Catt Hall in Ames, Iowa

- James Loewen gives an example of town where “reasonable people” disagree.
- Carrie Chapman Catt was national leader in women’s suffrage movement.
- Claimed “while supremacy will be strengthened, not weakened, by woman suffrage”
- Opponents (Sept. 30 [1906] Movement) argued her name would make her story stand alone.
- Proponents argued she was “proud of her name”
- James Schultz argues that the decision to name our stadium after Jack Trice in 1977 was a response to Catt Hall controversy.
- Trice was largely forgotten from his death in 1923 until 1973.

Beginning in 1973 the Trice story was retold as a story of racism and a student movement (resisted by the administration) began to name the stadium after Trice.
- Schultz believes that naming the stadium after Trice was an attempt to tell a more positive story about race at ISU.

Some key points about monuments

- Monuments (as material culture) both reflect nonmaterial culture (e.g., ideology) and shape it.
- Monuments tell the tale of two eras.
- The “past” (things that happened) is often quite different than “history” (what we say about them).

Massacre monument in Almo, Idaho

- Monuments are usually proposed by local organizations and present favorable picture of community.
  - Often leave out unpleasant history
  - May commemorate things that never happened.
- Almo, Idaho, monument commemorates Indian massacre of 296 whites that never happened.
- Another example: Pittsburg, TX, has monument to airplane inventor Rev. Burrell Cannon.
- Target for snowplow revisionism?

Ball of twine of Cawker City, KS

- Local production of monuments leads to competing claims: two towns claim to have world’s largest ball of twine.
- Even bizarre attractions may reflect norms & values—twine ball’s motto is “Thrift + Patience = Success.”

Culture and everyday experience

- Nonmaterial culture: knowledge, beliefs, customs, values, morals, and symbols that are shaped by members of a society and that distinguish the society from others (p. 80).
- Nonmaterial culture shapes how we experience everyday life including:
  - What diseases we experience (p. 116)
  - The sick role (p. 116)
  - How many sexes are there (p. 117, 128-9)
  - What emotions we experience (p. 111-113)
The sociology of emotion

- Common-sense belief: Our emotions represent our “true” self, not social rules
- Sociology of emotions studies how culture shapes the way we feel
- Arlie Hochschild: pioneered sociology of emotions
- People do “emotion management”: attempting to make feelings correspond to feeling rules
  - Emotion evocation: bringing about desired feeling
  - Emotion suppression: stifling undesired feeling
- Organizations may demand emotion management from workers