tends to focus on the body as text, in the process diminishing its material significance. With the focus on what bodies culturally represent and their symbolic meanings, representation has been privileged over materiality and embodied experience, with little consideration for how bodies are lived, both socially and biologically.

A handful of sociological and anthropological studies have given us insight into what chemicals do for youths in their everyday lives. They help generate desired gendered subjectivities (such as being a beautiful and sexy woman or a brave and strong man), increase concentration and stamina, ease social interaction, create desirable moods, relieve aches and pains, and regulate fertility. The current inquiry will place both chemical materiality and sociality centre stage. Why do youths use chemicals in their everyday lives? What effects are they seeking? What role do chemicals play in calming their fears, in achieving their dreams and aspirations? There is a grave scarcity of ethnographic experience-near studies of youths’ use of chemicals in their daily lives.

"IS IT NECESSARY TO TAKE POSTINOR TOO?": THE USE OF POSTINOR-2 BY INDONESIAN YOUTHS AND THE IMAGINATION OF EFFICACIOUS CONTRACEPTIVE METHOD

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In this provisional paper, I investigate how Postinor-2, as an emergency contraceptive, mediates Indonesian youths’ anxieties of the ineffectualness of other birth control methods. By focusing on diversified questions concerning Postinor-2 by youths in Twitter, I argue that the use of Postinor-2 by Indonesian youth does not only based on the intention to prevent pregnancy, but also to diminish their uncertainties and doubts. An anxious statement such “although we already used a condom and counted my fertile days, is it necessary to take postinor too?” show that the lack of information about contraceptive methods influences youths’ use of Postinor-2. This lack of information mainly derived from the common assumption attached to contraception, in which contraceptive methods often perceived as only accessed by married, adult persons. This common assumption also affects youths’ purchase of Postinor-2. While legally Postinor-2 can only obtain with a medical prescription, many online drug stores sell Postinor-2 without requiring a prescription. Since youths purchase Postinor-2 without prescription, an interactive consultation with a medical doctor is absent. Instead of consulting with a doctor, youths who intend to obtain Postinor-2 gain their knowledge on it by reading the experience of other Postinor-2’s users, particularly in regard to its indication and contraindication. In this paper, I formulate the preliminary analysis by incorporating the conceptual framework from the anthropological study of the body in order to understand how youths’ bodily use of Postinor-2 to overcome their anxiety by rendering them efficacious.

Keywords: Emergency contraceptive, Indonesian youth, anxiety, experience, anthropology of body