Historical Monuments/
Sociology of Emotions

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http://www.public.iastate.edu/~soc.134
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

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

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”
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. 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
Emotion 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

Strategies of emotion management

1. Transforming shelter animals into virtual pets
   • Workers learned not to treat animals as pets
   • “Shelter mascots” served as surrogate pets

2. Focusing on the animal
   • Workers frame killing as eliminating suffering

3. Resisting and avoiding euthanasia
   • Workers may avoid killing animals they become attached to

4. Focusing on the owner
   • Workers feel angry at bad owners who are responsible for killing

5. Dealing with others
   • Workers avoid discussing job with outsiders
   • Workers neutralize criticism by defining as ill-informed