MAKING (A) DIFFERENCE:

25–28 OCTOBER, 2023

CONFERENCE ROOM SWO

CHAIR OF SOCIAL ANTHROPOLOGY, UNIVERSITY OF BAYREUTH

INTERGENERATIONAL CONVERSATIONS ON INTIMATE RELATIONS AND TRANSFORMATION

Making (a) Difference
Intergenerational Conversations on Intimate Relations and Transformation

Workshop Programme

October 25-28, 2023
Chair of Social Anthropology
University of Bayreuth

SWO, Universitätsstraße 30, 95447 Bayreuth

Arrival of Participants

7pm
Welcome Dinner (self-pay) at Manns Bräu, Friedrichstraße 23, 95444 Bayreuth

9-9.30am

Registration, Coffee & Tea

9.30-10.15am

Welcome Remarks & Introduction
Erdmute Alber & University Representatives
Susanne Lopez Enriquez, UBT Humboldt Centre

10.15-11.15am

Bayreuth Social Anthropology Plenary
Anna Madeleine Ayeh, Tabea Häberlein, Lena Kroeker,
Jeannett Martin, Koreen Reece & Hannah Schild
Chair: Erdmute Alber
Discussant: Perveez Mody

11:15-11:30am

Coffee & Tea

11.30-12.30pm

Parallel Panel Sessions

Main Room | Side Room

The Power of Difference (I) | **Difference in Time (I)**

Julia Pauli: "Returned to Sender. Intimate Estrangement and the Politics of Difference in a Migrant Mexican Community" | Judith Schachter: "Taking the Children: Foster Care and Native Hawaiian Kinship"

Main Room	Side Room
Ulrike Schultz: "Negotiating Difference, Commonalities and Relationships. Reflections on Thirty Years Fieldwork Experience in Kenya and Sudan"	Rosalie Stolz: "Life and Death of Houses. Temporalities of Dwelling and Social Belonging in Northern Laos"
Chair: Melina Kalfelis Discussant & Summary: Susan McKinnon	Chair: Susanne Lachenicht Discussant & Summary: Jeanette Edwards

12:30-1.30pm

Lunch Buffet

1.30-2.30pm

Parallel Panel Sessions

Main Room	Side Room
The Power of Difference (II)	**Difference in Time (II)**
Janet Carsten: "Producing and Dissolving Difference through Marriage: A Politics of Intimacy, Ethics and Time"	Sjaak van der Geest: "Did I Make a Difference? End-of-Life Musings"
Megha Amrith: "State-produced Difference in Domestic Spaces: Intimate Boundaries in the Lives of Migrant Domestic Workers in Singapore and Hong Kong"	Magdalena Suerbaum: "Drawing a Beautiful Picture of Syria? Syrian parents' Perspectives on Sharing Memories with their Children in Displacement"
Chair: Melina Kalfelis Discussant & Summary: Susan McKinnon	Chair: Susanne Lachenicht Discussant & Summary: Jeanette Edwards

2:30-3pm

Coffee & Tea

3-3:45pm

Plenary Discussion: Power, Time, and Difference in Conversation
Chair: Astrid Bochow
Summaries: Susan McKinnon & Jeanette Edwards

Informal Academic Conversations on Difference
Hannah Schild & Anna Madeleine Ayeh

4.45-5.15pm

Coffee & Tea

5.15-5.45pm

Founding an EASA Network on Kinship / Intimate Relations (optional)
Koreen Reece

7pm

Dinner (optional, self-pay) at Zollhaus IV, Maximilianstraße 9, 95444 Bayreuth

Friday, October 27

9.30-11.00am

Methods Lab:
Sensing, Studying, and 'Translating' Differences in Ethnographic Research Processes
Magdalena Suerbaum & Koreen Reece

11.00-11.15am

Coffee & Tea

11.15-1.00pm

Parallel Panel Sessions

Main Room | Side Room

The Ethics of Difference (I) | **Difference & Care (I)**

Yvan Droz: "Marriage (In)Difference: Is there a Gender Difference in Woman-Woman Marriage among the Kikuyu?" | Erik Bähre: "The Ethics of Intergenerational Solidarity: Confrontations with Healthcare, Insurance and Kinship in Brazil"

Main Room	Side Room
Ammara Maqsood: "The Value of Maintaining Difference: Friendships between Hindus and Muslims in Karachi"	Victoria Muinde: "A Share of My Children: Gender Difference and Competing Ideologies of Care in a Matrilineal Southern Coastal Community in Kenya"
Serawit Debele: "A Prostitute and/or a Social Critic? Witnessing (In)Differences with Intimacy"	Emilija Zabiliute: "Intimate Vulnerabilities: Familial Care, Moralism and Public Health in Delhi"
Chair: Jia Hui Lee Discussant & Summary: Akua Opokua Britwum	Chair: Clarisse Tama Discussant & Summary: Tatjana Thelen

1:00-2.00pm

Lunch (Mensa) & Campus Tour

1.30-2.30pm

Parallel Panel Sessions

Main Room	Side Room
The Ethics of Difference (II)	**Difference & Care (II)**
Lotte Meinert: "Differences in the Making: Reflections on Defrosting Stereotypes and Filming Ik Bride Wealth Practices in Uganda"	Cati Coe: "Not Seeing Paid Care: The Politics and Practices of Hiding New Forms of Elder Care in Ghana"
Norah Kiereri: "Dilemmas of Difference: The Respectable Lives of Middle-Class Divorced Women in Nairobi"	Edwin Ameso: "Channelling and Harnessing Ideals of a Healthy Nation: Networks of Care and Repair in Public Health in Kenya"
Chair: Jia Hui Lee Discussant & Summary: Akua Opokua Britwum	Chair: Clarisse Tama Discussant & Summary: Tatjana Thelen

3-3.30pm

Coffee & Tea

3.30-4:15pm

Plenary Discussion: Ethics, Care and Difference in Conversation
Chair: Lena Kroeker
Summaries: Akua Opokua Britwum & Tatjana Thelen

4.15-4.45pm

Informal Academic Conversations on Difference
Hannah Schild & Anna Madeleine Ayeh

4.45-5pm

Coffee & Tea

5-6pm

Synopsis & Plenary Discussion
Chair: Tabea Häberlein
Discussants: Erdmute Alber, Megha Amrith, Janet Carsten,
Susanne Lachenicht, Julia Pauli & Tatjana Thelen

7pm

Conference Dinner & Social Gathering

Saturday, October 28

10am-2pm

**Knowing Difference, Doing Differently
Guided Walking Tour to Fantaisie Castle**

Guides: Lena Kroeker & Hannah Schild

incl. Lunch Break (self-pay)

Abstracts

Ameso, Edwin
Channelling and Harnessing Ideals of a Healthy Nation: Networks of Care and Repair in Public Health in Kenya

Historically, since structural adjustments, numerous African governments, including Kenya, continue to grapple with public health access, affordability, and availability issues. Networks of care, notably kin relations, still prove vital for health care access that remains patchy and unequal amongst most of the population. To reverse this trend, in 2018, the Kenyan government declared, Universal Health Coverage, for ordinary Kenyans- a promise of free health care, and an annual premium based social health insurance with support from World Bank. Central to all this, is the public good, with the political impetus that attempts to repair broken ideas about public health and revamp the oldest state-led health insurance scheme in sub-Saharan Africa. Alongside this, non-governmental and community-based financiers have also restructured amidst uncertainty and impoverishment to participate in strengthening access to health services. In these processes, local knowledge and resources are mobilised to facilitate and repair networks of care through cash and asset transfers. Making a difference through cultural forms, social solidarities and mutual obligations have highlighted my ethnographic experiences in ordinary citizens navigation of care. Thus, using selected ethnographic narratives from my 12 months of doctoral fieldwork in Kenya, this paper attends to these forms of care and repair making a difference and transforming not only rural health settings but also defining urban health care patterns as well in modern Kenya. Paying attention to how specific forms of material care and repair contribute to the reconfiguring of global health initiatives at national and sub-national levels, I speak to networks of care in formal and informal solidarity arrangements critical in a fragmented and promise-laden health system.

Amrith, Megha
State-produced Difference in Domestic Spaces: Intimate Boundaries in the Lives of Migrant Domestic Workers in Singapore and Hong Kong

In Singapore and Hong Kong, difference in the lives of migrant domestic workers is circumscribed by the state, both spatially and temporally. Spatially, domestic workers are required to live-in their employers' homes, intimate relations with kin are transnationally lived in the absence of family reunification rights, and days off, which shape domestic workers' right to public space, are once a week at most. Temporally, domestic workers are 'noncitizen' transient others. Despite this, many stay on for decades as temporary workers. Based on ethnographic research with long-term domestic workers who are approaching retirement, this paper explores how domestic workers engage with intimate boundaries in shared everyday spaces and in their affective relationships with employers' families over time. Domestic workers' attempts to forge connection often transcend the binary forms of difference that characterise their lives (local vs. migrant, family member vs. employee, dispensable vs. indispensable) both in the intimate spaces of the households in which they live and work, but also in public spaces where they create a sense of home

and belonging through forging enduring friendships, forms of solidarity, and nourishing aspirations for their own futures in later life. Navigating differences and attempting to bridge them, albeit unevenly and always in contexts of power differences, offers openings for transforming livelihoods, fashioning ethical selves, and reconfiguring their precarious positions in hierarchical social fields.

Bähre, Erik
The Ethics of Intergenerational Solidarity:
Confrontations with Healthcare, Insurance and Kinship in Brazil

The feminist political philosophers Tronto and Hochschild have shown how capitalism and its associated ideologies create a growing care gap. They theorize why a rising ideology that holds the family, especially women, responsible for care simultaneously promotes a capitalist logic that undermines the reciprocal relations and moralities on which care is build. As we are confronted with gendered inequalities ánd a growing care gap we need a new political ethics that redefines moralities of care. I found their approaches helpful when analyzing healthcare, kinship and insurance in Brazil. In Brazil, many elderly are confronted with a growing care gap and political divisions concerning neoliberal subjectivities, gendered inequalities, as well as the intergenerational solidarity on which care is based. At the same time, based on extensive fieldwork in Brasília and São Paulo, I found that this approach is somewhat universalizing and reductionistic. These tensions that people experience cannot be attributed to global capitalism alone but are inherent to care in whatever shape or form. The care gap, as well as the care burden, is also the result of successful emancipation processes that shaped Brazilian society over the past fifty or so years. Moreover, the empirical evidence shows that capitalist markets and its associated ideologies sometimes help people to care for elderly.
The question that this paper addresses is: How can we develop a more nuanced approach that recognizes the discursive and infrastructural power of global capitalism but at the same time avoids a reductionist, and therefore universalizing, critique that fails to explore other, more contingent, explanations for the limits of care?

Carsten, Janet
Producing and Dissolving Difference through Marriage:
A Politics of Intimacy, Ethics and Time

This paper considers marriage as an encounter with difference. Through this lens, it explores the salience of the everyday moral work of marriage. In both intimate and larger legal and political fields, marriage can be viewed as a site for the production and reproduction of difference but, over time, marriage also has the potential to dissolve many aspects of difference. Based on research in Penang, the paper outlines how the conjunction of intimacy, affect and moral imagination in marriage constitutes ethical work through time. Time is a crucial vector through which the generational and intergenerational moral imagination of marriage is embedded, consolidated and transformed. Selectively and cumulatively, in conjunction with other forces, intimate familial processes of ethical imagination enable political transformation.

Coe, Cati
Not Seeing Paid Care:
The Politics and Practices of Hiding New Forms of Elder Care in Ghana

Many Ghanaians expressed surprise at my research on paid elder care in Ghana, asserting that Ghanaians relied on kin care; it was only Westerners who used long-term-care facilities. That Ghanaians made elder care a national or ethnic boundary marker was not surprising; kin care was also the orthodoxy promoted by the state with similar justifications. Yet I was surprised at their surprise: over the past twenty-five years, private companies have popped up in Accra and other cities offering home care services and opening residential facilities to older adults, and seniors in rural areas are increasingly employing adult women and fostering teenagers for the purposes of elder care. Rather than considering how contemporary discourses of aging prevent recognition of practical realities, I take seriously the implication that the commodification of elder care is happening in invisible ways for most people. In particular, I think paid elder care is made invisible by building on adjacent relations considered less commodified, thus rendering it acceptable to families and wider communities, at the same time as paid care's similarity to its adjacent relations works against full commodification. As such, the paper will highlight how difference is unrecognized, and thus changes in intergenerational relations are both generated and blunted. It will also reflect on the larger implications of this observation for the commodification of everyday life and the expansion of capitalism into the intimate domain.

Debele, Serawit
A Prostitute and/or a Social Critic? Witnessing (In)Differences with Intimacy

Drawing on research from Ethiopia, I meditate on the life of a prostitute whose writings I read as a social critique. My muse is her submission that "there is nothing hidden in this world from a driver, a prostitute, a security guard, a house maid [and a pimp] even if it is top secret concerning a diplomat or the intimate life of high profile politicians like the Libyan president Muammar Gaddafi". Here, she is insinuating that the prostitute has access, in being invited to give pleasure, to the most intimate aspect of a man's life, and by extension of societies. This access is possible not because she is welcome into the world of her clients. On the contrary. It is because clients assume that she does not exist as a human agent that makes observations that matter other than focusing on here duties. It matters that the prostitute is perceived as being starkly different, as in a fallen women kind of undesirably different, society has so much contempt for. Formed by this normative societal view, the man ignores his courtesan's complex subjectivity. He is indifferent to her presence as a fellow human. He has no expectation except the sexual transaction. It is the fact of her being ignored and rendered invisible that opens a door for her critique of society which she exploits to double her role as "ethnographer of sorts". She encounters men in their most drunk (with alcohol and/or arousal), naked and vulnerable state. Because she is in the realm of anonymity, nothing is consciously hidden from her. On her part, in gazing at the client and the way he conducts himself in relation to her, she gazes at society to reflect on socio-cultural economic and political issues. It is these reflections

from the prostitute's account that I draw attention to so as to foreground her as a social critic.

Droz, Yvan
Marriage (In)Difference: Is there a Gender Difference in Woman-Woman Marriage among the Kikuyu?

In my intervention, I will examine how the construction of gendered identities in East Africa varies over time and according to context, and how these dynamics bear on highly gendered conceptions of self-accomplishment. In particular, I will use the case of customary "woman-woman marriage" among the Kikuyu people of central Kenya to consider how "feminine" and "masculine" markers may be embraced both by men and women depending on their position within power relations. Inspired by Henri Médard's study about 19th Buganda, where powerful females, such as princesses or priestesses, overcame the hierarchies of sex by adopting dominant masculine behaviours, while their related males assumed subjugated roles and feminine features (Médard 2007), I will discuss the case of woman-woman marriage as an arrangement that helps women to gain respectability, beget children, and assure the posterity of the patrimonial lineage. Combining historical and contemporary perspectives, I will question this case of "floating gender", in which the "dominant" (or woman-husband) embraces a so-called masculine role and is thereby recognised as "masculine". Drawing on an ethnographic study on woman-woman marriage conducted since 2019 and grounded in a thorough literature review, I will reflect upon the supposed differences between man-to-woman marriage and woman-to-woman marriage. In discussing my case, I will draw attention to the changing reputation of such marriage, which in contemporary Kenya is too often confused with (condemned and outlawed) lesbianism.

Kiereri, Norah
Dilemmas of Difference: The Respectable Lives of Middle-Class Divorced Women in Nairobi

In Kenya, married motherhood is the ultimate mark of respectable womanhood. Divorce, therefore, is experienced as difference, a deviation of women's life trajectories from the normative pathways. Through their divorce, their social status diminishes within their social groups. With a focus on the ethics of difference, I consider how the breakdown of marriage raises ethical questions for the women in the face of social judgments. Using Jarett Zigon's theory of moral breakdown, I will discuss how divorce causes women to experience an ethical dilemma, which Zigon argues, makes an ethical demand on the women to find alternative or new ways to be morally acceptable to themselves and to others. In his exposition of the theory of moral breakdown, Zigon suggests that individuals are creative when resolving their ethical dilemma and have a degree of freedom to determine what kind of moral dispositional persons that they become. This creative exercise is also an exercise of agency as the women make choices from their moral repertoires that allow them to (re)build their lives post-divorce. In this way, the women are not just differentiated within their social groups by their divorce status, but also by

the new embodied moral dispositions that they have developed. Deriving from my study of middle-class divorced women in Nairobi, I will discuss how some of my interlocutor's choices result in making difference in their identities as divorced mothers, in their relations with their former relatives-in-law, and in their attitude towards their sexuality and their sexual behaviour, even as they attempt to resolve the ethical dilemma presented by their divorced or unmarried status.

Maqsood, Ammara
The Value of Maintaining Difference: Friendships between Hindus and Muslims in Karachi

In Pakistan, official state ideology, with its insistence on sameness and unity – encapsulated in the idea of one nation, one language (Urdu) and one religion (Islam) – tries to erase difference in the name of nation-building. In everyday settings, however, relations and exchange between communities are often sustained through a maintenance rather than overcoming of difference. In this paper, I consider the place and value of difference in friendships between young Hindu and Muslim men and women in Karachi. Focusing on upwardly mobile settings, where many of my interlocuters have migrated from smaller towns in Sindh to Karachi for education and employment, I illustrate how friendships across religious divides develop out of mixture of practicality, need and personal inclinations. Aware of their position as a vulnerable religious minority and (rightfully) fearful that any hostile encounter could transform into a blasphemy charge, my Hindu interlocuters often depend on the protection of their Muslim friends. Familiarity humanises the 'other', transforming an abstract hostile figure to a person, but too much familiarity can bring hostilities sharply back into focus. Hindus worry about giving their Muslim friends access into their homes and family life, in case it leads to romantic liaisons and attachments with sisters and female relations. My paper focus on how the maintenance of difference is crucial to friendship, and how personal 'rules of engagement' here are influenced by longer collective histories and memories. At the same time, I consider the new potentialities that are opened up through this engagement across difference.

Meinert, Lotte
Differences in the Making: Reflections on Defrosting Stereotypes and Filming Ik Bride Wealth Practices in Uganda

In this talk I will reflect on my 'beginners mind' experiences of making a short film together with a Ugandan camera man about bride wealth in the Ik mountains in Northern Uganda, discovering the creation of gender, ethnic, generational and other differences in the making, filming, cutting, voice-over and genre-setting of the video. While the aim of the video was to create debate in Uganda about bride wealth, show variation, soften and 'defrost' frozen perceptions of bride wealth and 'the indigenous Ik', paradoxically I often found us in the midst of creating difference through the filming. Filming as a female, European anthropologist together with a camera man experienced from the soap-opera scene in Kampala in an indigenous rural context raised discussions about stereotypes and

how to portray gender relations, ethnic differences and ideas about bride wealth. It raised questions about how to represent Ik practices of giving bride wealth that did not exoticize and make stark dualisms, yet at the same time highlighted differences in practices that made a difference in everyday life, such as doing bride service – (grooms working for their in-laws). I hope to show snippets of the film in the making and share some of our negotiations and reflections on the filming and cutting of the video.

Muinde, Victoria
A Share of My Children: Gender Difference and Competing Ideologies of Care in a Matrilineal Southern Coastal Community in Kenya

In 2004, the Kenya government introduced cash grants, commonly referred to as cash transfer programmes (inua jamii, lift the community). In this paper, I explore one of the first cash grants implemented in Kenya´s south coast, the cash transfer scheme for orphans and vulnerable children (CT-OVC). The aim of the cash grants was to address the rising numbers of orphans due to effects of HIV/AIDS and what the government considered a breakdown of kin-based support systems. The cash grant deliberately privileged women as its beneficiaries. Here, I show how these cash transfers interacted with of a complex web of care ideologies and practices within the realm of matrilineality and gender relations, Islamic religious traditions, and legacies of colonial and postcolonial legal and development frameworks. These shaped how women negotiated and navigated their positions as caregivers and as household providers. I argue that cash transfers offered opportunities that activated contradictions and complexities in (intergenerational) gender relations and difference, and in performances of kinship and care. In turn, these reinforced matrilineal ideologies of care that privileged the position of women in caregiving matters yet clothed with generational and gender difference. Meanwhile, caregiving was a significant platform for cultivating women's status and autonomy.

Pauli, Julia
Returned to Sender. Intimate Estrangement and the Politics of Difference in a Migrant Mexican Community

Migrants returning "home" are often burdened with massive expectations. Parents or partners expect "successful" migrations, resulting in economic benefits. Extended kin, friends and compadres hope for gifts and goods. Governments envision returnees as "agents of change" who will stimulate "development". These expectations assume that returning migrants are more privileged than non-migrants. Based on ethnographic fieldwork in the rural community Pueblo Nuevo in the central Mexican highlands since 1995, I unravel how such constructions of privilege can result in various forms of irritation. Migrants returning to Mexico after having lived in the U.S. for long periods of time experience such irritations differently, also depending on their felt, displayed and assumed privileges. I discuss how return as a bodily movement framed by specific social, political and material conditions opens up new spaces to (re-)negotiate differences but

also similarities, potentially leading to novel forms of intimate estrangement and engagement.

Schachter, Judith
Taking the Children: Foster Care and Native Hawaiian Kinship

In my paper I focus on foster care in Hawai'i, arguing that the official system of placing and replacing a child unsettles Native Hawaiian interpretations of "intimate relations" between adult and child. Each decision about placing a child calls up the complexity of the temporal severing of an existing bond—de-kinning—and the simultaneous promise of a new bond—re-kinning.

In Hawai'i, all foster care decisions take place under the regulations of an American legal system and the scrutiny of the Children's Bureau, the agency responsible for child welfare services in the fifty states. At the same time, acknowledgment of Native Hawaiian culture in the state constitution and by the Department of Interior Office of Native Hawaiian Relations leads to tension between law and custom that inevitably impinges on foster care decisions. The tension, in turn, results in complex arguments about the rightful place of a child the terms of which are necessarily negotiated by stake-holders, from judges to parents. Essentially, then, cultural interpretations remain a factor in any foster care decision, creating a buffer between Hawaiian concepts of kinship and American policies. If, as Sahlins famously argued, Hawaiian kinship is "performative," then foster care practices and policies expose the limits—as well as the elasticities—in enacted and implemented relatedness.

I begin with a brief outline of the institutions and terms of foster care in Hawai'i, referring to past decisions about child placement that I have described in other publications. In the body of the paper I delineate the ways in which what I have deemed "arguments" play out in the initiation, the sustenance, and the outcome of a foster care decision. This involves, most importantly, an analysis of the tension between a western-based principle of "best interests" and an inherited notion of belonging in and attachment to 'ohana, the extended family. Equally important is a discussion of the ideologies underlining the funding to state foster care systems, which are laden with western-based principles about family, parenthood, and kinship. The definitions and prescripts intertwine state interests with Federal policies regarding the "rights" of an indigenous people to manage the place/placement of children.

The recent Supreme Court decision reaffirming the 1978 Indian Child Welfare Act (ICWA) exposes the dilemma for Native Hawaiians. Lacking the treaty status through which Native Americans gained control over child placement decisions, Native Hawaiians premise their rights on the acknowledgment in placement decisions of cultural interpretations of kinship. At the moment in Hawai'i, these cultural interpretations carry weight through the actions of social workers, lawyers and judges, parents, children, and, often, the wider kin group. Their actions reveal a minefield of ambiguity and unpredictableness in ensuring the best place for a child. At the same time, their actions promise resistance to the perception that foster care means "taking the children" from Native Hawaiians.

Schultz, Ulrike
Negotiating Difference, Commonalities and Relationships. Reflections on Thirty Years Fieldwork Experience in Kenya and Sudan

Doing fieldwork for over three decades in different communities, I was permanently confronted with the negotiation of differences and commonalities in my encounters with interlocutors, colleagues, research assistance and other people I met during my fieldwork. Coming from feminist standpoint theory, I reflected on power relations and was aware of the differences between me and my interlocutors during my first research stay in Kenya. However, I also encountered situations of closeness even during the fieldwork I did for my PHD in Turkana communities in Northern Kenya. How is this closeness related to differences and commonalities? What kind of transformations happen in relationships, which are based on inequalities and politics of difference? What does it mean to be able to leave the field and go back to the privileged life in Berlin while others experience famine and drought or as in the case of my interlocutors in Sudan and South Sudan war and displacement? Reflecting on ethnographic methods such as participant observation, which are based on the idea of becoming close and overcoming differences during fieldwork and my own experience in doing fieldwork in Sudan and Kenya I will scrutinize how we can create closeness without ignoring differences, privileges and power relations.

Stolz, Rosalie
Life and Death of Houses. Temporalities of Dwelling and Social Belonging in Northern Laos

Locating my planned contribution in your workshop's sub-theme of "Difference in time", I will explore the processual dynamics of dwelling based on my ethnographic example of Khmu houses in northwestern Laos. Looking in particular at the making but also unmaking of houses, I wish to investigate the importance of the temporal frame to understand processes of social becoming and belonging. Deploying the idea of a life-cycle of houses, I will look at the beginnings but also endings of houses and wish to emphasise the latter as a hitherto less explored yet vital aspect of social relations and kinship. Given that houses are currently changing drastically with concrete houses gaining in relevance in the uplands of mainland Southeast Asia, in areas in which more flexible building materials have been used previously, I would like to briefly outline potential material-cum-social shifts.

Suerbaum, Magdalena
Drawing a Beautiful Picture of Syria? Syrian parents' Perspectives on Sharing Memories with their Children in Displacement

This paper analyses which differences Syrian parents, who settled in Germany and Turkey over the course of the last decade, consider salient and transmit to their children when speaking about Syria. With the term difference, I refer to societal divisions, for instance socio-economic background, sectarian affiliation, regional belonging, ethnic background,

among others (Ismail 2018)[1] and trace which markers parents prioritize to capture and convey an image of Syria.

I am particularly interested in the circumstances, experiences and memories of Syrian middleaged parents who currently raise their children in displacement. This generation knew and experienced life in Syria before the war, witnessed the uprising and the ensuing civil war. Their children were either born in Syria and left with their parents when they were of young age or they were born during their parents' displacement. Hence, these two generations do not share the same knowledges of Syria due to the different contexts in which they are/were socialized and raised.

This presentation centres on strategies parents apply when speaking with their children about the Syrian civil war, the uprising and life in pre-war Syria and perceives of these strategies as forms of intergenerational knowledge transmission. Among various practices and tactics, the notion of 'drawing a beautiful picture' came up frequently and hints to the challenge of finding the middle ground between acknowledging the cruel reality of the ongoing war and a nostalgic longing for the past. Engaging with the salience of particular differences in intergenerational knowledge transmission is revealing because they are frequently charged with meaning: differences might be evoked as contours that frame the brutality of the war, at the same time, however, they, as an inherent aspect of societal life in pre-war Syria, might be remembered to belong to a 'beautiful' past.

Suerbaum, Magdalena & Reece, Koreen
Sensing, Studying, and 'Translating' Differences in Ethnographic Research Processes
(Methods Lab/Workshop)

Dealing with differences is part and parcel of ethnographic research processes, in particular of anthropologists' encounters and relationships with interlocutors. Feminist anthropologists, among others, have shown how different positionalities of researchers and researched affect research questions, periods of ethnographic research, and analyses of collected data. What has received less attention in feminist literature on reflexive ethnographic research practices is the embodied dimension of fieldwork and how difference can be sensed, understood and made known through the body. Starting from the premise that knowledge is embodied, Judith Okely (2007)[2] stresses the relevance of bodily experiences during fieldwork, such as learning through participation in physical labour. She highlights the involvement of the body in the process of making sense of ethnographic data collection when emerging research foci can be sensed in the ethnographer's 'bones and flesh' (Okely 2007, 77). The process of knowing others through the instrument of the body involves, according to Okely, an unpredictable, conscious and unconscious, kinetic and sensual process. Along the lines of Okely's work, this lab offers an opportunity to focus our attention on differences as they emerge during fieldwork and how they materialize as bodily experiences. How do we encounter differences and how are we made aware of them? What do differences feel like? How can difference in terms of positionality be 'translated' and theorized? As part of this session, there will be a chance

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[1] Ismail, Salwa. 2018. The Rule of Violence: Subjectivity, Memory and Government in Syria. Cambridge University Press.
[2] Okely, Judith. 2007. "Fieldwork Embodied", The Sociological Review 55 (1), 65-79.

to work on the joint drawing of 'Body Maps' (see for example Lambert et al. 2022[3]; Heimer 2021[4]), a method that encourages (collective and/or individual) engagement with everyday forms of power relationships and how these are sensed, embodied and experienced.

van der Geest, Sjaak
Did I Make a Difference? End-of-Life Musings

The topic of this essay stems from a complete misunderstanding of the title of the workshop that was presented to us. "Making a difference" is probably the most common concern that people express when their end of life is nearing: Was my life worthwhile? Meaningful? Or was it useless? Might I as well not have existed? "Did I make a difference?" Will I leave something valuable to my family, friends, colleagues, community, 'the world'? Will I be remembered for a good reason? My essay will dwell on this end-of-life musing, which seems to me a widely shared concern that may however be expressed in various ways, by various actors, in various contexts.
Snippets from my lengthy research in Ghana, observations in my own society and personal experiences will provide the ethnographic stuff of this essay. Themes that will pass in revue are reciprocity, generativity and vanity.

Zabiliute, Emilija
Intimate Vulnerabilities: Familial Care, Moralism and Public Health in Delhi

This chapter discusses the encounters between urban poor women and reproductive health interventions in a governmental health clinic in Delhi, India. I explore the ways in which these interventions unfolded in the day-to-day context of the clinic, and the kinds of knowledge they produced. Anthropological readings of politics of reproductive health reveal how state power is exercised to impose moral agendas to the familial realm, notions of motherhood, and desired family models through family planning policies and interventions. In these accounts, the attention centres on governance of bodies and forms of biopolitics where women's bodies and reproduction serve national gains. Yet, alongside this constitution of bodies as multiplicity and the attempts to recast subjectivities through medicalisation and restrictive governance of women's bodies, family size and reproduction, another logic underscored these maternal health encounters in this neighbourhood. I show how that these encounters were underpinned by a subtle articulation of the vulnerabilities, emerging from women's relationships, dependencies on their kin and insufficiencies of care in their domestic settings. Inherent in dispensary interventions were various negotiations of ties between women and their children, their mothers-in-law, their husbands and their communities. Intensely public, the healthcare centre worked as a refraction of a domestic space, where women and their social worlds

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[3] Lamber, Chernelle, Favero, Paolo S.H., and Luc Pauwels. 2022. "Making life stories visible: an ethnographic study of body mapping in the context of HIV and AIDS in South Africa", Anthropology & Medicine 29 (2).
[4] Heimer, Rosa Dos Ventos Lopes. 2021. "Travelling Cuerpo-Territorios: A decolonial feminist geographical methodology to conduct research with migrant women", Third World Thematics: A TWQ Journal 6 (4-6), 290-319.

were under scrutiny from health workers and from each other. The attention here was cast towards household and kinship care, and the labours and distribution of responsibilities of consumption. These encounters often questioned no only what women put in their bodies, but how, and what kinds of relationships regulated and allowed or disallowed this consumption. In this way, interventions addressed the women as familial subjects, and were concerned with familial care, as well as the role of the state in these relations of care.

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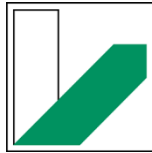emilija.zabiliute@durham.ac.uk

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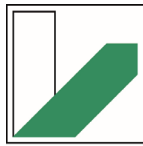Koreen Reece
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