

Abstracts

Beverly Lemire, Budgeting for Everyday Life. Gender Strategies, Material Practice and Institutional Innovation in Nineteenth Century Britain

Thrift was at the foundation of everyday life for countless generations among many social classes. It represented an underlying drive shaping cultural priorities and expressed in the mundane tasks that occupied men and women, practices passed along to children as they grew. The skills of thrift were widely valued. However, strategies of thrift took different forms as society evolved and markets grew. Domestic thrift has a history, and the tactics deployed by a frugal housewife in the 1600s were modified by the 1800s, even though some aspects remained the same. Profound economic and social changes reshaped nineteenth century society. In these circumstances, institutional innovations, such as the rise of savings banks, intersected with long established strategies of housewifery, like pawning. In this paper I examine aspects of continuity and change, as working class men and women negotiated between old and new systems of economy, practising thrift in daily life.

Christiane Eifert, Money, Nerves and the Psyche: New Syndromes in Nascent Consumer Societies, 1880–1930

In light of the construction of a number of diseases of civilization, such as neurasthenia, it is not surprising that extravagance and excess, ambition, greed and avarice were also pathologised in late nineteenth century Europe. The unacceptable use of money now generated new psychological syndromes, which were negotiated between patients and their families on the one hand, and psychiatrists, psychologists and psychoanalysts on the other. Assuming that the generation of mental aberrations is a protracted societal process, it seems logical to assume that the new syndromes attached to money were a reaction to changes in consumer behaviour and how it was viewed by society. In this sense I apply the use of money as a probe to explore how disturbances to the psychic systems of individuals are associated with the complex functional demands of a modernising society. More concretely, I ask when behaviour connected with money, property and belongings became pathologised by

the mental health professions in German-speaking Europe and inscribed into the canon of diagnosable and treatable illnesses. Efforts to pathologise the appetite for money affected men and women differently. Society's discussion about which behaviour was desirable in connection with money, property and belongings and which were not will thus offer insights into the efficacy of new patterns of consumption and how people learned them.

**Lutz Häfner, “Unfortunately, even we Russians cannot get along without money.”
Changing Practices of Money in Late Imperial Russia**

The article focuses on shifting public discourses and changing attitudes towards money and money-related practices in late Imperial Russia. The analysis is limited to Russia proper and does not take into consideration the multi-ethnic and poly-confessional peripheries. Money-commodity relations were not only an urban phenomenon but did also develop more and more in the countryside in the wake of the emancipation of the peasantry in 1861. Basically, the public remained highly critical of extravagance, especially regarding wasteful female spending on clothes. On the one hand there was an evident gender aspect, which was attributed to the weakness of spending an excessive amount of money on clothes by women of all classes. On the other hand it was the female business – especially in lower-class families – to economise at home. Whereas men often drank, women cared for their families. Generally speaking, there existed no clear-cut positions on money-spending, thriftiness, avarice or on whatever kind of consumption was regarded as illegitimate, which were accepted by the whole society. Notably, workers and peasants did not accept the paternalistic positions of the leading discourse community, the intelligentsia.

**Corinna R. Unger, “Ration, save, and spend wisely.” Development Discourses
about Money and Gender in the Twentieth Century**

The contribution studies Western development discourses about ‘adequate’ ways of handling money in the so-called developing countries in the twentieth century. Both colonial and post-colonial development policies were, in part, driven by a ‘civilising mission’, which implied the need to ‘educate’ and ‘train’ the individuals and societies in question. Promoting particular ways of dealing with money was part of this modernising mission, which aimed to stabilise political power and to introduce or strengthen a ‘modern’ work ethic. Assuming that the use and handling of money are not gender-neutral but mirror social norms and structures, the article, by drawing on examples from South Asia and Africa in colonial and post-colonial times, looks at how Western gender norms figured in debates about labour, consumption, and the family. It focuses on three areas of dealing with money: home economics, consumption, and savings and credits.

Kirsten Bönker, Inefficiently Budgeting Women and Economising Men? Money Subjects and Money Practices in the Soviet Union, 1950s to 1980s

Soviet ideology propagated an ideal of an egalitarian society which was symbolised by a scarcely differentiated income structure. Therefore, many former Soviet citizens regard money as a negative marker of social change. On the basis of 42 interviews the article analyses money practices of women and men in the late Soviet Union. It shows that nowadays the respondents attribute a higher significance to money than in Soviet times, because it more or less substituted bartering and social networks. However, their narratives on Soviet money practices reveal that money was, in contrast to official propaganda, a special means of communication as it contributed to social differential through consumer styles. Women and men described different subjective practices and attitudes; money contributed to women's self-reliance and communicated individuality. However, mainly men objected to ostentatious money practices whereas mainly women condemned a tactical or "rational" way of spending money.

Gabriele Dietze, Queering Willie. Wilhelm-like Masculinities and the Emperor-Figuration

The article is concerned with the Emperor of Germany, Wilhelm II, as *the* showcase of masculinity of his era. The main hypothesis of the investigation is that the interpellation of the emperor-figuration as 'National Man/Superman (*Übermensch*)' led to a performance of 'excessive masculinity', which prompted 'queer effects' on the axis of male/female and hetero-/homosexual. Subjects of research are so-called 'scandals' destabilising different domains of the Emperor's masculinity: Firstly, the Eulenburg affair from which emerged the alleged homosexuality of his senior aids, secondly the Caligula scandal triggered by a pamphlet insinuating megalomania (*Cäsarenwahn*) on the part of the Emperor, and thirdly the 'Kotze affair' challenging the ritual of duelling as a final assertion of masculinity. The article's ironic title 'Queering Willie' tries to describe some queer surplus, which surfaces when the Emperor, trying to embody the epitome of contemporary masculinity, achieves the opposite effect.

Mario Wimmer, Abstraction Through Concreteness. Economical Housekeeping and Rational Lifestyle in Weimar Germany

At the beginning of the twentieth century an interdisciplinary complex of knowledge emerged that was mainly concerned with the connection of economical housekeeping and a rational lifestyle. Subsequently household and housewife found themselves in the spotlight of national economic attention. Many theories of rational housekeeping were

based on detailed empirical research introducing questions of lifestyle to a moral economy of everyday life. The article traces down those developments focusing on the example of social reformer Erna Meyer-Pollack and analyses her combined method of “abstraction through concreteness”, i.e. a way to develop rules of economical house-keeping and rational lifestyle drawing on detailed empirical research in the framework of Max Weber’s and Ernst Schumpeter’s “Association for Social Policy” (*Verein für Sozialpolitik*).