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more on

## Commercialization of Everyday Life

Arlie Russell Hochschild's *The Outsourced Self: Intimate Life in Market Times*\* (2012) is published by Metropolitan Books. Hochschild's other books include: *The Managed Heart: Commercialization of Human Feeling*\* (California, 1983); *The Second Shift: Working Parents and the Revolution at Home*\* (Viking, 1989); *The Time Bind: When Work Becomes Home and Home Becomes Work*\* (Metropolitan, 1997); and *The Commercialization of Intimate Life: Notes from Home and Work*\* (California, 2003). Hochschild's work addresses two related issues. The first is the more obvious and observable matter of how the demands of the world of work have *practical* consequences for private life (including family life). The second is subtler and more elusive: how the experience of social life in which virtually all transactions and relationships are ordered by commercial considerations shapes our *moral imagination*, encouraging us to impose defining categories from the market on areas of life not adequately described by such categories. James K. A. Smith (in *Desiring the Kingdom*) describes everyday practices as "liturgies" that orient our desires and thereby form our worldview. Two other thinkers who have explored in depth the intersection between the marketplace (and its attendant mentalities) and personal life are Christopher Lasch and Wendell Berry. Before his best-known book, *The Culture of Narcissism*\* (Norton, 1979), Lasch wrote *Haven in a Heartless World: The Family Besieged*\* (Basic Books, 1977), which traced patterns of imagining the family from the Industrial Revolution to the present. The title refers to the mid-nineteenth-century effort to guard the family from the newly rapacious character of public life unleashed by a new commercial confidence. But, as Lasch later observed, "In the long run, of course, this attempt to build up the family as a counterweight to the acquisitive spirit was a lost cause. The more closely capitalism came to be identified with immediate gratification and planned obsolescence, the more relentlessly it wore away the moral foundations of family life. The rising divorce rate, already a source of anxious concern in the last quarter of the nineteenth century, seemed to reflect a growing impatience with the constraints imposed by long-term responsibilities and commitments. The passion to get ahead had begun to imply the right to make a fresh start whenever earlier commitments became unduly burdensome" ("Conservatism against Itself," *First Things*, April 1990). See also Lasch's essays in *Women and the Common Life: Love, Marriage, and Feminism*\* (Norton, 1997). Many of Wendell Berry's essays, fiction, and poetry explore ways in which our imagi-

## Disc 1

- 1 **Introduction**
- 2 **Arlie Russell Hochschild**, on how the reliance in personal life on professional consultants establishes market-shaped models for imagining personal identity
- 3 **Andrew Davison**, on why a fully Christian approach to apologetics requires a Christian understanding of reason
- 4 **Adrian Pabst**, on why only a Christian understanding of God and Creation can provide the ground for understanding the order of reality

## Disc 2

- 1 **Gary Colledge**, on the centrality of Christian belief to the writings and social concerns of Charles Dickens
- 2 **Linda Lewis**, on how Charles Dickens assumed in his readers a basic Biblical literacy, and so constructed his stories in a sort of conversation with the teaching of Jesus
- 3 **Thomas Bergler**, on how the Church's captivity to youth culture eclipses concern for (or even a belief in the possibility of) Christian maturity

nations (and thereby the shape of personal life) have been colonized by the practices of commercial culture. See, for example, the essays in *Home Economics*\* (North Point Press, 1987) and *Sex, Economy, Freedom, and Community*\* (Pantheon, 1992), especially the title essay. The Summer 2003 issue of *The Hedgehog Review* was dedicated to the theme, "The Commodification of Everything." In the introductory essay, the editors explain that they "are attempting to understand the cultural significance of the fact that commodification—the process of transforming things into objects for sale—has become a totalizing cultural force. . . . What happens to democracy and political order, marriage and the family, religion and morality, identity and our understanding of the human person when they are conceptualized under market categories?" Most of the essays from that issue are available as pdf files online ([http://www.iasc-culture.org/THR/hedgehog\\_review\\_2003-Summer.php](http://www.iasc-culture.org/THR/hedgehog_review_2003-Summer.php)). Contributors to the volume include Juliet Schor ("The Commodification of Childhood: Tales from the Advertising Front Lines"). Also of note are Joseph E. Davis's essay on "The Commodification of Self" and Edward Song's "Commodification and Consumer Society: A Bibliographic Review."

## Other Works Mentioned

Andrew Davison's *Imaginative Apologetics: Theology, Philosophy and the Catholic Tradition*\* (2011) is published by Eerdmans, as are Adrian Pabst's *Metaphysics: The Creation of Hierarchy*\* (2012) and Thomas Bergler's *The Juvenilization of American Christianity*\* (2012). Gary Colledge's *God and Charles Dickens: Recovering the Christian Voice of a Classic Author*\* (2012) is published by Brazos. Linda Lewis's *Dickens, His Parables, and His Reader*\* (2012) is published by the University of Missouri Press.

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