HISTORICAL MONUMENTS AS MATERIAL CULTURE/ SOCIOLOGY OF EMOTION
Sept. 19, 2008

INDIAN STATUE IN MUSCATINE, IOWA
- Although presented in 1926 by “Muscuitine Tribe” and dedicated to “Mascoutin Indians,” no such tribe existed in Muscatine then.
- Actually built by “Improved Order of Red Men,” white fraternal organization.
- White-built monuments to Indians tend to justify conquering Indians by:
  - Honoring Indians who helped whites.
  - Honoring Indian tribes who are no longer there.
  - Honoring Indians as “vanishing race” (as by Red Men).

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?

CATT HALL IN AMES, IOWA
- Loewen gives as example of case where “reasonable people” disagree.
- Carrie Chapman Catt was national leader in women’s suffrage movement.
- Claimed “white supremacy will be strengthened, not weakened, by woman suffrage.”
- Opponents (Sept. 29 [1995] Movement) argued her racist statements made her an inappropriate person to name a building after.
- Proponents argued she was “product of her times.”
- Jaime Schultz argues that the decision to name our stadium after Jack Trice in 1997 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.
BALL OF TWINE OF CAWKER CITY, KS

- Local production of monuments leads to competing claims: there are several competing world's largest balls of twine
- Even bizarre attractions may reflect norms & values—twine ball's motto is “Thrift + Patience = Success”

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)

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. 93)
  - Nonmaterial culture shapes how we experience everyday life including:
    - What diseases we experience (p. 108)
    - The sick role (p. 108)
    - How many sexes are there (p. 110)
    - What emotions we experience (p. 103)

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
EMOTIONAL MANAGEMENT IN AN ANIMAL SHELTER

- Arnold Arluke (1994): participant observation in animal shelter
- How can society both treat animals with affection and kill them?
- Institution of animal shelter deals with this contradiction
- Employees must accept premise that sometimes it is necessary to kill animals
- Employees must be socialized to manage uncomfortable feelings about killing