



Ear to Asia podcast

Title: Empowering women in Indonesia's villages

Description: Improving the lot of Indonesia's rural women is no easy task. Yet the recently passed Village Law provides a unique opportunity for civil society organizations, government and village leadership to give women a stronger voice in decision making. Indonesia researchers Dr Rachael Diprose and Dr Amalinda Savirani examine the challenges faced by rural women and the programs being developed to help overcome them. Presented by Peter Clarke. An Asia Institute podcast. Produced by profactual.com. Music by audionautix.com.

Listen: <https://player.whooshkaa.com/episode/?id=482414>

Voiceover: The Ear to Asia podcast is made available on the Jakarta Post platform under agreement between the Jakarta Post and the University of Melbourne.

Peter Clarke: Hello, I'm Peter Clarke. This is Ear to Asia.

Rachael Diprose: It's hard, slow, grass roots work to build empowered women so that over the long term they can continue to have a say in what's best for them.

Linda Savirani: It's a long and winding road to help empower the women at the village level. Maybe we don't have certainty on the result yet but you really see how things slowly change, and how things influence the way women think, and also the way male think about how things should be done.

Peter Clarke: In this episode, empowering women in rural Indonesia. Ear to Asia is the podcast from Asia Institute, the Asia research specialists at the University of Melbourne.

If the number of female cabinet ministers is any indication of the status of women in Indonesia, then it's looking good in the current Jokowi administration, which has nine women cabinet ministers, a greater representation than found in Australia, the United States or the United Kingdom. Yet despite this achievement, Indonesia lags behind in the UN's gender inequality index, ranking 104 out of 160 nations in a 2017 report. Meanwhile, as part of a push to decentralise governance, authorities are devolving many decision making powers, and the budgets that go with them, to the leaders of each of Indonesia's more than 75,000 villages. While villages are said to have a greater say in determining their own futures, the sad fact remains that women's voices are still largely missing from village governance.

Why is gender inequality stubbornly refusing to come down across the archipelago? How different are the needs and concerns of women in villages



from those living in Indonesia cities? What has been done to empower women in villages and how successful have these efforts been? With us to discuss the opportunities and challenges in empowering Indonesian women are political economist, Dr Rachael Diprose from the University of Melbourne School of Social and Political Sciences, and political scientist, Dr. Amalinda Savirani from Universitas Gadjah Mada in Yogyakarta.

Both are involved in research on the ground in selected Indonesian villages to gain a clearer picture of the social, cultural, and economic dynamics in those settings. Their research is supported by the Australia Indonesia Partnership for Gender Equality. Rachael, welcome, welcome back, and welcome Linda to Ear to Asia.

Linda Savirani: Thank you very much for having us.

Rachael Diprose: Thank you. It's wonderful to be here.

Peter Clarke: Great to see you here. Now let's start with a very broad picture, Linda. Try and give as clear a snapshot as we can of where women fit in that vast archipelago and the really marked diversity across Indonesia.

Linda Savirani: Indonesia is a very vast countries. There are people living in the urban area and also people living in the rural area. Statistically speaking, the urban area, there will be a trend that they will more people living there, but it doesn't mean that there is no significant for the people living in the rural area. Each of these area, both urban or rural, women face different challenges.

In an urban area, for instance, services are more available. They live close to each other and the population is more dense and the rural area is the opposite. You know, services are very scarce. There are village located very remote. They have to fight for the services, all of these women. So these challenges contribute to the way women try to get their rights, try to empower themselves.

Peter Clarke: Does the fact that there's a fairly strong middle class in parts of Indonesia, in the biggest cities compared to the villages, is that part of the picture we're describing here?

Linda Savirani: Women living in the urban area, most specifically the middle class, they have so many exit strategies if they cannot find good quality of services, for instance health care or education. They have money, so they can choose other ways to fulfil their own needs, right? It's something that cannot be find in rural area among the women. They have to face daily challenge on education for the children, health care and all that.

So in a way the urban women, but specifically middle class, has more advantages compare than the women at the village level. But ironically, what is going on in Indonesia media for instance, is just more about women

empowerment at the urban context among the middle-class. So that's why all of us find that news and public opinion on women empowerment, mostly what we call as having urban bias.

Peter Clarke: As I've been thinking about this, Rachael, and trying to imagine a typical, and I know that there's no such thing, typical woman living in a village compared to a typical average woman living in a large Indonesian city. Of course, the village women are much closer to each other, aren't they? And have greater contact. It's easy to form those networks, I'm imagining. Is that right though?

Rachael Diprose: I think we could possibly say that the nature of relationships and networks is not dissimilar in urban and rural areas. Because I think what you find in urban areas is that neighbourhoods, densely populated neighbourhoods, are not dissimilar to villages in the sense that everybody tends to know each other. Although there may be a greater frequency of people coming in and out of those urban areas than perhaps in some of the rural areas.

What you tend to find in rural areas... So imagine a village in one of Indonesia's more remote islands, in the Malukus, the Spice Islands, or out in East Nusa Tenggara towards Timor Leste, those sorts of areas. You know, they're fairly sparsely populated and some of the hamlets of the villages are kilometres or days walk away depending on the geography of each place. Many kilometres travelling, if there's transport available. So it's particularly difficult for rural women in those places to be able to access birthing facilities, in particular. It makes the risks of maternal mortality or complicated childbirths much greater compared with, say, poorer women in an urban area.

But that said, that does not mean that there's not barriers to women in urban areas as well, being able to access the services available. And another point to note, that burden and the depth of poverty is much greater in female headed households than possibly any other household in Indonesia. About a quarter of the population, according to the statistics that we've been looking at, is female headed households. But about half of those are in poverty and it's much deeper than other households who are poor might be experiencing

Peter Clarke: The cultural diversity across the archipelago, Linda, I'm imagining again, quite marked diversity. Different traditions, different rituals, different ceremonies across all those many islands and in the cities as well, I suppose. What role does that cultural diversity play and how diverse is it really?

Linda Savirani: Yeah, culture matters a lot for women empowerment. Sometimes, or most of the time, culture has become one of the burden apart from the economic and social roles. So many women in Indonesia, especially at the rural area, experience triple burden: economically, socially, and culturally. Most of our finding shows that cultures really become a challenge for women to be

empowered because they're still set of values that emphasise on women should be taking care of the children, women should be involved in many cultural activities and women should be serving the whole family.

Peter Clarke: And those roles are quite defined in tradition?

Linda Savirani: I think so. Even though some exceptions also available. For instance, in West Sumatra, it is a matrilineal social structures, meaning women play major roles in daily activities, but at the same times they will also position male as a very important position. It will also attach to religious, I mean like Islam and Catholicism also very much at the village level, very much given a burden for women.

Rachael Diprose: What we're talking about in that sense, we mean, not culture per se, but the cultural norms-

Linda Savirani: Yeah.

Rachael Diprose: ... that evolve and the expectations that that places on gender roles. So when we're talking about a triple burden, that's not necessarily the case in all places. But in places where custom and tradition, which is called adat in Indonesia, are very strong. There's often very strong expectations around how communities participate in the ceremonies, processes, decision-making, forums, leadership structures and so on according to those customs and traditions.

So from a burden on women perspective, you may have your household duties, you may also be contributing to household income through some sort of work or labour or economic activities or household gardens or running small kiosks that sell small goods or cottage industry work, that sort of thing, while also at every custom and tradition ceremony, preparing the food, undertaking various ceremonial roles. Of course men have those sorts of roles as well. However, how the other burdens are spread while you're undertaking those roles, make it very complex and expensive and a particular challenge for women. And that can vary in different places across the archipelago.

Peter Clarke: Linda, when we use the word "elite," and I'm reading in a lot of the reports that I've been reading, leading into this discussion, the word "elite" is used a lot. What do we actually mean in all those different villages and in that specific village, by the word "elite"? Is it mainly the men who are members of the elite?

Linda Savirani: Yes. Most of them are so-called elite usually are leaders or their families, families of the leaders. And majority of the villages has male leaders. Elite can also be religious, like religious leader. In terms of social, you know those who have been living there and have what we call blue blood, and then elite

which has been like public servant, government officials. Those also can be elite.

So we have so many types of elites. The point is that they don't really think about the people. People should always follow elite and elite who are also male, versus most of the population of female. You have kind of combination happening at the village level, in particular, and Indonesia in general.

Rachael Diprose: I would add to that, that the features of whom we might consider to be elites, tend to be that they have a decision-making, authority and power, and a fair degree of influence. So Linda's emphasis on undertaking or holding leadership roles, in so doing elites are making decisions that affect not just themselves but many, many other people. And that matters if not as many of those are necessarily women or people who are advocating for women's needs.

That's not to say all women, if they are in leadership roles, might advocate for the broader needs of other communities of women or that men wouldn't take up that mantle. But it is to say that there's a disproportionate representation of men in those leadership and elite positions which have better access to economic wealth, authority decision-making, power and influence.

Peter Clarke: In 2014, the Indonesian government passed what is known as Village Law in order to give villages a greater say in the types of infrastructure they want built or services they need delivered.

Peter Clarke: Lynda, in real terms, what exactly is Village Law?

Linda Savirani: Actually, this is the second, we can call it the second phase of recent realisations. The first innovation, the first phase is on the district level, started effectively in 2001. In 2014 it's Village Law. So there's more lower unit of government that get authority to decide what they think best for the people. So this law cover 75,000 villages, as you already mentioned earlier, which give kind of freedom to decide what village leaders think is good for the people.

It covers so many issues! Until now we are still, I think, trying to shape the best way to implement this village governance. But in one way, it's very clear that the government tried to acknowledge and recognise the village democracy. Because in Indonesia, before the direct election of our presidents, at the village level, they already exercise this direct election for a long time, you know? They are the earlier innovation of democracy in Indonesia. The democracy has always been part of their daily life in the village level.

So that's become formalised in the village governance law, where the leaders are elected directly by the people where the leaders will have their authority, their own fund to decide all kind of services that benefit the villagers without being intervened by the higher authority in Indonesian structural administrative system. So it's been a kind of improvement for Indonesian democracy, by having this law.

Peter Clarke: Not just decision making, but some money to execute some of the decisions.

Linda Savirani: Sure, sure, that's also very important.

Peter Clarke: What drove this reform? You mentioned that earlier phase of it all and it's been quite a long time coming, in 2014. Now you're in the implementation phase since the passing of the law, but what was the underlying, almost abstract, political concept that drove that?

Linda Savirani: One of the principle of democracy and decentralisation is: the closer you are to the people, the better. Because you are dealing with their daily life and you are trying to solve problems that they face. So that's one of the principle of decentralisation, right? That's first.

The second is about, as I mentioned earlier, historically and culturally, village has always been the heart of democracy in Indonesia, but after the reformation in 1998, it seems to be that village has not yet get any recognition, political recognition from the government.

So that's how scholars, activists or villagers themselves try to think and then involves quite a significant time to set up this bill. Which spirit of, bringing government closer to the people, then to be able to solve their daily problem and practise the real democracy at the village level.

Peter Clarke: Let's talk about the money, Rachael. We know that villages vary in size from, I guess small collections of households to quite large ones. This figure of, if we use American dollars, 75,000 American dollars per village, explain that further.

Rachael Diprose: So each of those villages varies in size and density and location and geographic scale and needs-

Peter Clarke: And cultures as well.

Rachael Diprose: ... and culture. And each is now getting its own budget annually.

Peter Clarke: At that village level?

Rachael Diprose: At that village level of approximately \$75,000 USD, which is approximately \$100,000 AUD, depending on what the exchange rate is of the day. Now that can vary slightly, going up and down, not enormously significantly, but it can

vary according to the population size of the villages. So some villages might be 500 people and others, in rural areas I'm talking now, could be 6,000. They're bigger in what's known as a kelurahan, in an urban area. It's more of an urban village, you know, but ranging sort of from 500 people up to 6,000. But you find in those small villages, in terms of population, they have a very large geographic scope.

So the sorts of infrastructure that's needed, roads and so on, is obviously, per household, more expensive to provide. So the formula for deciding the amount per village takes into account both population size, geography, or geographic spread, as well as the degree of poverty in those villages.

So there's a bit of a variation around the margins, but that is still an enormous change in the Indonesian context. And the decisions around how those funds are spent are meant to be community driven. They're meant to be decided through village meetings, which according to the law, any villager can participate in. And collectively decided through a process of the village deliberation and consensus building known as musyawarah. Collectively decided, not one man one vote, but through long discussion and deliberation and debate coming to an agreement about what those funds are then spent on in every single rural village in Indonesia. An enormous task, an enormous task.

Peter Clarke: An enormous task. Are those discussions typically assiduous and careful? Are there dynamics of power and position? What's going on in those discussions?

Rachael Diprose: Well, if we come back to Linda's point earlier about the influential and pivotal role of elites in decision making, obviously the village government is there. The village head has a very strong and significant role. There is a small village representative council, which may sort of act as an accountability mechanism on the village administrators or the village head and his village staff. They have a strong role in that process. It also depends on the nature of each village, what their livelihoods are, who's providing the sort of funds and capital for different sorts of businesses, they probably are more involved in village politics and decision-making, will turn up to those meetings.

But what we've been looking at is how women, through groups and forms of collective action, and the civil society organisations supporting them, are able to influence that process of decision-making around the village fund, what it's spent on and getting involved in delivering the programmes that the village decides on.

Peter Clarke: You're listening to Ear to Asia from Asia Institute at the University of Melbourne. I'm Peter Clarke with guests Dr. Linda Savirani and Dr. Rachel Diprose and we're discussing the opportunities and challenges in empowering women in Indonesia's more than 75,000 villages.

- Peter Clarke: Linda, give us some examples. Describe some of the dynamics that have been going on, particularly as women join more assertively within that decision-making process within a specific village. Could you describe just how that's unfolding now since the passing of the law in 2014?
- Linda Savirani: I will take you to South Sulawesi. It's a five hours driving from Makassar, the capital city of South Sulawesi. It is a village in the islands that you have to take boat to get there. And ever since this devolution of power at the village level, as well as serious works from the Civil Society Organisations for a programme on women empowerment, things changed significantly.
- Women who are, earlier feel like their kids going to school is not their issues, or their healthcare they accept what it is, now starting to realise that, "No, my kids go to school. There should be teachers there who attend the class, so otherwise my kids will not get any education services." But because of the weak control or monitoring to the teachers on service delivery in education, some teachers sometimes do not show up in class. Or sometimes the midwife prefer to give service at their house other than at the healthcare centre, which have a different cost. So what they do is like, knocking the door of the teacher or the midwife telling them, "No, this is not the right way to do. You should go to class and you know, teach our kids. Or you should go to the health care centre to serve us for our delivery, baby delivery, you know?"
- Peter Clarke: That's micromanagement.
- Linda Savirani: Exactly. And then it's very... What I earlier said that concrete and daily issues that the women in the village level face. In one way it is opportunity for them to get involved has opened up because of the Village Governance Law. As Rachel mentioned earlier, it's also a challenge. But for us in this research, we see opportunities in how we can strengthen the power of women at their own village and then get involved in all the kinds of decision making that benefit them. Eventually.
- Peter Clarke: The Civil Society Organisations, the CSOs, Obviously have a big role to play, but who's involved in those? Who's running those?
- Linda Savirani: Most of the partner that we are working, collaborate with are coming from the area itself. Understand how the local context, the cultural context, the economic context and all kinds of contexts, so they are more sensitive on what's going on at the village level. They speak the language. They can be really flexible in the way they facilitate the women at the village level to be more powerful, to be more involved, to have a greater influence in decision-making.
- Peter Clarke: So the CSOs, Rachael, sit, in a way, aligned with the more traditional decision making processes, is that right? Assisting women particularly to have a strong voice within those processes.

Rachael Diprose: So the Civil Society Organisations sit outside of government and therefore of strong accountability mechanism. But they're also a source of enormous knowledge, skill and support for villages and in this instance that we're talking about today, for women themselves. And they're doing some extraordinary work because one of the things that they're trying to strengthen, following the implementation of the Village Law, is the involvement of all manner of diverse members of society in the decision-making process around these funds and so on.

But also to just simply build the skills, capacity, knowledge, networks, and so on, among the poor. And among people whom are facing all these challenges of poverty, and so on, of both genders. But in this instance, because women are often very marginalised from decision-making power, a lot of the partners that we're working with are focused explicitly in that area.

Peter Clarke: Getting them over the humps, getting them into those meetings, giving them the skills to be effective in the meetings.

Rachael Diprose: Yes, and actually a much broader source of power than that. They're helping to establish women's groups that have a longer, more sustainable impact in these communities. Within those groups, they will do some sharing of knowledge around awareness of rights or what services that are available that the government provides. You know, sometimes much of the population doesn't even know what's available out there.

They will provide skills training in livelihoods options. They will help to build self confidence of women to participate in public life, to be comfortable with public speaking. Because if you're in a community or a society where that's not the norm, it's an extraordinary hurdle to suddenly break agenda norm around your role being in the household, turn up to a village meeting, stand up and demand that money suddenly be spent on something completely different. Not on roads and not on infrastructure, but on things like schools for building livelihood skills. And so they do a lot of work in that space.

Peter Clarke: How do they go about that? I'm just imagining giving someone more confidence to be a better public speaker or marshal theirs thoughts to be effective when they're in argument. How do they do that? Do they actually do that in a classroom? Do they have workshops? How do they go about that?

Rachael Diprose: I think you could probably think of it more along the lines of a workshop model. So for example, Kapal, which is one of the large national women's organisations in Indonesia, who works with partners locally, they set up what's called women's schools. It's not a conventional school that we might think about in terms of going into the classroom.

They're small collectivities of women meeting regularly and at each session they might work through a particular theme, a particular knowledge set, a particular skill. Slowly, slowly, over time those women build friendships, they build mutual sources of support. They help solve each other's problems as new problems emerge, they find their confidence in that group. One session might be on public speaking and practising. And practising, even in that small group forum among people who they trust now and care about over time-

Peter Clarke: Some role-playing.

Rachael Diprose: Yes. Eventually, some time down the track the whole collectivity may attend the village meeting or, in some innovative instances, special women's meetings are being held before the village meeting to make sure those needs are identified and determined. And what's happening, for example, with the case of the women's schools, it's been so successful in a lot of areas. And it's not without its challenges too because as that knowledge and skills grow, that does challenge intra household dynamics. So the organiser-

Peter Clarke: Now you've used that phrase, intra household dynamics. What are we talking about here?

Rachael Diprose: Traditional roles of men and women in marriages and what their household duties are and so on.

But the civil society organisations will not just hold activities for the women. They'll also hold some for the men. And as the women grow their confidence, they're also sharing information with their husbands and partners and kids, and so on. And over time, that's desensitising any threat that people might feel within the household. And sometimes the men attend some of those activities as well. But it is an exclusive and a safe space for women to learn and build their confidence so that eventually they can have a stronger and more prominent role in public life and decision-making. And we're seeing results.

We're seeing these women's schools grow. We're seeing women advocate in village meetings for some of the funding from this village fund to go to funding those women's schools. And then we see the district government at a higher level being so impressed they're going to the CSOs, they're going to these women's schools and saying, "How can we do this elsewhere?" That is an enormous impact.

But the point of all of that is, it's hard slow grassroots work to build empowered women so that over the long term they can continue to have a say in what's best for them in village life. And that is a long and hard road that you don't just do with technical assistance for a bit of policymaking. That is grassroots bottom up work, which is complemented by their advocacy work at the national and district level.

Peter Clarke: Linda, how do you evaluate the success of those sorts of programmes on the ground?

Linda Savirani: It's still a mix of result, but I think I agree with Rachel that it is a long and winding road to help empower the women at the village level. Maybe we don't have certainty on the results yet, but I believe it's there because you can really see how things slowly change and how things influence the way women think. And also the way male think about how things should be done at the village level. How do we get good quality of services? How do we get access to livelihood? How do we get involvement in the general life of the village level? So I'm positive that we are on the right direction because we are basically establishing a foundation. Slowly building up foundation and hopefully from that foundation things can go up.

Rachael Diprose: We've got lots of examples emerging because we're only four or five years since we've been implementing this entire new overhauled sort of system. But in places, we've seen women advocate for a village ambulance with the support of the village head. We've seen some support by the organisation PEKKA, which works with female headed households, to work together with the village government in really difficult and remote areas to bring in a kind of mobile clinic, with the support of the village and some of the village funding and village regulations around this, to help women take their religious marriages and ensure that they're certified through civil processes as well. And that they've got their identity cards, which are absolutely imperative for them to be able to access any of the services supporting the poor, the social protection programmes like Rice for the Poor or scholarships for kids. If you don't have your ID card, it's very difficult to access those programmes or the free healthcare system.

So they'll bring in various government officials in sort of a mobile clinic to remote villages to provide these services. In particular to female headed households, but they make them more widely available as well. So by the time that mobile clinic leaves, villages that did not have this legibility and citizenship papers, essentially, and birth certificates and all the things that you need to function within a society, and now are able to access and participate and sort of legibly function in their communities. That's extraordinary work. And the village governments and the village fund is supporting this.

Peter Clarke: Linda, we've heard about ambulances, schools and, of course, childbirth and health centres. If women weren't more involved in the decision making, and I know we're fairly early on in the evolution of all this, would the priorities be very different? Without women's involvement, would the men make very different decisions about where to allocate those funds?

Linda Savirani: Definitely. Over the past two or three years, all of the priorities are on infrastructure.

Roads, water irrigation, you know? Because essentially, indeed that's what they need. But once the infrastructure's settled, then things can be changed, can be shifted a bit to other nonphysical non infrastructure project. So this is how the issues concerning women coming in.

I take you to South Kalimantan where this group of women try to initiate so-called Village-owned Enterprises. They live in a very poor area, meaning they are really subsistence, and they try everything. They try to make business on snack, they try to make business on craft, they try everything. The problem is not with their capacity, but with the external factors, namely sometimes the price of the raw material increase and they cannot afford it to still sell the same price. So that's how I do business went bankrupt.

So what they do now is trying to get together, try to pursue it or negotiate with the village head and ask for this Village-owned Enterprises where they can really get assistance. For instance, a subsidy on procurement on what they need to make their snack or craft and everything. This is a very good initiative.

Development is not just a physical thing, but also the human dimension and livelihood dimension. They're starting it now. I was there and see how this very strong spirit women tried to solve their livelihood problem by using the opportunity available from the village governance and village fund for their own interest. And not just them, I think, but also the family. So you will see how these factors impact on how village getting more power and more money.

Peter Clarke: Is corruption inevitably part of the equation in some of these villages? Petty or otherwise?

Linda Savirani: Indonesia is struggling with trying to eradicate that. And village governance is not an exception. I think with the people empowerment at the village level, including women, it give more place for them to monitor how things work. So this is also the good thing about bringing the government closer to people, meaning also people can watch you.

Rachael Diprose: I would add to that that not all of the Village Law implementation is about spending that money. It's broader than that. It's about having the capacity and authority to implement or introduce village regulations. And in that instance there's also some amazing work being done by these women's groups with the support of Civil Society Organisations to bring in new ways of thinking about tackling social problems.

In two villages that I'm thinking of in different parts of Indonesia, one over in the far East and one in the West, where there's difficult issues of domestic violence, which again you will find globally as much as you would find in Indonesia. These organisations and the women's groups are working together with village governments to design new regulations around how

cases of domestic violence might be tackled. We've got instances where safe houses are being provided now for women who are victims of domestic violence with the support of the village government and sometimes the village fund, if the fund is needed. Regulations that have clear sanctions where previously some of the customary sanctions around that or other sorts of ways of responding may have put women in a difficult situation, or at least avoid the whole process of registering a complaint.

Rachael Diprose: The point is, is that there's been work done in that social space, not just in domestic violence, but also in trying to dissuade against polygamous marriages and all sorts of norms that may not help women out so much. So there's this work, not just in how the money is spent and accountability mechanisms around that, but also social accountability as well.

Peter Clarke: You've both seen the realities in quite a range of villages already. The good, the bad and the ugly. Have you remained optimistic?

Linda Savirani: I think we should be optimistic.

Optimistic, yeah. Because I think the change already there. There's no way you can return back. And we just have to grab all opportunities available for the better of the country.

Rachael Diprose: If you meet some of the women running these bigger organisations, or when a woman sits in front of you who's been a victim of domestic violence, who's never attended a public meeting, who was nervous to go to the village government to get a stamp on a document and she starts telling you about how her and her husband have changed the structure of their household, domestic violence is less of an issue now. She's now running her own business. She's the treasurer of the group that's been formed and has joined the district monitoring team supporting other villages.

It's incredibly inspiring and that's really hard work. If you've meet some of the women who are leading these Civil Society Organisations at higher levels and the advocacy work that they're doing on tough, tough issues. It's incredibly inspiring. I'm very hopeful.

Peter Clarke: Rachel, Linda, thank you so much for being with us this time on Ear to Asia.

Linda Savirani: Thank you.

Rachael Diprose: Thank you very much. It's wonderful.

Peter Clarke: Our guests this time have been the University of Melbourne's Dr Rachel Diprose, and Dr Amalinda Savirani from Universitas Gadjah Mada in Yogyakarta.



Ear to Asia is brought to you by Asia Institute at the University of Melbourne, Australia. You can find more information about this and all our other episodes at the Asia Institute website. Be sure to keep up with every episode of Ear to Asia by following us on the Apple podcast app, Stitcher, Spotify, or SoundCloud. If you like the show, please rate and review it on Apple podcasts. Every positive review helps new listeners find the show and of course, let your friends know about us on social media.

This episode was recorded on the 25th of September, 2019. Producers were Eric van Bommel and Kelvin Param of profactual.com. Ear to Asia is licenced under Creative Commons. Copyright 2019, the University of Melbourne. I'm Peter Clarke. Thanks for your company.