

(Get free) Cold Intimacies: The Making of Emotional Capitalism

Cold Intimacies: The Making of Emotional Capitalism

Eva Illouz

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Eva Illouz : Cold Intimacies: The Making of Emotional Capitalism before purchasing it in order to gage whether or not it would be worth my time, and all praised Cold Intimacies: The Making of Emotional Capitalism:

23 of 24 people found the following review helpful. A highly original, profound and provocative theoryBy Malvin"Cold Intimacies" by Eva Illouz introduces a highly original, profound and provocative theory about how emotional and economic forces have found common interest in creating what she calls "emotional capitalism." The book is composed of three lectures that Ms. Illouz prepared for a series of presentations made at the Adorno Lectures

in Frankfurt, Germany. The author's scholarly credentials are evident both in how she creates a very compelling argument and in her selective use of supporting documents; although somewhat densely written, the book's progression rewards the patient and studious reader with a number of invaluable insights and discoveries about contemporary society. The first lecture recounts the history behind the rise of 'homo sentimental'. Ms. Illouz contends that the emotional style of the 20th century was shaped by the wide dissemination of Freudian theory in popular literature and the scientific management and human relations disciplines of Fordist America. Interestingly, Ms. Illouz believes that as communications skills became increasingly important to family and workplace, gender roles were slowly and subtly transformed with greater emphasis on the feminine traits of listening and cooperation. Eventually, this dynamic gave impetus to the feminist movement of the 1970s which in turn helped to codify the therapeutic regime into an array of publicly-funded family, mental and health services that we often take for granted today. The second lecture describes how the creation of 'emotional capital' has fed myriad opportunities to the entrepreneurial class. For example, Ms. Illouz discusses the pervasiveness of the self-help movement in the mass media in the form of popular programs such as Oprah Winfrey's. Ms. Illouz recounts how the government first recognized post-traumatic stress disorder in the wake of the Vietnam War while pharmaceutical companies began to exploit patient's fears in order to sell remedies to manufactured illnesses. The author also argues that emotional intelligence has become an important currency to possess against the job insecurities of the post-Fordist era. The third lecture positions Internet dating at the apex of emotional capitalism. Ms. Illouz describes a disembodied process that fuses the logic of consumerism, psychology and capitalist production processes. She suggests that the commodification of emotional self-introspection sacrifices the romantic notion of love at first sight to the efficiency of the market; she cites evidence that this model unfortunately tends to inculcate cynicism among end users because it inhibits the intuitive processes that usually bring partners together. Throughout this chapter, the reader is thoroughly impressed with Ms. Illouz's exceptional perception and intelligence as she skillfully deconstructs a cultural practice that, in light of her startling conclusions, might well be considered to be poorly understood by most other social scientists. I highly recommend this brilliant book to everyone, and especially to those interested in the social sciences, feminism and psychology. 13 of 42 people found the following review helpful. Read Arlie Hochschild instead. By C. F. Denig This is essentially Arlie Hochschild translated via Bourdieu and Foucault, without citing Hochschild. Read: The Managed Heart The Second Shift The Commercialization of Care Do NOT read this.

It is commonly assumed that capitalism has created an a-emotional world dominated by bureaucratic rationality; that economic behavior conflicts with intimate, authentic relationships; that the public and private spheres are irremediably opposed to each other; and that true love is opposed to calculation and self-interest. Eva Illouz rejects these conventional ideas and argues that the culture of capitalism has fostered an intensely emotional culture in the workplace, in the family, and in our own relationship to ourselves. She argues that economic relations have become deeply emotional, while close, intimate relationships have become increasingly defined by economic and political models of bargaining, exchange, and equity. This dual process by which emotional and economic relationships come to define and shape each other is called emotional capitalism. Illouz finds evidence of this process of emotional capitalism in various social sites: self-help literature, women's magazines, talk shows, support groups, and the Internet dating sites. How did this happen? What are the social consequences of the current preoccupation with emotions? How did the public sphere become saturated with the exposure of private life? Why does suffering occupy a central place in contemporary identity? How has emotional capitalism transformed our romantic choices and experiences? Building on and revising the intellectual legacy of critical theory, this book addresses these questions and offers a new interpretation of the reasons why the public and the private, the economic and the emotional spheres have become inextricably intertwined.

Well written, conceptually rich, and a welcome addition to the critical literature on emotion. It stands in juxtaposition to the dominant psychological models of emotion that have been unreflectively and uncritically reproduced, especially in organizational behaviour texts. British Journal of Sociology "Illuminates the contemporary expansion of therapeutic models of self and relationships into all aspects of life." Meghan Falvey, Modern Painters "Once again, Eva Illouz demonstrates that she is a true heir to the rich intellectual tradition of the Frankfurt School. Taking on the exploration of the important territory where public culture and private consciousness connect, Illouz brilliantly develops the concepts of emotional capital and emotional competence. This elegantly concise book will take its place alongside -- and engage in provocative conversation with -- the work of Bourdieu, Foucault, and Giddens." Larry Gross, University of Southern California "In a tour de force of intellectual and cultural history, Eva Illouz traces the entry of intimate emotions into what many thinkers have interpreted as the desiccating, rationalizing discourse and practice of capitalism. She opens our eyes to the large impact of therapeutic and feminist viewpoints on prevailing interpretations of economic life." Viviana A. Zelizer, Princeton University From the Back Cover It is commonly assumed that capitalism has created an a-emotional world dominated by bureaucratic rationality; that economic behavior conflicts with intimate, authentic relationships; that the public and private spheres are

irremediably opposed to each other; and that true love is opposed to calculation and self-interest. Eva Illouz rejects these conventional ideas and argues that the culture of capitalism has fostered an intensely emotional culture in the workplace, in the family, and in our own relationship to ourselves. She argues that economic relations have become deeply emotional, while close, intimate relationships have become increasingly defined by economic and political models of bargaining, exchange, and equity. This dual process by which emotional and economic relationships come to define and shape each other is called emotional capitalism. Illouz finds evidence of this process of emotional capitalism in various social sites: self-help literature, women's magazines, talk shows, support groups, and the Internet dating sites. How did this happen? What are the social consequences of the current preoccupation with emotions? How did the public sphere become saturated with the exposure of private life? Why does suffering occupy a central place in contemporary identity? How has emotional capitalism transformed our romantic choices and experiences? Building on and revising the intellectual legacy of critical theory, this book addresses these questions and offers a new interpretation of the reasons why the public and the private, the economic and the emotional spheres have become inextricably intertwined.

About the Author
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