

UNESCO INTERNATIONAL MEMORY OF THE WORLD REGISTER

NOMINATION FORM

1.0 Title of item or collection being proposed.

The Kartini Letters and Archive: the struggle for gender equality.

2.0 Summary (max 200 words)

The documents in these collections form an integral basis for understanding the life and ideas of Raden Ajeng Kartini (1879-1904). Kartini's letters, which are kept in Dutch institutions, represent the source and foundation of her ideas, while the impact of those letters on education, emancipation and the struggle for gender equality can be found in the Kartini archive in Indonesia.

Already during her short lifetime until the present day, Kartini has been a major inspirational force in Indonesian and international debates on education, feminism, and gender equality.

In the words of a prominent researcher, 'Kartini is really only known by words'. It is these words in her letters and their continuing impact that we are nominating here. Parts of these letters were published shortly after her death. First in Dutch and then in a multitude of languages. Their global coverage and powerful endorsements by persons such as Eleanor Roosevelt, mark the international influence of Kartini's words over the years.

As a culmination of the recognition of Kartini's writings and ideals, in 1964 President Sukarno proclaimed Kartini a National Hero of Independence.

Kartini remains relevant to this day, almost 120 years after her death. Her views and ideas are still debated. Time has passed, but Kartini is still standing.

3.0 Nominator contact details

3.1 Name of nominator (person or organisation)

A. K.F.K. De Belder MA MLIS

B. Drs. A.J.M. Doek

C. Drs. Imam Gunarto, M.Hum

3.2 Relationship to the nominated material

Leiden University Libraries, National Archives of the Netherlands, and National Archives of the Republic of Indonesia are the institutions that hold and preserve the nominated archives.

- A. University Librarian & Director Leiden University Libraries
- B. National Archivist and General Director National Archives of the Netherlands
- C. Head of the National Archives of the Republic of Indonesia

3.3 Address

- A. Witte Singel 27, 2311 BG Leiden, The Netherlands
- B. Prins Willem-Alexanderhof 20, 2595 BE The Hague, The Netherlands
- C. Jalan Ampera Raya No. 7, Jakarta 12560, Indonesia

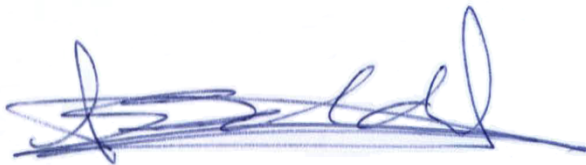
3.4 Telephone and Email

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- B. + 31 70 331 5517; nadienstpostbusdirectiesecretariaat@nationaalarchief.nl
- C. +62 21 7805851; info@anri.go.id

4.0 Declaration of Authority

I certify that I have the authority to nominate the item, or items, described in this document to the Memory of the World Register.

A. Signature



Full name and position: K.F.K. De Belder MA MLIS, University Librarian & Director
Leiden University Libraries

Date: 15 October 2023

B. Signature



Full name and position: Drs. A.J.M. Doek, National Archivist and General Director
National Archives of the Netherlands

Date: 15 October 2023

C. Signature



Full name and position: Drs. Imam Gunarto, M.Hum, Head of the National Archives of the Republic of Indonesia

Date: 15 October 2023

5.0 Legal information

5.1 Name of owner (person or organisation)

- A. Vereniging KITLV/The Royal Institute of Southeast Asian and Caribbean Studies.
- B. National Archives of the Netherlands
- C. Arsip Nasional Republik Indonesia/ANRI (National Archives of the Republic of Indonesia)

5.2 Address

- A. Reuvenplaats 2, 2311 BE Leiden, The Netherlands
- B. Prins Willem-Alexanderhof 20, 2595 BE The Hague, The Netherlands
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- C. +62 21 7805851; info@anri.go.id

5.4 Name and contact details of custodian IF DIFFERENT from the owner

- A. K.F.K. De Belder MA MLIS, Leiden University Libraries
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+ 31 71 5272832; k.f.k.de.belder@library.leidenuniv.nl

5.5 Legal status

- A. **Vereniging KITLV/Royal Institute of Southeast Asian and Caribbean Studies**
The Kartini Letters (D H 1200) are legally owned by the Vereniging KITLV/Royal Institute of Southeast Asian and Caribbean Studies. In 2014 the letters were transferred to Leiden University Libraries where they are kept on long-term loan. Leiden University Libraries is an integral part of Leiden University, a public

institution founded in 1575. Leiden University Libraries are legally responsible for safekeeping of the materials.

B. National Archives of the Netherlands

The Government of the Kingdom of the Netherlands is the owner of the nominated public records. Collections are managed by the National Archives of the Netherlands.

C. Arsip Nasional Republik Indonesia/ANRI (National Archives of the Republic of Indonesia)

ANRI (National Archives of the Republic of Indonesia) is legally and administratively responsible for the preservation of the *Kartini Archive: the struggle for gender equality*.

Indonesian Archival Act Number 43 Year 2009, especially Article 19, states that ANRI as the archival institution at the national level, shall be responsible for managing archives at the national scale. Therefore, ANRI as the custodian of the Kartini archive, shall ensure the preservation and access of the nominated archives for the present and future generations.

5.6 Copyright status

Copyright of the nominated documents belongs to the legal status holders.

See appendixes 14, 15, and 16 for the 'Agreement Granting Non-Exclusive Rights' signed by each institution.

5.7 Accessibility (note any restrictions, including cultural restrictions)

A. Leiden University Libraries

There are no major restrictions to access to the documentary heritage. Access to the materials is open to the public, in particular to students and researchers. Access is available in the reading room of Special Collections. All users of Library facilities should become a member of Leiden University Libraries (free for students and faculty members; €40 per annum for others). All nominated documents have been fully digitized, professionally indexed, and are freely available online:

<https://digitalcollections.universiteitleiden.nl/kartiniletters>.

Digitation of manuscripts is one of the priorities of Leiden University Libraries.

There are no legal or cultural factors that restrict access.

B. National Archives of the Netherlands

The records are under the custody of the National Archives of the Netherlands and are kept in the repositories of the organization. The entry with the descriptions of the nominated records can be consulted online and the nominated records themselves

are scheduled to be digitised to allow for online access. The nominated records can be consulted physically in the National Archives' reading room. Visiting the reading room is free of charge, but the visitor will need to show a valid passport/ID and have their picture taken to create their visitor pass.

C. Arsip Nasional Republik Indonesia/ANRI (National Archives of the Republic of Indonesia)

The *Kartini archive: the struggle for gender equality* is accessible in the reading room of ANRI. It has been digitized and will also be published online on <http://www.mowid.anri.go.id>.

There is no restriction in accessing the archives, and they are open to the public with the mechanism arranged under the Law and Regulations on Archives and Records Administration of the Republic of Indonesia.

6.0 Identity and description of the documentary heritage

6.1 Name and identification details of the items/collection being nominated.

The Kartini Letters and Archive: the struggle for gender equality.

Nominated by:

- A. Leiden University Libraries (Leiden, The Netherlands)
- B. National Archives (The Hague, The Netherlands)
- C. The National Archives of the Republic of Indonesia (Jakarta, Indonesia)

6.2 Type of document

Original handwritten letters; (governmental) records and memoranda (some handwritten).

6.3 Catalogue or registration details

A. Registered as D H 1200: "Kartini Letters (KITLV)".

The collection contains 101 handwritten letters by Kartini, most of them addressed to Jacques Henry Abendanon (1852-1925) and his wife Rosa Manuela Abendanon-Mandri (1857-1944). It also contains letters written by Kartini's sisters Roekmini (1880-1951), Kardinah (1881-1971), Kartinah (1883-?) and Soematri (1888-1963), and other documents related to Kartini. The collection totals 326 items.

Online: <https://digitalcollections.universiteitleiden.nl/kartiniletters>

For a more comprehensive description see <http://hdl.handle.net/1887.1/item:1887338>).

B. Registered as:

Collection 2.20.38.05: Inventaris van het archief van C.T. van Deventer [levensjaren 1857-1915], 1879-1916; E.M.L. Maas [levensjaren 1857-1942], (1900) 1911-1942 (1944).

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Inventory Number 25: Ingekomen brieven bij Mien Bosch van Djadiningrat, R.A. Kartini e.a. over de residentie Demak en Kartini, met inhoudsopgave. 1900-1914. This inventory number contains 9 handwritten letters by Kartini addressed to Mien Bosch.

C. The *Kartini archive: the struggle for gender equality* is registered under 9 different reference codes, see appendix 3.

6.4 Visual documentation (if available and appropriate)

A.



The Kartini Letters (KITLV) in their archival boxes.

The complete collection has been digitized and is available online:

<http://digitalcollections.universiteitleiden.nl/kartiniletters>

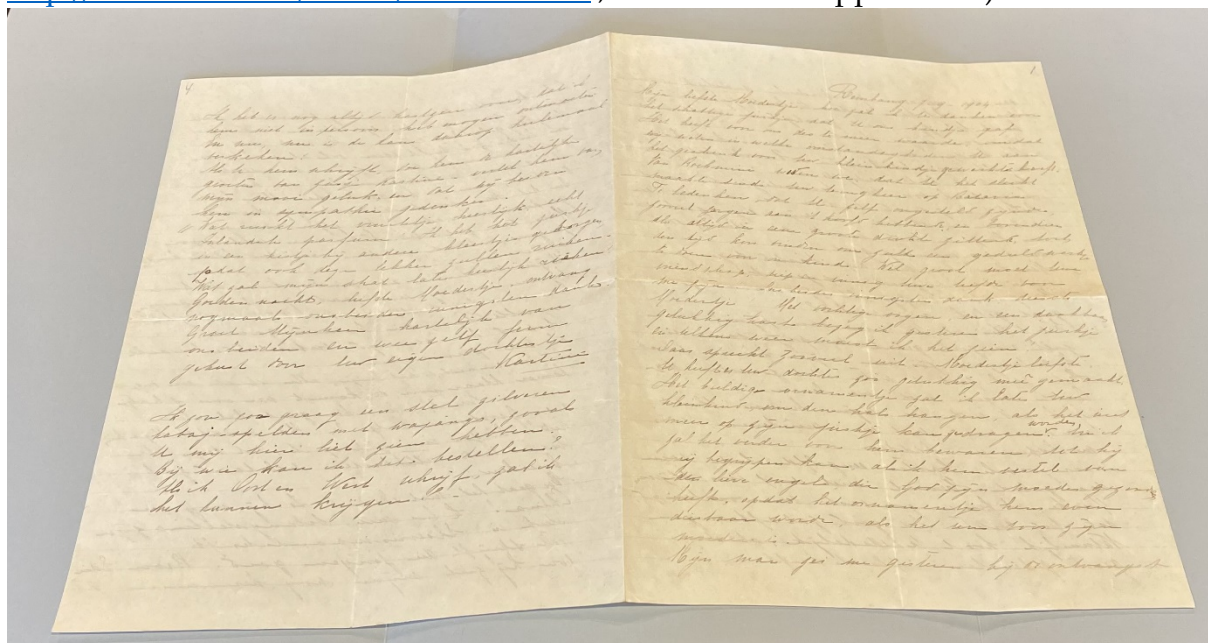
Here are two examples from this large repository:

1) A postcard from Semarang, dated 4 December 1902, addressed to Mrs R. Abendanon-Mandri. (D H 1200-62; <http://hdl.handle.net/1887.1/item:2084358> ; translation in Appendix 4.)

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2) First and end page of Kartini's last letter, written on 7 September 1904, six days before giving birth, and 10 days before her death. (D H 1200-106; <http://hdl.handle.net/1887.1/item:2082612> ; translation in Appendix 5.)



B.

The Kartini Letters and Archive Nomination Form

Of the nine letters Kartini wrote to her friend Mien Bosch, this is the latest, dated May 15, 1904. (Collection 2.20.38.05: Inventory 25, Letter 1; translation in Appendix 6.)

Bembang 15. 5. 1904.

Lieve, beste Mien,

Wat hebt ge mij
heerlijk verrast met uw
lieven, hartelijken brief!
En dat ik daaruit hoor,
dat ge ons wilt komen
opzoeken, doet mij o zoo
veel genoegen.

Gij zijt ons hartelijk,
hartelijk welkom, hoor!
Nieuw man, die ik veel
veel van mijne bejaafde
vriendin verteld heb,
verlangt geen met u
kennis te maken.

Uw zelfverzuigt hof me,
mien, beste, gij hebt te
nichts te verzoeken, niet gij
haat mij thoudt schrijven.

maar ik w. En ik was
ik ook lang van plan -
maar ik heb steeds bij een
plan gebleven, zoolang ze
zich. Maar geloof me, dat
ik er zeker alie voor hebgehad,
je niet gebracht te hebben.
Nu is het weer goed, het
beste? Als je hier bent,
gal je zelf begrijpen, dat
ik van mij heel moedelijk
is, om veel te schrijven -
Mijn penstijl - en nog
jouwvul andere dingen
nemen al mijn tijd in
beslag -
Hoe gaat 't de familie
Paris? Geef haar
jeu hartelijk van mij -
en vraag haar, of zij
ook wilt best hebben
Rembang eens te zien.
Dus hier staat altijd voor
die arme menschen op.

Je komt dus Maandag
den 20^{de}? Wij zullen
er voor zorgen, dat je
den weg naar ons huis
weet, en gal namelijk
den wagen voor je klaar
staan aan 't station -
En nu adieu, beste -
tot spoedig ziens in
den besten welstand!
Dag! als altijd uw.
Kartini

The Kartini Letters and Archive Nomination Form

C.

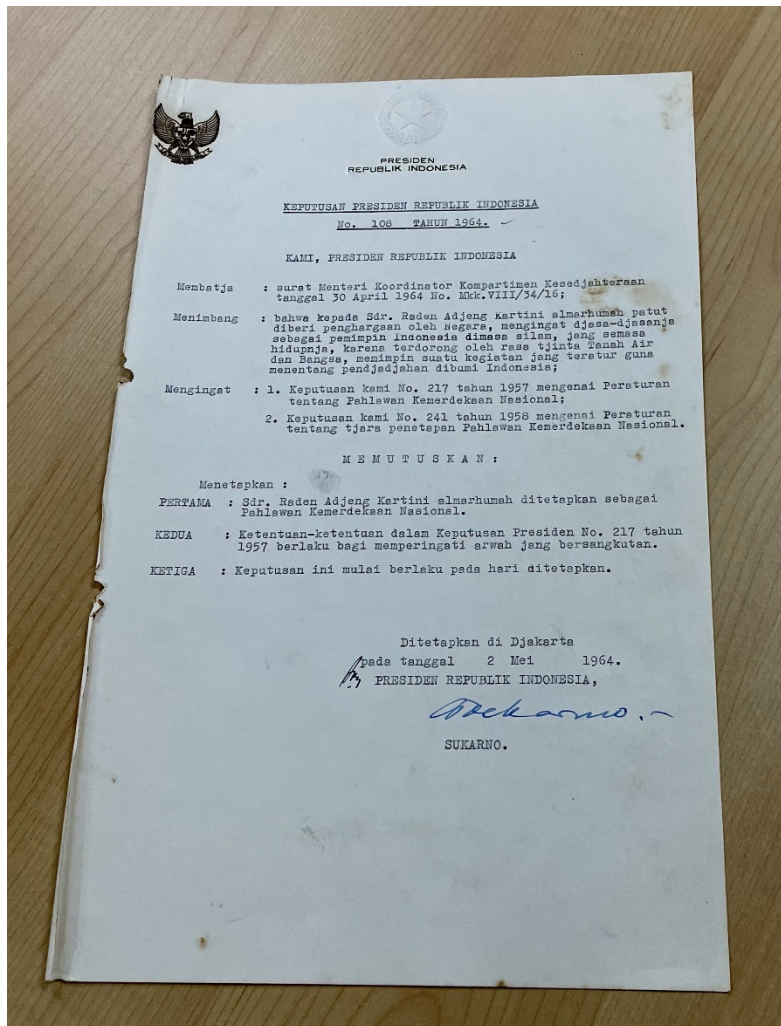
1) The Kartini archives of the Museum Sonobudoyo and the Algemeene Secretarie van Nederlands-Indië in their archival boxes.



2) The Kartini archives of the Departemen Sosial Republik Indonesia in its archival box.



3) The proclamation of Raden Adjeng Kartini as National Hero of Independence, signed by the President of the Republic of Indonesia, Sukarno, on 2 May 1964. (Collection ID-ANRI-RA96-770, translation in Appendix 7; see also Appendix 10, no.1.)



4) ANRI's documentary film about the Kartini archive (Indonesian and English) is available on its YouTube channel.

6.5 History/provenance

A. The majority of letters in this collection, written between 1900-1904, are addressed to Rosa Abendanon-Mandri (1857-1944), (second) wife of Jacques Henry Abendanon (1852-1925). During the time Mr. Abendanon was Director of the Department of Education, Religion and Industry in Batavia, he and his wife got acquainted with the Regent's daughter, Raden Adjeng Kartini (1879-1904). After her untimely death, Mr. Abendanon deemed her letters highly important and published them in 1911 under the title *Door duisternis tot licht* (Through darkness to light). See also 7.1.

The Kartini Letters collection was donated to the KITLV in 1986 by Abendanon's grandson J.H. Abendanon (Jr) (1905-1993). In 2001 the historian C. Fasseur (1938-2016) donated a supplement. Another addition was provided by the Van Vollenhoven Institute in 2014. Together with the KITLV collection the letters were transferred to Leiden University Libraries in 2014 where they are kept on long-term loan.

B. The letters in this collection were written by Raden Adjeng Kartini between 1903-1904 to her friend Mien Bosch. One of the topics that appear is Kartini's effort to develop education for the native population. The letters are from the archive of C.T. van Deventer (1857-1915) and his wife E.M.L. Maas (1857-1942), founders of Vereeniging Kartinfonds (Kartini Fund Association). The archive was transferred to the National Archives of the Netherlands in 1984 by the secretary of the Deventer-Maas Foundation with the desire that it would contribute to further dissemination of the knowledge about (what the Foundation saw as) an important Dutch contribution to the development of the Indonesian people.

C. The documents of the *Kartini archive: the struggle for gender equality* are kept in six Indonesian institutions all under the auspices of ANRI, each with its own history. See Appendix 8 for details on each institution.

6.6 Bibliography

The number of publications about Kartini is enormous. Here only major publications are listed. See Appendix 9 for a more comprehensive selection of titles.

- Bijl, Paul, and Grace V.S Chin. 2020. *Appropriating Kartini*. Singapore: ISEAS–Yusof Ishak Institute. <https://doi.org/10.1355/9789814843928>.
- Chudori, Leila S. 2022. *Kartini : Gelap-terang hidup*. Jakarta: KPG (Kepustakaan Populer Gramedia).
- Coté, Joost 2005. *On feminism and nationalism: Kartini's letters to Stella Zeehandelaar 1899 – 1904*. Clayton, Monash Asia Institute.
- Coté, Joost 2008. *Realizing the dream of RA Kartini: Her sisters' letters from colonial Indonesia*. Ohio University Press.
- Geertz, Hildred. 1964. 'Kartini: An Introduction'. In: *Letters of a Javanese princess, by Kartini*. Translated by Agnes Louise Symmers. New York: W.W. Norton.
- Ismawati, E. (ed.). 2021. *RA Kartini dalam berbagai perspektif*. Yogyakarta: Gombang Buku Budaya
- Kartini, R.A. 1911. *Door duisternis tot licht: Gedachten over en voor het Javaansche volk*. Edited by J.H. Abendanon. Semarang: Van Dorp.
- Kartini, R.A., J.H Abendanon. 1922. *Habis gelap terbitlah terang : Boeah pikiran*. Weltevreden: Balai-Poestaka.
- Kartini, R.A. 1964. *Letters of a Javanese princess*. Translated by Agnes Louise Symmers. New York: W.W. Norton.
- Kartini, R.A. 1960. *Lettres de Raden Adjeng Kartini: Java en 1900*. Edited and translated by Louis Charles Damais. Paris: Mouton.
- Kartini, R.A. 1979. *Surat-surat Kartini: Renungan tentang dan untuk bangsanya*. Translated by Sulastin Sutrisno. Jakarta: Djambatan.
- Kartini, R.A. 1987. *Brieven aan mevrouw R.M. Abendanon-Mandri en haar echtgenoot*. Edited by F.G.P. Jaquet. Dordrecht: Foris
- Kartini, R.A. 2014. *Kartini: The complete writings, 1898–1904*. Edited and translated by Joost Coté. Clayton, Victoria: Monash University. https://bridges.monash.edu/articles/monograph/_/14429024
- Katjasungkana, Nursyahbani, and Saskia E Wieringa. 2012. *The future of Asian feminisms*. Newcastle-upon-Tyne: Cambridge Scholars Publishing.
- Roosevelt, Eleanor. 1964. 'Preface'. In: *Letters of a Javanese princess, by Kartini*. Translated by Agnes Louise Symmers. New York: W.W. Norton.

The Kartini Letters and Archive Nomination Form

- Soeroto, Sitisomandari. 2001. *Kartini: Sebuah biografi*, Jakarta: Djambatan
- Suroto, Sitisomandari; Cora Vreede-de Stuers. 1984. *Kartini : pionierster van de Indonesische onafhankelijkheid en vrouwenemancipatie*. Franeker: Wever.
- Sutrisno, Sulastin. 1979. *Surat-surat Kartini : Renungan tentang dan untuk bangsanya*. Jakarta: Djambatan.
- Sutrisno, Sulastin. 1989. *Kartini : Surat-surat kepada Ny. R.M. Abendanon-Mandri dan suaminya*. Jakarta: Djambatan.
- Swaim-Fox, Callan. 2020. 'Kartini Day'. *Meridians: feminism, race, transnationalism* 19: 136-146.
- Taylor, Jean. 1974. 'Educate the Javanese!' *Indonesia* 17: 83-98
- Taylor, J. G. 1989. 'Kartini in her historical context'. *Bijdragen tot de taal-, land- en volkenkunde / Journal of the humanities and social sciences of Southeast Asia*, 145: 295–307.
<https://doi.org/10.1163/22134379-90003256>
- Taylor, Jean Gelman. 2020. 'Afterword'. In Bijl, Paul, and Grace V.S Chin. *Appropriating Kartini*. Singapore: ISEAS–Yusof Ishak Institute. pp.175-190.
- Toer, Pramodya Ananta. *Panggil aku Kartini sadja : Djepara 25 Mei 1899 : sebuah pengantar pada Kartini*. Bukittinggi, Djakarta: Nusantra, 1962.
- Vreede-de Stuers, Cora. 1960. *The Indonesian woman: struggles and achievements*. The Hague: Mouton.
- Vreede-de Stuers, Cora. 1965. 'Kartini: feiten en ficties.' *Bijdragen tot de taal-, land- en volkenkunde / Journal of the humanities and social sciences of Southeast Asia* 121: 233–44.
- Vreede-de Stuers, Cora. 1968. 'Een nationale heldin: R.A. Kartini.' *Bijdragen tot de taal-, land- en volkenkunde / Journal of the humanities and social sciences of Southeast Asia* 124: 386–93.
<https://doi.org/10.1163/22134379-90002872>.
- Wieringa, Saskia. 2002. *Sexual politics in Indonesia*. Houndmills: Palgrave Macmillan; The Hague: Institute of Social Studies

6.7 Names, qualifications and contact details of up to three independent people or organisations with expert knowledge about values and provenance of the nominated material.

1. Dr. Joost Coté, long-time expert on Kartini; author and translator of *Kartini : the Complete Writings 1898-1904*. Adjunct Senior Research Fellow Monash University and Honorary Senior Research Fellow at The University of Queensland.
Email: joost.cote@monash.edu
2. Dr. Vissia Ita Yulianto, expert in Southeast Asian Studies and Socio-Cultural Anthropology. Center for Southeast Asian Social Studies at Gadjah Mada University, Yogyakarta.
Email: vissia_ita@yahoo.com
3. Prof. Dr. Saskia E. Wieringa, co-founder of the Kartini Asia Network. Expert in women's and gender studies, University of Amsterdam.
Email: sewieringa@xs4all.nl

7.0 Assessment against the selection criteria

7.1.1 Historic significance

Already during her short lifetime until the present day, Raden Ajeng Kartini (1879 - 1904) has been a major inspirational force in Indonesian and international debates on education, feminism, and gender equality. Internationally, her name ranks just after Anne Frank as the best known of authors who wrote in the Dutch language. Her name is invoked in studies on big topics such as colonialism, racism, political

ideologies, religion, gender, equality, human rights, and women's emancipation. Yet, in the words of a prominent researcher, 'Kartini is really only known by words' (Taylor 2020).

It is these words and their continuing impact that we are nominating here. Parts of these letters were published shortly after her death. First in Dutch and then in a multitude of languages, such as Malay/Indonesia, English, Arabic and Japanese. UNESCO sponsored translations into English and French of some of her letters for its Collection of Representative Works of World Literature. Its 1964 edition of Kartini's letters even had a preface by Eleanor Roosevelt, former First Lady of the United States of America. There she notes: 'they [the letters] will help us to understand what we of the Western world must understand if we are to be helpful to nations emerging from old customs into new'. This global coverage and powerful endorsement mark the international influence of Kartini's words over the years.

Her younger sisters maintained a correspondence with Kartini's closest Dutch friends until 1936. Therefore, we have an unbroken record of intimate correspondence between Indonesians and Dutch over thirty-seven years (Coté 2008, 2014). This is unequalled in Indonesian history and indeed in many societies. In this continuing correspondence we trace an evolution in Indonesia's social history over time.

Implicitly and explicitly, Kartini was deemed as being ahead of her people and her time. From his studies, the famous Indonesian author Pramoedya Ananta Toer formed the view that Kartini was Indonesia's first modern intellectual.

Sukarno, Indonesia's first president, saw the Javanese Kartini as a symbol of Indonesia's nationalist struggle. Sukarno instituted 21 April (Kartini's birth date) as Kartini Day in April 1946. It is worth drawing attention to this date. Sukarno had proclaimed Indonesia's independence barely nine months earlier in Jakarta.

As a culmination of the recognition of Kartini's writings and ideals, especially in the fields of education, women's emancipation, and gender equality, in 1964 President Sukarno proclaimed Kartini a National Hero of Independence. The celebration of Kartini's Day in Indonesia and the Indonesian diaspora abroad offers greater implications for the legacy of Kartini's ideals throughout Indonesia's transnational history during various regimes: the colonial era, the so-called 'Old Order' under President Sukarno (1945-1966), the 'New Order' under President Suharto (1966-1998) and the 'Reform Era' (1998-present). This celebration not only has a lasting value in the commemorative time cycle, but also reflects the realization of Kartini's ambitions in the fight for gender equality.

The documents held at ANRI comprise a diverse collection of historical records closely linked to promoting girls' education and the wider movement for gender equality in Indonesia. These records are particularly rooted in the colonial bureaucratic system of the Dutch East Indies. Among the documents directly related

to Kartini are those detailing the decision-making process behind the scholarships awarded to Kartini and Roekmini, although these scholarships were ultimately unsuccessful.

In addition to Kartini's personal papers, the archive contains material relating to the responses to Kartini's ideas. These include documents highlighting the Kartini Foundation's initiatives to promote girls' education, the establishment of schools for indigenous girls in Sumatra, and the introduction of afternoon classes for indigenous girls in Java and Madura.

Among the many activities inspired by Kartini's ideas, the archive covers the applications for land in Semarang and fundraising efforts to build a second-class indigenous school in Indramajoe. There is also documentation on the costs of girls' education, and it is noteworthy that the collection includes a circular letter from the Kartini Djawa Fund Committee, which aimed to raise funds for the translation and publication of the works of R.A. Kartini into the Javanese language.

The ideas in her letters remain source material for research by historians and social scientists alike. The production of knowledge they produce is a force in strengthening the movement to eradicate gender inequality in various aspects of life.

Kartini remains relevant to this day, almost 120 years after her death. Her position and ideas are still discussed in an ever-changing society. In a sense, time has passed, but Kartini is still standing.

See for elaborations and more details Appendix 2 (*Kartini's Writings and Legacy*) and Appendix 10 (*Highlights and significance of the nominated archives from ANRI*).

7.1.2 Form and style

All nominated papers use the mainstream media used at the time. There are no specific details to report on form and style.

7.1.3 Social, community or spiritual significance

Both in her letters and in her real work, which was short but meaningful for Javanese women, Kartini was a fighter for eliminating gender inequality that existed in Javanese feudal society. Gender injustice is a system and structure that places both men and women as victims of the system. Gender inequality exists in various areas of life, namely in the areas of the state, society, organization or workplace, family, and oneself. In Kartini's letters, Kartini's reflections are clear on the condition of women in her time which was very apprehensive, shackled by gender-biased socio-cultural constructions. For example, forced marriage, polygamy, restrictions on education, and in public activities, all these factors have weakened the position of women compared to that of men. For example, she experienced polygamy herself and was powerless to get out of a cultural construction that was unfair to women.

The Indonesian government's recognition as a national hero followed by the policy of celebrating Kartini's birthday on April 21 makes an important contribution to reflecting on efforts to achieve gender equality by each generation. At each commemoration, there is a reading of Kartini's struggle ideas and at the same time a reflection on the achievements of these ideas in every generation, from the local, national, and even international levels. Public awareness about the importance of Kartini's ideas was commemorated and used as a reflection of the struggle for gender equality carried out in 1956 in the Indonesian women's community in New York through a speech by the diplomat Rochmuljati Wirjohatmodjo. The celebration of Kartini's day in Indonesia and across Indonesian representatives abroad offers greater implications for the legacy of Kartini's ideals through Indonesia's transnational history from different regimes: the colonial era, the 'Old Order', 'New Order' and the 'Reform Era'. This celebration has a sustainable value not only in the commemoration time cycle, but also reflects the achievement of Kartini's aspirations in fighting for gender equality.

7. 2 Comparative criteria. Comment on one or more of the following comparative criteria:

7.2.1 Rarity

The original letters and archives deposited in each institution are unique and cannot be found anywhere else.

7.2.2 Integrity, completeness, condition

All nominated letters and archives are complete and in good and well-preserved condition.

7. 3 Statement of significance

All nominated documents are authentic and form an integral basis for understanding the life and ideas of Raden Ajeng Kartini (1879-1904). Kartini's letters, which are kept in Dutch institutions, represent the source and foundation of her ideas, while the impact of those letters on education, emancipation and the struggle for gender equality can be found in the Kartini archive in Indonesia.

Kartini was a young Javanese woman whose influential writings emerged during the colonial Dutch East Indies, and who is now recognized as an iconic feminist and nationalist figure in Indonesia and, after Anne Frank, the most well-known Dutch-language author in the world.

Already during her short lifetime until the present day, Kartini has been a major inspirational force in Indonesian and international debates on education, feminism, and gender equality.

Spanning across the twentieth and early twenty-first centuries in both Asian and Western contexts, varying state, social and cultural actors, and institutions have appropriated her thoughts to articulate their views on the position of women, race, class, civil rights, nationalism, and other subjects in (post)colonial and global Indonesia, Europe, and North America.

The world has known Kartini since the publication of a selection of her famous letters in 1911 titled *Door duisternis tot licht* (Through darkness into light). Before that, she was mainly known in Dutch colonial circles, as can be glimpsed from almost one hundred newspaper articles during her lifetime and in response to her death in 1904.

After her death, Kartini's aspirations to promote women's education were continued by the founding of the van Deventer Foundation. The van Deventer Foundation was formed as an extension of Kartini's ideas in the field of education. The foundation has voiced their ideas to the colonial government on education for indigenous girls and women. As the issue of women education brought forward, the colonial government not only addressed the issue in term of deliberations with The Indies Council and heads of local governments, but also responded by allowing the founding of schools for indigenous girls and women. As the funding of some schools came from the Dutch government, this means that the influence of Kartini's ideas on the education system is widespread, reaching beyond the boundary of the colony.

Since 1911, she has been translated into numerous languages, including Arabic, Sundanese, Javanese, Japanese, Russian, and French, but most influentially into English as *Letters of a Javanese Princess* in 1920 and into Indonesian as *Habis gelap terbitlah terang* (When darkness ends, light appears) for the first time in 1922.

Between 1911 and Indonesian independence in 1945, Indonesian and Dutch newspapers devoted thousands of articles to her and to the "Kartini schools" named after her. Since then, hundreds of books, theses and scholarly articles analysing her life and letters have been produced. In the 1960s, she was taken up by the UNESCO Collection of Representative Works, with a foreword for the English edition by Eleanor Roosevelt and by Orientalist Louis Massignon for the French edition.

In Indonesia, President Sukarno established Kartini's birthdate, 21 April, as Kartini Day (*Hari Kartini*) in 1946 and made her a national hero in 1964, while under the New Order of President Suharto, Kartini Day was transformed into an annual event that is still celebrated across the archipelago.

In the words of a prominent researcher, 'Kartini is really only known by words'. It is these words in her letters and their continuing impact that we are nominating here. It would clearly be an irreparable loss for all those interested in human history and those involved in the struggle for gender identity if the legacy contained in this documentary heritage were to disappear.

Kartini remains relevant to this day, almost 120 years after her death. Her views and ideas are still debated. Time has passed, but Kartini is still standing.

8.0 Consultation with stakeholders

8.1 Provide details of consultation with relevant stakeholders about this nomination

Dr. Roger Tol, researcher Indonesian languages and cultures, Leiden, The Netherlands.

Prof. Dr. Erwiza Erman, historian, Badan Riset dan Inovasi Nasional, Jakarta, Indonesia.

Mr. Edy Supriyanta, the Regent of Jepara.

Mr. M. Hanies Cholil Barro, the Vice Regent of Rembang.

Dr. Alicia Schrikker, historian, chairperson Vereniging KITLV, Leiden, The Netherlands.

Prof. Dr.-Ing. Wardiman Djojonegoro, researcher writings of RA Kartini, Jakarta, Indonesia.

Dr. Helen Jarvis, heritage specialist, Australian National University, Canberra, Australia.

Webinar *Gender Equality archival documentary heritage and MoW* (15 April 2021).

Discussion of *Kartini Letter Forms* (Hotel Santika Depok, Indonesia, 27 April 2022).

The archival webinar *Exploring the Universal Significance of the Kartini Archives and the Struggle for Gender Equality as Memory of the World (MOW)* (ANRI, 28 April 2023).

See also Appendix 18 for detailed activities undertaken by ANRI related to consultation with relevant stakeholders.

9.0 Risk assessment

All nominated documents are properly stored and handled professionally. Although some documents are damaged or foxed (see Appendix 13), there are no threats of further deterioration.

See also Appendix 12.

10.0 Preservation and access management plan

The three institutions have detailed preservation and access management plans.

A. See Appendix 11.

B. See Appendix 12.

C. See Appendix 13.

11.0 Any other information that may support the nomination.

How do you see this documentary heritage being used for education and research?

The nominated materials are already accessible online or will soon be available online. We will organize meetings, webinars and (online) events to promote the documentary heritage and to stimulate research into the ideas of RA Kartini.

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A short biography of Raden Ajeng Kartini¹

These are the bare bones of the story of Raden Ayu Djojo Adiningrat, better known by her maiden name, Raden Ajeng Kartini, a life for which her extant correspondence provides almost the only source. However, it is a summary that does little justice to the wealth of historical information contained in her unique collection of letters, some of which stretched to over 30 pages of notepaper.

Early life and education

Kartini was born on 21 April 1879. She was one of eleven children and the second oldest daughter of a Javanese regent, Raden Mas Adipati Ario Samingun Sosroningrat, Regent of Jepara (d. 1905) from 1880 to 1905. A member of the Javanese nobility, as regent he held a prominent position in the parallel Javanese administration supervised by the Dutch colonial bureaucracy. Kartini, his fifth child and second eldest daughter, was born to his secondary wife whom he had married before marrying, as required of his rank, his official consort, a woman of aristocratic birth. A recipient of Western education, Sosroningrat was favourably regarded by the colonial government. He was sufficiently 'modern' to break with Javanese tradition to enable Kartini and her younger sisters, as well as his sons, to attend a European school. After she turned 12, she had to follow the custom of *pingit*, or seclusion, which confined her to her home until she was married. She was not allowed to go out or continue her education. Kartini continued her education informally with the wife of the local European colonial official, Marie Ovink-Soer. She was largely responsible for providing Kartini with a well-stocked Dutch language library, which was supplemented by her father's subscriptions to leading Dutch language newspapers and literary and cultural journals referred to in her correspondence. This stock of Dutch language literature was further augmented by long hours of conversation, in Dutch, with her near-age brother, Sosrokartono during his school holidays. Kartono was a student at the Semarang *Hogere Burgerschool* (HBS), one of the colony's three grammar schools, during which time he boarded away from home, until he commenced studies in the Netherlands in 1897.

¹ Adapted from Joost Coté 2014. *Kartini: The complete writings, 1898 – 1904*. Clayton: Monash University Publishing, pp. 1-7.

Correspondence, fame and activism

During her seclusion, Kartini kept in touch with several Dutch friends and acquaintances through letters, in which she expressed her views on Javanese culture, colonialism, religion and women's emancipation. She also read books and magazines that broadened her horizons and inspired her to pursue her dreams of improving the condition of Javanese women. She befriended J.H. Abendanon, the Director of Education, Religion and Industry in the Dutch East Indies, who supported her aspirations and introduced her to other influential people. She advocated for the establishment of schools for Javanese girls, where they could learn skills and knowledge that would empower them to participate in society. She also opposed the practices of arranged marriage, polygamy and *pingit*.

Kartini first came to public attention through her participation in the *Nationale Tentoonstelling van Vrouwenarbeid*, the national exhibition of women's work that took place in 1898 in the Dutch capital, The Hague. The exhibition was mounted by a consortium of Dutch women's organisations to demonstrate the social and economic importance of women to the nation and to advocate the right of women to work. Her contribution attracted mentions in both the colonial and metropolitan media. This entry into metropolitan discourse was followed in 1899 with an article published in the key Dutch scientific journal, *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië* and by the publication of two short stories in a colony-based women's journal, *De Echo*, in 1899 and 1900. At the same time, in 1899, she commenced writing to a Dutch 'pen friend', Stella Zeehandelaar, a committed feminist living in Amsterdam. In the extensive exchange that ensued in the course of 1899 and early 1900, Kartini broadly summarized her views on contemporary European feminism, Dutch literature, Javanese society and culture, and colonial politics.

Ambitions and frustrations

Kartini's involvement in the Dutch women's movement may have already been part of her broader plan to undertake further education in the Netherlands. Such plans were already in train by 1900, well before her first meeting with the Director of Education, Religion and Industry, Jacques Abendanon, although this is obscured in the original version of her published letters in 1911, and by Kartini herself. In fact, several alternative plans to arrange and fund her study in the Netherlands remained active until the middle of 1903.

After meeting Kartini in August 1900, Abendanon pursued a separate plan for Kartini: this was for her to prepare as a teacher in the colonial capital Batavia. It was an option that Kartini herself had also already considered. In the course of 1901 and 1902, Kartini continued to pursue both plans, although, on the basis of the surviving correspondence, she appears to have intentionally blurred trajectories of these separate plans in writing to different correspondents. What the two had in common, nevertheless, was an end goal: to prepare herself to work towards a better future for her people, as a teacher and writer. Aside from these alternatives, Kartini continued to raise the possibility of training as a doctor or midwife (or nurse) at the East Java Mojowarno mission hospital. Still, Kartini made clear that both the lowly status as hospital worker and the Christian emphasis of the hospital environment made this an unacceptable route to achieve her goal of serving her people. Kartini also dismissed out of hand the suggestion that she might become the governor general's wife's lady-in-waiting.

The crucial moment in the narrative concerning Kartini's further education comes with the visit to Jepara in April 1902 by Dutch socialist parliamentarian, Henri van Kol. As a result of their conversation, van Kol agreed to lobby, ultimately successfully, on her behalf to obtain Dutch government support. Had she been able to take up the scholarship it would have made her the first Javanese woman to study in the Netherlands. In April 1903 Kartini, together with her sister Roekmini, applied for a colonial government scholarship to train as teachers in the colonial capital. That application had a long journey through the colonial bureaucracy. The final document recorded the decision that 'both daughters of the Regent of Jepara had decided not to proceed with their plan to study at the expense of the government.' The undisclosed reason for the change was the sudden arrival of an unforeseen marriage proposal.

Marriage and death

In 1903, with the colonial bureaucracy clearly against her plan to study in Europe and with both her parents and sympathetic European supporters suggesting the sisters take up the more limited option of teacher training in the colonial capital, Kartini had finally decided to drop plans for studying in the Netherlands. Having earlier been convinced to establish a small classroom at home to cater for the children of her father's subordinates, Kartini had accepted Abendanon's plan to convert her goal from study in Europe to training as a teacher in Batavia.

It was just as approval of the colonial government scholarship was confirmed that Kartini was 'ambushed' by a marriage proposal arranged by her father and possibly promoted by her extended family in collaboration with colonial officials. In

November 1903 Kartini married Raden Mas Ario Djojo Adiningrat, Regent of Rembang, a Dutch-educated widower, father of six children with several co-wives. It was on condition that she could continue with her own education, establish a school and pursue her ambition to promote the education of women. Djojo Adiningrat understood Dutch 'very well' although he chose not to use it. The couple shared similar goals.

Kartini's father also expressed his satisfaction that Kartini was now 'suitably married'. Not only had she now automatically gained the prestigious position of regent's wife, he wrote, but she was married to a regent widely admired by the colonial government, who "had been educated at a vocational school in Leiden and has thus been able to benefit from Western education and a civilised way of life. He is a cultured man with a very appealing nature, is highly regarded and respected by everyone. Kartini is lucky to have a husband who she respects. [...] [E]verything has now concluded well – husband and wife can now live happily together."

Kartini's own optimistic letters in 1904 confirm this picture. They speak of her new role as the wife of an influential Javanese leader, her plans to realize her own personal goals now with the support of an influential husband and to contribute to his recognized success in promoting the general welfare of their region.

It was of course not to be a happy ending. Kartini died the following year on 17 September, four days after giving birth to a son she named Singgih, later renamed Soesalip. Kartini was both physically weakened as a result of regular bouts of illness during her pregnancy and the size of the baby had required the doctor to use instruments.

Kartini's letters documenting her final year could be interpreted as a new beginning for her and one pointing to what, broadly speaking, came to be the agenda for a later Indonesian women's movement. Unlike her sisters, Kartini was of course not destined to witness that future to which, as many have argued, her advocacy of women's emancipation was to contribute.

Coté (2014, p.1) notes: "The most widely accepted biography is that by Siti Soemandari Soeroto (2001). One prospective biographer, H Bouman, writing when relevant interviewees were still alive, concluded that a detailed biography was impossible (Bouman 1954). Numerous interpretations of her life have appeared in the course of the twentieth century, one of the most influential in Indonesia(n) being by Pramoedya Ananta Toer (1997)."

Kartini's writings and legacy¹

Raden Ajeng Kartini (1879–1904, henceforth Kartini), was a young Javanese woman whose influential writings emerged during the colonial Dutch East Indies, and who is now recognized as an iconic feminist and nationalist figure in Indonesia and, after Anne Frank, the most well-known Dutch-language author in the world.

Spanning across the twentieth and early twenty-first centuries in both Asian and Western contexts, varying state, social and cultural actors and institutions have appropriated her thoughts to articulate their views on the position of women, race, class, civil rights, nationalism and other subjects in (post)colonial and global Indonesia, Europe and North America.

The world has known Kartini since the publication of a selection of her famous letters in 1911 titled *Door duisternis tot licht* (Through darkness into light) (Kartini 1911). Before that, she was mainly known in Dutch colonial circles, as can be glimpsed from almost one hundred newspaper articles during her lifetime and in response to her death in 1904. Since 1911, she has been translated into numerous languages, including Arabic, Sundanese, Javanese, Japanese, Russian and French, but most influentially into English as *Letters of a Javanese Princess* in 1920 and into Indonesian as *Habis gelap terbitlah terang* (When darkness ends, light appears) for the first time in 1922 (Kartini 1922, 1938). Between 1911 and Indonesian independence in 1945, Indonesian and Dutch newspapers devoted thousands of articles to her and to the “Kartini schools” named after her. Since then, hundreds of books, theses and scholarly articles analysing her life and letters have been produced. In the 1960s, she was taken up by the UNESCO Collection of Representative Works, with a foreword for the English edition by Eleanor Roosevelt and by Orientalist Louis Massignon for the French edition (Kartini 1960, 1964). In Indonesia, President Sukarno established Kartini's birthdate, 21 April, as Kartini Day (*Hari Kartini*) in 1946 and made her a national hero in 1964, while under the New Order of President Suharto, Kartini Day was transformed into an annual event that is still celebrated across the archipelago.

Kartini is the most well-known figure in Indonesian history: all school children in Indonesia encounter her at a young age on Kartini Day and every cab driver in Indonesia's capital, Jakarta, can sing the “Kartini song” entitled *Ibu kita Kartini* (Our mother Kartini). The internet and social media are full of creative remediations of

¹ Adapted from Paul Bijl and Grace V.S Chin. 2020. *Appropriating Kartini*. Singapore: ISEAS–Yusof Ishak Institute, pp.1-10.

Kartini's texts and imagery, including the admonishing meme of *Pergi gelap pulang terang* (Going out in darkness, coming home at dawn), which shows the supposed decline in the morals of Indonesian women doing all-nighters. Women's groups and feminist movements have broadly embraced her, including *Poetri Mardika* in the 1910s, the communist women of Gerwani in the 1950s with their journal *Api Kartini* (Kartini's flame), and the current transnational gender research network "Kartini Asia".

Several films have been made about her life, including the New Order movie *R.A. Kartini* (1983) and, more recently, *Surat cinta untuk Kartini* (Love letters for Kartini, 2016), and *Kartini* (2017). In Indonesian literature, she inspired biographies, including Pramoedya Ananta Toer's *Panggil aku Kartini sadja* (Just call me Kartini, 1962) and Sitisoemandari Soeroto's *Kartini: Sebuah biografi* (Kartini: A biography, 1977) and is a role model for one of the main characters in Y.B. Mangunwijaya's *Burung-burung manyar* (The weaverbirds, 1981).

Kartini has even been picked up by Indonesian advertising companies to both attract female customers and celebrate nationalist culture. The 2015 billboard "Come Celebrate Kartini Day with Mitsubishi", for instance, not only displayed a portrait of Kartini but also the Indonesian flag to suggest that buying a Mitsubishi on the birthday of a national hero also meant contributing to the nation.

In the Netherlands, the memory of Kartini remains fairly strong in particular corners, evinced by the annual Kartini prize, awarded to those working for the emancipation of migrants and women in the city of The Hague, and the Kartini Wing of the Museum of the Tropics in Amsterdam, which opened in 2004.

Looking at the history of Kartini as an appropriated figure, we are struck by the rich diversity of appropriative acts as well as by the significance of the roles played by actors and institutions in producing and claiming their "versions" of Kartini. Not only were they involved in the reconstruction of Kartini as a historical figure in cultural memory but they also engaged in contestations and debates that involved the polemics of—broadly speaking—modernity and tradition, religion (particularly Islam) and secularism, colonialism and anti-colonialism, writing and fighting, feminism and sexism, elitism and popularism, Java-centrism and regionalisation, national and regional history, racism and multiculturalism. This list is by no means exhaustive, but it does provide us an insight into the apparent ease with which Kartini has been troped in the past century, and how her life and ideas have lent themselves to multiple, differing interpretations, contestations, and appropriations.

Despite the multiplicity of Kartini as a cultural, national and feminist discourse, research on her rich afterlife remains lacking, nor has there been an attempt to place

her on a transnational scale. As a historical figure, Kartini has been thoroughly examined by Joost Coté, who has published translations of her letters, notably *Letters from Kartini: An Indonesian Feminist, 1900–1904* (Kartini 1992), *On Feminism and Nationalism: Kartini's Letters to Stella Zeehandelaar 1899–1903* (Kartini 2005), and *Kartini: The Complete Writings, 1898–1904* (Kartini 2014) as well as the letters of Kartini's sisters, *Realizing the Dream of R.A. Kartini: Her Sisters' Letters from Colonial Java* (Coté 2008). Apart from translations, studies on Kartini—both local and international—also focus on her historical or colonial context (Hawkins 2007; Taylor 1976, 1989, 1993, 2010; Watson 2000) and her advocacy of rights and justice especially in relation to women's equality, marriage and education (Blackburn 2004; Muttaqin 2015). Other studies examine the relevance of Kartini as a national figure (Mahy 2012; Rutherford 1993 as well as her silences (Bijl 2015, Woodward 2015).

However, the majority of essays or books mention Kartini only in relation to their research into other areas of Indonesian life; this particular trend manifests strongly in studies on Indonesian women or on gender and sexuality in Indonesia, and includes Wieringa's *Sexual Politics in Indonesia* (2002), Siapno's *Gender, Islam, Nationalism and the State in Aceh* (2002), Martyn's *The Women's Movement in Postcolonial Indonesia: Gender and Nation in a New Democracy* (2005), Robinson's *Gender, Islam and Democracy in Indonesia* (2009), and Nurmila's *Women, Islam and Everyday Life: Renegotiating Polygamy in Indonesia* (2009), among others.

The memory of Kartini has been strategically deployed to cement as well as to undermine existing power structures. Furthermore, appropriations of Kartini tap into underlying political, social, and cultural investments and agendas which can be viewed as responses to the needs or anxieties of those constructing her. Thus, the study of these varying appropriations will provide necessary insights into the complexities of remembrance and representation as well as the intersectional dynamics of gender, race, class, sexuality, religion and (trans)nationality that enter the discursive constructions of Kartini as an icon, a point that is instructive in the study of (post)colonial Southeast Asia, national and cultural memory as well as world literature.

Kartini's Urge to Write

The daughter of Raden Mas Adipati Ario Samingun Sosroningrat, the Regent (bupati) of Jepara, and Ngasirah, Sosroningrat's secondary wife, Kartini was born on 21 April 1879 into the priyayi or native ruling administrative class in Java. As the fifth child and second oldest daughter among eleven children, Kartini owed her early exposure to Dutch education to her father, a relatively progressive man of his time.

Sosroningrat received Dutch education while growing up, and was one of the few regents fluent in Dutch at the turn of the century. Like his own father, he decided that his five sons should receive European education but took it one step further when he allowed his six daughters, among them Kartini, to attend the local free primary school reserved for Dutch and Eurasian children. It was in this manner that Kartini learned how to speak and write fluently in Dutch. After six years of schooling, Kartini was taken out of school by her family. Having reached puberty, she was expected to, in her words, “enter the ‘box’”, a practice also known as *pingitan* (seclusion). In her letters to Stella Zeehandelaar, her Dutch pen pal, Kartini railed against *pingitan*, revealing how *priyayi* girls were taught to conform to their place in the private domestic realm, and subjected to corporeal forms of training that encouraged bodily and vocal restraint, comportment and etiquette while speech took place in high Javanese. These historically entrenched ritual customs rigidly observed the strict hierarchies, boundaries and privileges accorded to age, gender and rank within the family and wider *priyayi* community. Arranged marriage and polygamy—two feudal practices criticized by Kartini—were a prescribed way of life according to *adat* (customary law), and cloistered *priyayi*-daughters, titled Raden Ajeng, had one sole purpose in life, that is to become, as Kartini lamented, a Raden Ayu.

Although Kartini was taught by *adat* to prepare for married life as a wife and mother, she resisted and begged instead for her father to allow her to continue her education. But she was refused; it was too big a break from tradition. Moreover, what initially seemed like support from the side of the Dutch also fell apart in the end. For four years, Kartini stayed within the confines of her home while her brothers continued with their education in high school at Semarang. Her letters revealed this period to be a difficult one, marked by frustration, anger and resistance as well as a passionate yearning for freedom and autonomy. When her period of seclusion ended, Kartini and her sisters were allowed to attend celebrations held outside her home; however, this uncharacteristic breach with gender traditions drew criticism from within the *priyayi* circles.

It was also during this time when Kartini met several important Dutch figures, notably the Abendanons, Jacques—the Dutch colonial equivalent to a Minister of Education—and his wife, Rosa Abendanon-Mandri, Marie Ovink-Soer, the wife of Jepara’s Assistant Resident from 1891 to 1899, as well as Nellie van Kol, the wife of Henri van Kol, a parliamentarian and leader of the Social Democratic Workers’ Party.

These encounters proved fruitful to Kartini whose own feminist thoughts and articulations of ambition and independence found sympathy and encouragement in these colonial friendships. In 1899, Kartini met another like-minded spirit in Stella

Zeehandelaar, a young Dutch progressive woman who replied to Kartini's request for a pen pal in a Dutch feminist magazine.

Through Kartini's correspondences with her Dutch friends, we have been offered rare insights not only into the restricted, private world of priyayi women but also the ongoing class- and race-related politics of colonial society. The priyayi occupied an ambivalent position as the subordinate allies of the Dutch and as upper-class rulers among the native Javanese.

Kartini's letters thus reveal how she straddled the two worlds of European modernity and colonial Javanese society, a hybrid space that helped shape her unique voice and perspective on her identity and position as a woman of colour in the Dutch Indies. On the one hand, she boldly appropriated European feminist ideas in her fight for women's rights to education and freedom but on the other hand, she also criticized its feminist orientalism by exposing the plight of "brown women" who were doubly colonized by both Dutch and Javanese patriarchal, sociopolitical institutions.

Kartini's embrace of European ideals of emancipation while rejecting its racist discourse, as well as her later "rediscovery" of Java, sometimes read in terms of (Javanese) nationalism, should be seen as radical and transformative, for they have opened up discursive spaces for the contestations and appropriative acts by many, a phenomenon that is still ongoing.

Rich and multifaceted, Kartini's invaluable legacy of writings reveals a keen mind at work and an intuitive grasp on how to wield the pen to her advantage. She produced writings in different genres such as personal letters, short stories, ethnographic writing and educative memoranda, and was influenced by a variety of styles and genres that she encountered in her broad range of readings which included newspapers and journals, socialist, feminist and pacifist novels, feminist polemics, Orientalist writings, Dutch colonial scholarship as well as modern and religious poetry. Furthermore, she addressed her writings to a variety of readers and addressees, including friends of her own age, much older mentor figures, people working in colonial government or engaged in politics and scholarship (ethnography, linguistics, politics) as well as activists for women's rights, socialist causes and temperance movements.

A brilliant author, Kartini wove together strands from countless discourses, genres, styles and social spheres, including such seemingly diverse practices as Islam, law and literature. She also changed and developed her perspectives in many ways, perhaps most famously in her gradual yet incomplete turn from European modernity as she increasingly looked towards Java. This coming together of differing viewpoints, discourses, genres, styles and addressees was, although unstable and

contradictory, also productive, generating new ideas, viewpoints, and tropes that helped enrich the field of debates and contestations surrounding Kartini.

At the same time, however, her legacy has also been complicated by censorship, selective editing, and inaccurate translations in the past. The 1911 Dutch edition was, for instance, heavily edited with the excision of many details from her family life, while *Letters of a Javanese Princess* excluded dozens of letters from the 1911 edition and was even criticized for the quality of its translation. As a result, scholars working on Kartini's writings had to rely on incomplete data for several decades. For instance the fact that Kartini was raised in a polygamous household was not known to western scholars until the 1960s.

Scholarly efforts to reclaim Kartini's "lost" letters began in 1987, when a large portion of her letters emerged into public space (Kartini 1987); this was followed by the publication of updated translations (Kartini 1992, 2005). In 2014, Kartini's collection of complete writings, painstakingly curated and translated by Joost Coté, was published. With these new additions to the scholarship on Kartini, both readers and scholars have also had the opportunity to reassess her life in light of the new revelations that have emerged, including her confession to Rosa Abendanon-Mandri about her birth mother, Ngasirah, as well as her emotional distress at the news of her marriage.

Interestingly, Kartini's younger sisters Roekmini, Kardinah, Kartinah and Soematri maintained a correspondence with Kartini's closest Dutch friends until 1936. Therefore we have an unbroken record of intimate correspondence between Indonesians and Dutch over thirty-seven years (Coté 2008, 2014). This is unequalled in Indonesian history and indeed in many societies. In this continuing correspondence we trace an evolution in Indonesia's social history over time.

Concluding, the writings of Kartini, penned between 1899 and 1903, offer an intimate and candid portrayal of her struggles and aspirations as a young Javanese woman living under Dutch colonial rule. Beyond Indonesia, Kartini's legacy has left an indelible mark on the global discourse of gender equality. The translations of her letters facilitated their reach to international audiences, sparking cross-cultural dialogues on women's rights and social reform. Kartini's legacy for the world is a testament to the enduring impact of her vision for gender equality and women's empowerment. Her advocacy for women's education, freedom, and autonomy continues to inspire individuals and societies to challenge oppressive norms, advocate for women's rights, and promote social change.

No.	Custodia	Creating Agency	Reference Code	Description_EN	Date(s)	Extent and Medium	Level of Auth	Remarks
1	ANRI	Algemeene Secretarie Nederlands-Indie	Inventaris Algemeene Secretarie Grote Bundel Seri Besluiten 1891-1942 2464	Documents on training costs by the Board of the Association of Roman Catholic Training School in Moentilan and the Kartini Association in Semarang	1917-1923	1 File (textual)	original	
2	ANRI	Algemeene Secretarie Nederlands-Indie	Inventaris Algemene Secretarie - Notulen Besluit 7 Juli 1903 Nomor 7	Minutes of Besluit July 7, 1903 Number 7 regarding the awarding of scholarships to Kartini and Roekmini.	1903	1 File (textual)	original	
3	ANRI	Algemeene Secretarie Nederlands-Indie	Inventaris Algemeene Secretarie Grote Bundel MGS 4838	Opening of afternoon courses for indigenous women in six locations in Java and Madura (courses for indigenous women in Java and Madura)	1909-1916	1 File (textual)	original	
4	ANRI	Algemeene Secretarie Nederlands-Indie	Inventaris Algemene Secretarie seri Groote Bundel Tzg Ag 7578	Documents regarding the founding of schools for indigenous women in various places in Netherlands Indies	1901-1923	1 File (textual)	original	the founding itself mostly based on the request from Raad van Beheer der Vereniging Kartinfonds in February 1917 for an establishment of a 'gouvernementskweekschool voor inlandse onderwijzeressen' (which also comprised the rest of the file i.e. allowance for students in schools for indigenous women teachers. The role of indigenous women itself-especially in education and society-was amplified before, based on a circular from Director of Education, Religions, and Industry Department (OEN)-presumably Abendanon- to heads of residents in Java and Madura on 20 November 1900
5	ANRI	Algemeene Secretarie Nederlands-Indie	Inventaris Algemene Secretarie 1944-1950 - Templaar No. 694	Circular Letter Fonds Kartini Committee Letter from the Kartini Foundation in The Hague to the Dutch East Indies Government in Jakarta regarding the Establishment of Educational institution for Indonesian Women, under the names Kartinischolen and Van Deventerscholen	1949	1 File (textual)	original	
6	ANRI	Departement van Burgerlijke Openbare Werken, Nederlands-Indie	Inventaris Departement van Burgelijke Openbare Werken Series Grote Bundel 1854-1933 No. 4940	Files on rental cost of a building for Kartini school (especially for a special school for indigenous girls) in Indramayu	1924-1929	1 File (textual)	original	

7	ANRI	Sekretariat Negara Republik Indonesia	Inventaris Sekretariat Negara RI Seri Produk Hukum 1949-2005 (Keputusan Presiden- Penyelenggaraan Pemerintah) No. 7805	Presidential Decree Number 108 of 1964 on the appointment of Raden Ajeng Kartini as a National Hero	2 Mei 1964	1 File (textual)	original	
8	ANRI	Museum Sonobudoyo	Inventaris Museum Sonobudoyo / Java Instituut 1909-1977 2203	Circular to the editors of newspapers from a committee called 'Fonds Kartini Djawa'-based in Surabaya-about fundraising to translate Kartini letters into Javanese (already translated into Indonesian and Sundanese by Balai Pustaka at that time) and for the newspapers to publish the committee's programs and objectives	ca. 1935	1 File (textual)	original	
9	ANRI	Departemen Sosial Republik Indonesia	Inventaris Departemen Sosial RI 1950-2014 No. 770	Files contains the follow up actions after the appointment of Kartini as a national hero, among others: biography, the presidential decree, funding for Kartini's heir	2 Mei 1964-27 Juli 1990	1 File (textual)	original	

Translation of letter D H 1200-62 (Coté 2014, p.520)

[Postcard]

To Mevrouw Abendanon-Mandri

Semarang, 4 Dec. 1902

Dearest Moedertje,

Please do not think ill of me for putting aside the matter of your table. When we left home they were at work on it, I cannot tell you how far they have progressed. I regret that I have been of so little service to you. We have already been away from home for a week. We were called over and we literally rushed off. Sister Soelastri had a son on 23 Nov., a fine healthy child. Arriving in Semarang on Friday we discovered – R. and I – that the little one was no longer amongst us. We had not known it had been ill. R and I then continued on to Kendal where we found our Sister in great sorrow. Poor little mother, we were glad we could be with her, it did her good. The only sign we found of our nephew was his grave. We are now with our oldest brother in Semarang and we were initially planning to go home tomorrow but now it looks as though it will be later because my sister-in-law has become ill. We do not have the heart to leave her on her own, she has no one to nurse her. It is not yet certain when we will be going home, our sister will have to get better first. In the meantime I am sorry about the table. I had not yet had an opportunity to have the silver made. Do not be angry. Goodbye, heartiest greetings from your

Kartini

Sister's little one died on the 5th day, he suffered from lockjaw.

Translation of letter D H 1200-106 (Coté 2014, p.684-685)

To Mevrouw Abendanon-Mandri

Rembang, 7 September 1904

My dearest Moedertje, how can I ever thank you for the sweet dress you have sent me for our little child. It has even greater value for us because we know in what circumstances you have had to work on this gift for your grandchild.

We learnt from Roekmini that you have been unwell since your return to Batavia. To think that you, yourself unwell, having so many worries and apart from that, as always being so busy, were still able to find time to undertake such a painstaking task for our child! How great your friendship must be, how deep and meaningful must be your love for me!

From us both our sincere gratitude, dearest Moedertje. With moist eyes and a grateful, happy heart I looked at the little dress yesterday and every now and again I have to look at it again!

It expresses so much, Moedertje dearest. You have made your daughter so happy with it. Later when it can no longer wear the dress I will place the ornament around your grandchild's neck. And after that I will keep it for him until he can understand me when I tell him of the dear angel who God sent to his mother so that the ornament may become just as dear to him as it is to his mother.

My husband said to me yesterday when we received the present: 'Write to Moedertje straight away wife, otherwise it might be too late.' And I followed his advice and also the voice of my heart!

Our child has not yet arrived but it may do so at any moment. I feel that his arrival is very close at hand. My deepest thanks for your words of encouragement, dearest! The thought that, far away from me, there is a soul that is part of my own soul, that hopes and prays for me makes me strong, is so incredibly good for me. People who have seen me recently consider that I am very alert. How could I not be when such a great happiness awaits me?

What do all those hours of pain amount to when such a great, sweet happiness is the reward? I am already so looking forward to my treasure. It is so reassuring to know that so many people have been thinking of me these last days. Do I not know how those at home are thinking of me, hour upon hour, are hoping and praying? Heaven cannot be deaf where so many hearts have the same prayer.

Moeske, I am so utterly convinced that your daughter will succeed in this. Of course you will be informed immediately when the great event has taken place. Oh my dear angel! If only you could stand by the cradle of our child! How utterly happy I would be! I know that you will love our little child even if it should be a bigger monster than his mother. As long as it is not a monster in its heart and soul then all is well, eh Moeske? And that could hardly be unless evil spirits are standing guard by his cradle. But your talisman will take care of that, will ward off evil spirits from your grandchild.

My Moederⁱ has been here with me for two weeks already, together with an old grandmother to support me in the difficult moments that lie ahead. I am being cared for, spoiled and guarded here like a princess. The nappy basket, the bed, everything stands ready in our room for the arrival of our treasure. 19

And Moeske, how are things with the grandmama-to-be? How is Mijnheer? Oh, I do so hope that you will receive this letter in a state of good health!

How is Didi? Is he still in China? I read with interest his article in the Elsevier monthly.ⁱⁱ How well that boy writes, brother Edie, will he still remember me? It always pains me that I have never been able to meet him in person. And now the chance that this may happen has totally disappeared. If you should write to him please give him the kindest regards from his sister Kartini, tell him of my good fortune and that we both think of him with warm feelings.

How deliciously that fruit smells, real Native perfume! I put the dress in a chest with the little clothes so that these will all share that delightful smell. How sweetly my little one will smell later.

Good night, dearest Moedertje. Once again please accept our deepest thanks. Give Mijnheer our warmest greetings and receive for yourself a big kiss from your own daughter,

Kartini

I would dearly like to have a set of silver kebaya needles with wayangs such as you showed me here. Where can I order them? If I write to Oost en West will they be able to get them for me?

ⁱ The reference is to her birth mother, Ibu Ngasirah.

ⁱⁱ This article by EC Abendanon could not be located.

Rembang 15-5-1904

Dear, dear Mien,

How wonderfully you surprised me with your sweet, cordial letter! And that I hear that you want to come and see us, gives me oh so much pleasure.

You are warmly welcome to us! My husband, whom I have already told a great deal about my gifted friend, is eager to make your acquaintance.

Your self-reproach struck me, no, dear, you have nothing to reproach yourself for, not you should have written to me, but I to you. And I had planned it for a long time, but it always remained a plan, as you can see. But believe me, it hurt me not to have written to you. Now it's good again, isn't it, dear? When you are here, you will understand that it is very difficult for me to write a lot. My toddlers and so many other things take up all my time.

How are things going with the Prins family? Greet her very warmly from me, and ask her if they would not also like to see Rembang. Our house is always open to those lovely people.

So you're coming on Monday the 28th? We will make sure that you know the way to our house, because a carriage will be waiting for you at the station.

And now adieu, dear, see you soon in the best of prosperity!

Bye!

As always your Kartini

**THE PRESIDENT OF
THE REPUBLIC OF INDONESIA**

DECREE OF THE PRESIDENT OF THE REPUBLIC OF INDONESIA

NO. 108 of 1964.

WE, THE PRESIDENT OF THE REPUBLIC OF INDONESIA

Having read: the letter of the Coordinating Minister for Welfare dated April 30, 1964 No. Mkk. VIII/34/16;

Considering : that the late Mrs. Raden Adjeng Kartini deserves to be appreciated by the State, considering her services as an Indonesian leader in the past, who during her lifetime, motivated by love for the motherland and nation, led regular activities to oppose colonialism on Indonesian soil;

In view of: 1. Our decree No. 217 of 1957 concerning Regulations concerning National Heroes of Independence;
2. Our decree No. 241 of 1958 concerning Regulations on how to determine a National Hero of Independence,

D E C R E E :

To enact:

FIRST: Mrs. Raden Adjeng Kartini is declared a National Hero of Independence.

SECOND: The provisions in Presidential Decree No. 217 of 1957 apply to commemorate the deceased in question.

THIRD: This decision shall take effect on the day it is established.

Enacted in Djakarta

on 2 May 1964.

THE PRESIDENT OF THE REPUBLIC OF INDONESIA

SUKARNO.

Account of the Indonesian institutions that keep the *Kartini archive*

Before the establishment of ANRI, the archival institution in Indonesia was known as the *Landsarchief* (State Archive). The *Landsarchief* was initially established during the Dutch colonial era in the 18th century and served as the central repository for the Dutch East Indies' colonial records. It housed documents related to colonial administration, legal proceedings, land and property records, and other governmental activities including Kartini scholarship application, girls scholarship foundation inspired by Kartini's writings and Kartini Day commemoration. After independence, Kartini's legacy was recorded in the process of state recognition through the awarding of national heroes and the establishment of educational foundations for girls.

Algemene Secretarie

The *Algemene secretarie* was a secretarial organization established in 1819 based on the Decree of the Commissioner-General dated February 1, 1819 Number 109 as a body that assisted the implementation of the Governor-General's duties as the highest authority in the Dutch East Indies.

This institution was tasked with, among other things, providing input and information to the Governor-General; reviewing every proposal submitted by the heads of departments; editing the format of decrees (*besluit*); editing the contents of the *Javasche Courant* (the official government newspaper); handling various kinds of reports and statistical data sent by local governments, which would become part of the Dutch East Indies government's report to the central government in the Netherlands; and compiling materials for the preparation of the Official Gazette of the Netherlands East Indies *Staatsblad van Nederlandsch Indië*. In addition, the personnel of this institution were also members of the secretariats of the High Government and the Council of the Dutch East Indies, so the *Algemene Secretarie* also kept the archives of these two archive creators.

During World War 2, the secretariat was still operating in trying to keep the authority and order in the colonies, albeit from outside the colonies' territory. The organization in general had a simpler structure compared to the pre-war secretariat and kept its functions until it was abolished in June 1950.

As one of the consequences of the return of power in 1949 to the Republic of Indonesia, the former colonial government also transferred the governmental organizations along with the archives to Indonesia, including *Algemene Secretarie*.

The archives initially were located in different locations before eventually transferred to the National Archives of the Republic of Indonesia in South Jakarta around early 1990s.

The State Secretariat of the Republic of Indonesia (Setneg RI)

The State Secretariat is an Indonesia Government Institution under and directly responsible to the President and led by the State Secretary. The duties and functions of the State Secretariat are to provide technical and administrative support and analysis of government affairs in the field of State secretariat to assist the President and Vice President in organising the State government.

The nominated archive is part of one of the series of State Secretariat's archives, that is the files of legal drafting resulting in various laws, Government Regulations, Presidential Decrees and Presidential Instructions issued in 1949-2005. The archives were transferred to ANRI in 1998, 2009, and 2010. The inventory for the archives were published in 2016.

Departement van Burgerlijke Openbare Werken (Dept. van BOW)

Currently known as the Ministry of Public Works, was originally a bureau called *Bureau van Openbare Werken* (Bureau of Public Works) which was established based on Koninklijk Besluit (Dutch Royal Decree) dated November 4, 1854 (listed in *Staatsblad* (State Gazette) 1854 No. 100). The history of this institution began with an institution called *Civiele Gebouwen* (Civil Buildings) which was formed in 1819. This institution was later merged with *Hoofdingspectie Waterstaat* (Inspectorate of Water Management) in 1828 to become *Administratie van den Waterstaat en der Civiele Gebouwen* (Administration of Waters and Civil Buildings), as a branch of *Directie der Producten en Civiele Magazijnen* (Directors of Civil Production and Warehousing).

BOW archives were transferred to the National Archives of the Republic of Indonesia by the Ministry of Public Works. The archives were originally located in Gedung Sate, West Java. Apart from the BOW archives, the transfer also included the archives from the succeeding organizations: Departement van Verkeer en Waterstaat and Ministry of Public Works.

Archives of Museum Sono Budoyo/Java Instituut

Java Instituut was an institution established in 1919 by the colonial government with Samuel Koperberg as secretary. This agency then turned into a Museum with the name Sono Budoyo, and was inaugurated by Sultan Hamengkubuwono VII on November 6, 1935. The Sonobudoyo Museum Archive is an archive that comes from archival rescue efforts by ANRI from 1980 to 1984. This archive consists of the Java-

Instituut archive, the Samuel Koperberg individual archive, and the Sono Budoyo Museum archive.

These archives were first saved by ANRI in several stages, namely in 1981 by saving the minutes of the Java-Instituut board meetings from 1919-1928 and the Panti Budoyo archives from 1930-1932. Then in September 1983, a further search was carried out to save the archives of Museum Budoyo, which succeeded in finding archives from the Java-Instituut and Museum Sono Budoyo periods. In April 1984, with the permission of the Director of Sono Budoyo and the Director of Museums of the Directorate General of Culture of the Ministry of P&K, the archives were handed over to ANRI for further management.

Departemen Sosial Republik Indonesia

The Ministry of Social Affairs, formerly known as Department of Social Affairs is one of twelve departments established on August 19th, 1945 as a result of a council by the Preparatory Committee for Indonesian Independence (PPKI). Its duty was simply to take care of the impoverished and also abandoned children. It is consistent with the 1945 Constitution of The Republic of Indonesia, stipulated in the 34th article, "The impoverished and abandoned children are being taken care of by the Government."

In the period of The Liberal democracy (1950-1959), the term Department was changed into Ministry under the governance of the late President Sukarno. By the decree of the Minister of Social Affairs BU 10-27-44 dated October 16th, 1950, consisted of provisional rules about the order of the Ministry of Social Affairs such as administrative and technical arrangements thereof. They were, bureau of social council, bureau of social conduct, division of social assessment and division of documentation and special arrangements.

The archive was given to ANRI in the year of 2000 by the list sorted by the Archival Acquisition Unit of the National Archive of the Republic of Indonesia. There were 25 numbers of archives, stored in 60 small boxes and 4 big boxes, consisting of various information such as the regulations, reports, minutes of meetings, information of the staff, also files of mentoring/tutoring of community and social rehabilitation. The handover was again done twice, in the year of 2018 and 2020.

Physical states of the archives of the Department of Social Affairs stored in the ANRI were mostly lightly damaged. Aside from paper-based archives, there were also photos, compact discs and books. Totalling from the acquisition done and later processed by Arrangement and Description Unit in the year of 2000, 2018 and 2020, there are 1423 numbers of textual archives, 702 photos, 16 CDs and 20 books stored in 68 boxes of textual archives, 2 boxes of photos and 1 box of CDs.

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¹ Editions of Kartini's letters are also listed by the editor(s) or translator(s).

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Highlights and significance of the nominated archives from ANRI

1. Document ID-ANRI-RA96-770

This document (ID-ANRI-RA96-770) is the most important document about Kartini, because the Indonesian government under President Soekarno designated Kartini as a National Hero who had contributed to the fight for women's emancipation by his decree on May 2, 1964, no.108. Kartini, an ethnographer, chronicles her complaints about polygamy, child marriage, gender disparities in schooling, and woman's status as a mother, in letters to her friends in the Netherlands. Kartini Day has been celebrated every year since that decision.

This document contains further material that backs up the government's decision. The document materials contain Ministry of Social Affairs' proposals supported by articles on her biography (8 pages) using three reading sources: 1. Hurustiati Soebandrio, Indonesian Women's Kartini, Djemberan 1955; 2. Pramudya Ananta Toer, Just Call Me Kartini, NV. Archipelago 1962; 3. Armyn Pane, Habis Gelap, Terbitlah Terang, PN. Balai Pustaka. This document is supplemented by further documents detailing her son, R.M Soesalit Djojoadhyningrat, a retired military officer with the rank of Major, and her grandson, R.M. Boedi Setya Soesalit, who obtained a letter of recognition for Kartini as a national hero. Her grandson got funds from the Central Hero Development Agency in Jakarta, as well as Indonesian government funding when he was treated at the Army Hospital in Jakarta in 1972.

The designation of Kartini as a National Hero, as well as each "Kartini Day" commemoration, have made the Ministry of Social Affairs aware of the lack of authentic Kartini materials in the KITLV collection. As a result, the Central Hero Development Agency, Ministry of Social Affairs, through the Indonesian Embassy in The Hague, requested reproductions of Kartini's original paperwork from the Dutch government in 1976.

2. Document ID-ANRI-Museum Sonobudoyo

Translation of Kartini's letters into Javanese (1934). The translation of Kartini's book published by J.H. Abendanon in 1911 into Javanese was initiated by Fond Kartini Djawa-Soerabaja. For the planning, the Foundation raised funds for the costs of translating and publishing Kartini's book. The aim is: "With the existence of a book with a copy of the Javanese language, it is hoped that the petoea and ideals of R.A. Kartini can be known and felt by our people who at this time still understand Javanese more than any other languages.

Translation of Kartini's letters from the Dutch into other languages such as English (1920), Sundanese, Indonesian and other languages, shows the significance of Kartini's letters and its influence on wider consumers/readers.

3. Document ID-ANRI BOW-GB 1854

After her death, Kartini's aspirations to promote women's education were continued by establishing the van Deventer Foundation. This name refers to a figure in the Ethical Politics (1901), Conrad Theodore van Deventer (1857-1915), who wrote a lengthy review after the Kartini Letters were published by J.H. Abendanon. He can be said to be a wide spreader of Kartini's ideals which are in line with the framework of the Ethical Policy, namely advancing indigenous education. The van Deventer Foundation was formed as an extension of Kartini's ideas in the field of education. On the initiative of this Foundation, the Kartini School was founded initially in Semarang in 1912, and was later followed by other cities, such as Surabaya, Yogyakarta, Malang, Madiun, Cirebon, Bogor and Batavia. There is also the Priyayi Girls Special School which received an injection of funds from the Dutch Government. At first this school was specifically for priyayi girls, then it expanded to middle-class girls like in Batavia. Another important document related to the development of education for women is the meisjes school which plays an important role in educating women at the village level, as is the case in West Sumatra (Westkust van Sumatra), and Indramajoe/Cirebon. This means that the influence of Kartini's ideas on the education system is increasingly widespread, starting from a small environment among girls from aristocratic groups, then extending from the urban middle class and finally penetrating village girls. The documents showing the influence of Kartini's ideals on the development of educational institutions for women are quite complete in ARNAS-RI. For example, the handover of the second class indigenous school in Indramayu to Kartini Vereeniging to become the Inlandse Meisjes School.

The Significant Contribution of Kartini's Thoughts on Gender Equality and Its Influence on Wide Community.

Both in her letters and in her real work, which was short but meaningful for Javanese women, Kartini was a fighter for eliminating gender inequality that existed in Javanese feudal society. Gender injustice is a system and structure that places both men and women as victims of the system. Gender inequality exists in various areas of life, namely in the area of the state, society, organization or workplace, family and oneself. In Kartini's letters, Kartini's reflections are clear on the condition of women in her time which was very apprehensive, shackled by gender-biased socio-cultural constructions. For example forced marriage, polygamy, restrictions on education, and in public activities, all these factors have weakened the position of women compared

to that of men. For example, she experienced polygamy herself and was powerless to get out of a cultural construction that was unfair to women.

Documents and Kartini as an Indonesian Hero and "Kartini Day".

The Indonesian government's recognition as a national hero followed by the policy of celebrating his birthday on April 21 each makes an important contribution to reflecting on efforts to achieve gender equality by each generation. At each commemoration, there is a reading of Kartini's struggle ideas and at the same time a reflection on the achievements of these ideas in every generation, from the local, national and even international levels. Public awareness about the importance of Kartini's ideas was commemorated and used as a reflection of the struggle for gender equality carried out in 1956 in the Indonesian women's community in New York through Wirjohatmodjo's speech. The celebration of Kartini's day in Indonesia and across Indonesian representatives abroad offers greater implications for the legacy of Kartini's ideals through Indonesia's transnational history from different regimes; Colonial, Old Order, New Order and the Reform era. This celebration has a sustainable value not only in the commemoration time cycle, but also reflects the achievement of Kartini's aspirations in fighting for gender equality.

Documents and Production of Knowledge.

Knowledge is power and the production of knowledge has unlimited power. The documents left behind by Kartini have resulted in the form of knowledge production, ranging from the publication of 106 Kartini letters by J.H. Abendanon in 1911 to the complete translation of 158 Kartini letters by Joost Cote in 1992. The contents of these documents continue to be studied and produce knowledge products from various perspectives in the form of articles, books written by Indonesian and foreign authors. In the Leiden University library, there are 1,166 books and articles about Kartini and 1,145 of them are online, written in Indonesian, English and Javanese. This number does not include articles published in various national and international journals. These figures prove that the production of knowledge about Kartini is abundant. Although undetected, readers of the production of knowledge regarding Kartini have clearly crossed national boundaries, its influences have moved and crossed ethnic, races, religion and transnational intellectual community and general public.

Preservation, conservation, and digital media transfer

Leiden University Libraries

Note on Conservation Policy and Strategy

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Introduction and background

Leiden University Libraries (UBL) aim to guarantee the physical availability of the collections as far as possible. As a consequence, the collections are not only affected by natural aging and but also by use. Measures have therefore been taken to minimize these risks and to optimize the conditions for use, such as reading supports in the Reading Room. In addition, various actions have been taken to diminish risks constituted by storage conditions and a calamity awareness plan has been developed. When needed, stabilizing treatments in the inhouse conservation workshop can improve or restore the accessibility of damaged objects.

Every collection containing organic materials is liable to natural deterioration. The use of the materials causes extra stress on the materials or even damage. UBL are responsible for the preservation and the accessibility of the collections. Within this field of tension, the conservators work on the collections. Preservation and conservation aim to preserve the original materials and to allow them to be used. As the collections are used intensively the objects need a great deal of care. In the past, damaged books were occasionally treated by private conservators outside the library. Since the conservation workshop in the library was set up in 2000 most conservation treatments are carried out in the library itself. The appointment of a conservation specialist also allowed for a more structural approach and an increased general awareness of the collections' needs. Damage inventories and collection monitoring informs the conservation approach and - based on the understanding of the collections' physical condition and their storage needs - a number of rehousing projects and active conservation projects were carried out. Apart from these preventive and interventive treatments the conservator prepares the items for

exhibitions and loans and advises on such subjects as transport and handling, and digitization of the materials.

Preservation policy

Unlike museum items that are rarely handled, library materials are meant to be used. They are vital sources of information which cannot be conserved and stored away in an ideal and secure environment to arrest their decay. This is the dilemma of library preservation – to make information accessible while still ensuring its ultimate survival. A preservation policy for library materials has to take account of this fact. The Collection Plan, written in 2008, forms the basis for the preservation policy of the Leiden University Libraries.

Since the UBL house a wide range of Special Collections and the capacity of the conservation workshop is limited, it is necessary to prioritize, and it is acknowledged that not all items need to be given the same level of care and attention. Nonetheless, the preservation circumstances are well up to the current standards for all Special Collections materials.

Preservation is a library wide activity, involving all staff. Preservation activities include selection of the most appropriate format for acquisition, monitoring the collections, creating preservation surrogates and making items available online, controlling the environment, and establishing proper conditions of use.

Other aspects of a preservation policy are ‘disaster preparedness and security’, guidelines for handling and transportation, and protocols for exhibitions and loans for exhibitions.

UBL’s disaster plan contains details of the preparedness and prevention procedures. It is kept up-to-date and ensures that adequate action will be taken when needed. The primary purpose of safety measures is to prevent or reduce the risk of damage to the collections from fire, water, natural or man-made disasters, theft and vandalism.

UBL encourage proper handling of collections by staff and users. Guidelines have been developed for the safe copying, scanning and photographing of Special Collections materials; these actions are restricted to objects that are considered not too fragile or vulnerable to these handlings. Trainings are provided for teachers who include the use of physical collections in their courses.

Items from the Leiden collections are frequently requested by international museums and other institutions. A conservation policy is in place, objects are carefully assessed and monitored, the frequency and duration of their use for exhibition purposes is taken into account. Materials will be prepared for exhibition and displayed in

accordance with accepted national and international standards. Borrowing institutions are required to comply with UBL's guidelines for exhibitions through the signing of a condition of loan agreement with Leiden University Libraries.

Preservation (preventive conservation) and conservation

Active intervention in the condition of an object is called conservation or restoration. Treatments include cleaning and stabilizing the condition, and consolidation by adding materials or components to improve the accessibility of the object. The term restoration is somewhat old-fashioned. It means bringing back the object to its original condition, and that is precisely what the conservator does not aim to do. It is important that the object maintains its signs of wear and tear because the historical evidence of use may provide important facts, as do former repairs. It should be possible to read the history of the book by its appearance. Therefore, the visual and tactile character of the objects are respected and only when old repairs prohibit the use of a book or endanger its condition, major changes are allowed. Preventive conservation means that the storage and handling conditions are optimized to slow down natural deterioration. There is climate control in the storage rooms with a stable relative humidity that is favourable for leather, parchment and paper (50%) and the temperature is relatively low (18 degrees C for most objects, 15 degrees C for the photographic collection). Where possible, the objects are housed in boxes or otherwise packed, to support them on the shelves and protect them while transported. These packing materials are developed for long term storage. In addition, materials are developed to support the books and other items when handled. Maps are handed out in protective folders and drawings, prints and photographs are mounted in protective housings. In the reading room, special cushions are used and additional reading aids are provided; supports for exhibited books are tailor-made from museum board. All these measures contribute to the preservation, accessibility, and enjoyment of our collections.

Since several years, the manuscripts in the Oriental Collection receive increased conservation care since the conservator in Leiden University Libraries is specialised in oriental material. The monitoring of the collections' condition has improved, numerous manuscripts have been treated, and clamshell boxes and four-flap folders have been especially made for a large number of manuscripts with condition issues that cannot be addressed immediately. Given the rare opportunity for students in conservation to do an internship in Oriental material and practice while being supervised by an expert in the field, the UBL facilitates such internships as much as possible. The UBL thus stimulates conservation education and the transfer of

knowledge, while the treatments are also to the advantage of the condition of the materials and use of the collections.

Remarks on the Kartini Letters (D H 1200)

The collection of letters is generally in a very good condition. They are professionally stored with each letter separately kept in an archival folder under optimal climatic conditions. There is no risk for damage to the manuscripts. The whole collection has been digitized and is available online.

Additional remarks on the two items highlighted in the nomination (see 6.4)

1. D H 1200-62 (postcard): The postcard is in very good condition. The postage stamp is still in place, and the other stamps and writing are clear and readable. The postcard is safely stored in a grey archival folder in an archive box containing other objects stored in the same way.

2. D H 1200-106 (letter): Handwritten letter. The ink seems is still clear and readable, and the letter is in very good condition. The letter has been folded in the past, but is now safely housed (as a bifolio), in the same manner as D H 1200-62.

National Archives Netherlands

9.0 Risk Assessment

9.1 Detail the nature and scope of threats to the nominated material

National Archives Netherlands:

Climatic conditions: This is laid down in the Dutch Archiefbesluit (<https://wetten.overheid.nl/BWBR0007748/2020-01-01>) and Ministerial Regulations (Archiefregeling) (<https://wetten.overheid.nl/BWBR0027041/2014-01-01>). The climate system is part of a building management system and alarms and follow-up are guaranteed 24/7.

Storage: The National Archives of the Netherlands use a collection management system to know what is in house and where it is. In addition limited access (need to be) to the material / storage according to the Dutch Archives Decree and Ministerial Regulations.

Political interference: There is a selection procedure in accordance with the Dutch Archives Act (<https://wetten.overheid.nl/BWBR0007376/2020-01-01>). Access to and participation in selection by and by citizens must prevent political preferences in archive selection and management.

10.0 Preservation and access management plan

National Archives Netherlands: The nominated records of the National Archives of the Netherlands have been prepared for digitization, the so called first line of conservation. After that procedure the records have been digitized. Together with digital entries, and name indexes, these records have been made available online. The original files are consulted as little as possible to keep the physical condition as stable as possible.

National Archive of the Republic of Indonesia (ANRI)

Directorate of Preservation

Note on Preservation of Policy and Strategy

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Introduction

The National Archives of the Republic of Indonesia (ANRI) is the non-ministerial government institution which was established in accordance with Law No. 7/1971 on the Fundamental of Archival Provisions as amended by the Law No. 43/2009 concerning Records and Archives Administrations. The task is to carry out government duties in the field of records and archives administration in accordance with the provisions of the applicable laws and regulations. Currently, ANRI holds important duties in the administrations of government due to its vital function, namely, as the institution that safeguard the collective memory of the nation as well as the national founder of records and archives administrations. It is by archive that we can describe the history of our nation from all periods. The program of preservation in ANRI has been conducted based on the long-term investment specifically in the field of analog and digital documentary archives. The programs are as follows:

1. Ensuring the temperature and humidity of the archives depot to be well maintained, and preparing the equipment for supporting the depot's building structure and other facilities in accordance with the needs for keeping and preserving the archives:
 - a. Controlling the equipment for the temperature and humidity, including air conditioners (AC) and humidifiers
 - b. Preparing the fire extinguisher and smoke detector
 - c. Providing climatology micro data logger
 - d. Supplying special shelves for audiovisual, maps and pictures
 - e. Providing CCTV to monitor archive storage rooms

- f. Checking the electrical and mechanical of storage buildings regularly
2. Pest control including fumigation of archive collection to eliminate pests and control of pests as well as monitoring the microclimate storage and the pests inside the room.
3. Improving the security of the archive collection as a top priority for both physical and information. The storage area where archives is stored must be in safe environment and only limited personnel is allowed to enter.
4. Human resource development through training, technical training, national and international capacity webinars for archivists.
5. Developing the e-depot application in 2017 as a software to manage born digital archive and digitized collections in the WORM server storage with complete metadata. We are developing a web-based archive database information system for storage locations, namely the Ampera and SURDI applications to retrieve the collection easily. In 2022, we tested the *Archivematica* application as a complete open-source software in managing digital archives so that the application can be combined with e-depot infrastructure.

Preservation policy

The preservation policy in ANRI is executed in accordance with the Regulation of Head of ANRI Number 23 of 2011 on Archive Preservation Guidelines to prevent and decelerate the deterioration of archives and controlling environment of depot; to support adequate infrastructure and facilities; to manage the archive collection in terms of controlling/checking supporting facilities and physical conditions; integrated pest control; to check all of supporting devices for the maintenance and security as well as the hygiene of the infrastructure for preserving the archive collection to prevent the collection from being harm and destroyed. For the purpose of implementing the national archive management, the archive preservation strategy is done as a part of the determination of the archive management as referred to in Article 7 paragraph (1) of Law 43 of 2009 concerning Records and Archives Management, covering all efforts made to prevent and decelerate the damage of the physical condition of archive collection such as maintaining the temperature and humidity in the depot in a stable condition.

Preservation (preventive conservation)

ANRI conducts the preservation for the archives collection in accordance with the mandate of Article 60 paragraph (1) and (2), the Law No. 43 of 2009 on Records

and Archive Administrations, namely, that the archive preservation is done both preventive and curative methods. Preventive method is the priority since it would be more difficult to restore highly damaged archives. The information kept in them would be gone and difficult to be retrieved. The details of preventive actions are applied in accordance with the Regulation of Head of ANRI No. 23 of 2011 on Procedures of Archive Preservation contains the following aspects:

- o providing proper archive storage for the long term access
- o integrated pest control in archives
- o archive digitization to support the sustainable access
- o disaster preparedness in archives
- o repair damaged archives with proper restoration methods

Archive collection related to the Kartini Letters (there are nine files to be nominated from ANRI's collection):

1. Inventory of Algemene Secretarie Serie Grote Bundel Besluiten 1891-1942 (No: 2464)
2. Inventory of Algemene Secretarie – Minutes of Besluit (No: 7, dated 7 July 1903),
3. Inventory of Algemene Secretarie Serie Grote Bundel Missive Gouvernementssecretaris (MGS) 1890-1942 (No: 4838)
4. Inventory of Algemene Secretarie Serie Grote Bundel Ter Zijde Gelegde Agenda (Tzg Ag) 1890-1942 (No: 7578)
5. Inventory of Algemene Secretarie 1944-1950 (request to be re-folio) (No: 694)
6. Inventory of Departement van Burgelijke Openbare Werken Series Grote Bundel 1854-1933 (No: 4940)
7. Inventory of State Secretariat of Republic of Indonesia Serie of Legislation Documents 1949-2005 (Presidential Decree-Administration of Government) Presidential Decree No.108/64 on the Appointment of Kartini to be the National Heroine of Indonesia (No: 7805)
8. Inventory of Museum Sonobudoyo/Java Instituut 1909-1977 (No: 2203)

9. Inventory of Department of Social Affairs of the Republic of Indonesia 1950–2014 (No: 770)

Information on physical aspects of the nominated archives:

1. Inventory of Algemene Secretarie Serie Grote Bundel Besluiten 1891-1942 (Nr: 2464), with the specific characteristic as follows:
 - A bundle of archives consists of 114 sheets of paper. The documents used several types of paper including HVS paper (70 gsm), doorslag (32 gsm) and lined folio (100 gsm). There are two types of paper sizes in the collection, namely A4 and F4.
 - Physical condition of the archives: moderately damaged with signs of foxing, rust stains, acidified paper (pH 3.24 - 4.04), cello tape stains due to previous repairs, folded sheets on several pages and damage caused by violence in the form of a hole on one side of the archive (form of a paper punch). The level of readability of the archive is still quite clear even though there are some damages in the physical condition of the archive.
 - There are special features in the form of the signature of the creator, namely, a stamp from the author's institution, a watermark in the form of a lion logo circled with the words "Propatria Eendragt Maakt Magt" and a countermark with the papermill name "Van Gelder Zonen".
2. Inventaris Algemene Secretarie - Notulen Besluit (Nr: 7, 7 Juli 1903):
 - A bundle of archives consists of 257 sheets of paper with the characteristics as follows: they have been bound with a total thickness of 50 mm, the type of paper is HVS (120 gsm), with size F4.
 - The physical condition of the archives is in the moderately damaged category, with signs of damage to the bindings, changes in the shape/physical condition, and the backs of the bindings have been removed. In addition, there is also foxing, ink corrosion on paper sheets, the paper is in acidified condition (pH = 4.28), folded sheets on several pages accompanied by damage caused by the holes on one side, and insects. Overall, the information written on the archive is still clear.
 - There are special features in the form of the signature of the creator of the archive, and a watermark in the form of the word "BATAVIA" and a countermark with the name papermill "G.Kolff & Co.".
3. Inventory of Algemene Secretarie Serie Grote Bundel Missive Gouvernementssecretaris (MGS) 1890-1942 (No: 4838)

- A bundle of archives consists of 257 sheets of paper. They have been bound with a total thickness of 50 mm. the type of paper is HVS (120 gsm) with a pH level of 3.65-3.93. The paper size is F4.
 - The physical condition of the archives is in the moderately damaged category, with the signs of damage in the bindings, changes in the physical shape/curvature, and the back of the bindings has been removed. In addition, there are also foxing, ink corrosion on paper sheets, acidification process on the paper, folded sheets on several pages accompanied by damage due to the users' treatment, damage caused by a hole on one side and by insects. The information written on the archives is still clear.
 - There are special features in the form of the signature of the creator of the archive, and a watermark in the form of the word "BATAVIA" and a countermark with the name papermill "G.Kolff & Co."
4. Inventory of Algemene Secretarie Serie Grote Bundel Ter Zijde Gelegde Agenda (Tzg Ag) 1890-1942 (No: 7578):
- A bundle of archives consists of 151 sheets of paper. The type of paper is HVS (70 gsm) with a pH of 3.63, Doorslag (35 gsm) and with a pH of 3.82 and lined Folio (100 gsm) with a pH of 3.82. The size of the paper is F4 with a field of 36 cm x 22 cm.
 - The physical condition of the archives is in the category of moderate damage, with signs of damage to foxing, rust, acidification process in the paper, folded sheets on several pages accompanied by damage caused by users. in general, information written on the archive is still clear.
 - There are special features in the form of the signature of the creator, namely, a stamp and a watermark in the form of the word "Normal 2 A".
5. Inventory of Algemene Secretarie 1944-1950 (request to be Re-folio) (No: 694)
- A bundle of archives consists of 5 sheets of paper. They are in the sheet form and using HVS type paper (120 gsm) with a pH level of 4.88, Doorslag (35 gsm) with a pH level of 4.65 and Folio with stripes (100 gsm). The paper size is F4.
 - The physical condition of the archives is in the category of moderate damage, with signs of damage to foxing, rust, the paper archives is also in a condition of full of acid, but there is no visible damage caused by use and violence. in general, the information written on the archive is still clear.
 - There are special features in the form of the signature of the creator of the archive, and a watermark in the form of the words "Normal 3" and "GHB".

6. Inventory of Departement van Burgelijke Openbare Werken Series Grote Bundel 1854-1933 (No: 4940)
 - A bundle of archives consists of 72 sheets of paper. They are in the form of sheets using HVS type paper (90-120 gsm) with a pH level of 3.96-4.23, Doorslag (50 gsm) with a pH level of 4.28. The paper sizes are A4 and F4.
 - The physical condition of the archives is in the moderately damaged category, with signs of foxing damage, ink corrosion, rust stains, glue stains due to previous repairs, folded paper on several sides and water stains. In addition, there is also an acidification in the paper. The information written on the archive is clear.
 - Special features were found in the form of the archive creator's signature and stamp.
7. Inventory of State Secretariat of Republic of Indonesia Serie of Legislation Documents 1949-2005 (Presidential Decree - Administration of Government) Presidential Decree No.108/64 on the Appointment of Kartini to be the National Heroine of Indonesia (No: 7805):
 - It consists of 1 sheet of paper. It is in a sheet form and using HVS type paper (100 gsm) with a pH level of 5.03. The paper size is F4 (length x width = 20.2 x 33.3 cm.)
 - The physical condition is in the slightly damaged category, with signs of foxing damage, ink corrosion, low level rust stains. In addition, there is also acidification in the paper. There is also a damage caused by use in the paper, but in general, information written on the archive is still clear.
 - Special features were found in the form of the archive creator's signature, and the archive creator's stamp and Garuda Logo embossing.
8. Inventory of Museum Sonobudoyo/Java Instituut 1909-1977 (No: 2203):
 - It consists of 1 sheet of paper. It is in a sheet form and using HVS type paper (70 gsm) with a pH level of 4.25. The paper size is F4.
 - The physical condition is in the moderately damaged category, with signs of severe acidification, there is also damage caused by use, but in general, the information written on the archive is still clear.
 - There is a special feature in the form of a letterhead from the creator.
9. Inventory of Department of Social Republic of Indonesia 1950–2014 (No: 770):
 - The archive consists of 71 sheets of paper. This archive is in sheet form using HVS type paper (70 gsm) with a pH level of 4.86 and Doorslag (30 gsm) with a pH level of 4.62. The paper size is F4.

- The physical condition of the archives is in the moderately damaged category, with signs of foxing, rust stains, acidification, as well as damage caused by use, but in general the information in the archive is still clear.
- There are some special features in the form of letterheads and archive creator stamps.



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Организация
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Date: 29 September 2023

Kurt De Belder
University Librarian & Director
Leiden University Libraries
Witte Singel 27
2311 BG Leiden
The Netherlands

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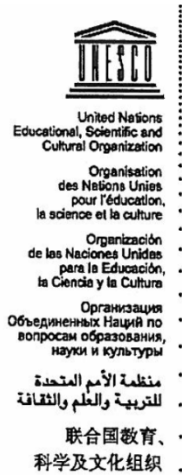
Date: 20 June 2023

Afelonne J.M. Doek
Director-General / National Archivist
National Archives of the Netherlands
Prins Willem-Alexanderhof 20 2595
BE The Hague
The Netherlands

Signature

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Title(s)
 - 1) Textual Archives
Title : Documents on training costs by the Board of the Association of Roman Catholic Training School in Moentilan and the Kartini Association in Semarang
Algemene Secretrarie Grote Bundel (GB) Besluiten 1891-1942 No. 2464
 - 2) Textual Archives
Title : Minutes of Besluit July 7, 1903 Number 7 regarding the awarding of scholarships to Kartini and Roekmini.
Algemene Secretrarie Notulen Besluit 1-7 Djuli 1903 No.7
 - 3) Textual Archives
Title :Opening of afternoon courses for indigenous women in six locations in Java and Madura (courses for indigenous women in Java and Madura)
Algemene Secretrarie Grote Bundel (GB) Missive Gouvernement Secretaris No. 4838
 - 4) Textual Archives
Title : Documents regarding the founding of schools for indigenous women in various places in NI,
Algemene Secretrarie Terzijde Gelegde Agenda No. 7578
 - 5) Textual Archives
Title : Circular Letter Fonds Kartini Committee Letter from the Kartini Foundation in The Hague to the Dutch East Indies Government in Jakarta regarding the Establishment of Educational institution for Indonesian Women, under the names Kartinischole and Van Deventerscholen
Algemene Secretrarie 1944-1950 No. 694
 - 6) Textual Archives
Title : files on rental cost of a building for Kartini school (especially for a special school for indigenous girls) in Indramayu
Burgerlijke Openbare Werken Grote Bundel (GB) 1854-1933 No. 4940
 - 7) Textual Archives
Title : Presidential Decree Number 108 of 1964 on the appointment of Raden Ajeng Kartini as a National Hero

Sekretariat Negara Seri Prduk Hukum 1949-2005 No. 7805

8) Textual Archives

Title : circular to the editors of newspapers from a committee called 'Fonds Kartini Djawa'-based in Surabaya-about fundraising to translate Kartini letters into Javanese (already translated into Indonesian and Sundanese by Balai Pustaka at that time) and for the newspapers to publish the committee's programs and objectives
Museum Sonobudoyo No. 2203

9) Textual Archives

Title : files contains the follow up actions after the appointment of Kartini as a national hero, among others: biography, the presidential decree, funding for Kartini's heir
Departemen Sosial Republik Indonesia 1950-2014 No. 770

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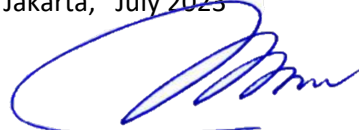
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Jakarta, July 2023

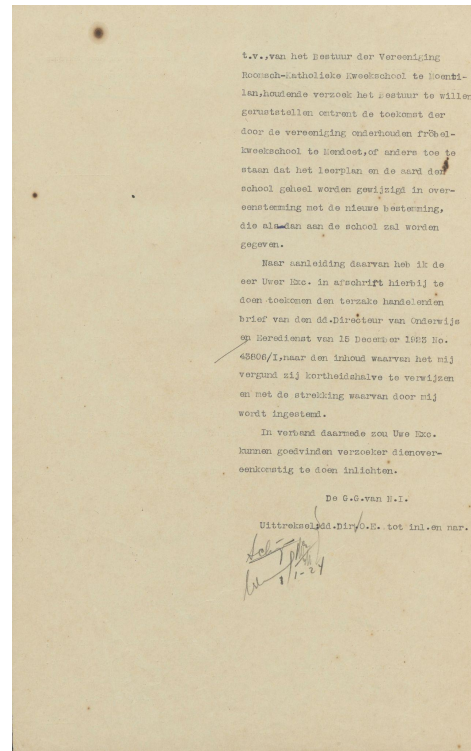
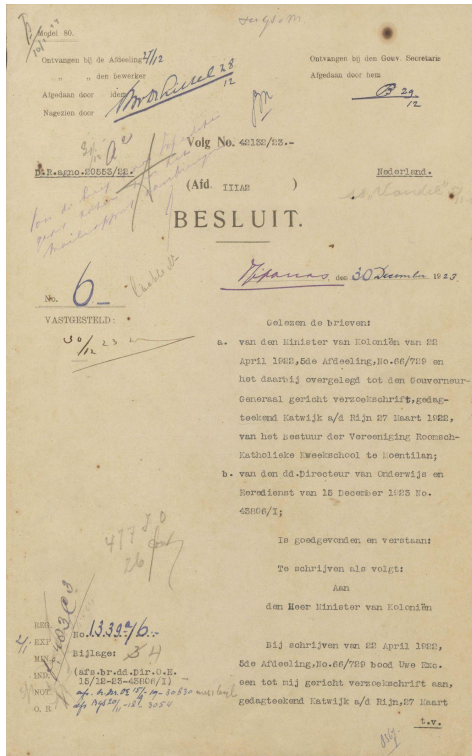


Drs. Imam Gunarto, M.Hum
Head of the National Archives of the Republic
Indonesia

Attachment

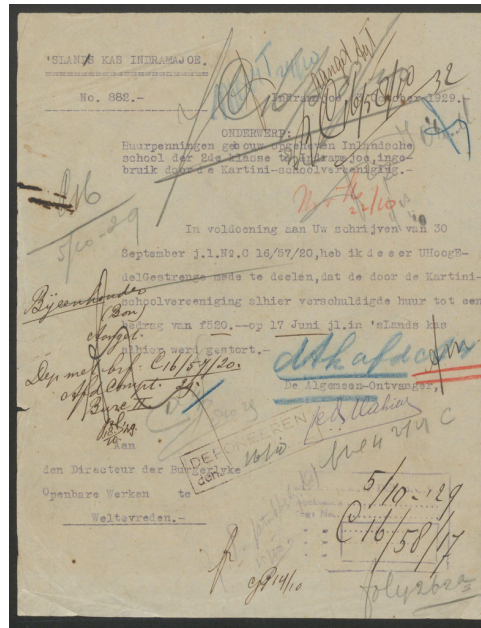
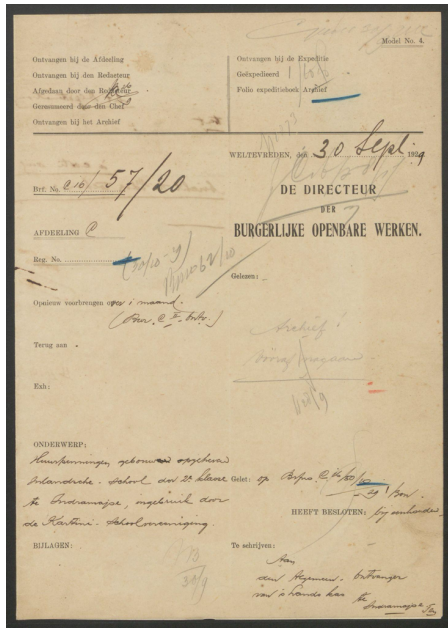
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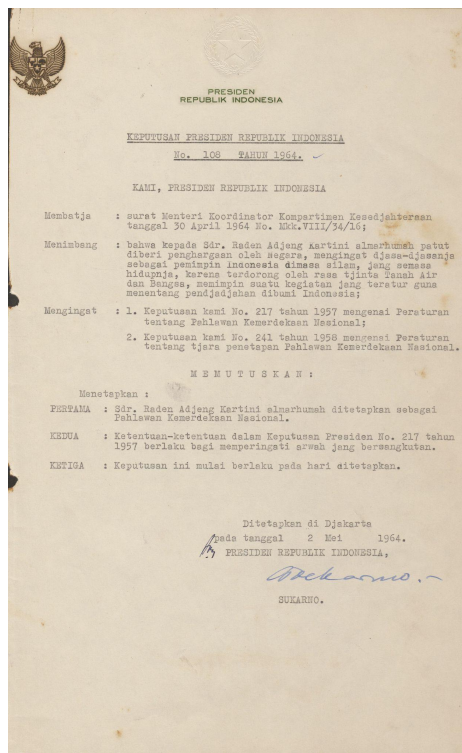
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 Sekretariat Negara Seri Prduk Hukum 1949-2005 No. 7805



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Title : circular to the editors of newspapers from a committe called 'Fonds Kartini Djawa'-based in Surabaya-about fundraising to translate Kartini letters into Javanese (already

DEPARTEMEN SOSIAL R.I.
BADAN PEMBINA PAHLAWAN PUSAT

LEMBARAN CATATAN

Lembaran No. :

Takah No. :

Kepada	Catatan/Nota Tindakan	Nome Naskah
	<p><u>Surat Rincang Hidup Salawati</u> <u>R. A. Kartini (1879 - 1904)</u></p> <p><u>Galangan SK Pasundan R.P. No. 108 Th. 1964</u> <u>tgl. 2 Mei 1964.</u></p> <p><u>komando Sosial Miltia U. Yogyakarta</u> <u>no. 012/14.41.141/1970 tgl. 15-7-1970</u> <u>tentang penempatan keluarga</u> <u>dan H. R. A. Kartini sebagai</u> <u>ibu dan R. M. Sosial yang akan</u> <u>menjadi bagian keluarga T.N.T. A-D</u></p>	

SP/SOS/006/79

Aqno: 3045/100/10/90

DEPARTEMEN SOSIAL R.I.
DIREKTORAT JENDERAL BINA KESEJAHTERAAN SOSIAL
Jalan Salemba Raya, No. 28 Telp: 310.3591 - 310.3652 Jakarta 10430

Nomor : Jakarta, 27 Juli 1990
Lampiran:
Perihal :

K e p a d a
Yth. Bapak Direktur Jenderal
Bina Kesejahteraan Sosial
di - J A K A R T A

SEPERA

Pd. Dir / Dir II / Sek. II
Bismillah
Dengan hormat, saya mohon maaf dan terima kasih.

Dengan ini kami laporkan bahwa pada hari Kamis tgl. 27 Juli 1990 kami menerima pesan dari Bapak Djanarko untuk disampaikan kepada Bapak Dirjen sebagai berikut :

1. Ibu Sumait saat ini masuk Rumah Sakit Pondok Indah kamar Nomor : 5105.
2. Dimohon agar Bapak Dirjen menginformasikan hal tersebut kepada Ibu Menteri Sosial.

Demikian untuk menjadi periksa.

DIREKTORAT JENDERAL
BINA KESEJAHTERAAN SOSIAL
Sekretaris,
[Signature]
ZANBARON, SH.
NIP. 170003268

Images from the UBL/KITLV collection¹



**Plate 4 Raden Mas Adipati
Sosroningrat, c.1900**

'Father suffers – for Kartono and Kartini – God! God! Must my poor Father experience nothing but suffering from his children? Father loves me, very, very much ... He understands me completely, knows everything I am thinking and feeling – even though I have never spoken to him of it.' Kartini to Rosa Abendanon, 7 October 1900.

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15487

**Plate 6 Ibu Ngasirah, Kartini's
birth mother, c.1895**

'My mother knew when she followed Father that she would one day get a mistress; Father had not tried to pretend to her that she would remain his only wife and when Mama married, she knew that Moeder was already there – and her children; those who were born and those who might still come. Rank, honour, respect, being married – here you see the alpha and omega of Native women. They did not know and they still do not know any better ... they knew and they know, nothing.' Kartini to Rosa Abendanon, 21 December 1900

Image source: KITLV Archive, Inventory H 1224, 13



¹ Source: Coté 2014b.

**Plate 5 Raden Aju Moerjam,
Kartini's stepmother, c.1895**

'Mama cannot be blamed for the fact that there was a time that she did not love me and I never held a grudge against her for this – even when I realized, although naturally not so clearly as now, that what was asked of her was superhuman – to raise her stepchildren together with her own brood while day in, day out she had to accept the presence of their mother at her side even though she was for her nothing more than a servant. Poor, poor Moeder, poor Mama!' Kartini to Rosa Abendanon, 21 December 1900.

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15488



**Plate 7 Mr Jacques Henri
Abendanon, Director of Native
Education, Industry and
Religion, c.1900**

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 4751



Plate 11 Kartini, Kardinah and Roekmini, c.1900

Inscription: *'In friendly remembrance of 8-9 August 1900'.*

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15465



Plate 12 Kartini, Kardinah and Roekmini, 1901

Inscription: 'Hello dearest! Here we are bringing you our warmest greetings on 1 Aug 1901, hoping very much that you will be able to celebrate this day in health and happiness many, many more times. Your loving Kartini, Kardinah and Roekmini'.

Source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15466



Plate 13 RMAA Sosroningrat with Soelastri (?), Roekmini, Kartini and Kardinah, c.1901

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 503281



Plate 14 Kartini, Roekmini and Kardinah, 20 January 1902

Inscription: *'To our dear, kind Angel! This is the last photo of the three of us together. Fate will soon determine that one leaf will be plucked from the cloverleaf but in your memory may it live on in the form of this portrait, the three leaves held together on one stem, three hearts and heads joined as one in everything! Jepara 20 January 1902.'*

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15467



Plate 18 Classroom commenced by Kartini and Roekmini at the Kabupaten Jepara, c. July 1903

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 503280



Plate 21 Kartini and her husband RMAA Djojo Adiningrat,
17 December 1903

'We are very happy that Kartini has married well. Her husband had an education in Leiden at a vocational school and has profited from experiencing Western education and civilized culture. He has an appealing personality, and is highly regarded and respected by everyone. It is also fortunate that Kartini has a husband whom she admires. Imagine had she had a husband who was a lesser person, it would have been a terrible misfortune. Now everything has ended satisfactorily – husband and wife are now happily married.'
Sosroningrat to Anneke Glaser, 9 December 1903.

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15470



Plate 23 Kartini, Djojo Adiningrat, Soematri, Roekmini and Kartinah, 1903
Inscription: *'With sincere thanks to both of you for your love and friendship, Djojo Adiningrat and his wife Kartini, Rembang, 21-11-1903.'*
Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15472



Plate 24 Kartini's son, Singgih, Kabupaten Rembang, 1904

'The little one who has had to lose the most beautiful soul on this earth so soon, is such a lovely boy. He is quite big, with fiery red cheeks and a lovely nose, mouth and eyes. He is already beginning to look more and more like his dear Mother.' Rockmini to Anneke Glaser, 24 October 1904.

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15475



Plate 25 Kartini's grave, Rembang, September 1904

Image source: Collection of the KITLV, Leiden, The Netherlands, Image No. 15492

ANRI: Consultation with stakeholders:

1. Focus Group Discussion on Identifying ANRI's Khazanah Gender Archives held online via Zoom Meeting. October 26, 2020
<https://anri.go.id/publikasi/berita/anri-lipi-dan-unesco-gelar-diskusi-kelompok-terpumpun-identifikasi-arsip-gender-khazanah-anri>
2. Workshop "Gender and Documentary Heritage" on the Identification of Archives related to Gender Equality markers, ANRI-LIPI-UNESCO Cooperation. January 28, 2021
<https://anri.go.id/publikasi/berita/anri-lipi-dan-unesco-gelar-workshop-identifikasi-arsip-yang-berhubungan-dengan-penanda-kesetaraan-gender>
3. coordination meeting of UNESCO, LIPI, ANRI regarding RPL requirements, for the transfer of MOW Indonesia (LIPI) to ANRI for the preparation of the Gender International Webinar. February 19, 2021.
4. International Gender Webinar (1072 participants) ANRI-LIPI UNESCO Cooperation. April 15, 2021.
<https://www.youtube.com/watch?v=SkkC4FqSZB8>
5. Archive Chat on Gender Equality. Live on Instagram @archivesnasionalri
April, 21 2021
6. Webinar to Prepare Gender Archives as Memory of the World during MOWEEK week. October 15, 2021
<https://www.youtube.com/watch?v=vqbKEaemhf8>
7. Gender, Kartini and Indonesian Women's Congress Archives Exhibition. (catalogue available). October 2021.
8. Executive meeting between The Head of ANRI the Regent of Jepara, Mr Edy Supriyanta, Jepara, July 12, 2022.

9. Kartini Archives and Gender Equality Evaluation Meeting. December 20, 2022.
10. The Dharma Samudera Women Fighters Seminar was held to commemorate Dharma Samudera Day, a collaboration between ANRI and PT Pelabuhan Indonesia (Pelindo). January 17, 2023. <https://anri.go.id/publikasi/berita/kepala-anri-semangat-sejarah-maritim-mengikat-elemen-bangsa-melalui-memori-kolektif-bangsa>
11. The Evaluation Meeting and Work Programme of the National Committee of Memory of the World (MoW) Indonesia Year 2022-2023. January 30, 2023. <https://anri.go.id/publikasi/berita/tingkatkan-kolaborasi-anri-selenggarakan-rapat-evaluasi-dan-program-kerja-komite-nasional-mow-indonesia-tahun-2022-2023>
12. Meeting to discuss the nomination of Kartini Archives in the Memory of the World (MoW) register at ANRI. The meeting was attended by Senior Researcher from the Netherlands, Roger Tol; Minister of Education and Culture of Indonesia in 1993-1998, Prof. Ing. Wardiman Djojonegoro; Senior Researcher of the Research and Innovation Agency, Prof. Erwiza Erman; Chair of the Expert Council of the Indonesian MoW National Committee, Mukhlis PaEni; and Archivists from ANRI's Memory of the Nation and MoW Teams. March 8, 2023 <https://anri.go.id/publikasi/berita/anri-dan-belanda-kerja-sama-menominasikan-arsip-kartini-sebagai-mow>
13. The signing of an executive programme between ANRI and Leiden University in the Netherlands (Kurt De Belder) and a discussion on the nomination of the Kartini archive and the struggle for gender equality in Indonesia. March 14, 2023 <https://anri.go.id/publikasi/berita/anri-dan-universitas-leiden-sepakati-program-eksekutif-dan-penominasian-arsip-kartini-serta-perjuangan-kesetaraan-gender-indonesia-sebagai-mow>
14. The archival webinar "Exploring the Universal Significance of the Kartini Archives and the Struggle for Gender Equality as Memory of the World (MOW)" ANRI. April 28, 2023

<https://anri.go.id/publikasi/berita/menggali-nilai-signifikansi-universal-arsip-kartini-dan-perjuangan-kesetaraan-gender-sebagai-mow>

15. Team Meeting on Draft Nomination Form for Kartini Archives and Gender Equality as MOW, 16 May 2023
16. Executive meeting between Head of ANRI with the Vice Regent of Rembang M. Hanies Cholil Barro regarding the Nomination of the Kartini Archive as MOW. Rembang. June 22, 2023.