

Abstracts

Marion Kaplan, Does Good Luck Equal Happiness? Jewish Women in Hiding, 1942–1945

In English, "Glück" can be translated as luck and as happiness. Often, it is assumed that the first leads to the second. In the case of Jewish women in hiding during the Nazi extermination of the Jews, lucky incidents, fortuitous moments, often saved a life. This essay will look at how Jewish women and men hid and will examine three cases of hiding: one of a woman and infant hiding in and around Berlin; the second of a woman, her husband and teenage son hidden by a German worker, and the third of a convert to Catholicism who wandered with her small son in the Bavarian and Austrian alps, trying to stay ahead of the Gestapo. Perseverance and luck saved their lives, but did good luck produce happiness? Perhaps this is the quintessential situation in which the answer is "no".

Martina Kessel, The Dangers of Utopia: Thinking about Happiness in Germany in the Late 18th and Early 19th Centuries

The article discusses the gendered concepts of happiness circulating in Germany in the late 18th and early 19th centuries. There was a general reserve regarding utopian visions. But a common notion of happiness was also frustrated by the temporal definitions of masculinity and femininity. Future, development and change were reserved for men whereas women were made responsible for happiness in the present. Some women claimed the right to define happiness for themselves. But whereas men were supposed to gain happiness from the hope for a better future, women risked being accused of clinging to a utopian concept of reality instead of being able to accept a present that by definition had to be imperfect.

Cornelia Klinger, "O Happiness! Our Being's End and Aim"

This article discusses the idea of the pursuit of happiness in modern society and in particular the complex relations between the question of individual happiness, gender difference and the public-private-split.

Wolfgang Müller-Funk, The Lack of Luck. Fragments of a Historical Anthropology

This essay provides an overview of the philosophical and literary discourse on luck and happiness. This predominantly male discourse is connected to changing historical and cultural contexts. The private economy of luck depends on certain conditions: a specific development of individualization and a deep scepticism towards grand historical narratives. So different epochs and life styles as Hellenistic scepticism, the Renaissance and Postmodernism coincide in this concentration on the self. In this way, luck refers to a very personal condition and can mean very different things. Luck is a feeling which is based on interpretations of the world. The experience of luck is quite paradoxical: a short timeless moment. There is a deep mistrust of luck, especially in German thinking. Only the fool is in luck and happy. The non-experience of pain and passion, which characterizes luck as an event and happiness as an emotional condition, will be seen by different philosophers as an existential human defect. In the last chapter the essay tackles attempts to politicize the concept

of luck, especially since the French Revolution with Saint Just's famous phrase, that luck is a new thought in Europe. Although one can give a critical comment on such philosophy that believes in the possibility of policy making of luck, there is no doubt that the concept of luck has radically changed in modern times.

Gudrun Wolfruber, Measurable Happiness? Social Democratic Concepts of Welfare and Family in 1920th Vienna.

This study explains that social democratic welfare institutions were guided by a twofold concern: they were conceived as instrumental not only for the solution of social problems but also for the implementation of social democratic ideas of family life and domestic happiness in the working class. As the author shows, these ideas combined several elements of thought, including the contemporary theory of classified needs and necessities, the findings of child and adolescent psychology, and of a pronatalistic qualitative population policy. One implication of this way of thinking was that women were pinned down to the role of producers and guarantors of future domestic happiness. This essay also points out that these visions of happiness were created not for the present, but rather for future generations, and that their implementation through welfare institutions meant a system of control and disciplination of families, especially of women.

Manfred Zollinger, Stability and Crisis of Gender Images and Early Modern Games

The study analyzes the ambivalences of gender relationship through the culture of games, which in Early Modern Europe was one of the central topics when luck was discussed. It focusses on the discussion of the participation of women in games, the alleged effeminization of playing, and the issue of games held to be appropriate for men or for women. Paradoxically, because games were an important means of sociability and one of the cultural institutions in which men and women could meet with social legitimization, male authors tended to disapprove of women playing games with men. In games gender order was at stake. The participation of women was suspected to undermine the concepts of male-dominated sociability and the values of middle class culture. The stakes laid and the debts made were regarded mainly as a means to gain one's favor. Even in games of forfeits based on physical contact, the short-term experience of luck could jeopardize the long-term concepts of matrimonial luck. Although women did play in different games, trying one's luck was anything but in every woman's hand. The fact that women gambled, e. g. in lotteries, was interpreted as an additional evidence for the inferiority of such games and their social noxiousness. When connected to games, luck was a matter of gender.