

Transcendence of Female Coffee Farmer Heads of Household in the Village: The Shift from ‘the Other’ to ‘the Self’

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Abstract:-In coffee plantation culture, patriarchal constructs position male coffee farmers as the primary subjects, relegating female coffee farmers to a secondary status. This subordinate position of female coffee farmers becomes even more pronounced within the institution of marriage. However, this reality mostly pertains to female coffee farmers who still live with their husbands. This research aims to analyze the process of transcendence or the shift of female coffee farmers from being viewed as the other to asserting themselves as the self within the domain of coffee plantations. The study employs a qualitative approach using phenomenology and incorporates Beauvoir's concept of transcendence. Findings from this study reveal that there are adjustments in the division of labor when women become heads of households and transition to the self. From these adjustments, it's evident that female coffee farmers can take on some tasks that were previously more entrusted to men. Nevertheless, there remain certain tasks uniquely reserved for male coffee farmers that cannot be replaced. In terms of social transformation, not much changes when female coffee farmers become the self. However, they have greater autonomy in selecting community groups that offer more benefits to them.

Keywords:- Female Coffee Farmers; Female Heads of Household, the Other; the Self.

I. INTRODUCTION

Indonesia boasts 1.3 million coffee farmers, making it the third-largest in the world. Intriguingly, this number contrasts with the global trend that underscores the dominance of female farmers in coffee plantations [1]. Globally, female coffee farmers contribute significantly, managing 20-30% of plantations, and over 70% of the workforce consists of women [2]. Contrary to this, in Indonesia, the reality points to coffee plantations predominantly operated by men.

The male dominance in coffee farming is evident in various facets: land ownership/access, labor division, capital, and decision-making [3], [4]. The patriarchal construct has

shaped the agricultural system to predominantly involve men, highlighting physical abilities [5]. Yet, coffee farming doesn't merely demand physical tasks like hoeing and planting. It also requires intellectual capabilities and skills, such as *wiwilan*/pruning coffee tree branches and selecting quality coffee beans [6]. In essence, women's aptitude is often deemed inferior to men's [7].

From an existential feminist perspective, Beauvoir posited that women's position becomes further marginalized within the context of marriage [8]. However, this dependency dissipates when women break free from male dominance and become family heads. The absence of a man due to divorce or death allows women to undergo a role and position shift, evolving from being secondary followers ('liyan'/other) to primary stakeholders ('diri'/self). This shift is termed as transcendence. In his writing, Beauvoir (1956) articulated three strategies of transcendence aimed at liberating women from male dominance: 1) women must work, 2) women should engage in intellectual tasks, 3) women need to drive social transformation.

II. LITERATURE REVIEW

A. Women as 'The Other' in Historical Accounts

The position of women as 'the other' is rooted in historical records that assert women as inferior to men. Aquinas identified that a woman's physical weakness translates to a weakened intellect [9]. Such perceived limitations deem women unfit for leadership roles. Aristotle contended that men are naturally suited for leadership, relegating women to a secondary status [10]. Biases favoring men were perpetuated by several literary works that marginalized women, such as the tale of Rama Sinta [11] and the Indonesian folklore of Ken Dedes [12].

B. Women as 'The Other' in Agriculture

Women also find themselves positioned as the secondary class in agriculture. A study from Iowa, USA, highlighted the masculine nature of farming. There's a prevailing notion that the larger the farming machinery one can operate, the more "masculine" the farmer is perceived to be [13]. The advent of agricultural machinery has led to farming tasks predominantly being undertaken by men [14].

Consistent with these observations Nurmeidina (2019) found that the labor division in agriculture is male-dominated. Furthermore, studies in South Asia and Sub-Saharan Africa indicate that limited access to resources is also a challenge faced by female farmers [16].

Java, Indonesia. The subjects comprised eight female heads of coffee farming households. Data collection methods spanned in-depth interviews, observations, formal and informal FGDs to deeply understand the evolution of female coffee farmer heads of households from the other to the self.

III. METHODS

The aim of this research is to dissect the transcendence process of female coffee farmers, evolving from followers of their husbands to separating and becoming the household's main figure. The study leverages a qualitative approach grounded in phenomenology. Phenomenological research was chosen to grasp the experiences of female coffee farmers as they transition from 'the other' to 'the self'. This study was conducted in Tirtoyudo Village, Malang District, a prominent robusta coffee producer in East

IV. RESULT AND DISCUSSION

A. Women Coffe Farmer's "Selfhood" in Coffee Plantations While With Their Husband

➤ Male Dominance in Job Division within Coffee Plantations

The division of labor based on gender delineates the position of women in coffee plantations. In Tirtoyudo Village, there's a gender-based distribution of tasks for the 11 jobs within the coffee plantations, as detailed below:

Table 1 Gender-Based Work Distribution in Tirtoyudo Village Coffee Plantations

No.	Tasks	Male	Female
1.	Planting new coffee trees		
	- Digging holes 1-2 meters deep	√	
	- Spreading coffee seedlings	√	√
2.	Replanting		
	- Checking the growth of coffee trees	√	
	- Replanting coffee trees, digging holes half a meter deep	√	√
3.	Weeding (removing wild grass from coffee plants)		
	- Using mechanical cutters	√	
	- Using manual cutting tools (sickles)		√
4.	Fertilizing	√	
5.	Watering	√	
6.	Pruning (trimming and grafting coffee tree branches)	√	√
7.	Picking coffee beans		√
8.	Transporting harvested coffee	√	
9.	Grinding coffee fruits	√	
10.	Drying coffee beans	√	√
11.	Selling to middlemen	√	

Based on the table, it's evident that there is a dominance of husbands, or male coffee farmers, over female coffee farmers, especially when in a marital bond, regarding job distribution in Tirtoyudo Village's coffee plantations, Malang District. Female coffee farmers undertake 6 out of the 14 tasks, while their husbands, the male coffee farmers, perform the majority, handling 12 out of the 14 tasks in the coffee plantation. This implies that less than half of the tasks in the coffee plantation are executed by female coffee farmers, with the vast majority being carried out by male coffee farmers.

The coffee tree planting process heavily depends on physical strength. Initially, farmers dig holes (*locally known as 'cemplongan'*) 1-2 meters deep using a hoe. Then, they spread the coffee seedlings into these holes.

"My husband takes part in digging. It's tough; you need to dig the holes one by one." (TW, interview June 2, 2023).

Female coffee farmers also undertake tasks that require physical exertion, albeit less demanding than those done by their male counterparts, such as *replanting*. While male coffee farmers dig holes 1-2 meters deep during planting, female coffee farmers dig just half a meter deep.

Jobs in coffee plantations, which often emphasize physical capabilities, lead to the dominance of male coffee farmers in such tasks. These include planting coffee trees with a hoe, replanting, mechanical weeding, fertilizing, watering, *pruning*, picking coffee fruits, transporting harvested coffee, grinding coffee fruits, drying coffee beans, and selling to brokers. Conversely, female coffee farmers engage in tasks that don't heavily prioritize physical strength, like spreading coffee seedlings, *manual weeding* using a sickle, pruning, picking coffee fruits, and drying coffee beans.

The emergence of agricultural technology employing heavy machinery, and the inability of women to master them, has pushed the position of women in coffee plantations to the sidelines, turning them into the other. The subjects of the study mentioned that they couldn't handle the vibrancy of the weeding machine because of its heavy weight and powerful vibration.

"The vibration is too much when using the machine, especially for a woman alone." (UA, FGD January 7, 2023).

The introduction of agricultural technology – in this case *the weeding machine*—has shifted the position of female coffee farmers in the plantation. The assumed effectiveness and efficiency of heavy farming machinery require significant physical strength. Women's perceived limited physical capabilities mean these heavy machines are mostly operated by men. This situation pushes female coffee farmers into the role of the other.

Work in coffee plantations isn't just about physical prowess; it also relies on skill or "intellectual abilities". Referring to Beauvoir's idea, intellectual ability is the capacity to think logically in actions, behavior, decision-making, and self-definition using acquired knowledge [8], [17], [18]. In the context of coffee plantations, intellectual ability entails tasks not only based on physical strength but also logical thinking and action based on a coffee farmer's knowledge. Examples of such tasks include pruning, picking coffee fruits, and drying coffee beans.

The pruning process emphasizes a farmer's knowledge in selecting branches that may hinder the qualitative and quantitative growth of coffee plants. Not all farmers have the knowledge and skills for pruning. As acknowledged by farmers in Tirtoyudo Village, not every worker can be entrusted with pruning.

"Pruning, if someone can't do it, the plants don't grow well. I didn't ask just any worker." (UI, FGD January 7, 2023).

Pruning relies on skill and intellectual ability in farming. However, even the pruning task, which doesn't emphasize physical ability, is largely undertaken by their husbands when living together. Although they claim to be capable and involved in the pruning process, the majority is done by the husbands.

An intellectual job in coffee plantations is picking coffee fruits. After a coffee tree is three years post-planting, it starts producing coffee fruits, and subsequently produces

annually. The picking process also requires a selection process to categorize ripe coffee fruits ready for harvest and those not yet ready.

The coffee fruit-picking process still necessitates male coffee farmers for post-harvest transportation. After the coffee fruit picking process is complete, the harvest is placed in containers and transported by male coffee farmers – either the husbands or hired workers – using motorcycles to their homes to await the next processing step.

Similarly, to the pruning and coffee fruit picking processes, the coffee bean drying process in Tirtoyudo Village still requires the abilities of men. Some statements from study subjects said that the coffee bean drying process is a task undertaken cooperatively between male coffee farmers – the husbands – and female coffee farmers.

Intellectual ability in coffee plantation tasks is also shown during selling to brokers. In this process, negotiation skills are needed to sell the harvested coffee beans to brokers at a fair price.

In Tirtoyudo Village, female coffee farmers are the other in terms of access to job division in coffee plantations when in a marital bond. The majority of tasks are performed by male coffee farmers, in this case, their husbands. Although work in coffee plantations largely depends on physical ability, there are several jobs that utilize skills and intellectual capacity in the agricultural context. The process of picking coffee fruits, which involves skill and doesn't require significant physical strength, is the only plantation job done by female coffee farmers. Access to job division in coffee plantations, both prioritizing physical and intellectual abilities, is still dominated by their husbands, the male coffee farmers, when female coffee farmers are in a marital bond.

➤ *Men as Decision Makers in Social Transformation Group*

In the public sector, the marginalized status of female coffee farmers from Tirtoyudo Village is also evident in their position within the community. There are several forms of social activities in Tirtoyudo Village, as follows:

Table 2 Community Activities Conducted by Coffee Farmers in Tirtoyudo Village

No.	Name of Social Activities	Frequency	Male	Female
1.	Farmers group (poktan)/village meetings)	Once a month	√	
2.	PKK/arisan (rotating savings gathering)	Once a month		√
3.	Tahlilan (Islamic prayer meetings)/religious study groups	Once a week		
	-Exclusively for men		√	
	-Exclusively for women			√

Based on the table above, when female coffee farmers are still with their husbands, they mostly participate in community activities designated exclusively for women, such as the PKK/arisan and tahlilan. Meanwhile, the farmer group activities and village meetings are attended by their husbands, the male coffee farmers.

Female coffee farmers seldom engage in community activities and groups that include men. According to them, it's sufficient for just their husbands to participate in these events. They primarily focus on domestic chores at home. With the ingrained patriarchal culture, female coffee farmers dedicate much of their time to household needs, including childcare. They are less aware that their absence from

community activities sidelines them in community decision-making.

"Most women here, when they have a husband, are mainly at home. But when it's time for religious study (tahlilan), they'll attend. Wives mostly manage household affairs. They look after children. Dry the coffee. And so on. When it's time to go to the fields, they go to the fields.." (UI, FGD January 7, 2023).

From the statement, it is evident that the patriarchal construct, which perceives women as inferior, doesn't only apply to activities that prioritize physical abilities but also intellectual capabilities. At times when coffee plantation tasks require intense physical strength, female coffee farmers are marginalized. Similarly, in village meetings or other formal activities that require low physical but high intellectual capabilities – unlike in coffee plantations – the presence of men further marginalizes women. Women's

position is often objectified as the subordinate class. However, referring to Beauvoir (1956) thoughts, one way for women to break free from male domination is by engaging in intellectual activities and social transformation, a tangible example being formal village activities.

B. Women as 'The Self' in Coffee Plantations After Separating From Their Husbands

➤ *Adjusting Job Distribution in the Coffee Plantation*

After the female coffee farmers separated from their husbands, their role shifted from the other to the self. As they became the heads of their households and took the lead in their coffee plantations, they adjusted the division of labor into three categories: 1) tasks they have always been able to perform, 2) tasks previously done by male coffee farmers but now taken on by female household heads, and 3) tasks still not replaced by the female household heads.

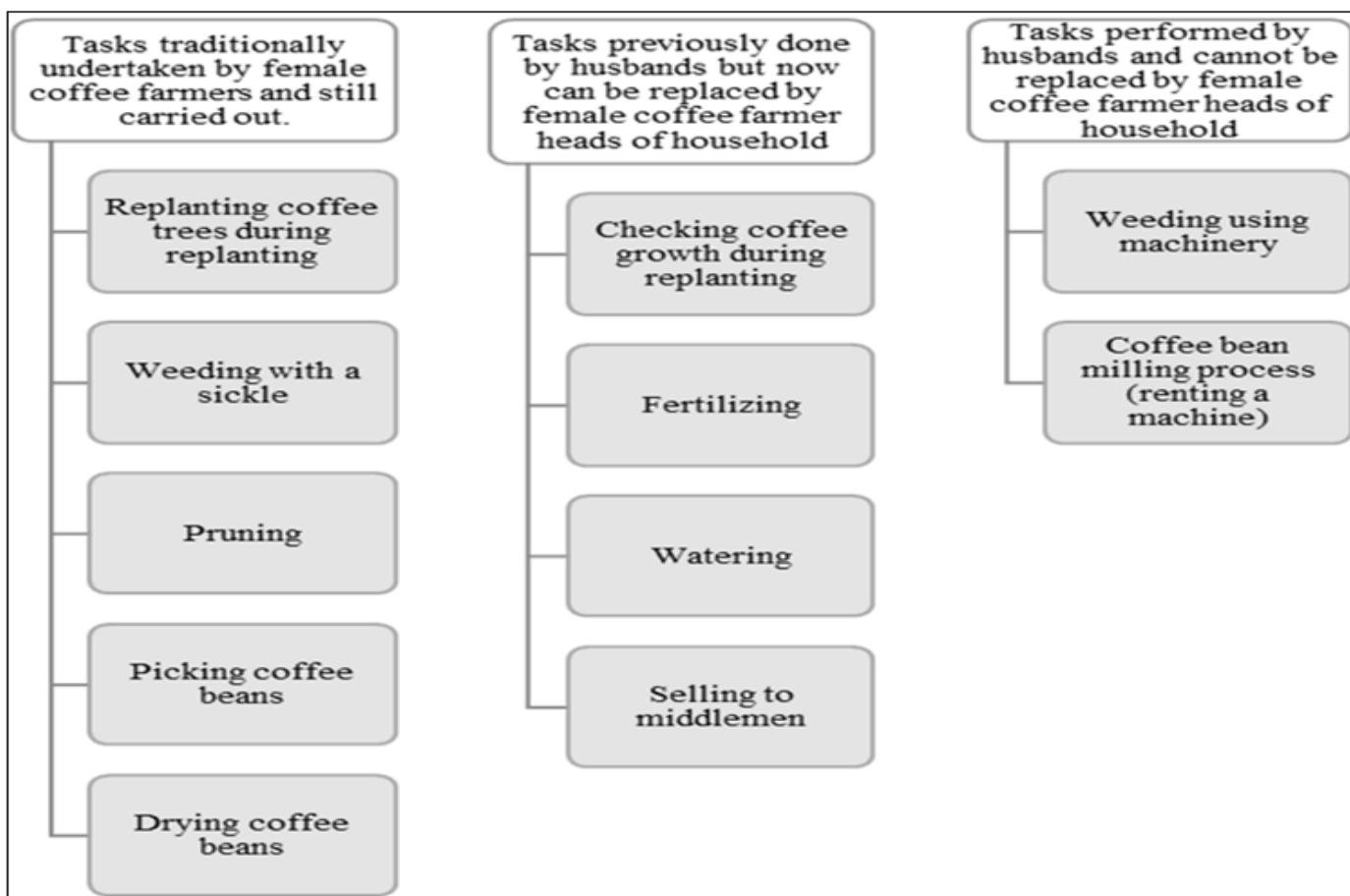


Diagram I Three Types of Jobs Adjustments when Becoming Female Heads of Household in Coffee Plantation

The diagram indicates that tasks traditionally performed and maintained by female coffee farmers before and after separating from their husbands are those not demanding significant physical strength. For instance, replanting coffee trees during realignment, weeding with a sickle, pruning, picking coffee beans, and sun-drying coffee beans. One of the interviewees commented:

“Yes, weeding using a sickle, everything, can be done alone or with female laborers. For planting, it had been done

before with the husbands, but sometimes if a coffee tree dies, it's replanted in small numbers.”

Jobs on the coffee plantation done together with their husbands, where previously the husband predominantly took charge, can now be taken over by the female head of the household. An example is pruning, as one of the research subjects said:

“In the past, it was done together (*wiwilan*) and was mostly done by the husband. Now, it's also possible to do it alone. We cut overlapping branches ourselves. Yes, alhamdulillah, I can do it myself. If it's a big task, I can't handle it. The bigger tasks require men. Women don't have the strength for it.”

According to the coffee farmers of Tirtoyudo Village, not every farmer can undertake pruning. However, based on the testimony of the research subjects, female coffee farmer heads of household in Tirtoyudo Village have a high motivation to acquire the necessary knowledge, understand, and practice it without relying on their husbands. This skill, intellectual capability, and motivation are also supported by the knowledge of family members who understood coffee issues earlier, like their parents and husbands, as seen in the statements below:

“As long as one is willing to learn, it can be done. I was taught by my mother back then. If the connection is like this, what should be done.”

“I can prune. Not everyone can prune. But then, you have to learn. In the past, I'd learn by watching how my parents did it.”

The emotional bond formed through marriage between male and female coffee farmers in Tirtoyudo Village means female coffee farmers are involved in the coffee plantation. They interpret the work done together in the coffee plantation as a collaborative relationship. The tradition in Tirtoyudo Village, where female coffee farmers are accustomed to working directly on coffee plantations, has familiarized them with issues related to coffee. Even though findings suggest that when they are with their husbands, their involvement still positions them as "the other", these female coffee farmers, having been equipped with knowledge and skills about coffee farming since their marriage, can operate independently when they don't have a husband. Just as when they were with their husbands, these female head-of-household coffee farmers continue to pick and sun-dry coffee beans.



Fig 1 Female Head-Household of Coffee Farmer Selecting and Picking Coffee Cherries

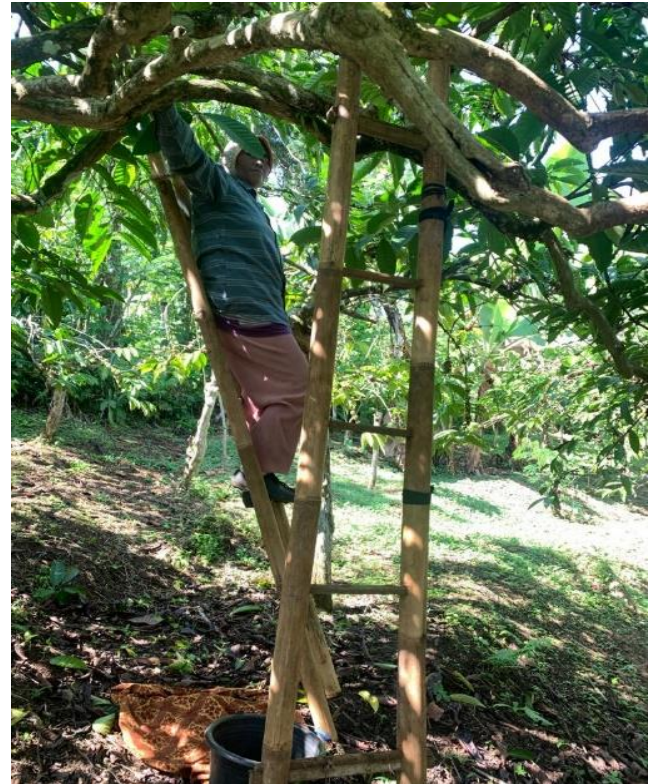


Fig 2 Female Head-Household of Coffee Farmer using Ladders to Facilitate the Coffee Cherries Picking Process from High Branches

As per the tradition in Tirtoyudo Village and statements from research subjects, despite the coffee plantation land having a slope of 30 degrees [19] the female coffee farmers of Tirtoyudo Village demonstrate remarkable resilience. When encountering coffee cherries on high branches, they use ladders to assist in harvesting. They also wear boots on the coffee plantation. They use buckets, tied with a shawl on their backs, to collect the harvested cherries. One research subject stated:

“Well, I use shoes, *kasutan* (shoes) I use them when going to the coffee plantation.” (UA, FGD 7 January 2023).

The fact that these female head-of-household coffee farmers pick coffee cherries using ladders on sloping grounds shows that women do have significant physical capabilities, challenging a common societal notion. The practices that have become local traditions shape their attitudes.

The characteristics of Tirtoyudo Village's female coffee farmers, possessing physical skills and a high work ethic, arise from their local traditions. Tirtoyudo Village, with a population composition of 76.8% Javanese and 23.2% Madurese, [19] displays a strong and resilient character. This resilience in the farmers' performance is influenced by the ingrained ethnic culture. Gibson et al., (1996) provided an analysis of the influence of culture on performance. First, national culture, which includes regional culture, directly impacts employee performance, which then affects organizational effectiveness. Second, the national culture, which encompasses regional culture, affects organizational culture.

Not all tasks performed by the female head-of-household coffee farmers are the same as those they performed when they were with their husbands. Among the tasks on the coffee plantation, there were some tasks previously only done by male coffee farmers. However, this study found that these female head-of-household coffee farmers can now take on some of these roles, such as checking coffee growth during realignment, fertilizing, watering, and selling to middlemen. While these tasks don't necessarily prioritize physical capability, certain jobs (like checking coffee plant growth and marketing harvests to brokers) require knowledge and intellectual abilities that society previously entrusted more to male coffee farmers.

The testimonies of research subjects, driven by the high motivation to be independent female heads of coffee farming households, are evident in their marketing practices to brokers. This task, previously done by their husbands, had to be taken up by these women due to the absence of their male counterparts. These female coffee farmer heads of households collectively gather their harvests. Together, they travel to Dampit, a center for coffee bean processing, to market their coffee. In practice, they leverage their intellectual abilities to source information about brokers who can offer higher prices and negotiate just as their husbands did in the past.

"We deliver them to Dampit. The small ones are Rp40.000, the big ones are Rp41.000" (TW, interview 2 June 2023.)

Tasks in the coffee plantation that female heads of coffee farming households couldn't manage by themselves include the mechanized weeding (jombret) and grinding of coffee beans. As one research subject pointed out:

"Now there are many *weeding* machines. Men handle those. Women aren't too familiar with operating them

Indirectly, the research subjects admitted that their physical capabilities aren't as robust as men's. While agricultural technology is meant to ease farming tasks, it seems not to be women-friendly. Agricultural machinery symbolizes male masculinity and is not deemed a domain for women. This finding aligns with the results of a study by Peter et al (2000) situated in Iowa, USA. Men's inclination towards farming using large machines that control the environment is a notable aspect of rural culture. Brandth (1994, p. 31) observed "*The masculinization of farming became particularly marked after the mechanization of agriculture.*". Peter et al (2000) noted that, in farming, the struggle of life becomes a struggle to maintain an identity as a man. Farmers who are less proficient, less productive, and less successful are viewed as less masculine.

Besides mechanized stripping, the grinding process of coffee beans can't be undertaken by the female coffee farmer heads of households alone. Unlike the weeding machine that demands significant physical strength, the coffee bean grinding process requires a specialized machine which not all farmers possess. Even when the female coffee farmers were

with their husbands, they both had to hire someone to grind their coffee beans. The inability of the female coffee farmer heads of households during the coffee bean grinding process is due to limited equipment resources.

➤ *The Freedom of Female Heads of Households Amidst the Constraints of Social Transformation Group*

Intellectual ability in coffee plantation tasks is also shown during selling to brokers. In this process, negotiation skills are needed to sell the harvested coffee beans to brokers at a fair price.

The role of female heads of households within the community, post-separation from their spouses, can be evaluated by examining their participation in local community activities. These activities in Tirtoyudo village encompass farming collectives, PKK/artisan, and gender-specific tahlilan (religious prayer gatherings) tailored for both genders.

As time evolved, notably over the recent 4-5 years, coinciding with when many of these women separated from their husbands, there's a notable shift. The farming collectives, traditionally a pillar of community engagement, have seemingly fallen out of alignment with the aspirations of the female heads of coffee farming households in Tirtoyudo. Based on participant insights, these farming groups have declined in recent times, failing to adequately address the evolving needs of the coffee farmers. As one participant noted:

"There's none now. There used to be a farming group so I joined. It (probably) lasted 4-5 years at most. But they didn't provide any solutions or information on how to take care of coffee.. Sourcing fertilizer through this group became a challenge. We even went as far as Jember searching for alternatives if it got too expensive. How could we sell the coffee at such high costs? We hoped for improvements, *but* there weren't any. They didn't teach, '*do this to increase coffee price*'. That's absent in the farming group. So, we ended up not joining any group."

Given the perceived ineffectiveness of the farming group in meeting their needs as farmers, the female heads of coffee farming households made a resolute decision to opt-out. They felt that the village's farming group no longer provided benefits for them. Consequently, just like when they were with their husbands, they preferred to participate in women-only community activities like the women's "tahlilan". However, they chose not to engage in the PKK/artisan due to time constraints.

"I attend tahlil once a week. But now I don't participate in PKK anymore. There's just no time, especially with young kids." (SR, interview 2 June 2023).

"I still attend tahlil. I used to join PKK, but not anymore. Now, PKK is mostly employees. As a true farmer, I just don't have the time." (WR, interview 2 June 2023).

Referring to Beauvoir (1956) philosophy, women are perceived as second-class beings due to male dominance. Women are molded to be incapable of independent choices. Men, as subjects, objectify or marginalize women. Women can't break free from the shackles of male dominance and transcend from being "the other" to becoming "the self" unless they can fulfill three conditions, one of which is to execute social transformation.

When these women no longer live with their husbands, they find themselves with renewed autonomy, empowered to make decisions and choices independently. Several years ago, when the farming collectives of Tirtoyudo village were still active, it was their husbands who actively participated in these forums. However, a few years later, when these women assumed the role of the head of the household, the dynamics of the farming collectives in Tirtoyudo began to shift. The female leaders of these coffee farming households felt that participation in these community farming groups was no longer beneficial to them. Consequently, they chose to disengage from this social transformation space. Coincidentally, there were no other formal mixed-gender community activities available, leading these women to predominantly participate in women-specific community activities, notably "tahlilan".

The decision of Tirtoyudo's female coffee farmer heads of households not to join farming collectives, which they perceived as no longer advantageous, doesn't automatically grant them the status of primary actors, or "the self", in a society where men still hold significant spaces. Within the community, these women delineate their associations with men before any clear demarcation of who holds the subject or object position in the societal space emerges. Although one hallmark of a woman breaking free from male dominance is her earnest endeavor for responsible decision-making, as suggested by [17] and while the female heads of coffee farming households in Tirtoyudo have chosen to abstain from participating in farming collectives, their assertion as primary actors cannot be truly discerned when they are in mixed-gender communal spaces. They can only distinctly establish themselves as primary actors in women-exclusive community spaces, like during tahlilan.

C. *The Transcendence Process of Female Coffee Farmer Household Heads From 'The Other' to 'The Self' in Coffee Plantations*

Patriarchal culture, which emphasizes male capabilities in various life aspects, places men as first-class beings—referred to as *'the self'* or *'diri'*, while women are considered second-class—often termed as *'the others'* or *'liyan'*. This reality prompted Beauvoir to propose three strategies that women could pursue to break free from male domination. These strategies are referred to as "transcendence," meaning "to surpass". Beauvoir's strategies for transcendence include:

- Women must work
- Women must engage in intellectual activities
- Women must carry out social transformation

One of the prerequisites of transcendence is that women should work. This study also focuses on female coffee farmers who work in coffee plantations. However, the findings show that when male coffee farmers (husbands) were actively working in the coffee gardens, the position of female coffee farmers (wives) was merely secondary workers. In the realm of coffee farming, even if women work, they can't assume leadership roles when men are present in the system. This relegation becomes even more pronounced when the male in the system is their own husband. Although female coffee farmers work, they are always positioned as secondary and aren't considered professional workers. This reality stems from religious norms, as understood by female coffee farmers, which assert that the primary worker should be the husband, and women should primarily assist in work. Additionally, the strong patriarchal culture in society ensures that women always remain followers of men even if they also work in public spaces, resulting in women allocating more time to domestic tasks.

Beauvoir's second strategy for women to achieve transcendence is that they should engage in intellectual tasks. Within the context of coffee farming, when female coffee farmers are still in marital unions, tasks emphasizing intellectual capabilities are mostly undertaken by male coffee farmers.

Beauvoir (1956) final proposition is that women must participate in social transformation. This study indicates that women, when still with their husbands, are preoccupied with domestic tasks due to their limited time. This limited time, coupled with their low awareness of the importance of community group participation for social transformation, means that when still with their husbands, women prefer community activities exclusive to women, such as women-only social gatherings and religious study groups.

However, once women separate from their husbands and subsequently shift their position to become "the self", they have the space to define their existence even with the continued presence of patriarchal cultural aspects in society. With the transition of leadership from male to female coffee farmers, there are several job adjustments. There are three types of job adjustments after female household head coffee farmers assume leadership roles: a) tasks that, even before separating from their husbands, female household heads could perform by themselves, b) tasks that were previously done by male coffee farmers but can now be performed by female household head coffee farmers, and c) tasks that female household head coffee farmers cannot replace.

Women who have transcended to become "the self" don't undergo significant changes in formal community activities. Just like before female coffee farmers separated from their husbands, they still prefer to participate in women-exclusive formal activities. However, they tend to be more assertive in deciding not to participate in activities they deem unbeneficial for them.

V. CONCLUSION

The process of transcendence of female coffee farmer household heads in the public sphere is reflected in their roles within coffee plantation work distribution and their positions in community groups for social transformation. When female coffee farmers were still cohabiting with their husbands, they merely worked to assist their husbands and weren't recognized as professional workers. The majority of their time spent on domestic chores resulted in work distribution in coffee plantations being dominated by male coffee farmers. The tasks carried out by male coffee farmers weren't limited to physical capabilities but also involved skills and intellectual abilities.

Upon transcending from 'the other' to the self, there are several adjustments in work distribution, consisting of: a) Tasks that female coffee farmers could already perform independently even before parting ways with their husbands, b) Tasks previously performed by male coffee farmers but can now be executed by female household head coffee farmers, c) Tasks that cannot be taken over by female household head coffee farmers. From these adjustments in work distribution, it is evident that patriarchal culture has restricted women's capabilities. In reality, in several areas, female household head coffee farmers can act and think just as men do, although there remain certain tasks carried out by male coffee farmers that cannot be replaced by female counterparts.

There aren't many changes in the aspect of social transformation when women become the self. While still living with their husbands, formal village activities were largely dominated by male coffee farmers, with female coffee farmers participating exclusively in women-only community groups. This remains the case even when female coffee farmers assume the role of household heads. However, the difference is, once female coffee farmers have become 'the self', they are more assertive in their decisions, choosing community groups that offer more benefits to them.

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