

# CHAPTER 1

## INTRODUCTION

### 1. Background

Gender is still an issue in people's lives in various countries. The emergence of various gender inequalities and injustices is one of the triggers for the emergence of the idea of equality in all aspects of life both in the domestic and public spheres. Since all system structures, responsibilities, and activities exist within the family, the family, as a subsystem of society, plays a strategic role in fostering the ideals of equality in every activity and pattern of connections between family members. Gender disparity gives rise to several issues on a daily basis, particularly inside households. Our society still heavily relies on the patriarchal culture. Although it is ideal for a husband and wife to play equal duties in the home, this isn't always the case. One typical illustration of this is that women are in charge of running the home, while men are in charge of the family's finances and economic expansion. Whether it is with words, tone of voice, emotional expression, or body language, the way in which males and females communicate have been explored in a variety of ways to distinguish the characteristics that make them so different (Disch, 2009).

The fact that men and women often communicate in distinct ways may seem apparent. It's a widely held belief that women communicate more subtly, elaborately, and emotionally, which might convey hesitancy, doubt, and a lack of authority. On the other hand, men are thought to communicate in a straightforward, practical, and concise manner. Despite the perception that female communication is weaker than male communication, it can also be argued that women are better at building rapport because of their empathy and connection-building skills. Women's communication style shows their need for connection, whereas men's talking approach typically revolves on their own independence (von Hippel, Wiryakusuma, Bowden, & Shochet, 2011).

The relative position, power, and/or dominance of the participants in an interpersonal contact is reflected in their communicative style and in whether their expectations and behaviour are reciprocated. One important aspect of interpersonal communication is power dynamics (Power Relations, n.d.). The majority of researchers in this field have interchangeably used the phrases "influence," "decision-making," "family authority," and "power structure" to refer to family power or power structure. The relative perceived power of partners in a relationship is highlighted by Rollins and Bahr's Dyadic Power Theory (DPT) in married partnerships. It is assumed that people's perceptions of their own power relative to their partner increases when they feel they have the right to make decisions and manage resources. As a result, there is a higher chance that dominance will be used to try to exert control over the encounter. The demand/withdrawal interaction pattern, in which one spouse expresses a concern and the other withdraws, has been explained using the extended definition of DPT, which now takes power in marriage partnerships into account.

The power relations experienced by women in rural households can vary widely based on cultural, social, economic, and political factors. It's important to recognize that experiences differ across regions and communities. However, there are some general challenges that women in rural areas often face (Peters & Wolper, 2018). In rural landscapes, where nature's tranquility often conceals the silent struggles of daily life, women find themselves entangled in a web of inequality that hampers progress on multiple fronts. In the vast expanses of rural territories, where the ebb and flow of life unfold against a backdrop of nature's simplicity, housewives are ensnared in a tapestry of inequality that pervades their daily existence (Peta Kekerasan, 2002). Struggling silently, these women grapple with economic disparities that restrict their roles to traditional, domestic spheres. Limited access to employment opportunities and financial resources becomes an enduring feature of their lives, reinforcing societal expectations that confine them to predefined roles within the confines of their homes (Leach, 2015).

The idea looks at what makes people feel strong in comparison to other people, how that sense of power affects communication, and how that affects the relationship and the people in it (Dunbar, 2004). Some investigators have defined one of these terms in the way that another term has been defined by another author. As a result, while some researchers only measure decision-making,

others use terms like "decision making power" or "power structure," "decision authority," and "authority" interchangeably without drawing any distinctions. These researchers refer to decisionmaking as following the "marital authority pattern". In more clinical research employing an observational methodology, power was defined differently and additional measures of power were frequently utilized (Dunbar, Burgoon 2005a).

In this day and age, there are still many people who look down on women who only work at home or as housewives. All activities carried out by a housewife have not received maximum appreciation or recognition. The role of a housewife has always been never considered as a job that it should be. This is because people think that an activity can be said to be work if the activity generates income. This is the reason why housewives are always said to be unemployed even though all the activities carried out at home take up a lot of time and energy (Harris, 2022).

According to Holleman in (Axelson & Missionsforskning, 2005), the position of women (mothers) in the household is considered as one part that determines the others as complements, to jointly create an organic and harmonious whole, namely the family. Women as mothers in the family have the same (high) value position, namely as "helpers" who have the position of citizens, "members". Women and men have the same meaning according to their respective functions. The differences that exist within the family are only regarding the special nature of female life. In this way, women in the family have a position, among others, as life partner, lover, mother, in the sense that there is no discrimination between family members. Women as mothers have the right to determine and have the right to participate in exercising power for the safety and happiness both in the immaterial and material fields of all members (Wijayanto et al., 2022).

Moreover, housewives face Domestic Violence done by their spouse that still has high cases. In Indonesia itself, according to the National Commission on Violence Against Women (Komnas Perempuan), domestic violence is a serious issue occurring in society. Data indicates that cases of violence against wives dominate the reports, with a rate reaching 75.4% in 2020. In 2021, National Commission on Violence Against Women received around 2 thousand reports of

violence against women, in which violence against wives consistently occupied the first position among all cases of domestic violence (“Perpustakaan Komnas Perempuan,” n.d.).

Domestic violence, also known as KDRT, is gender-based violence that takes place in intimate relationships and is frequently committed by people the victims know well. Domestic violence can take many different forms, such as neglect, physical, sexual, or psychological abuse. The goals of Law Number 23 of 2004 about the Elimination of Domestic Violence (UU PKDRT) are to stop domestic abuse in all its manifestations, safeguard victims, bring charges against those who commit it, and maintain the integrity of a peaceful home (“Instrumen Modul & Referensi Pemantauan,” n.d.).

Despite various efforts to prevent and address domestic violence and achieve gender equality, data shows that gender inequality in Indonesia is still a significant issue, especially in rural areas. Rural area in the definition of Indonesian dictionary (KBBI), village is an old literary term which means place, land or area, village also means a group of houses outside the city which is a unit. When seen from a geographical perspective, a village is the result of a combination of the activities of a group of people and their environment (Setiawan, n.d.). The outcome of this combination is a shape or appearance on the surface of the planet that is produced by interactions between and among physiological, social, political, economic, and cultural factors as well as in connection to other places. There are significant differences between the level of inequality for women in rural and urban areas, especially in terms of education. According to the results of the 2022 BPS National Socio-Economic Survey (SUSENAS), there are 7.35% of women aged 15 years and over in rural areas who are illiterate, while in urban areas only a third, namely 2.83% (Badan Pusat Statistik Kabupaten Rote Ndao, 2022).

The external factor behind the low level of women's education in rural areas is the very lack of availability of supporting infrastructure and facilities, while the internal factor is because there are still many people in villages who have the perception that higher education for women is not important and the costs spent on education are considered useless because in In the end, women

will only be housewives (Vries, 2006). Data shows differences in the inequality experienced by wives in urban and rural Indonesia.

Between urban and suburban areas there are different levels of subjective well being. In addition, Susenas data shows that urban and rural Indonesia have differences in population size and family structure. However, there are differences in access to health services and education between women in urban and rural areas. For example, women in rural areas experience disparities in access to reproductive health services. The average length of schooling for women in rural areas is also lower than in urban areas. In addition, the Gender Inequality Index (IKG) shows that Indonesia has an IKG score of 0.697, which shows that there is significant gender inequality, especially in the political field (BPS Indonesia, 2023). Despite these differences, efforts to increase gender equality and reduce disparities in health, education and political services in all regions in Indonesia are priorities for the government and society as a whole.

Even with the improvements, based on the data above, women in rural areas are still much more oppressed than those in the Urban areas of Indonesia, especially housewives. This has contributing factors, such as low education rate for women, societal construct and religion. These factors are the strongest contribution to the limitation of housewives in a household. Women in rural areas are often downgraded because of the patriarchal culture that is still very dominant. They are only seen as objects to create living beings and do household chores (Rahmani et al., 2023). This is seen by the data of child marriage according to National Population and Family Planning Agency (BKKBN 2020) Child marriages in Indonesia mostly occur in rural areas with the number 27.11% compared to urban areas around 17.09%. Child marriage often occurs in women under the age of 18. The occurrence of child marriage in rural areas is due to economic problems which make children objects as a way out of family poverty.

Apart from that, the low level of parental education which excludes the development of children's self-capacity is the cause. The tradition of young marriages in the region and biased religious understanding regarding young marriages being able to avoid adultery and being

permissible after attaining puberty is another cause of child marriage in Indonesia (Albab & Pratiwirum, 2022). The worst cause is when child marriage in Indonesia occurs due to promiscuity which makes marriage a way out to protect family honor. With this, most women in rural areas are seen as capable for marital purposes to uphold family economical status (Ichrom et al., 2023). Meanwhile, according to the Ministry of Women's and Children's Empowerment (KPPA), Indonesia's population is 270 million people, of which 43% live in villages (BPS, 2020). Around 49.5% are women, and around 30.1% are children (under 18 years of age), with a total of 65% will be a large capital in achieving development policies, programs and activities, including the SDGs (Puspaningrum et al., 2023).

Educational opportunities, a conduit for empowerment, remain elusive for many rural housewives. Remote locations, meagre educational infrastructure, and deeply entrenched cultural biases combine to perpetuate low literacy rates. The lack of educational access not only stifles personal development but also constraints these women from participating in decision-making processes, perpetuating their vulnerability to multifaceted social and economic challenges. The inadequacy of healthcare infrastructure compounds the challenges faced by rural housewives. (Coombs et al., 2022). Limited access to education and resources, coupled with deeply ingrained patriarchal structures, results in negligible representation in decision-making bodies. The absence of their voices in political spheres not only denies them agency but also diminishes the prospects for implementing policies that could alleviate the unique challenges faced by rural housewives (Chatterjee, 2023).

On the other hand, with the many inequalities women face, some housewives in the rural area also have to have the dual roles of being housewives who work as farm workers. This represents a unique category within the broader field of agricultural labour. These people often fit into one of three groups, according to research: conventional housewives, family workers, or farmer-workers. In addition to taking care of the family and cleaning the house, traditional housewives occasionally assist their husbands on the farm. Family workers make an economic contribution to the family but do not see it as their own since they are not aware of it. Farmer-workers oversee the farm with their wives and take part in farming activities directly (Tavener & Crane, 2019).

Due to the intersectionality of these professions, these women in the agriculture sector have unique possibilities and problems. For example, the mix of conventional housework and agricultural labour may result in more drudgery, but they may also gain from the flexibility and autonomy that come with managing the farm with their spouse. In addition, the feminization of agriculture brought about by males leaving rural regions can result in greater labour for the women who stay, which, depending on the situation in the community, may lead to either empowerment or more obligations (Kawarazuka et al., 2022).

Although, the shadow of a mother is always depicted as a gentle figure. She is portrayed by how she prepares breakfast for the family, takes her children to school, or does light work. However, a mother is a strong figure, the backbone of the family, and does work that was never imagined to be carried by her. This second version of a mother is the description for women farmers. They willingly wake up early to go to the fields, work under the scorching sun, and sweat repeatedly. Despite seeming extreme, female farmers are actually quite numerous. In developing countries, women make up 43% of the total agricultural workforce. In South Asia, more than 2/3 of female workers are employed in the agricultural sector. Furthermore, in Africa, more than half of farmers are women. The role of women in the agricultural sector has now become commonplace (K, 2021).

A role is a culturally assigned pattern of conduct, including obligations, that people are expected to exhibit in particular social contexts; for example, a husband and wife's expected behaviour in a married couple. In this case, most power in a household has been held by men. This means that the decision-making and all aspects of the marriage is still controlled by the husband (Little, 2016). In Javanese culture, for example: there is a phrase *koncowinging*. This terminology means “women are always at the back”. This term refers to women always being a supporter of her husband and that she’s always in the back or kitchen, meanwhile some housewives also contribute equal in terms of economy in the household, but are still told to be “at the back” (Maulana, 2021).

In a specific case, a study conducted in Desa Majenang found that women farm laborers, who are also married, work to earn a living and contribute to their family's income. Factors driving women in rural areas to work as farm laborers include economic constraints and the need to support their families financially. The research conducted in Desa Atep Satu, Kecamatan Langowan Selatan, Kabupaten Minahasa, aimed to determine the role of women farm laborers in family economics based on income contribution and time allocation (Andayani 2022).

Housewives experience fewer opportunities to access agricultural resources compared to men, encountering constraints regarding land allocation, commodities, and technological advancements. Studies reveal that women typically only have access to pricing information of the goods they produce, while spending less time engaged in fieldwork compared to men. Initiatives aimed at boosting women's participation in agriculture have been launched, spearheaded by the Ministry of Empowerment and Child Protection (KPP-PA) of Indonesia. Measures have been implemented to promote gender parity within the agricultural domain. Nonetheless, women working in agriculture confront barriers and hurdles, resulting in disparities between genders (A. 2023, November 29).

Despite these challenges, the role of female farmers remains profoundly significant, with women constituting approximately 43% of the agricultural workforce in developing nations. Additionally, women frequently encounter difficulties in obtaining land ownership, credit facilities, and advisory support. Their access to crucial information is often disregarded, despite its pivotal role in the dissemination process through advisory activities. It is imperative to intensify efforts aimed at empowering and amplifying the involvement of women in agricultural development to foster improved gender equality within the agricultural sector (Lamane, Siti A., et al. 2024)

Apart from that, patriarchal culture is also considered as one of the factors that influences gender inequality in Indonesia, which can hinder freedom and rights. In the rural area as well, women have a very important role in Agriculture. For harvesting activities, the contribution of women's



time is 66.25%, which is the largest percentage of all types of agricultural business activities managed (Hutajulu 2015). The role of rural housewives as farm laborers is a significant aspect of family economics in many rural areas. Research has shown that the contribution of rural housewives to family income in farming communities can be relatively small, with some studies indicating a contribution of only 29.35%. Motives for rural housewives to engage in farm labor include economic necessity and the need to supplement family income (Kumaat, 2015).

In conclusion, the inequality experienced by housewives in rural areas is a complex tapestry woven from economic, educational, healthcare, and cultural disparities. Breaking free from the shackles of inequality requires a comprehensive approach that spans policy interventions, community empowerment, and a transformation of societal attitudes. Only through such concerted efforts can rural housewives emerge from the shadows of inequality, reclaiming their voices, and contributing meaningfully to the broader narrative of rural life.

Housewives engaged in agricultural work encounter numerous disparities within the farming industry. They often encounter restricted access to essential resources like land, financial services, and advanced technologies. Moreover, they grapple with the burden of managing both farm duties and household responsibilities, leading to heightened levels of stress and exhaustion. Despite the increasing presence of women in agriculture, known as the feminization of the sector, gender disparities persist. Many women in agriculture serve as contributing family workers, foregoing direct compensation and facing greater disadvantages compared to their male counterparts. In summary, housewives who participate in farm labor contend with a spectrum of inequalities, posing challenges to their success and well-being in the agricultural realm.

With this, the writer expects the outcome of this research is that women and housewives in rural areas are seen as more valuable than just *koncowingking*.

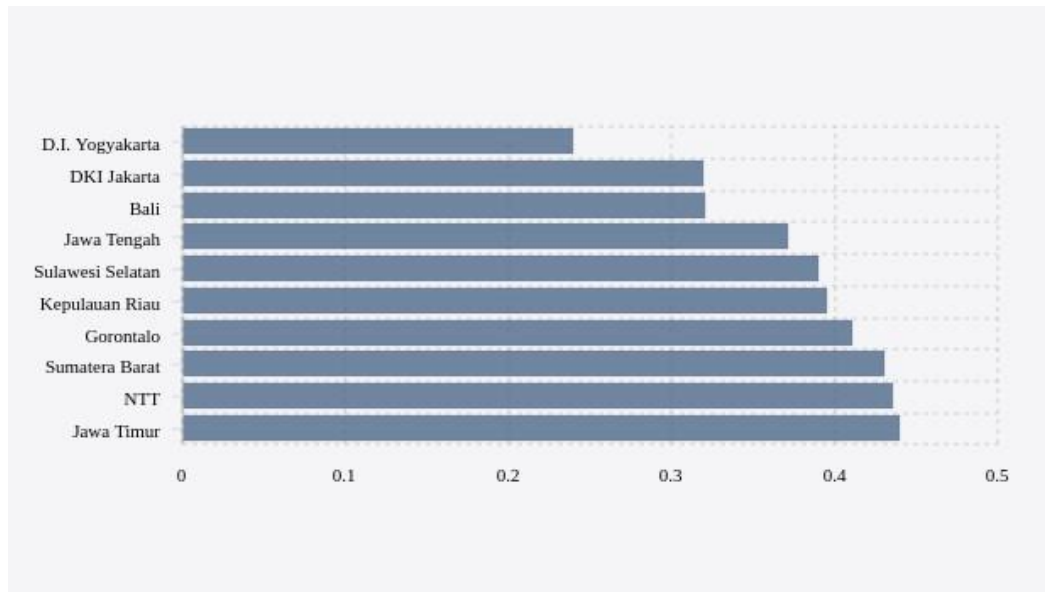


Figure 1:

*Data of Central Bureau of Statistics Indonesia Gender Inequality Index 2022*

Gender communication is a field of communication studies that focuses on how humans as gender beings communicate. Gender communication is defined by Ivy and Backlund as conversation between and about men and women (Gonzales & Vargas, 2021). The terms "about" and "between" as well as "men" and "women" are the core ideas in Ivy and Backlund's concept of gender communication. Each has a distinct connotation, which is:

- “About” refers to how each gender is discussed, mentioned, or described, both in spoken and unspoken language.
- “Between” refers to members of each gender who communicate interpersonally.

In terms of theory, according to Muted Group theory by Cherris Kramarae states that women are not as free as men in terms of saying what they want, what and when they want it, because the words and norms they use are formed by the dominant group which are men (DeFrancisco et al., 2007).

## **1.2 RESEARCH PROBLEM STATEMENT**

As explained in the background, women in a household specifically in the rural area face many difficulties and the basic form of this inequality is communication. Many rural area housewives in a household are unable to speak their mind because of the oppression and lack of education they face from social constructs. They are expected to listen and submit to their fathers, husbands and all the “male figures” in their life.

Besides that, some housewives in the rural area also have to play a dual role of being a housewife and take charge of financial responsibility to work as farm workers. Based on the data found, approximately 55.4% of rural housewives work in the agricultural sector. This indicates that the majority of housewives also play a role as farm workers, facing dual challenges in managing time and energy between household chores and agricultural work. Gender inequality in both household and agricultural sectors in rural settings is a serious issue that needs attention. Efforts to improve gender equality, including in the division of domestic roles and access to agricultural resources, are key to creating a more equitable environment for women who play dual roles as housewives and farm workers.

Based on the problem statement above, this researcher wants to understand How do the overlapping roles of rural housewives as both household managers and farm workers impact their agency, decision-making power, and overall autonomy within the household structure?

## **1.3 RESEARCH OBJECTIVES**

This research objective aligns with the study's focus on exploring the power dynamics of decision making processes in the experiences of housewives in the rural areas whom are also farm workers

## **1.4 RESEARCH SIGNIFICANCE**

### **1.4.1 PRACTICAL SIGNIFICANCE**

This study is expected to be used to create an understanding for all the housewives in the rural area whose voices are not being heard. It holds an immediate and tangible impact on social, economic, and policy domains. Understanding and addressing this inequality can lead to the development of targeted interventions and policies, empowering women in rural communities. This research also aims to inform real-world actions that contribute to dismantling gender disparities, fostering social awareness, and enhancing the overall well-being of rural housewives.

### **1.4.2 ACADEMIC SIGNIFICANCE**

This study contributes to the existing body of knowledge by shedding light on a specific aspect of interpersonal communication dynamics within households, emphasizing the rural context. Academically, it enriches our comprehension of gender roles, communication patterns, and power structures in domestic settings. This research can inspire further scholarly inquiry into the sociocultural nuances influencing communication within rural households, paving the way for nuanced theoretical frameworks and methodological approaches. The findings may also stimulate discourse within academic circles, fostering a deeper understanding of the intersections between gender, communication, and power in rural contexts. Overall, this research adds a valuable layer to the academic discourse surrounding interpersonal relationships and gender dynamics, offering insights that can inform future studies and theoretical developments in the field. This study is expected to give better input and understandings in the academic fields especially for students who concentrate in gender communication studies.

### **1.4.3 SOCIAL SIGNIFICANCE**

This study will be expected to raise more awareness about the problems women face in the inequality of communication styles that can cause limitations in their individual growth. Socially, this research can serve as a catalyst for awareness and dialogue regarding the challenges faced by housewives in rural settings, prompting communities to reflect on and evolve their attitudes towards gender roles. By addressing communication dynamics and power imbalances, the research has the potential to contribute to the creation of more supportive and empowering social structures, ultimately fostering positive societal change.

## **1.5 THEORETICAL FRAMEWORK**

### **1.5.1 RESEARCH PARADIGM**

A paradigm serves as a framework or model that guides research by encompassing a set of ideas and beliefs. It delineates existing knowledge, defines the nature of the problem(s) under investigation, prescribes suitable methods of inquiry, and outlines how data should be analysed and interpreted. The interpretivist paradigm emerged as a response to positivism within the social sciences. Interpretivism traces its origins to idealistic philosophy and encompasses various schools of thought, including social constructivism, phenomenology, and hermeneutics. These approaches collectively reject the notion that meaning exists independently of individuals' consciousness and interpretation (“Interpretivism Paradigm & Research Philosophy,” 2024).

This research uses The interpretive paradigm acknowledges that individuals' understandings of reality are formed and influenced by their distinct life experiences, cultural contexts, and social engagements. This study embraces the interpretive paradigm by utilizing qualitative research techniques like interviews and observations to delve into the intricacies and subtleties of human experiences and the social environments in which international students are situated (Aikins et al., 2022).

### **1.5.2 STATE OF THE ARTS**

First, the research was done by Toni M. Calasanti and Carol A. Bailey in 2016.

In this paper which is titled “Gender Inequality and the Division of Household Labor in the United States and Sweden: A Socialist-Feminist Approach” they offer a socialistfeminist framework for exploring the persistence of gender inequality in the division of household labor. The contradictory findings produced by the time-availability, gender-role ideology, and relative resources hypotheses highlight the importance of looking into the structural underpinnings of gender-based power interactions. Socialistfeminism asserts that various manifestations of patriarchal capitalism have differing consequences on the distribution of domestic labor, highlighting the relative autonomy and interactions between capitalism and patriarchy. This study compares various forms of patriarchal capitalism in Sweden and the United States, using a socialist-feminist framework to investigate the persistence of gender inequality in the division of household labor and to look at the structural underpinnings of gender-based power relations. According to the results of the regression analysis, earlier viewpoints did not fully investigate the power disparity embedded in gender interactions, and socialistfeminism may provide light on the reasons why progressive legislation does not abolish gender disparities in the home. This research has its similarities and differences to the research I intend to write. The similarity is that, this research seeks to explore the persistence of gender inequality in the division of household labor, whereas the difference is that this research seeks to compare between 2 different countries whilst my research focuses on the rural area specifically.

Secondly, the research is titled Gender Inequality and Women Poverty in Indonesia By SS Nisak, L Sugiharti (2020). The purpose of this study is to utilize household features to enhance the welfare status of women by analyzing relationships and determining the indicators of each woman addressed via indicators of gender development and the welfare of female household heads. This study employed a logit regression model with STATA 12 software to analyze two different types of data: one model explained how a woman's status as an individual affected her poverty, while the second model examined how a woman's status as the head of the family affected household poverty. Using SUSENAS 2012 as the data source, logistic regression is the

analytic tool utilised. The impact of gender inequality, the division of gender roles in households, and the relationship between women, the environment, and poverty reduction are the main topics of analysis in the research on gender inequality and women's poverty in Indonesia. Qualitative methods are used to gather data on these issues. The study's findings demonstrate how women's poor status in Indonesia is substantially influenced by indices of vulnerable women in the labor market, education, and home role. This influences how the government's endeavor to reduce poverty in Indonesia will be interpreted in terms of gender concerns.

In this research, the similarity to the research I intend to write is that this research also focuses on the effect of women who have unequal roles that leads to poverty, as my research also focuses on the limitation of women in the rural area, who are mostly poor.

The difference is that my research specifically focuses on women in the rural area.

Thirdly, the research findings is titled *Associations among Aspects of Interpersonal Power and Relationship Functioning in Adolescent Romantic Couples* by Charles G Bentley, MS, Renee V Galliher, PhD, and Tamara J Ferguson, PhD (2007). This study used a multidimensional assessment of interpersonal power to examine associations between indices of relationship power and relationship functioning in 92 adolescent romantic couples recruited from rural communities in the Rocky Mountain region of the United States. In a filmed interaction task, significant variations were found in the judgments of self-giving-in to partners, perceptions of humiliating behaviors by the partner, and estimates of decision-making power between boyfriends and girlfriends. Additionally, although gender disparities occurred in the patterns of linkage between power and outcomes, indices of interpersonal power were linked to dating aggressiveness and relationship satisfaction for both boyfriends and girlfriends. In order to gain insight into the effects of power dynamics on relationship satisfaction and the commission of aggression within the particular developmental context of adolescent relationships, the research used a multidimensional assessment of interpersonal power to examine its associations with relationship functioning in adolescent romantic couples. The findings are examined in the context of contemporary theories of interpersonal power in romantic relationships, including developmental, feminist, and social psychology perspectives. The similarity of this research to mine is that this research also focuses on the power-relation that women face in the rural area as

well, whereas the difference is that this research specifies on adolescents while mine focuses on housewives at the age of 30-60.

Fourthly is a research titled “How a woman's interpersonal relationships can delay care-seeking and access during the maternity period in rural Zambia: An intersection of the Social Ecological Model with the Three Delays Framework” By Jeanette L. Kaiser, Rachel M. Fong, Davidson H. Hamer, Godfrey Biemba, Thandiwe Ngoma, Brittany Tusing, Nancy A. Scott (2019). This qualitative research investigates how a woman's social connections and the duties of the most important members of a home might impede her ability to get treatment throughout her pregnancy in rural Zambia. This research emphasizes the significance of power dynamics and interpersonal connections in rural homes, even if it is not directly connected to the issue. This study used a qualitative methodology to investigate how a pregnant woman in rural Zambia may be influenced by those closest to her in terms of her desire to seek and her capacity to get timely maternity care. In order to triangulate results, the study included focus groups with moms, dads, mothers-in-law, and community health professionals in addition to a free listing exercise with mothers, fathers, and community elders. The study's conclusions add to our knowledge of how interpersonal interactions affect care-seeking and access in rural Zambia during pregnancy, with potential benefits for enhancing maternal health outcomes and cutting down on delays in maternity care access. The similarity of this research is that this research also focuses on women in the rural area while the difference is that this research focuses on how women in rural Zambia have an influence on other women in maternity care.

Lastly, this research titled “The Explanatory Role of Relationship Power and Control in Domestic Violence Against Women in Nicaragua: A Feminist Psychology Analysis” by Rose Grace Grose and Shelly Grabe (2014). This study provides a feminist psychological analysis of relationship power and control in regard to the relative significance that these factors play in explaining domestic violence against women in Nicaragua. It examined the many facets of relationship power and control and their respective explanatory contributions to domestic violence against women in Nicaragua using a feminist psychology perspective. The research sought to shed light on the mechanics of domestic abuse and the function of control and power in close relationships from a feminist standpoint. In order to examine the intricate interactions



between relational power and control in the context of domestic violence against women, the research used a qualitative methodology. Its main goal was to comprehend the link between power dynamics and the psychological, physical, and sexual dimensions of violence in intimate relationships. The study's conclusions demonstrated the importance of relational power and control in sustaining domestic violence against women by pointing to a substantial association between psychological abuse and physical/sexual abuse. This research has a similarity with mine in the way it focuses on how power and control is the leading factor of domestic abuse and the difference is that it uses a psychological analysis, while the research I intend to write uses narrative analysis.

Based on the research above, women, specifically housewives, face many inequalities in a household. They are often exposed to domestic violence and oftentimes don't have voices to speak their mind, due to the patriarchal culture that is still embedded in our society. As this research also has similarities to the previous research done, it also differs in some aspects. The inequality faced by women is unlike in every area, thus the writer of this research wants to specifically highlight those challenges that housewives face in the rural area.

### **1.5.3 Narrative theory**

Narrative is a moment that has a connection between each of them. If there is no connection between a text, it cannot be called a narrative. This refers to Richardson's explanation (in Andreas, 2015, p. 46) that narrative is a representation of linked events that have a causal connection. Labov (in Cortazzi, 2010) said that there are two social functions in a person's personal experience related to storytelling, namely referential and evaluative. The referential function is the social function of narrative for the audience through the recapitulation of the storyteller's experience as a form of reference for attitudes and behavior. However, this function still depends on another function, namely evaluative, namely the function that gives meaning to the narrative through personal involvement in the evaluation session. In other words, evaluation is a crucial part of narrative because it shows what kind of response the storyteller wants.

The method the writer aims to use Labov's theory in specific because it suits the research best. Labov's narrative theory proposes the transcription method. His structural categories are applied in the creation of the text: phrases are formed from sentences, lines are numbered, and the narrative's elements are separated according to their functions (e.g., to orient, carry the action, resolve it, etc.). William Labov's paradigm for narrative analysis is unique from some of the other approaches in that it prioritizes oral storytelling above written text. Most of Labov's narrative analysis approach is predicated on the idea that "one cannot understand the development of a language change apart from the social life of the community in which it occurs". He is adamant that understanding the process of change requires viewing it in the context of the community in which it is being formed, rather than just watching and documenting sound changes. Labov's paradigm comprises six primary components: abstract, orientation, complicated action, evaluation, resolution, and coda. Not every story needs to include all six of these elements; for instance, not every story will have an abstract, and not every story will have a coda. Furthermore, these elements do not have to be present in a certain sequence or in any particular combination; the final analysis takes these considerations into account.

#### **1.5.4 Feminist Narratology Evolution**

Feminist narrative is a critical approach that combines feminist theory and narrative to analyse and understand the nature of gender and power in narrative. It emerged in the 1980s and 1990s as a response to the dominance of structuralist narratology, which was considered to be ignoring the social and cultural context of narrative creation and reception. Feminist discourse seeks to address this gap by examining how gender and other social dimensions shape narrative structure and meaning. ("Narratology: Definition, Principles & Theory | StudySmarter," n.d.)

The following is a theory that explores how feminist narratology can inform the empowerment and experiences of rural women who are also agricultural workers. Feminist narratives provide a useful framework for understanding the reality of rural women who are also agricultural workers. This theoretical approach examines narrative through a feminist perspective and sheds light on how gender, power relations, and patriarchal structures shape and interpret feminist narratives. One of the main contributions is feminist narratology's focus on amplifying marginalized voices,

such as those of rural working-class women, whose experiences are often overlooked (Pitre, Kushner, Raine, and Hegadoren (2013). By focusing on their stories, we challenge the narratives that distort or silence their lives. This recognizes how the location of other identities, such as gender, class, race and rurality, is important to understanding the complex and multi-layered oppression associated with these groups. Feminist narratives challenge and discard patriarchal narratives that reinforce gender roles and the legacy of women. Applied to rural domestic workers, we can identify the information that supports their reduction and use. Rather, by explaining how this group asserts power and strength through narrative, she demonstrates the reductive power of women's narratives to resist and challenge patriarchal power structures. In addition, analysis of narrative style, including perspective, tone, and mood, reveals how stylistic choices are used to express a person's experiences and identities. For rural housewives, these studies provide insights that are often ignored by the mainstream media. Indeed, women's stories help researchers amplify the voices of rural domestic workers, understand the power of the march, dispel myths, and understand the facts of prohibition. This approach can contribute to greater equality and empowerment of these marginalized groups in the field of gender, class and rural identity.

### **1.5.5 Power-relation theory in Families**

A Narrative communication analysis theoretical framework for understanding the power-relation interpersonal communication style faced by rural housewives can include aspects of narrative analysis, power and interpersonal communication, and rural household communication dynamics. A number of social psychologists, communication theorists, and family researchers have attempted to understand the dynamics of power in close relationships. DPT incorporates many of the tenets of these systems (Dunbar, 2004).

Dunbar's Dundee Power Relations (DPT) approach offers a valuable sociolinguistic lens for understanding the power dynamics experienced by rural housewives who are also farm workers. DPT studies how language use in various social contexts encodes and negotiates power relations. When applied to this underprivileged demographic, it highlights various important points. First, DPT analysis reveals the language practices used in communities, businesses, and homes to negotiate power. It illuminates the ways in which these women negotiate hierarchies, express

agency, and fight oppression through language (Holmes, 2008). Furthermore, DPT's emphasis on gendered language practices highlights how these behaviours both reflect and uphold the marginalisation of rural housewives and farmworkers as well as the reinforcement of established gender roles (Talbot, 2003).

Furthermore, DPT acknowledges the intersectional character of power and the ways in which people manage numerous identities (Dunbar, 2001). For this group, DPT investigates how linguistic practices and power dynamics are shaped by the intersections of women, housewife duties, agricultural labour, and rural community membership. Their situated language use is also greatly influenced by contextual socioeconomic, cultural, and occupational aspects (Rickford & Eckert, 2001). Most importantly, DPT investigates resistance by means of linguistic subversion of hegemonic power systems and counter-discourses (Dunbar, 1998). With the use of strategic language practices, this method can examine how rural housewives and farmworkers subvert prevailing power structures and forms of oppression (Lazar, 2007).

Essentially, through sophisticated examinations of their language practices across intersectional identities and contexts, Dunbar's DPT helps academics to understand how power dynamics experienced by rural women who are also farm workers are discursively generated, negotiated, and potentially modified. Such sociolinguistic knowledge can guide initiatives for this marginalised group's increased equity and empowerment.

### **1.5.6 Family Communication Theory**

The Family Communication Patterns Theory (FCPT) developed by Jack McLeod and Steven Chaffee emphasizes the importance of open communication and mutual respect in family relationships. Specifically, the FCPT defines equality in family communication as a style characterized by open communication and mutual respect, where all family members share in decision-making and roles, ensuring that each person's voice is heard and valued.

This theory highlights the significance of mutual respect, active listening, and shared decision-making in fostering positive family dynamics and relationships. By promoting equality, families can reduce conflict and improve overall family functioning. The FCPT is considered a

comprehensive and foundational theory in the field of family communication studies, with significant implications for understanding family relationships and communication patterns (Fitzpatrick & Ritchie, 2009).

## **1.6 Research Assumptions**

In light of the aforementioned rationale, the following presumptions are made about this study: Understanding the power-relation communication style and that there is an objective reality that can be studied and understood through empirical observation and measurement, and that women's experiences with interpersonal communication in rural areas can be explored and analyzed. The research assumes that knowledge can be acquired through narrative criticism, which involves the analysis of stories and narratives told by the women in the study. This method is considered a valid and reliable way to understand the experiences and perspectives of the participants.

## **1.7 Operational Definition**

The operational definition of the variable is the understanding of the variable operationally, practically, in real terms within the scope of the research object being researched is also an explanation of each variable used in research on the indicators that make it up. To better understand the operational definition, here is the explanation of the definition of this research.

A narrative communication analysis is a qualitative research method that tries to study the dynamics of power relations within interpersonal communication styles as perceived by rural housewives. It entails gathering and analyzing narratives, stories, or testimonies offered by rural housewives about their daily interactions and relationships inside the household. In relation to that, this research also aims to use the Dyadic Power Relations by Rollins and Bahr, The Communication Infrastructure theory and The Muted Group theory to understand the power dynamics that these rural housewives face.

## **1.8 RESEARCH DESIGN**

Research is the activity to collect the data, to find out the problem that will be analyzed, to study repeatedly about the related problem to finally present the result at the end of the research. The very first step performed by the writer in this study is collecting data and compiling them and then explaining it before the data analysis stage.

In this research, the writer is using Labov's method of Narrative analysis. "The Transformation of Experience in Narrative Syntax," an essay written, introduced the basic ideas of Labov's paradigm. In this essay, Labov presents and discusses the six primary components that he believes make up a narrative. He talks about each section as a tool that we may use to examine narrative patterns and identify recurrent themes and concepts (Labov's Model of Narrative Analysis, 2023).

This research also implies an interpretive approach asserts that direct, unfiltered access to reality is not possible (a fundamental tenet in interpretive epistemology). Consequently, human interactions with their surroundings are inherently influenced by the historical and cultural frameworks in which they exist. Moreover, humans don't merely react to external stimuli; they actively shape and reshape their interpretations of these stimuli (Yanow & Schwartz-Shea, n.d.).

### **1.8.1 DATA COLLECTION TOOLS**

Three approaches are commonly used by qualitative researchers to get data: (a) active participation in the context; (b) direct observation; and (c) document or material culture analysis. A document is a text-based file that may contain secondary data—material that has been gathered and preserved or published by others—or primary data, which has been gathered by the researcher (Gill et al., 2008). The main method that researchers often utilize to get the necessary data is to prepare the approach for data collection. In gathering the study's data, the author addresses three points. The author begins by outlining the data and its source. The author then

goes on to detail the tool that was employed for this study. The writer concludes by discussing the process or method of gathering data. The writer uses the techniques of observation and in-depth interview with informants.

### **1.8.2 SOURCES AND TYPES OF DATA**

Data is always required to do research. It becomes important equipment for the researchers to finish their study. The data obtained by the writer is by observation and in-depth interview. The source of data collected is by interviewing informants.

### **1.8.3 RESEARCH SUBJECT/PARTICIPANT**

The subject of this research is adult women, ages 45 - 60 years old, who are housewives and also do labor in the agriculture sector located in the village of Mejing, Mulyodadi Bambanglipuro Bantul, Yogyakarta. However, the researcher still respects the privacy of the subjects or informants without mentioning their names or identities. The researcher chose to use purposive sampling as the sampling technique. According to Etikan (2016), purposive sampling is a sampling strategy in which the researcher determines what information is necessary and looks for people who, given their experiences, are suitable and ready to supply it.

### **1.8.4 RESEARCH LOCUS**

The research locus refers to the specific context, setting, or individuals within which the research is conducted. Narrative research focuses on collecting and analyzing stories, personal accounts, or narratives of individuals to understand their experiences, perspectives, and the meaning they attach to those experiences. In this research, the data is collected through observations and in-depth interviews.

### **1.8.5 DATA PROCESSING TECHNIQUES**

The type of method used for this research is by observation and interview method.

Below is an explanation of the methods being used:

### **1.8.6 OBSERVATION**

According to Dr. J.R. Raco (2010), observation is a part of data collection that involves gathering data directly from the field (through observation). Observation produces data that depict behavior, attitudes, actions, and overall interactions among individuals. Data can pertain to interactions within a group or experiences among members of an organization. In this research, the researcher employs semi-participant observation, where the researcher acts as an observer but is not fully engaged, still serving an observational function. Observation is conducted openly by placing the researcher visibly, known to the subjects. Subjects will grant permission to the researcher to observe what they do concerning the object of observation. The observation tool used is a checklist. The checklist format includes the subject's name, a table of observed subject behaviors, and an additional notes column to be filled by the researcher for detailed behaviors exhibited by the subject.

### **1.8.7 INTERVIEW**

One of the most crucial methods in qualitative research for gaining profound understanding of how individuals see, feel, and understand the social environment is interviewing (Creswell, 2012). Researchers conduct interviews by posing open-ended questions, allowing subjects to respond without limitations. Subjects are also free to express their answers as long as they stay within the context. The questions asked are flexible and depend on the situation, conditions, and flow of the conversation. Despite the flexibility of the questions, researchers still need to control questions and answers based on the theme.



### 1.8.9 Data Analysis Technique

This research analyses data using Labov narrative analysis. According to Labov's narrative analysis model (in Andreas, 2015), a fully formed narrative contains six elements that correspond to six different questions or functions in the narrative. These six elements are the macro structure of a narrative. Labov defines the components of the macro structure as follows:

1. Abstract: What is the main point of the narrative in a nutshell?
2. Orientation: Who/what is the narrative about and where does the action take place?
3. Complicating action: What happens?
4. Evaluation: And why is this interesting?
5. Resolution: What happened in the end?
6. Coda: A concluding comment that brings us back to the present

In relations to the elements above, each elements will explain the narrative experiences of these women as follows:

1. Abstract and Orientation These factors may explain the economic and cultural context in which these women live, including their roles as homemakers and agricultural workers, and possible links to other identities (eg, race, ethnicity, class).
2. Complicating Action: These women's stories can reveal the challenges, struggles, and power imbalances they face in their daily lives, including gender discrimination, labor economics, lack of access to resources, and conflicts between domestic and agricultural responsibilities.
3. Resolution: A story's decision or outcome can show the results of the forces affecting them, including their strength, agency, and ability to oppose or challenge such actions

4. Evaluation: This element can show women's perspective and understanding of their experiences, as well as their attitudes, values and strategies for directing the associated power.

5. Coda: How these women return to their present state and can understand the nature of continuity and the persistence or development of the dynamic force associated with them.