

Existence is Care:

Health, care, and support structures in postcolonial contexts of high cultural diversity

Workshop, 15 – 17 July 2024

Universitas Gadjah Mada Yogyakarta, Gedung Soegondo, 709 FIB -UGM

Organizers:

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Background. Philosopher Martin Heidegger declared as a core principle of his phenomenology: existence is care. He considered care (*Sorge*) to be fundamental for what it means to exist, or of being-in-the-world, because in caring, the individual is placed in relation to themselves and the world around them. Notwithstanding his influence in philosophy, psychoanalysis, anthropology, and the health-behavioral sciences in general, markedly evident in the abundance of health-related qualitative research that self-identifies as phenomenological, the notion of “care” features only marginally in contemporary debates concerning healthcare. In fact, before the 1980s, in the history of bioethics, barely anyone focused on the notion of care at all (Reich 1995). However, the inherent weight of “caring” looms large in contemporary International Health and Global Health discussions, in expressions such as healthcare, community care, caregiver, managed care, logics of care, and (especially) burden of care, to name but a few. Care, in these instances, is almost synonymous with empathic love.

However, caring is not always as innocent as these terms may imply. Care can put the person to be cared for in a relation of subordination to the carer. Where the latter holds a position of control, leaving little room for the first to live out their agency (Lutz 1998, Pinto 2014). Guided forms of self-care feature prominently in the works of Nikolas Rose and Michel Foucault. Their focus falls on mechanisms of embodied governmentality and subjectivation that ignore established landscapes of care already available within the cultural community of the person.

Nowhere is this more visible than in global economies of care, which, in a quest for profit, turn technologies of care into technologies of disregard by virtually deciding who is deserving of care and by approaching care as a technological intervention rather than a relational practice of support (Biehl 2013).

Care in the Indonesian context fits well within these discussions and, at the same time, raises new questions that would benefit anthropologists and qualitative researchers in trying to understand how multiple normalities/modalities are made possible in postcolonial contexts of high cultural diversity. Some particularities of Indonesian support structures warrant attention. For instance, care in Indonesia almost perfectly overlaps with affinal care. Across the archipelago, care takes root in an ecosystem of support that requires attention beyond individual affliction and the physical realm. Good outcomes for a sick or disabled family member cannot occur without honoring and appeasing spiritual beings and the ancestors (see e.g. Lemelson and Suryani 2007 for Bali; Good et al. 2019 for Java; Hollan 2014 for Sulawesi; Marthoenis et al. 2016 for North Sumatra). Finally, the afflicted, their caretakers, and professionals do not remain foreign to global narratives of care and appropriate them in unique ways. Emerging care-related narratives in Indonesia are weaved into local principles of care and kinship but also participate in international knowledge flows that shape and are shaped by global standards of care. Not to mention the internet and social media, which allow for national and international cross-border knowledge flows favored especially by younger generations.

The workshop. The workshop aims at these increasingly dynamic environments and discusses the influences they have on everyday instances of healthcare, and on care more broadly in its various shapes and meanings. In global carescapes marked by standardization of therapies and taxonomies – ongoing despite an uneven distribution of resources – what are the implications of such attempted uniformization on relationships of care and kinship in Indonesia? How is local knowledge situated within the ongoing epistemicide (de Sousa 2015) carried out in the name of scientific progress that shrinks the number of possible narratives of (health)care in favor of uniform standards of intervention and evaluation? What modes of care are favored in these narratives, and which ones get obscured, for what reasons, and for whose benefit? What are the opportunities and challenges for research and collaboration in culturally diverse environments that participate in global knowledge parameters and standards of care?

DAY 1
Monday, 15 July 2024

Time	Agenda	Notes
09:15 - 09:45	Registration	
09:45 - 10:00	Welcome and Opening: Pujo Semedi, Thomas Stodulka	R. 709, Lantai 7 Soegondo Open for Public
10:00 - 11:00	Keynote Pujo Semedi: <i>Decolonizing Anthropological Knowledge Production: An Idea from Yogyakarta</i>	R. 709, Lantai 7 Soegondo Open for Public
11:00 – 11:30	Comment: Thomas Stodulka: <i>Collaboration is/as Care? Psychological Anthropologies across three academic/activist landscapes</i>	R. 709, Lantai 7 Soegondo Open for Public
11:30 – 12:00	Coffee break	Selasar Lantai 7 Soegondo
12:00 – 14:00	<p>Paper Session 1 / Chair: Suzie Handajani</p> <p><i>Caring through the unknown. The uncertainty of navigating complex cultural contexts of severe mental pain</i> by Florin Cristea</p> <p><i>"Ngemong": Caring for person with schizophrenia in Java</i> by Yohanes K. Herdiyanto, Subandi, Wenty M. Minza</p> <p><i>Pasung: The practice of caring? Families' challenges of giving care to persons with serious and persistent mental illness</i> by Tri Hayuning Tyas</p>	R. 709, Lantai 7 Soegondo Open for Anthropology Students

14:00 - 15:00	Lunch Break	Catering, provided in Selasar Lantai 7 Soegondo
15:00 – 15:45	<p>Poster Session 1 / Chair: Realisa Masardi</p> <p><i>In the Name of Virtue: Religion in the Care Work of Community Health Worker</i> by Chusna Cahya</p> <p><i>Sacred Service: Unveiling the Drive and Hurdles of Volunteer Nurses in Indonesia</i> by Irmayani Said</p>	R. 709, Lantai 7 Soegondo Open for Anthropology Students
15:45 - 16:00	Coffee Break, sholat	Catering, provided in Selasar Lantai 7 Soegondo
16:00 – 18:00	Film: Robert Lemelson “ <i>The Sacrifice</i> ” (82 minutes), Q&A with the filmmaker	R. 709, Lantai 7 Soegondo Open for Public

DAY 2
Tuesday, 16 July 2024

09:30 - 10.00	Registration, coffee	
10.00 - 11.00	Keynote Byron Good: <i>Haunted by Aceh: Toward an Anthropological Hauntology (Hantuologi)</i>	R. Auditorium Lantai 7 Soegondo Open for Public
11.00 - 11.30	Coffee Break	Catering, provided in Selasar Lantai 7 Soegondo
11.30 - 13.30	Paper Session 2 / Chair: Ward Keeler	R. 709, Lantai 7 Soegondo Open for Anthropology Students

	<p><i>The Hypnotist's Dilemma: Mystical Recuperation and Counterproductive Care in Postcolonial Indonesia</i> by Nick Long</p> <p><i>Care (and) Work in the Female Sphere</i> by Mona Elisa Behnke</p> <p><i>Making it inclusive: Caring for Refugee Patients in Indonesian Puskesmas</i> by Elan Lazuardi & Realisa Masardi</p>	
13.30 - 14.30	Lunch Break	Catering, provided in Selasar Lantai 7 Soegondo
14.30 – 15.30	<p>Poster Session 2 / Chair: Florin Cristea</p> <p><i>Early Child Care in Indonesian Dual Breadwinner Family</i> by Nuzul Solekhah</p> <p><i>Where Do We Go from the Doorstep? Demystifying Family and Imagining the Collective through Queer Care</i> by Pychita Julinanda</p> <p><i>Collective care initiative as a means to share the potentiality for a space of hope</i> by Khairunnisa</p>	R. 709, Lantai 7 Soegondo Open for Anthropology Students
15.30 – 16.00	Coffee break, sholat	
16.00 – 17.30	Nongkrong dan ngobrol	

DAY 3 Wednesday, 17 July 2024		
10:00 - 10:15	Registration	
10.15 - 11.30	Keynote Roundtable Mary-Jo Delvecchio-Good, Siwi Padmawati, and Lintang Sagoro: <i>Care at the End of Life in Indonesia</i>	Open to Public R. 709, Lantai 7 Soegondo
11:30 – 12:00	Coffee Break	
12:15 - 13:30	Discussion on Creative Methods / Moderator: Elan Lazuardi Khairunnisa, Bakudapan Food Study Group Ciptaning Larastiti, Sekolah Padi Biru	Open to Public R. 709, Lantai 7 Soegondo
13:30 – 14:30	Lunch	
14.30 - 15:30	Wrap up and Outlook	
15:30 - selesai	Jalan-jalan and Dinner at Yabbiekayu	

