WORLD CONGRESS

39th IIS

YEREVAN 2009

THE ANTHROPOLOGY OF EVERYDAY LIFE

The 39th World Congress of the International Institute of Sociology Yerevan, Armenia; June 11 - 14, 2009.

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Congress of the
International Institute
of Sociology
Yerevan, Armenia

JUNE 11-14, 2009

www.iisoc.org/iis2009

THE ANTHROPOLOGY OF EVERYDAY LIFE

AGENDA

Traditional anthropological studies have emphasized lives in primary and exotic communities. In its methodological sense, ethnography has always devoted attention to the form and practice of everyday life. But in the choice of the subject matter, it has often failed to grasp its essence. The purpose of the session is to report theoretical and applied research work and case investigations related to everyday lives in our modern societies. It is sought to explicate the ways sociocognitive representations and modes of behavior are used by individuals and groups, describing the means employed by individuals and civil societies for sense making and reclaiming their autonomy from pervasive economic, political, and cultural forces during their regular interactions. Problems of gender, technology, and education will be of special interest. The processes of identity formation and regeneration of notions of self will also be a focal topic. Alongside functionalist or structuralist methodologies, constructionist, phenomenological, interactivist, and other non objectivist approaches are welcomed. The mutual impact of virtual and real spaces, indigenous and exogenous processes, local and global knowledge, actors and institutions, dominant norms and minority subcultures, etc, as well as processes of learning, creating things, and attaching significance to various day to day phenomena will constitute some of the main topics to be analyzed in this session.

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THE ANTHROPOLOGY OF EVERYDAY LIFE

SESSION 1

Social Acts, Dissention, and Network
Construction in Everyday Life

THE ANTHROPOLOGY OF EVERYDAY LIFE

LIVING THE STATE OR SURVIVING THE STATE? INFORMAL SOCIO-ECONOMIC NETWORKS, ILLEGAL ACTIONS AND THEIR IMPORTANCE IN EVERYDAY LIFE IN TURKEY AND UKRAINE

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Based on ethnographic fieldwork on informal actors in Turkey and Ukraine, this presentation suggests that the level of informality in a state is directly correlated with the ineffectiveness of its management. That is the more a state is unable to grant its citizens decent living standards the more the citizens will tend to create informal organizations ?or even institutions-, social and economic networks, to make up for the absence of the state in some sectors.

Deconstructing the state from a monolithic entity into a number of actors, and agencies, transmitting instructions from the top to the bottom (and, possibly, provide a feedback from the bottom) it appears evident that good management of a state, state reforms or transition, are all but an easy and straightforward processes. It takes a competent political elite to issue the right instructions, competent state officers to interpret and implement them at regional, city and local level, and effective communication to create the necessary conditions for people to live a decent life.
Even in the case of well functioning states, it has been suggested that 'peoplization' of the state (Jones 2007) worsen the conditions in a welfare state that may be already affected by regional differences (Putnam was the first, footing on game theory, then a number of scholars followed), however, where formal social capital is absent informal social capital (Pichler and Wallace 2007) is operating, often in conditions of apparent illegality. ?Apparent? because those practices may become legal as soon as they are

institutionalized. Once extra payments to doctors and teachers are allowed, and taxable, the situation de facto remains the same but becomes legalized.

Where the state does not allocate sufficient funds to pay public workers, informal payments and favour exchange help to integrate meagre public salaries (Polese 2008); where the state complicates tax paying procedures and does not grant benefits to taxpayers, people will tend to fiscal fraud or underground businesses (Bovi 2003). Turkey and Ukraine, with a number of relevant industries and uneven regional development
nourishing a consistent emigration flow, have both a very high level of informal practices that can be considered harmful from a macroeconomic point of view because they
are not under control of the state. Nevertheless this presentation wants to reverse the reasoning and suggesting that they exist in spite of state economic and social mismanagement but they come to consolidate because of state mismanagement.

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The 39th Congress of the International Institute of Sociology,
General Session on the Anthropology of Everyday Life,
Session 1: Social Acts, Dissention, and Network Construction in Everyday Life
Yerevan, Armenia; June 11-14, 2009.

THE ANTHROPOLOGY OF EVERYDAY LIFE

THE 'EVERYDAY DISSIDENT': APPLYING TOURAINE'S SOCIOLOGY OF THE SUBJECT TO THE ANALYSIS OF EVERYDAY LIFE.

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The French social theorist Alain Touraine is best known for his action theory and the analyses of social movements and successive forms of modern society to which it gave rise. In the early 1990s, however, his project to ground the analysis of action in a theory of the actor as subject put new emphasis on the individual and the everyday contexts in which subjectivity, selfhood and identity are forged. In this paper, I argue that a theme retained across the shift from his 'actionalist' sociology to a 'sociology of the subject' adds a highly fertile but often overlooked dimension to analyses of everyday life and self-formation in the contemporary world. Touraine's distinctive emphasis on the creativity of conflict leads to a conception of a self who creates him/herself in part through the recognition of the other as subject, but also through a struggle against multiple apparatuses of social power. Rejecting rationalist conceptions, he draws on an 'anthropology of the id' to locate the foundation of the self in 'the particular unity where life merges with thought,' and argues that this potential for selfhood is realised not only through immersion in communicative social worlds, but also through distanciation from them. The ramifications for participation in civil society are significant, because if the individual does not constitute him/herself as a subject through such resistance, s/he will be constituted by economic, political and cultural power centres, and forced to consume rather than create and transform society.

THE ANTHROPOLOGY OF EVERYDAY LIFE

THE GIFT OF THE ARREST: THE SYMBOLIC ECONOMY OF POLICING

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Deputy sheriffs make arrests for a multitude of reasons: they solve problems, generate statistics, rectify perceived moral wrongs, or are mandated by law to affect the arrest. Many studies of discretion in arrests have looked at the situational and structural determinants of the decision to make an arrest. Citizen demeanor, race, gender, and the nature of the crime have all been examined. This study looks not at the relationship between deputy and citizen but at the internal relationships within the institution between deputies to try and explain who makes an arrest. What happens when more than one deputy is on scene? Based on my year and a half as a deputy sheriff in a rural California county, I show that the arrest is more than just a legal tool or a problem-solving device. Arrests are given as gifts, taken, and fought for as deputies struggle to work with each other and compete for prestige and positions within the Sheriff?s Office. Much like the gift, an arrest has the power to solidify existing relationships as well as foster divisions. As such the arrest is a vehicle of social meaning and bonding and a valued social commodity.

Key Words: Gift Giving; Mauss; Bourdieu; Symbolic Economy

THE ANTHROPOLOGY OF EVERYDAY LIFE

POTENTIAL SOCIO-ECONOMIC AND LIFESTYLE FACTORS ASSOCIATED WITH SEXUAL DISSATISFACTION AMONG MEN AND WOMEN: A POPULATION-BASED STUDY IN FRANCE

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This study assessed the associations between potential socio-economic and lifestyle factors with sexual dissatisfaction and gender disparities in north-eastern France. In total 6216 subjects (randomly selected subjects completed a postal questionnaire gathering socio-demographic characteristics, occupation, living alone, income, tobacco use, alcohol abuse (Deta questionnaire), heath status, fatigue, sleep disorders, diseases, depression/sadness and sexual dissatisfaction. Data were analyzed using multivariate logistic models. Sexual dissatisfaction affected 36% of men and 43% of women (p<0.001). Among men sexual dissatisfaction strongly related to age (after 60 years), living alone (increased risk IR 2-fold), not-good health (IR 1.8-fold), respiratory disease (IR 34%), physical disability (IR 51%), cognitive disability (IR 69%), fatigue (IR 43%), depression/sadness (IR 65%), and upper professionals. Among women, sexual dissatisfaction strongly related to age (after 50 years), primary education (IR 38%), living alone (IR 2.4-fold), not-good health (IR 52%), physical disability (IR 28%), cognitive disability (IR 57%), fatigue (IR 33%), depression/sadness (IR 48%), insufficient income (36%), and upper professionals. In conclusion, sexual dissatisfaction related to a number socio-economic and lifestyle factors and their associations differed between men and women in the general population. These findings highlight the benefit of improving living conditions, lifestyle, health status and related risk factors.

Key words: Sexual dissatisfaction, gender, lifestyle, individual characteristics, risk factors.

THE ANTHROPOLOGY OF EVERYDAY LIFE

CONSUMING THE TRANSNATIONAL: ETHNIC GROCERY FOOD SHOPPING AND THE PRODUCTION OF CONSUMING TRANSNATIONALS

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Through a qualitative study of a large ethnic grocery store within a major US metropolitan city, this paper explores the connection between transnational identity production and the social space within which ethnic consumers procure the foodstuffs necessary for everyday and special occasion meals. Contrary to most studies on transnational identity which focus on how socio-cultural dynamics produced elsewhere travel and become reproduced in local settings, this study focuses on how transnational identity is actually produced in the local setting as a commodity to be bought, sold and consumed just as the food items are in the grocery. While there is growing scholarly interest in the connection between food and society, there is very little research done on how transnational identity can be produced, marketed and marked by food and food consumption. This paper hopes to make a contribution in this area. Through a content analysis of observed patterns within the social space of the grocery, of the kinds of foods offered, the placement and presentation of the variety of foods, as well as, the presentation of the ethnic diversity of the proprietors and the employees that work there, it will be argued that a particular understanding of transnationalism is produced, packaged and sold for consumption. This packaging of transnationalism promotes an identity that paradoxically both differentiates between its consumers while creating a unity amongst them. As such, it maintains and promotes certain specific ethnic identities, yet, it also produces new categories of ethnicity as it connects Armenian, Turkish, Middle-Eastern, Eastern European and former Soviet bloc nationalities, as well as, new categories of cosmopolitan/non-ethnic consumers within one social space.

THE ANTHROPOLOGY OF EVERYDAY LIFE

SESSION 2

Identities, Beliefs, and Gender Relations in Everyday Life

THE ANTHROPOLOGY OF EVERYDAY LIFE

WOMEN & NEGOTIATION OVER PERSONAL SPACE IN THEIR HOMES:
A CASE STUDY OF KURDISH MIDDLE CLASS WOMEN

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This study is aimed at exploration of the women's relationship with home private space and their perception of these spaces. It seems that, just similar to public sphere, here in private space of home too, we witness different male, female, and mixed spaces. Are the spaces and patterns of behaviour within the private sphere a reflection of spaces and patterns of behaviour in public sphere? And if so, have women attempted to transform them? These are Major questions guiding our study. Another studied issue is that: how do women establish private space and how do they try to appropriate it to themselves using discursive and material tools. This study has been conducted among a case of middle class women in Sanandaj, located in Iranian Kurdistan Province. Adopting a qualitative methodology, we used a combination of methods such as focused group, deep interview, and   observation.

Keywords: public sphere, private sphere, male space, female space, middle class, power, authority

THE ANTHROPOLOGY OF EVERYDAY LIFE

A STUDY ON THE SOCIAL IDENTITY OF IRANIAN WOMEN

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In the last two decades, Iranian women have experienced more participation in the higher education and occupation . These factors has led to their more consciousnes and their mor participation in social and economic activities. So that their identification resourses have proliferated. Among the important resourses of identification, namely family, education and occupation, family because of its gender division of labor, has had more influential effect and produces some difficulties in harmonizing women' traditional and new roles. The effective solution of this problem is reflection on traditional and modern identities and redefinition of women's social identity by themselves.

In this research, we have studied some of important factors, which based on our theoretical approach, affect redefinition of social identity.Since social identity involves meaning, definition and redefinition, we used qualitative research method and done 45 semi-structured interviews with Tehranian women.

We can summarize the findings in three pivots: Higher education in comparison with occupation has more influential effect on the women' redefinition of social identity; The women who had both cultural and material resources, namely enjoy both higher education and finantial independence, had the most reflection on their social identities; And the religious women who had entered university or finished the graduate level of higher education, involved in identity inconsistency, but in the upper levels of higher

education, mostly surmount their identity inconsistency through thinking and redefining women's traditional and modern identities.

Key words: **social identity. life style, dominant role, basic trust, cultural resources, material rsources, reflection, redefinition**

THE ANTHROPOLOGY OF EVERYDAY LIFE

CONSUMPTION OF GOODS IN WOMEN EVERYDAY LIFE

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"Consumption "ideology creates false needs in people. These needs act as asocial control, people Find new recognition of themselves in their new purchases; they see their spirits in their cars, new audio system, and complex residence and kitchen appliances. That relates them to society have changed and back up for those social controls creates new needs in man.

"Consumption ", has social function and gives social difference legitimacy. Bases of human's differences changes from economic field to cultural domain in symbolic way. Emphasis on use of certain goods is a way of distinguishing different social class.

Our experience of world of everyday life is a simple and on scientific of world in our eyes. This is the basis of my present research.

This research causes one to pay attention to a range of meanings rather than the content.

People make changes in their routine everyday life by changing their goods consumption patterns .Modernized cultural and social structure forces us to give priority to pure knowledge rather than practical realization. This way of approach results in participation of people in bringing about changes in the culture.

In this text, we firstly study the phrase "everyday life "in the content of social science; secondly we proceed to study the conditions of consumption of goods in everyday life of Iranian women. To reach the meaning of "consumption of goods" it is necessary to investigate the route of good from the moment that it enters women's personal economical life, when it reaches this stage the meaning of the good, can change altogether due to goods becoming apart of consumption process. The sample of these processes is the subject of this investigation.

Keywords: consumption of good– everyday life – cultural change – social function.

THE ANTHROPOLOGY OF EVERYDAY LIFE

BELIEFS, FOOD HABITS AND HEALTH PRACTICES IN THE NORTH CENTRAL PROVINCE OF SRI LANKA

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Food habits, health practices and its associated beliefs systems plays and important role within the rural peasant communities in the north central province of Sri Lanka. According to their beliefs systems, annual food consumption comprises of divers seasonally available food items. This pattern depends on local beliefs systems in relation to time and space reckoning methods of the area. The main objective of this paper is to examine the relationship between the local people's food habit systems, health management method and how it can be improved in the modern context.

To collect data the researcher followed the focus group discussion method with five communities in the NCP.

According to the beliefs system, a health condition of the body is dependent of the food habit s during the year. Food habits are practiced in the form of Booma-Nagaya (earth – cobra) and its annual movements. It sleeps during the whole year in one particular position. Its tail and the mouth region are assumed to be poisonous. The middle part of the body (the middle part of the year) provides us auspicious period and seasonal ailments of the people. This belief system is related to the agricultural production system of the locality. Therefore, the whole production and food consumption practices synchronize with the natural passage of time and space. This food behavior pattern is assumed to prevent health problems during the year; reduces disease occurrences and seasonal ailments of the people.

According to this analysis the month of January, February, and March belong to the tail region of the cobra which expresses low consumption level s, which is mainly dependent on stored volumes of food grains, yams, available of green leaves. After the 15th of March rice consumption increases gradually up to three meals per day. Because, after the main rice harvesting period (from end of the February to mid March) grain availability increases. After the 15th of May , the new food cycle will be further improved with forest fruits becoming available for collection and consumption . At least 18 fruit varieties can be added to the dietary system. This period enables higher consumption of rice, fruits and vegetables.

After the month of July the consumption of rice needed to be reduced; pattern of food preparation and consumption will be adjusted to save at least a small amount to survive during lean period. From August- December (mouth region of the cobra) food consumption patterns dramatically changes. People use stored food of diverse varieties in dried and from and green leaves, tank fish and mushrooms area prepared in different ways. During these three different segments of the year, different food consumption behavior patterns help to maintain body health and prevent different types of problems.

The study examines the relationship of Earth cobra concept and food behavior and health controls in the rural area of NCP, Sri Lanka.

THE ANTHROPOLOGY OF EVERYDAY LIFE

CONSTRUCTING BELIEFS, FRAMING EXPERIENCE: INFANT FEEDING IN NORWAY AND CANADA

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Pro-breastfeeding discourses have been important for educating mothers about the benefits of breastfeeding, and have played a significant role in reversing the once-dominant trend of formula-feeding. This change can be viewed as positive for the health of infants and mothers and for the recognition of breastfeeding as a reproductive right. However, there are also problematic aspects of contemporary pro-breastfeeding discourse, because it places new restrictions on mothers' choices, and strengthens the moral connections made to them and to the practice of mothering.

Much of the current research on this issue is based on interviews with mothers living in the U.S. or Britain, where breastfeeding rates are much lower than they are in Canada and Norway. Experiences probably differ between regions with differing breastfeeding rates and probably also differ due to public polices. Both Canada and Norway offer generous maternity leave, and professional assistance free of charge. We interviewed 33 Canadian and 27 Norwegian mothers. The mothers' ages varies, as do parity, education, income, and employment status. Our focus is on everyday experiences; varying circumstances under which decisions on infant feeding practices are made; difficulties mothers may have faced; ambivalence, guilt and shame. We have also explored the authority of science and medicine.

We employ Dorothy Smith's methodological interest in the everyday world as problematic, meaning that the starting point for inquiry is the examination of people's everyday life. Smith's mode of inquiry, known as institutional ethnography, is specifically interested in uncovering and explicating the institutional processes organizing people's experiences.

THE ANTHROPOLOGY OF EVERYDAY LIFE

SOCIOLOGICAL STUDY OF FAMILY STRUCTURE CHANGES IN APPLYING FAMILIAL VIOLENCE AGAINST WOMEN

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From traditional societies to nowadays societies, for finding the origins of violence against women, we face some elements that provided background literature for men's use of violence with women. Multiple elements that provided the traditional literature of men's violence with women, consists of some items such as: belief in men's rational superiority over women, belief in women's unfaithfulness, women's being representatives of devil and their shrewdness, belief in men's authority in family, belief in that women are a part of men's property. Considering that domestic violence is a violence that takes place in a private domain, and it usually occurs among the ones linked to each other by intimacy or blood/legal relationships, or they live in a patriarchal environment under the domination of father/brother or in their marital life under the domination of their husbands or his relatives. Now, regarding these conditions, men use violence with women in some different forms such as mental (humiliating, insulting, ignoring), physical (beating, pulling hair, shoving), economic (not giving money, asking about how she spends the money…), and sexual (women's circumcising, rape, and prostitution). The collection of violence against women occurs together and adds to women's obedience from men. Applying violence against women neither has scientific roots, nor has religious roots. At the other hand, it has got traditional roots. In past, we have witnessed many forms of violence applied by men towards women and their obedience. This had some cultural reasons such as women's being obedient and undecided, their belief in their fault, and their love for their husbands. There were some psychological elements such as being afraid of loneliness, lack of security and independence, lack of psychological supports, having low self-image or low self-confidence. Other elements also existed, such as situational elements, for example not having an abode, not having professional skills and fear of losing children. But now,

regarding the changes in the societies and family structure and sociological studies about the universal problem of domestic violence, all necessary deeds including legal, administrative and social has been carried out to protect women from all forms of physical and mental violence and sexual abuse. These changes in all societies and Iranian society, which is a developing one, have led to remarkable changed in domestic violence. Nowadays, in Iran, we observe a growing number of educated girls and women. Besides, the changes in family structure has resulted in the modification of families' viewpoint in supporting their daughters emotionally and financially and their approach toward the beliefs and rituals and traditional deeds of past have changed. Iranian girls and women, with the help of their cultural, social, and economic and familial capitals, have changed their confronting approaches toward the issue by concentrating on the problem to eliminate the cultural, mental, social and economic elements that kept them in an environment of domestic violence. Based on these changes, they keep trying to add to the social structure of families and to decrease or abolish familial violence.

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SESSION 3

Impact of Technology in Everyday Life

THE ANTHROPOLOGY OF EVERYDAY LIFE

AN ANTHROPOLOGICAL APPROACH TO TECHNOLOGY UTILIZATION: HOW MACHINES ARE DOMESTICATED

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The rapid progress of disruptive technologies and the advent of information technology is transforming our everyday lives. Economic activities are increasingly moving towards the sector of intangibles: services, and cultural and knowledge based goods. No longer is the concept of monolithic, standardized, mass produced, optimized product deemed desirable. Modularization, customer centricity, custom design, adaptability, on the fly recomposability, component reusability, and agility constitute some of the dominant trends in contemporary world. Intelligent parts, which are capable of self reconfiguring and dynamically collaborating with other entities through the cyberspace are becoming prototypical. These sociocognitively endowed creatures are becoming the new inhabitants of the cyberspace. Cyborg is a designation for those new inhabitants. We Are at the threshold of smart environments and ambient assisted living systems the aim of which is to develop services that leverage common automation systems by means of intelligent learning and control, mobile services like remote monitoring and control, embedded intelligence, signal processing and guidance as well as other multimodal interfaces like touchscreen control for inhabitants. The contribution elaborates theoretical constructs taken from the fields of linguistic anthropology and information engineering in order to present an alternative, substansive framework to the instrumental conjecturalization on technology development and its impact on our everyday lives. It is argued that technologies will not always be utilized simply because they offer the possibilities, and it is crucial to consider the motivations leading actors to use certain technologies. Based on a two dimensional analysis considering both status oriented and solidarity oriented outlooks, it is shown that the predominantly cognitivist view in machine intelligence poses an obstacle for

its utilization in our everyday lives and future use of sociotechnical systems will be conditional on endowing machines with communicative competence. It is argued that cultural embeddedness is a crucial element in motivating users to utilize the technology in their dayly activities, Finally, the concept of domestification for machines is discussed and shown to be an important factor in endowing sociotechnical systems with communicative competence and enhancing the position of smart environments along the solidarity axis.

THE ANTHROPOLOGY OF EVERYDAY LIFE

REVIEW OF A DAY WITH COMPUTER

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Invention of the first wheel revolutionalized the life of the primitive man, and computer, that of today's man. The increasing use of computer in our lives has made its learning as important as learning our mother tongues. When we closely look at our every day life issues, we realize that most of them cannot be appropriately fulfilled without using a computer. That's why in my country, Iran, learning computer skills is encouraged and also it's obligatory. As such, many institutes have been established in order to teach the above mentioned skills. Obviously, I, too, am dependent on computer for doing most of my every day tasks, and therefore, I've dedicated some of my free time to learning computer skills. Moreover, I attend private a teaching program in an institute in Teheran every day in order to acquire the required skills. However, on my way to and from the institute, and while I'm waiting for a city bus to arrive at the bus stop, I observe a variety of social problems occurring around me, like self-alienation due to hyper-activity, child labor, air pollution, delay of city bus, unemployment, and the waste of youth time. Because, resolving such problems through the channel of planning by the authorities and experts in social affairs require a relatively long period of time, therefore, I try to fine some solutions in my thoughts by making use of very simple computer instructions in the virtual world inside my mind, just like when I sit by the Niagara Falls after a day's work in order to erase my weariness, with a single click on the mouse. In this article, however, all my observations are expressed scuffingly and by using computer jargon.

Keywords: Computer, every day life, social problems

THE ANTHROPOLOGY OF EVERYDAY LIFE

WOMEN, INTERNET AND EVERYDAY LIFE

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Expansion of Information Technology gave rise to the idea of globalization, and it occupied lives of people all over the world, despite the division of sociologists and experts in the field of social sciences into two groups, one in favor of, and the other against the idea. IT also expanded the social world of individuals and provided opportunities for human beings to exercise modernist rethinking, liberty, and collectivism. Moreover, it provided a chance for those who were active in different sectors to integrate with a world beyond what they would imagine, and also to benefit from the exchange of their useful experiences with others regarding the development and survival of their fellow-creatures. Today, the Internet has occupied every day lives of all people in the world, and I, as a human being, a woman, an activist,……, make use of IT in different areas of my activities and interests. However, apart from providing a lot of useful facilities for us, the Internet is considered as one of the most important means and influencing factors in the realm of socialization of human beings. Moreover, the Internet has dominated families as private sectors so that it has even penetrated into the most personal aspects of families. And, the issue of gender socialization in this regard has not been an exception. In such a situation and knowing that the concepts of web-log and web-writing are playing fundamental roles in every day lives of young people. Therefore, it may endanger humane values, as it encompasses experiences of women and their lives.

Keywords:
Everyday life, the Internet, globalization, site, web-log, social world, family, addiction, home violence, to commit incest

THE ANTHROPOLOGY OF EVERYDAY LIFE

BRANDING VERNACULAR CULTURES

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Through presentation of hybridized theoretical constructs borrowed from different fields and disciplines, and analysis of several impercical examples, it is sought to present a critical investigation of how rebranding of economic commodities and cultural artifacts take place in our daily lives. Our understanding of Brand Culture has been deeply influenced by the latest anthropological studies of branding. A brand essentially captures a company's spirit and core message. Yet when a brand is taken outside of its native cultural environment there is potential for confusion of the message. In the contemporary stratified world and the prevalence of the Westernalization path to globalization, vernacular culture and traditions are frequently viewed as hindrances to socioeconomic achievement. We wish to examine social creativity in branding, which consists of developing an image and communicating it, both internally and externally, based on positive values and perceptions of a culture that are relevant to social and economic development. Postmodernism recognizes that people no longer merely consume products and services; rather, they seek out brands which embody their own values, and adopt these brands as part of the statement of who they are and what they stand for. An important aspect of a substantive approach is a critique of totalizing cultural meanings as given. Brands can be interpreted or read in multiple ways. This stance shifts attention from brand producers toward consumers. Branding is thus based on a notion of agency that is consumer-driven and has consequences primarily in terms of consumption behaviours unfolding in our everyday lives. A brand, therefore, is essentially a sense making system which generates and embodies a sustainable set of values which are embraced by its target audience. Cultural codes constrain how brands work to produce meaning. Branding strategies can co-opt the language and visual strategies of empowerment and rebellion so as to adopt counter-hegemonic identity. Localized cultural units no longer form the nuclei for the development of distinct cultures, but are replaced

by geographically dispersed cultures linked together through modern communications technology. Hybridity, in an increasingly transnational world, becomes a mechanism whereby the habitus encodes novel cultural understandings relative to the ethnocultural field, thereby contributing to ideological reproduction. Tourism, for example, is a fast-growing business, and developing a cultural brand can be part of an effective strategy in bringing about social and economic success. In developing a cultural brand that will support tourism growth, the unique architecture, history, art, and other cultural forms must be included, if it is to be applied successfully. We focus on iconic brands, which create identity myths that, through powerful symbolism, soothe collective anxieties resulting from acute social change. They are highly memorable; reflect a particular need and a given time; create a simulacra that is unreflective of the everyday reality of their consumer's lives and therefore, do not use celebrity endorsements that have reference to other fields and other periods; rely heavily on the concept of mythologizing and creation of narratives that centre the brand within the popular imagination and manufacture a history where there was none; and tend to be forever evolving and seeking redefinition of identity. When a brand authors myths that people find valuable, it earns the authority to tell similar kinds of myths to address the identity desires of a similar constituency. As cultural interpenetration and contamination occur, the unique material associated with cultural artifacts, symbols and rituals will become less clear and readily identifiable. A blurring will occur as objects and symbols transferred from one culture to another are adopted, and often adapted in a new and different cultural context. Examples of this interchange can be seen in recent cultural branding in food and clothing industries in Iran. Traditional branding also stresses the importance of a generic, cross cultural, pan-demographic appeal. But effective myths are grounded in an empathic understanding of people's most acute desires and anxieties in their everyday lives: their ambitions at work, their dreams for their children, their fears of technology, and their difficulties in building friendships; that, because they are generated by social forces, touch the lives of a broad swath of society. Whereas consistency is an important factor in mind-share branding, iconic branding asserts the primacy of change, of altering to suit the needs and aspirations of the community. Indeed, the kind of understanding necessary for building identity value rejects thinking of the brand's customers as merely consumers. Cultural brandings must address existential issues far beyond the usual benefits and behaviors associated with a product category. Successful branding involves leveraging vernacular cultures to redefine identities through symbolization ideas and values that we deem important as a community.

Keywords: branding, culture, myths, cross cultural interactions, globalization.