106–108; and village kinship, 250n6

Gupta, Akhil, 6

Habermas, Jürgen, 260n5

Hamsterkauf, 121

Harsanyi, Doina, 258n6

Heimat, 43; attachment to, 145; chapel as symbol of, 86; connection between *Heimat* and *Glauben* in Eichsfeld, 83, 85–86; construction and maintenance of local identities through, 83; defined, 82; in film, 248n8; and nation building, 84; sustaining cultural boundaries/boundedness, 84. *See also* Eichsfeld

Heimatverein(e): and cultivation of local dialect, 242n3; in Eichsfeld, 79–80; in Kella, 16, 43, 221

Herzfeld, Michael, 13, 135

hoarding, 121

Holy, Ladislav, 10

Honecker, Erich, 77, 209

housing: building permits for new homes, 39; construction and renovation after Wende, 42–43; creativity used in lack of materials for, 39–41; multi-generational use of, 39; number of houses in Kella, 39; scarcity of building materials for, 39–41; shortage of, 39; state of, as display of personal virtues, 131–132; well-kept state of, as sign of social differentiation, 127–128, 129, 130, 131–132

Hülfensberg: history of, 247n5; Konrad Martin Cross at, 80

humor, 255n24; banana jokes, 164; and eastern German identity, 174; and East-West tensions, 140, 164; at Fasching celebration, 62–63, 177–180; and nicknames, 104–105; on re-unification, 140; and social connections, 114–115; and Trabis, 150, 164, 174, 255n25

identity: and borderland concept, 7; Eichsfeld's grounded in place, 83–84; formation of and boundaries, 4; national, and boundaries, 5–6. *See also* borderland identities; identity, eastern German

identity, eastern German: expressing and asserting at Fasching celebrations, 177–180;

Nachholungsbedarf, 173; nostalgia and mourning for past, 175–176; and nostalgic consumption, 175–177; and pride in, 174–175, 232; pride in eastern products after Wende, 174–175; questioning western hegemony, 174; stereotypes of, 167–168, 172; tension from East-West differences in woman's roles, 197–204; and "wall in our heads," 167; Wessi ridicule of, for materialism, 169

income, differences in, and loss of community, 135

inequalities, under socialism, theories of, 111–112

initiation rites: consumption as gendered rite for women, 196–197; cultural competence in consumption as, 169–170; and liminality, 11–12; loss of "Golden West" illusion, 177; product-promotion show in Kella as, 170–172; of transition, 229–230

inter-German border: additional fences for, 146; boundary maintenance and normalization, 1961–1989, 146–152; change to impermeable, 1952–1961, 144–146; children's view of, 149; creation of, 144–145; fatalities on, 145; "Green Border," 1945–1952, 141–144; guns and dogs for surveillance, 145–146; Kella on, 79; maintenance of, on western side, 149; as nuisance, 151; physical description of, 145, 146; as "protection from western imperialism," 147–148; as routine, 151; and spatial reconfiguration, 151; state's justification for, 147–148; and temporal reconfiguration, 151–152; and Window to Kella, 149–150

Intershops, 123

Jarusch, Konrad, 247n2

Jugendweihe: Catholic church opposition to, 76; introduction of, 76; opposition to, for religious reasons, 90; practice of, in East Germany, 48; Protestant church opposition to, 76; refusal to participate in, 52–53; resistance to, in Kella, 48

Kampfgruppe, 49, 53, 54

Kella: Americans' arrival in, after World War II, 29–30, 242n4; author's arrival in, 23–24, 33–34; birthrate in, after Wende, 259n16; choice of, as field site, 14–15; in December 1990, 33–43; early history of, 24, 26; economy of, 31–33; in Eichsfeld region, 14; history as border village, 24–28; location on border, 2; map of, 37; on multi-layered boundary, 79–80; physical

Kella (*continued*)

changes in 1992 to 1996, 230–232; as place “where world ended,” 146, 160; population of, 2; post–World War II, 28–31; Prussian rule of, 24, 26; religious symbols in landscape of, 84–86; removal from GDR maps, 147; re-unification festivities in, 207–215; ritual of looking at, from the West, 160; in *Schutzstreifengemeinde*, 14; transfer from American to Soviet control, 28–30; village center of, 39

Kideckel, David, 10

Kittel, 203–204

Kligman, Gail, 10

Konsum, 42, 150, 243n11; as part of village center, 39

Koonz, Claudia, 216

Lampland, Martha, 10, 250n8

landscape: and Eichsfeld identity, 83–84; in Eichsfeld Song, 81–82; and pilgrimages, 247n7; religious symbols in Kella's landscape, 84–86

Landwirtschaftliche Produktionsgenossenschaft (LPG), 108–110. *See also* collectivization of agriculture

Lavie, Smadar, 9

Lenz, Dieter, 153

liminality: border as metaphor for, 11; and borderland concept, 8–9, 12; borders as zones of, 8–9, 233; defined, 11; and initiation rites, 11–12; and postsocialist transition, 11

linguistic boundary, of Eichsfeld, 28

livestock, as measure of wealth, 107–108

localizing practices: in Eichsfeld, before Wende, 83–84; and religious identity, 87

local sheriff, 50

Lüdtke, Alf, 257n43

Maier, Charles, 61, 247n13

mandatory military service: opposition to, for religious reasons, 90; and Protestant church's opposition to, 77; and villagers' empathy with border guards, 51

maps, removal of Kella from GDR, 2, 147

Maron, Monika, 177

mass organizations, state use of, 48–49. *See also* state organizations

Mauss, Marcel, 117

McDonald's, 157, 159, 254n16

memory: and border stories, 154; and collective forgetting, 220; construction of, and interaction with present, 218–219; and dis-

courses of victimization, 214–218; as interactional and gendered phenomenon, 199; interplay of consumption and nostalgia, 176; and inverted commemorations, 220; materiality of, 220–223; and nostalgia, 218; and preservation of border fence, 220–223; representations and commemorations of socialist past, 220; representations of past as affirmation of present, 209–211; and subversive silences, 219; and willful forgetting, 219

Mewett, Peter, 5

migrant labor, 31–32; in pre-socialist years, 106

Milosz, Czeslaw, 65

money: social changes in meanings of, after Wende, 133–134; social connection's importance over, under socialism, 120, 121

Morley, David, 84

motherhood: age of childbearing, 198–199, 259n18; as contested category, 198–199; worker-mother role under socialism, 188, 190

Munn, Nancy, 124

Myerhoff, Barbara, 260n3

Nachholungsbedarf, 96, 173–181

Nagengast, Carole, 10, 250n8, 251n9

national identity: and boundaries, 5–6; vacuum theories of, 10

nation building: and *Heimat*, 84; and trivialities of daily life, 228–229

Nazi period: *Alltagsgeschichte*, 247n25; arrest of Nazi party members in Kella, 248n15; calls for re-evaluation of, 260n5; and collective forgetting, 220; comparison of GDR past to, 56; 1933 election results in Kella and Eichsfeld, 92; opposition to Nazi rule in Kella, 29, 91–93; SED regime compared to, 163; *Vergangenheitsbewältigung*, 215–216; West German media's comparison of GDR to, 206

New Forum, 78

“niche society,” 116–117

nicknames, 126–130; *Dallas* nicknames, 104–105, 126–128; *Dynasty* nicknames, 128–129; social function of, 104

nostalgia for GDR past: and consumption's interplay with memory, 176–177; cultural practices of, 175–176; and memory, 218; pride in East German products, 174–175

Ortschronik, 62

Ossis: appearance of, 167; lack of cultural

competence in consumption, 168–172; lack of cultural competence in consumption as marker of, 159

Ostalgie, 176–177, 256n37. *See also* nostalgia for GDR past

Otherness, construction of, 150, 232; and physical appearances, 167; and stereotypes, 167–168; and stories, 173; and “wall in our heads,” 167

Paredes, Américo, 240n5

parish council, membership in, and family's reputation, 125

past, construction of GDR: compared to Nazi period, 215; devaluing, 56, 58; embellishing border stories with evil and danger, 152–153; representations of, as affirmations of present, 209–211; *Vergangenheitsbewältigung*, 215–216; and victimization, 214–218. *See also* memory

peace movements: and Catholic church, 79; and Protestant church, 77

People's Militia, 49

political economy of socialism: and economies of shortages, 115–116, 122; and logic of centralized planning, 115; politicization of consumption, 122–123

popular religion, 85; and crosses on village boundary, 89; defined, 87; local practices of, 88–89; opposition to *Jugendweihe*, 90–91; and opposition to Nazi rule, 91–93; opposition to socialist state by participating in, 88, 92; and religious symbols, 89, 93–95; and Seventh Station, 93–95; tension with institutionalized religion, 87–88

population: birthrate in Kella, after Wende, 198, 259n16; decline of, in Kella, 243n12, 253n4; of Kella, 2

postsocialist transitions: continuities from socialism, 10; and liminality, 11; studies of, 10–11; themes of study, 11

product-promotion show, 170–172

products: as destructive force, 136;

luxury/western in Kella, 124–125; perception of quality and price, 136–137; pride in eastern products after Wende, 174–175; symbolic value of, 124. *See also* western goods

property: disputes over ownership after Wende, 165–166, 255n27; livestock as measure of wealth, 107–108

Protestant church: “church in socialism,” 77; and environmental movement, 77–78; and grassroots groups, 78; membership of, 75;

opposition to *Jugendweihe*, 76; and peace movement, 77; split from Evangelical Church of Germany, 76–77

Prussia: Prussia-Hesse boundary, 14, 24, 26; rule of Eichsfeld, 24, 26

Prussia-Hesse boundary, 14, 24, 26

pub: closing of, 41–42; as part of village center, 39; patrons of, 38

public-address system: replacement of, 42; social interaction and, 35–36; before Wende, 35–36

“really red,” 57; example of, 53–56; label of, after Wende, 55–56, 58

“red”: and church attendance, 53; defined, 53; regional identities, and Eichsfeld, 79–80

religion: as basis for opposition to state, 47–48; church services in Kella, 47; as concession by state, to increase state control, 48; doctrinal religion and local practices of religion, 87; and opposition to Nazi rule, 91–93; popular faith vs. institutional religion, 87–88. *See also* Catholic church; church attendance; popular religion; Protestant church

religion, after Wende: closing of *Schwesterhaus*, 101; decline in attendance, 96; disappearance of opposition function of, 96; divergence of popular faith and institutionalized religion, 102; growth in individual observance, 99; organized religion's opposition to consumerism, 97–98; priest's declining influence/involvement in community since Wende, 99–100

religion, under socialism: and Catholic church, 78–79; decrease in church membership during, 75; *Jugendweihe*, 76; politicization of, 47–48, 83, 84–86; and Protestant church, 76–78; restriction imposed on church starting in 1950s, 75–76; socialism as secular religion, 76

religious boundaries, Kella on, 79

religious symbols: Seventh Station as, 93–95; village crosses, 89. *See also* Chapel

Republikflucht, 52, 145, 153–154

research methodology/practice, 15–19; positioning of ethnographer, 241n20

resistance to socialist regime: everyday acts and testing power of regime, 64–65;

everyday acts of, 151, 229; and popular religious practices, 88; religion as, 47–48. *See also* dissent under socialism

re-unification: festivities in Kella, 207–215; use of term, 239n1

rite of passage (*Jugendweihe*), 48
 rituals: looking at Kella from the West, 160;
 of transition, 229–230; walking border,
 182–183, 229. *See also* initiation rites
 road signs to Kella, removal of, 2, 147
 Robins, Kevin, 84
 Rosaldo, Renato, 7, 240n6
 Rouse, Roger, 6

Sabean, David, 106
 Sahlins, Peter, 5–6, 253n10
 Sampson, Steven, 119, 174, 251n19
 Sandman test, 253n6
Schutzstreifen, 28; creation of, 66–69, 144;
 defined, 2; and deportation, 66–69; state's
 justification for, 147–148
Schutzstreifengemeinde, 252n25; end of Kella
 as, 156; Kella as, 14, 146
Schwesternhaus, 39; closing of, 101, 102; and
 resistance to socialist state, 88; services
 of, 88
 Scott, James, 245n12
 second economy, 114–122; and barter, 120–
 121; bribes in, 119–120; disappearance of,
 after Wende, 132; and gift exchange, 117–
 119; hoarding in, 121; importance of con-
 nections over money, 120; interrelation of
 public and private domain in, 116–117; as
 “niche society,” 116–117; and social con-
 nections, 115–116; state reliance on, 116
 secrecy: arbitrary approval/denial of re-
 quests, 65; ascertaining trustworthy mem-
 bers of community, 70; and denial of West-
 ern travel, 65–66; deportation of families
 from Kella in 1950s, 66–69; and idealiza-
 tion of state's power, 70; list of Stasi infor-
 mants, 69; power of surveillance, 64; and
 work dossier, 69
 SED: disavowing involvement in, 58; mem-
 bership in Kella, 48
 self-policing: and border-guard helpers, 51;
 less formal, 51–52
 Seventh Station: creation of, 93; symbolism
 of, 93–95
 Simmel, Georg, 3
 social capital, 113, 114
 social connections: importance of, in social-
 ism, 115; importance over money, 120, 121;
 as indicator of social status, under social-
 ism, 122; prestige of, 251n19; for western
 goods, 124
 social differentiation, after Wende: and con-
 sumption, 133–134, 136–138; and employ-
 ment, 134–135; and loss of community,

135–136; and money, 133–134; and taste,
 138; and time, 134–135
 social differentiation, in pre-socialist years,
 106–108; livestock as measure of differ-
 ences in, 107–108
 social differentiation, under socialism: access
 to scarce resources and, 118–119; and con-
 sumption, 124–126; and family's honor or
 reputation as, 125; and gift exchange, 117–
 118; housing as symbol of, 127–128, 129,
 130, 131–132; second economy, 114–122;
 social connection as indicator of social sta-
 tus, 122; social space and forms of capital,
 112–114; theories of inequalities, 111–114
 socialist state: attempts to prohibit church
 services, 47; as enigma, 45–46; highly vis-
 ible presence in Kella, 44–45; involvement
 in, through mass organizations, 48–49;
 tension between church and state role's
 for women, 191–192; tightening control at
 border and elsewhere, 146
 socialist state control: local behavior and
 fluctuation in, 151, 253n7; religion as con-
 cession by, to increase, 48
 Solidarity movement, 78
 Soviet occupation of Kella, Americans trans-
 fer to, 28–30
Sperrgebiet, 28; creation of, 144; defined, 2;
 and deportation, 66–69; lifting of, 156,
 157; state's justification for, 147–148
Stasi: access to files, 246n18; decision not to
 file for access, 219; extent of thoroughness,
 244n6; files of, 244n6; and German lustra-
 tion law, 244n6; imagined list of local in-
 formants of, 69; informants in Kella, 245n6;
 number of agents of, 244n6; questioning of
 locals, 91; suspected involvement of locals,
 69–70
 state kindergarten, 38; closing of, 41
 state organizations: disavowing involvement
 in, 53, 54–55; range of involvement in, 52;
 reasons for involvement in, 55; reasons for
 joining, 52; state use of, 48–49
 stereotypes: of Ossis, 167–168, 172; of Wessis,
 167–168
 Stewart, Susan, 177
 stories, 256n36; avoiding generalization by,
 14; border, 152–155; and construction of
 Otherness, 170–173; importance of, 173;
 as intersection of large and small, 13; and
 shared knowledge, 173. *See also* border
 stories
streifenlaufen, 51
 Stürmer, Michael, 215

surveillance, power of, 64. *See also* self-
 policing
 suspender clips factory, 32, 36; closing of,
 193; number of people employed in, 243n9;
 women working in, 187, 258n4; working at,
 as source of community information, 193
 Swedenburg, Ted, 9
 symbolic capital, 113, 114, 252n26; envy as,
 124–125; family's honor or reputation as,
 125; as generating other forms of capital,
 125–126

taste, 138
 telephones: increase in, and decrease in face-
 to-face interaction, 42; lack of, before
 Wende, 36
 television: coverage of Kella's re-unification
 festival, 207; East German, 50; Sandman
 test for, 253n6
 television, western: illusion of “Golden
 West,” 151; impact of, 150; official permis-
 sion to view, 150
 textile industry, 31, 242n7
 time, and social differentiation, after Wende,
 134–135
 toy factory, 32, 36, 127; closing of, 193; num-
 ber of people employed in, 243n9; working
 at, as source of community information,
 193
 Trabis, 33–34, 43, 150, 174–175; and eastern
 German identity, 174–175; jokes, 164,
 255n25; in village unity parade, 208
 Tree of Unity, 212, 226–228; former border
 fence around, 227, 233; symbolic value
 of, 227–228, 233; as symbol of borderland,
 232–233
 Treuhand, 56, 163
 Turner, Victor, 11

unemployment rate, increase of, after
 Wende, 33

Van Gennep, Arnold, 11–12
 Verdery, Katherine, 9–10, 10, 46, 49, 122,
 250nn8, 9
Vergangenheitsbewältigung, 215–216; and vic-
 timization, 216
 “very red”: and church attendance, 53;
 defined, 53
 victimization: boundary between victim and
 perpetrator, 217; and Catholic church, 217–
 218; discourses of, 214–218; and produc-
 tion of memory, 214–218; and *Vergangen-*
 heitsbewältigung, 216

village council, 49; and controlling dissent,
 59–60; involvement in community deci-
 sion making, 59–60; subcommittees of,
 59–60; voicing grievances with, 59–60
 village-study paradigm, 13
 “Vitamin B,” 118
Volksfrömmigkeit, in Eichsfeld under social-
 ism, 85–86
Volkskirche: differentiation from Catholic
 church, 85–86; in Eichsfeld under social-
 ism, 85–86; and tension with institutional-
 ized religion, 87–88
*Volkspolizei*helfer, 51; reasons for joining, 52
 von Schnitzler, Karl Eduard, 50

“wall in our heads”: example of, 166; origins
 of term, 254n20
 Wedel, Janine, 10
Werbefahrten, 169
 Wessis: appearance of, 167; and cultural
 competence in consumption as sign of,
 168; and gender roles for women, 194;
 stereotypes of, 167–168; tension from East-
 West differences in women's roles, 197–
 204; and “wall in our heads,” 167
 western German influence: and asymmetri-
 cal power relations, 9, 158–159, 181, 228;
 commercial, 150; and devaluation of GDR
 past, 58, 59, 163, 206; and direction of
 change, 181; and gender roles and ideolo-
 gies, 193–203; loss of “Golden West” illu-
 sion, 174, 177; news, 150; Ossis questioning
 western hegemony, 174; and physical ap-
 pearance of Kella, 230–232; and produc-
 tion of memory, 215–216, 219–225; radio,
 150; resistance to, 9, 174–176, 178–180,
 203–204, 229; television, 150–151; West
 German nation state, 228. *See also* con-
 sumption, cultural competence in; East-
 West tensions; identity, eastern German;
 past, construction of GDR
 western goods: loss of value as novel display
 object after Wende, 133; perceptions of
 quality and price, after Wende, 136–137;
 social prestige of, 252n21; social value of,
 124
 western travel: arbitrary approval/denial of
 requests, 65; decisions on, 61; denial of re-
 quest and, 65–66; in imagination, 151–152;
 rationing of, 61, 246n17
 West Germans: initial border crossing after
 Fall of Wall, 155–156. *See also* Wessis
Westpakete, 165
 Wilson, Thomas M., 5

- "Window to Kella," 44; creation of viewing point for westerners, 149; looking at Kella from, 160, 182–183; state's preferential treatment of Kella because of, 150; westerners looking down from, 2
- Wolf, Christa, 215, 260n6
- women: agricultural labor in pre-socialist years, 107; work as migrant labor, 32
- women, after Wende: and child care, 195; consumption as gendered initiation rite for, 196–197; decreased involvement in political sphere, 194; decrease in employment outside home, 193–194; decrease in income, 194–195; and shopping as recreation, 195–196; and West German ideology of womanhood, 194; worker to homemaker transition, 193–194
- women, East-West tensions: emulating western ideal roles of, 202–203, 204–205; and physical appearance, 201–202; resistance to western pressure in appearance, 203–204; and working outside home, 199, 201
- women, under socialism: in cigar factory, 32; double/triple burden of, 190–191, 192; employment of, 258n4; guarantee of paid employment, 188; involvement in party politics, 189; labor division by gender, 191; as second-class workers, 190; tension between church and state roles for women, 191–192; worker-mother role, 188, 190; in workforce, 186–188. *See also* gender ideologies, under socialism
- Women's Equality Office (*Gleichstellungsstelle*), 197, 259n15
- worker-mother role, 188, 190
- workplace, under socialism: social and educational function of, 187–188; women in, 186–188, 190
- Wylie, Laurence, 241n14
- Zwischenraum*, 8, 244n2; compared to borderland metaphor, 46; and state power, 46