

Power Relation in intercultural marriage: Analysis of power in *Good Chinese Wife* Memoir (2014) by Susan Blumberg-Kason

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ABSTRACT

The issue of power is prevalent in society today. Focusing on analyzing power issues in an intercultural marriage, Raven's (2008) bases of power are applied in this research to investigate the matter. The issue is analyzed in a memoir by Susan Blumberg-Kason entitled *Good Chinese Wife* (2014) which tells about the conflicts in an intercultural marriage. This research aims to identify the types of power proposed by Raven (2008) used by the husband, to exercise his power over his wife and how it is exercised. The only visible types of power in the memoir are expert power, referent power, and coercive power. In addition, the conflict that is caused by superiority becomes the main conflict in their marriage life since it occurs in every three types of power. The husband can exercise his power over his wife because he takes advantage of her love for the husband's culture, which in this case is Chinese culture. The results of the study show that power can be constructed in the name of love.

Keywords: *culture; intercultural marriage; memoir; power; superiority.*

INTRODUCTION

Marriage is something that most people value the most. People want to marry someone that they love and have a beautiful married life. They cross boundaries, become selfless, change into someone else, or do anything to work out their marriage life. Marriage comes with their problems to solve. Among same-culture married couples, conflicts may occur around their differences in personality or preferences. However, for intercultural or interracial marriage, their problems were not only about the things mentioned above. They also have to overcome their cultural differences. If they fail in promoting positive relationships towards each other's cultures, their marriage life will not work out.

A memoir by Susan Blumberg-Kason entitled *Good Chinese Wife* (2014) is an example of how intercultural marriage is very complicated. The story is about an American woman named Susan who married a Chinese man named Cai Jun. Susan was very interested in Chinese culture. She met Cai at The Chinese University of Hong Kong,

and after a few months of knowing each other, they decided to get married. Susan thought that Cai was someone who was very considerate, kind, intelligent, and easy to talk to. However, along with their marriage life, Susan was faced with the truth that Cai was far cry from what she imagined. Cai turned into an abusive husband, not physically but mentally. He dictated Susan on how to act and never lets her have her own opinion on their life. This attitude made Susan questioned her marriage life and tried to save her and their son's life from Cai. One of the major problems encountered by intermarried couples is the lack of understanding and appreciation of each other's culture (Tseng, 2001). Whether Cai is conscious or not, he has taken control of Susan's life and exerts some power to her. The imbalance of power in their marriage life eventually broke their marriage.

Power according to Foucault (1982), is not simply a relationship between partners, individual or collective, but rather, it is a way in which certain actions modify others. He then further elaborate that the

relation of power expands horizontally and deeply, rather than vertically, and penetrates into each point (Becerman, 2018). It means that anyone can exert power regardless of their age, or social status. In line with Foucault's theory, French and Raven (1959) also believe that power exists when it can influence someone's action and results in resistance. Raven (2008) proposes six bases of power which are informational, expert, legitimate, reward, coercive, and referent power. He explains that the bases of power differ in the manner that the social change is implemented, the permanence of such change, and the ways in which each basis of power is established and maintained (Raven, 2008).

There are some studies that analyze power. Some studies show that power relation is not only affected by internal problem but also by the role of society that affected someone's expectation (Novela, 2017). In a marriage setting, Hallenbeck's (1966) study shows that the dominance in the relationships of husband and wife usually results from who makes the most decisions and

wins the arguments in their marriage life. The study also reveals that the spouses' behavior and attitude reflect the cultural norms that they have internalized.

Meanwhile, studies on intercultural marriage show that this type of marriage is more challenging, but is not impossible. The example of challenges in intercultural marriage is when the couple faces threats due to racism or prejudice from the society (Bell and Hastings, 2011), and also feels socially isolated in their daily life (Hibbler and Shiness, 2002).

Although intercultural marriage is complicated, there are studies who analyze deeper into the process and solutions that occur throughout the relationship. Foeman and Nance (1999) develop four stages of interracial couples that they experience repeatedly during their relationship: *racial awareness, coping, identity emergence, and maintenance*. Since intercultural relationship faces many difficulties, Markoff's (1977) study reveals two solutions for the problems: the symmetric solution requires one partner to give up his/her culture and

then adapt to the other's culture instead, and the asymmetric solution requires both parties to produce a synthetic new culture through a dialectic process.

The previous studies mentioned above give some insight into research on issues of power and interracial couples. However, there have not been many studies that analyze power exercise in an intercultural marriage. Therefore, the recent study tries to fill in that gap.

For this research, the issue of power between the husband and wife is analyzed using Raven's bases of power theory. The data that is analyzed is in the form of a memoir, *Good Chinese Wife* (2014), written by Susan Blumberg-Kason. In this memoir, power is being exercised by Cai as the husband to his wife, Susan throughout their marriage life and even before they got married. This study aims to show which types of power that the husband exercised and to understand how the power is exercised. In addition to those purposes, the results of this study fill in the gap that previous researchers miss, which is power exercise among

interracial marriage. The study also serves to give a better understanding of the memoir and of the issue of power between husband and wife and between two different cultures in society.

METHODOLOGY

The data used in this study are from a memoir; hence, this study is considered as a textual analysis study. According to Byrme (2001), textual analysis can be defined as the method that emphasizes significant influences on qualitative interpretation, which reveals hidden meanings, and it is used to gain an understanding of human nature. Given (2008) states that literature is a source of sensory details, figurative language, and experiences with human consciousness. The figurative language used shows deeper meaning of the words, and it can affect a particular context in the story. This study analyzed a memoir, which is a form of literary works. A memoir also has its relation with emphasizing significant influences on qualitative interpretation to reveal meanings. The interpretation itself, in this case, was

obtained through the interaction between the husband and wife that later produces a pattern. The pattern is used to analyze the literary works and provided a better understanding of what really is the intention of the writer and what happens in the story.

The memoir was written by Susan Blumberg-Kason entitled *Good Chinese Wife* that was published in 2014. The data analysis was conducted to see the way power is exercised through this consideration: someone that exercise and become the subject of power; the conflict that occurs throughout the marriage life. The data were analyzed using Raven's theory of the bases of power. There are six bases of power, which are informational, reward, coercion, legitimate, expertise, and referent power. However, only three types of power were visible in this study, which are Expert, Referent, and Coercive Power.

In analyzing the data, there were some procedures and techniques used. First, close-read on each chapter of the memoir to investigate and highlight possible textual evidence which produces a pattern. The pattern,

in this case, is in the form of conflict. Second, identified and classified the conflicts that happened between the husband and wife in the story into categories based on the source of the conflict itself. The sources are varied in terms of superiority, cultural differences, and sexual interaction. There are thirteen events of the conflict in total. Third, analyzed the thirteen events that signify the textual evidence for the exercise of power in accordance with Raven's bases of power. Forth, discussed the three types of power visible in relation to previous studies' findings especially about power and intercultural marriage. Lastly, the results were concluded and summarized.

FINDINGS AND DISCUSSION

The findings show that power is exercised by the husband, Cai, to his wife, Susan. Throughout their marriage life, Cai exerts his power over Susan to force her to be what he wants. Cai also disregards Susan's ethnicity as an American because he thinks there is no culture better than Chinese. Based on Raven's bases of power theory, the findings of this

study show that there are only three types of power visible—Expert Power, Referent Power, and Coercive Power—that Cai exerts to Susan. Each type of power exercise consists of different kinds of conflict sources. The conflicts that occur in the memoir help to determine the power exercise. There are three cases of conflicts, which are caused by superiority, cultural differences, and sexual relations. Those conflicts become an indication of how Cai exercises his power to control Susan. Each type of power is explained further in the following sections.

Exercise of Expert Power

Expert power is a type of power that mainly uses the agent's extra knowledge or skill as power tools to make the target has faith that the agent knows what behavior is best under certain circumstances (Raven, 2008). In *Good Chinese Wife* memoir, Cai uses expert power to control Susan and their marriage life. He decides everything and leaves no arguments for Susan in giving her opinion about matters in their life. He thinks that he is more expert and has more

knowledge than Susan. In expert power, the conflict caused by superiority and conflict caused by cultural differences are the ones who indicate the power exercise. To look deeper at the exercise of expert power by Cai, the analyses are divided based on the conflict sources.

Conflict caused by superiority

In this context, the source of conflict is Cai's superiority. Cai, as the husband, feels more superior than his wife, Susan. His profession and the feelings of being older, more experienced in marriage life, trigger the superiority itself. Cai uses the fact that he had married to change the way Susan encounters a problem. He is trying to shift Susan's habit into what he thinks is the right thing. He always put himself first and never acknowledge Susan's feelings.

In addition to that, Cai gives more attention to his professor, Yoshimoto than to Susan. Yoshimoto advises Cai and Susan's sex life and Cai follows that. Cai imposes his power not to have sex by referring to a person whose position is considered higher than Susan. Even though

Susan finds the advice ridiculous, she could not do anything. She is forced to follow along and respect Yoshimoto's opinion as someone considered to be more expert. Although Susan never believes in what Yoshimoto says, Cai's faith in Yoshimoto eventually causes them to be unable to have an intimate relationship.

Cai also uses information that he gains from the newspaper to control Susan. He thinks that the information from the mass media is more reliable to solve their problem of having a baby. There are two pieces of information that Cai uses to control Susan. First, he gets information from the newspaper that Susan has to take some medicines to help her fertility. Cai then suggests her to ask for the medication to her doctor. Second, he uses his experience and the fact that he has a child to take advantage of Susan. Because of the information, Susan feels guilty. Cai succeeds in making Susan believe that he is not the problem that causes them to have difficulty on having a child. Even though, in fact, it also takes a while for Cai and his ex-wife to have

children. However, Susan's mind has been polluted by the information that Cai is not the problem since he always reminds her to the point that she believes she is the problem.

Other than conflicts caused by superiority, expert power also occurs in the conflict caused by cultural differences. There is some textual evidence from the memoir that shows how conflicts resulted in cultural differences can exert expert power.

Conflict caused by cultural differences

Since Cai is Chinese, and Susan is American, they have different customs and traditions. It sparks many arguments throughout their marriage life. Their cultural differences lead to Cai exerting expert power to Susan.

First, since they are in China, Cai, who is Chinese, feels that he is more knowledgeable about the custom and habits of Chinese people and transportation. He sets aside the fact that Susan has experienced living in China alone for a few years before she knew Cai. She has also learned Mandarin for at least five years, so she

is actually comfortable traveling alone. Second, from this excerpt,

“Susan, you have to think less about yourself all the time. You can’t always get what you want. This is *China*. My professors will be waiting for us, and we need to get to Suzhou. Let’s go.”

(Ch. 11, pg. 78)

it can be inferred that Cai looks down on Susan who is an American by telling her not to think about herself all the time. As if Susan were the selfish one while actually, he is the one. Cai believes that all Susan wants is to go to the bookstore even though they have to meet his professors. He thinks going to the bookstore is a nuisance and can messes up their plan. Hence, Cai forces Susan to not go to the bookstore and just go straight to the train. Susan feels miserable because of the change of plan that she does not participate in deciding. She could not do anything besides following him since Cai holds their money and passport.

Other examples of conflicts caused by the cultural difference in expert power are about health issues. Susan is diagnosed with Sexually

Transmitted Disease (STD). She thinks that Cai might be the one who transfers the disease to her because she does not have any intimate moment other than with Cai. However, since Cai is Chinese, he adopts the Chinese way of thinking that STD is a women’s disease. By giving the condition that name, it seems that culturally, Chinese people blame only the women. Again, Cai takes advantage of his knowledge about Chinese culture to accuse Susan about the disease. On the other hand, Susan neither blames nor confronts Cai even though she knows that in America, the condition does not only limited to women. Instead, she tries to find excuses by thinking about the possibility of her getting it from a towel or toilet seat. This is not the only argument that they have regarding cultural differences in terms of health issues.

Just like how he usually is, Cai always believes in his culture and tradition and not others. Even though it does not base on medical evidence, he still thinks that he is right. This notion can be inferred from the following excerpt:

“You shouldn’t take a bath for a month after you have a baby. It’s bad for the health.”

What? “Didn’t you just hear Dr. Kwan say—?”

He rolled his eyes. **“He doesn’t know anything.”**

(Ch. 34, pg. 214-215)

Cai insists on Susan, who is an American, to do the old-fashioned way and adopt Chinese tradition because Cai thinks that his culture is better than the others. Thus, Cai forces his beliefs on Susan and disregards Susan’s culture. To the end, Susan could not do anything but to follow Cai. Cai leaves her no room for arguing with him, and he takes the final decision on the matter.

Other than expert power, Cai also exerts referent power to Susan. The referent power also occurs in conflicts caused by superiority and cultural differences, just like in expert power.

Exercise of Referent Power

According to Raven (2008), referent power is a type of power that emphasizes similarity or respect that the target has for the agent. Thus, making the target do whatever the

agent told them to do. In *Good Chinese Wife* memoir, some facts made Cai believe that Susan has to respect him. The facts are Cai is older than Susan, has experience in marriage life, and has many professor friends. It is also due to the assumption that a husband is the head of the family, meaning that the other family members, including the wife, have to agree on what he says. The referent power is seen in conflicts caused by superiority and cultural differences.

Conflict caused by superiority

Since the foundation of referent power is respect, it has a strong connection with superiority. There are some textual evidence that indicates referent power in conflicts caused by superiority.

In one example of their arguments, Susan is forced to drink alcohol with Cai’s professor friend, Professor Xiang, but she refuses despite his adamant demand. Susan seeks Cai’s help to speak to Professor Xiang about the issue. However, Cai is not pleased with her request. He demands Susan to be respectful to

him and his Professor by complying with Xiang's request by saying,

“These are my old professors, Susan,” Cai snapped. **“You have to respect them, and respect me. Who cares if you drink one glass of beer? It won't kill you.”**

(Ch. 12, pg. 88)

Cai puts aside Susan's feelings towards the issue since he respects his professors more. Hence, Susan is forced to respect them too and just do what they say. She does not say anything after that because she does not want to cause any trouble or incident since this is not the first time they argue. She puts their relationship first over her feelings since she does not want them to fight and gets a cold shoulder from Cai again. Another example shows how Cai demands Susan to respect Cai's professor.

Cai's respect for Yoshimoto shapes his way of thinking and his behavior. This situation indirectly affects Susan's life because she respects her husband. Therefore, she complies with following Cai's decision on not having too many intimate moments. She sets aside the

fact that Cai was very adamant in keeping their private life to themselves back when they were in Hong Kong. Nonetheless, Cai seems not ashamed of discussing his private life with Yoshimoto and even takes his advice.

Aside from conflicts caused by superiority, referent power also occurs in conflicts caused by cultural differences.

Conflict caused by cultural differences

Their difference in ethnicity results in different customs and traditions. He demands Susan to respect his culture without considering that Susan has her own upbringing. Further, Cai manipulates Susan's respect for Chinese culture to his advantage. This fact can also be seen from this following excerpt,

He stood up in haste after he'd finished. “I better go back to my room.” He sounded as if he were talking to a stranger with whom he just had a one-night stand. I'd hoped he'd sleep next to me until the early hours

of the morning, before his parents woke. “You can’t stay here until the morning?”

“Sorry. My parents are next door.” **I was disappointed to spend the rest of the night alone, but I understood the cultural norm. And I didn’t want Cai’s parents to think I didn’t respect their customs.**

(Ch. 7, pg. 51)

Cai treats Susan without any consideration. He forces his desire by knowing that Susan will always comply since she respects his family. After their intimate moment that Cai forces Susan to do, Susan was hoping that Cai will stay and sleep with her at least until the early morning, but Cai refuses to stay. Cai reasons for his behavior by referring to the Chinese culture of not having sex before marriage, even though this fact does not stop him coming in the first place. Susan does not think much of Cai’s refusal since she respects his culture and his parents.

The last type of power that is exercised in the memoir is Coercive Power. Some conflict sources trigger

coercive power to occur and it can be seen below.

Exercise of Coercive Power

Coercive power is a type of power that uses threats or adverse effects on the target if they did not comply with the agent. It is the opposite of reward power. According to Raven (2008), coercive power and reward power differ in the ease by which the agent may maintain surveillance. Coercive power often associated with slavery. In a romantic relationship, coercive power can occur when one person forces the other partner to do something and threaten them if they refuse to comply by breaking up or divorce. In *Good Chinese Wife* memoir, coercive power does not only occur in conflicts caused by superiority, but it also arises in conflicts caused by sexual interaction. However, unlike the two previous types of power, coercive power does not occur in conflicts caused by cultural differences.

Conflict caused by superiority

From the analysis previously, it can be inferred that Cai feels he has more

knowledge than Susan in everything. Hence, it triggers Cai to use coercion to Susan if she does not comply with him.

Susan never threatens Cai to divorce her despite his poor treatment. Yet, Cai is the one who threatens for a divorce. Cai uses divorce as some sort of threat and punishment for Susan if she resists on doing something that he favors. Since Susan values her marriage life, she decides to follow along with whatever Cai wants, even if it makes her uncomfortable and unfair to her. Cai also often forces Susan to do something even with the use of little words and more actions.

At one point in their marriage life, Cai forces Susan to take a bath despite the poor condition of the bathroom and the bad weather. Even though at first Susan does not comply, Cai keeps forcing her to do what he says. Cai does not only command, but he also prepares things for Susan to do so that he does not leave Susan any option. As such, this act is double-coerciveness. Susan is frozen on her spot because she is speechless and feels so embarrassed by Cai's action.

Cai's action is very loud to her. Seeing how adamant he is, she starts to feel dirty. Cai treats Susan like a speck of dirt, not a wife.

Another example shows how conflict caused by superiority can occur in coercive power. Since Cai is the head of the family, he feels more superior than his wife. Thus, Cai controls Susan even in the matters of taking care of their son.

Since Susan is tired because of her work, she seeks help from her husband to take care of Jake. However, to her dismay, instead of taking over Jake, Cai threatens to send Jake to China to his parents' home if Susan finds Jake troublesome, by saying, **"If Jake is so troublesome, I'll just send him to China to live with my parents.** It's better there anyway. And cheaper." (pg. 266) Since Susan does not want to be separated from Jake, she withdraws her intention of seeking help from Cai and never asks him to help her again. Susan takes care of Jake on her own despite her tiredness. Cai makes Susan feel like she is incapable of raising a child.

Another type of conflict source that occurs in coercive power is a conflict caused by sexual interaction. This type of conflict only happens in coercive power and not in the other two types of power.

Conflict caused by sexual interaction

Sex interaction involves two individuals. Hence, there has to be a consent of both parties in doing that. However, it does not happen in the memoir.

Cai forces Susan to have sex with him. Despite her wariness, Cai touch Susan without her consent. She tries to stop Cai by voicing her unwillingness and hesitation, but Cai is very persistent. Cai ignores her opinion and the fact that his parents are next door, and they do not have any protection. Susan could not do anything because she thinks it is their only time to be able to do that because they live with a roommate back in Hong Kong. She also feels reassured by Cai's words. In the end, Susan lets Cai do what he wants.

From the findings that are explained in the previous parts above, it can be inferred that there is not only

the issue of power but also issues about love. It leads to the idea of how issues of power and love intertwined. The memoir also presents how a good Chinese wife should act based on Cai's Chinese beliefs. The issues will be further explained in the following discussions.

Power constructed in the name of love

Besides the issue of power exercise that is visible in the story, the memoir also shows the issue of love. It cannot be denied that there is a tendency of ideology that is linked with love.

There is an ideology of a glorification of love in the form of manifestation liking to the Chinese culture at the beginning of the story by Susan. She loves Chinese culture even before she marries Cai, and it makes her blind to think that everything about Chinese culture is good including the people. She believes Cai since the beginning even though they have not known each other for long. Her love for Chinese culture makes it easier for Cai to control her. He takes advantage of it. Before and throughout their marriage

life, Susan and Cai face many conflicts. Each one of them always ends in Cai winning over their argument and Susan gives in. Nevertheless, the fact that in the end, she cannot tolerate power exercise by her husband on her means that there is a kind of acceptance that love cannot solve problems. This book shows how, in the end, the winner is not love but the superiority of the husband.

Susan and Cai's situation proves that an intercultural marriage can be complicated because of the difference in cultures. Moreover, if one party is more dominant than the other. Their situation is contradicting to Foeman and Nance's (1999) study of interracial couples. The study develops four stages that interracial couples experience during their relationship: *racial awareness, coping, identity emergence, and maintenance*. In *Good Chinese Wife* memoir, only three aspects appear and they are because of Susan who exerts them; she is the one who is aware of other cultures other than American and tries to understand it. She is also the only one who is coping with Cai's behavior, and try to

maintain their marriage life. On the other hand, Cai does none of them. In terms of identity emergence, however, the aspect does not emerge because even though Susan tries the other aspects, she still has her distinct identity as an American who believes in individual rights and equality. Although Susan tries to adapt to the Chinese culture since there is an ideology of love that she possesses over it, her identity as an American is still strong. Eventually, Susan also gives up. This situation leads to Markoff's (1977) study.

As mentioned beforehand, Susan is the only one who tries to adapt to Cai's culture, although in the end, their marriage does not work out. It is in line with Markoff's (1977) research that results in two solutions for problems that happened in a dual-culture marriage. The solutions either require one partner to give up his/her culture and then adapt to the other's culture instead or require both parties to produce a synthetic new culture through a dialectic process. In *Good Chinese Wife* memoir, however, the intercultural marriage does not survive since neither solutions open to

Susan and Cai's intermarriage life. In addition, the moment Susan tries to file a divorce to Cai, Cai's ability to exert power to her disappear gradually.

A Good Chinese Wife is a wife without power

This memoir successfully shows how power is being played out by a couple with different cultures in an intercultural marriage context. The two parties have two ideas that somehow interrelated, of what constitutes a good wife. From this memoir, it is shown that in Chinese culture, to be a good wife means to be submissive to the husband. It is portrayed in how Cai shapes Susan's behavior to fit into his standard of a good Chinese wife. Cai believes that Susan has to follow everything that he says, adapt to his Chinese culture and tradition, and respect his friends. Although Susan is quite skeptical about Cai's reasoning on his behavior, Susan still lets go of her ego and instead of arguing, she follows in everything that Cai asks her to do. She believes what constitutes a good wife is to follow her husband. She chooses

to not argue, and not to resist her husband.

The situations imply three possible circumstances to occur. First, there is infinite love from Susan's part to Cai. Second, there is also a fact that Cai might be actually superior. Third, there is a circumstance which indicates that Susan is very mindful of others. These three circumstances might be the underlying factors, which have contributed to the construction of a wife without power.

The fact that this memoir is written by Susan herself should also be taken into consideration in deciding what is the intention of this memoir. There may be some truths hidden or some omission of events along the way. It implies that there might be Susan's subjective bias to the story. For example, she might be biased towards a particular person or only shows one point of view of the story. But from what is seen throughout the story, the memoir has brought the audience or the reader to see how Susan is selfless, mindful of others, and how she as an American becomes powerless in an intercultural marriage with a Chinese. She always

considers others first like her family and her child before herself. Her love for Chinese culture also results in Cai to be more superior than he actually is. All these circumstances lead her to be submissive towards her husband.

Nevertheless, Susan is a free subject that decides her own action even though it seems that she is very obedient towards Cai. Foucault (1982) says that power is exercised over free subjects, and only insofar as they are free. It means that the subject of power is a free subject that has choices; either they are willing to be oppressed or to leave and be completely free. Almost throughout the whole book, Susan lets Cai oppress her, shapes her to anything he believes to be a good Chinese wife. However, she eventually has her limit and leaves Cai. She decides to be free and no longer bound to what shapes her to be a good Chinese wife.

This memoir is an excellent example of how complex an intercultural marriage is. The power that Cai exerts throughout the story is intended to make Susan a good Chinese wife. He shapes her to be what he believes is a way to be a good

Chinese wife which is a wife without power. However, the fact that at the end of the story Susan files a divorce that proves that she can also take control of her marriage with Cai. This situation both marks the end of the imbalance of power that is always exercised by Cai and also marks the end of the story. In the end, Susan as an American is shown to exercise her own power and let go of the idea to become a Good Chinese Wife like what is expected of her at the beginning of the story.

CONCLUSION

The present study strives to investigate the way power is exercised in *Good Chinese Wife* memoir and determine which types of power is used by employing Raven's (2008) six bases of power. There are only three visible types of power in the story, which are expert power, referent power, and coercive power; all of which are exercised by the husband. The power itself is exercised by the husband to his wife.

Susan's failing in becoming a Good Chinese Wife is a result of her

not exerting her own power to resist Cai until the last minute. Susan and Cai's intercultural marriage life does not survive since neither of them tries to emerge their identity. They hold on to their own identity as an American and Chinese. In order for an intercultural marriage to survive, some solutions can help them. Two of the solutions are either one partner gives up his/her culture and then adapt to the other's culture instead, or both parties produce a new culture through a dialectic process. Hence, looking at Susan and Cai's situation, there are not any solutions open for them.

Further studies can be conducted to get a comprehensive understanding of the dynamics of intercultural marriage. One possibility is to analyze other literary works that bring out the issue of power in an intercultural relationship. It is expected that studies on intercultural relationships will give some insights on intercultural understanding as it includes analysis of how different cultures interact in a field of an intimate relationship.

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