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# Panggil Aku Kartini Saja Pdf 151 EXCLUSIVE

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In this particular time, the status of women was no longer enough to enable them have the same Tahunan with the men. She only could be a part of Tahunan, that was not sufficient to fulfill the claim that Tahunan must hold the necessary things for the civilizing of the society. Besides, Bertha von Suttner stated that she is a Papua,

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which means a woman also didn't have any fortune to be a active citizen of the Netherlands, she felt discriminated to have the same citizenship and the same chance to be part of the government. Besides this, she was not allowed to work and had to obey her husband in the civil code. Bertha, who at an early age of 20 years old, have a lot of thoughts and fears for the future of womens emancipation. Her men must overcome the misconception that woman are made to be the slave of men, have a habit of having a good mind as Kartini, but she was not empowered, just like a fly, she was only an amusement to the men. This book indeed showed how Kartini's life in early generation isn't something she takes as normal. This book made her appreciate to her mother and others that trying to raise her children as the Dutch government defined them as children. This is because her children may become the leaders in the Indonesian independence movement. And as such, Kartini, her mother and sister will likely be condemned as traitors, unfit as wives and as the society shall not understand and accept their aspirations. Kartini, however, was born a couple of years after the occupation of Indonesia by the

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Dutch. Although she was not considered an adult, she had her eyes on the future and determined to awaken the younger generation who were filled with just apatirism.

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## **Panggil Aku Kartini Saja Pdf 151**

In honor of Kartini Day and with the upcoming release of the big budget Indonesian blockbuster biopic *Kartini* in mind, we take a look back at our 4th episode, *Reclamation!* A Kartini Day Special and provide some of our thoughts and reactions to that episode one year later. We unpack the issues around having Hanung Bramantyo an Indonesian male director known for directing *Sukarno*, *Perahu Kertas*, and *Ayat-Ayat Cinta* as the director and Dian Sastrowardoyo Indonesias most famous actress playing the lead as Kartini.

Both individuals have made problematic statements about feminism in general as well as Kartinis role as an Indonesian feminist, and given that this *Kartini* movie is the first movie about Kartini since the 1980s, we recognize the importance of discussing the movie in the greater context of Kartinis legacy. With that, we recommend reading the book *Panggil Aku Kartini Saja* by Indonesians master writer Pramoedya Ananta Toer as in our humble opinion a better way to truly understand and honor Kartini, not

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asa Javanese princess nor as a mere symbol of progress, but as the true Indonesian feminist she was and continues to be. Kartini was born when imperialism and feudalism strictly dictate the society in the late 1890s. The society couldn't do much besides than saying amen to whatever they're told to do and Kartini wasn't an exception. Wanting it or not, she had to obey the Javanese culture at that time with all the strict rules and stratification. But, it didn't last long because when she had to experience pingitan which didn't allow her to go out of the house for four years, she got to read a lot of Dutch literatures. From those literatures which were more democratic and liberated, she realized that there were a lot of things in that society which didn't feel right and had to be fixed. 5ec8ef588b

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