

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Previous of Study

To prove the originality of the thesis, the writer will give brief explanation of the previous study done by student of English department of University of 17 Agustus 1945 Surabaya. First, the thesis is from Viska Yulia Sari (2016) entitled *Sisterhood in Rosie Thomas's Bad Girls Good Women*. In her thesis she writes about the factors that changes the characters and how sisterhood is exposed on Rosie Thomas' *Bad Girls Good Women*. Then, another thesis from Palacký University is written by Martina Halířová (2016) entitled *The Development of Feminism in English Literature of the 19th and 20th centuries*. In this thesis she writes about the development of feminism at 19th and 20th centuries in English literature also reach outside that centuries and she also gives a brief discussion about literature at the present time.

2.2 Feminist Literary Criticism

Feminist theory has eight types of criticism, like liberal, marxism and socialialist, radical, black, cultural, eco, transnational and global and visionary feminism. But, this work will point out about liberal feminism. According to Lorber (1997) liberal feminism claims that gender differences are not based in biology, and therefore that women and men are not all that different -- their common humanity supersedes their procreative differentiation. If women and men are not different, then they should not be treated differently under the law. Women should have the same rights as men and the same educational and work opportunities.

According to Horst (2012), female bonding is the formation of a close personal relationship between women. Female bonding is a term that is used in ethology, social science, and in general usage to describe patterns of friendship, attachment, and cooperation in women; or in the case of ethology, associations between females of various species. The exact meaning of the term differs across contexts. In ethology, a species is said to have female bonding if the female

regularly form coalitions in which they mutually support each other, especially if such coalitions are used to attack other groups or individuals.

In the 1970s, feminist slogans proclaimed “*Sisterhood is powerful*,” and women’s historians searched through the historical archives to recover stories of solidarity and sisterhood. However, as feminist scholars have started taking a more intersectional approach—acknowledging that no woman is simply defined by her gender and that affiliations like race, class, and sexual identity are often equally powerful—women’s historians have begun to offer more varied and nuanced narratives. The ten original essays in *U.S. Women's History* represent a cross-section of current research in the field. Including work from both emerging and established scholars, this collection employs innovative approaches to study both the causes that have united American women and the conflicts that have divided them. Some essays uncover little-known aspects of women’s history, while others offer a fresh take on familiar events and figures, from Rosa Parks to *Take Back the Night* marches. Spanning the antebellum era to the present day, these essays vividly convey the long histories and ongoing relevance of topics ranging from women’s immigration to incarceration, from acts of cross-dressing to the activism of feminist mothers. This volume thus not only untangles the threads of the sisterhood mythos, it weaves them into a multi-textured and multi-hued tapestry that reflects the breadth and diversity of U.S. women’s history. (<https://www.amazon.com/U-S-Womens-History-Untangling-Sisterhood/dp/0813575834>, December 2017)

Olieviera (2011:16) writes sisterhood can have many positive aspects in the lives of the characters, most of these bonds do not outlast the contradictions that women experience during and after slavery. To endure the hardships, the women characters are forced to make unconventional compromises and to resort to different actions. Even though the change in the ethics of care does not necessarily represent lack of solidarity among the characters. Solidarity is nevertheless present among the women characters, from the same or different races and ethnicities, and that the ruptures of their bonding and controversial actions are a result of the alteration of ethics of care.

2.3 Characteristic’s of Female Bonding

On Abel (1981:2) writes While feminist social scientists have culled from letters and journals evidence of the intensity and power of female friendships,

especially in nineteenth-century America, feminist literary critics have focused more exclusively on the mother-daughter bond.

While Levine's article (2011) writes the intimate nature of the relationship between a mother and daughter is sometimes confusing. If close, the relationship can simulate friendship through the familiar characteristics of empathy, listening, loyalty, and caring. However, the mother/daughter relationship has unique characteristics that distinguish it from a best friendship. These characteristics include a mother's role as primary emotional caretaker, a lack of reciprocity, and a hierarchy of responsibility. This hierarchy, combined with unconditional love, precludes mothers and daughters from being best friends. This generation of mothers and adult daughters has a lot in common which increases the likelihood of shared companionship. Mothers and daughters have always shared the common experience of being homemakers, responsible for maintaining and passing on family values, traditions, and rituals. Today contemporary mothers and daughters also share the experience of the workforce, technology and lack of a generation gap, which may bring them even closer together.

In addition to mother-daughter ties, sibling ties can be carefully examined for further exemplification in female bonding. There is much evidence that sister-sister ties are the strongest ties that exist, out of the possible combinations of gendered sibling ties which are shared, according to Wells (2009:1776). Female bonding can be further explored within the human context of relationships within the family. For example, the positive mother-daughter ties which develop have been described to provide immense emotional, financial and instrumental support; indicating that female bonding is present. In an alternative study, a mother described her daughters as "more like sisters, communicating that equality...was an essential feature of their current relationships. They used the language of companionate ties..." (Allen, K.R., Blieszner, R., & Roberto, K.A., 2011, 1167).

Raymond (1986:20) writes a philosophy of female friendship is unacknowledged part of the history of philosophy. It seeks to analyze the relation between women and our world. It examines systematically what passes for reality –that is, hetero-relaity –and it challanges hetero-values and idelas generating those of female friendship.

On her work Sy (2008:14) writes female friendship is a non-sexual relationship between women based on giving and receiving emotional and moral support, sharing stories and experiences, caring and nurturing each other. This form of relationship may occur between any women and does not necessarily involve sibling or mother-daughter relationships. Hudson-Weems defines such a bonding.

This particular kind of sisterhood refers specifically to an asexual relationship between women who confide in each other and willingly share their true feelings, their fears, their hopes, and their dreams. Enjoying, understanding, and supporting each other, women friends of this sort are invaluable to each other. With such love, trust and security, it is difficult to imagine any woman without such a genuine support system as that found in genuine sisterhood (*Africana Womanism* 65-6)

According to Greiner (1993) female bonding is the formation of a close personal relationship and the patterns of friendship, attachment, and cooperation in females. Within the context of human relationships the definition and display of female bonding can be dependent on multiple factors such as age, sexual orientation, culture, race and marital status. For example, some studies have shown that there is relatively strong female bonding evidence which is shared among single women. It is evident that this particular cohort of women sees each other as lifelong confidants due to the absence of a lifelong commitment to a spouse. Along with this, the lack of commitment allows women to develop and maintain the strong ties between other single female friends. (https://en.wikipedia.org/wiki/Female_bonding, 12-03-2018).

From the passage above, it can conclude that female bonding can be divided into 3 characteristics : friendship, attachment and cooperation.

2.3.1 Friendship

Friedman (2015) posts in her article called '*The Social Sex: History of Females Friendship*' states that friendship is a bond that is uniquely defined by the people who exist within it. Unlike relationships such as marriage or parenthood, which have clear timelines and boundaries, friendships have no ceremonial beginning or end, no biological definition.

On their journal Parker and Vries (1993) writes ninety-five women and 95 men undergraduates rated each of their closest friends, and rated themselves with each of those friends on a *Relationship Grid* evaluating both 'structural' dimensions (i.e., age, sex, duration of friendship and frequency of contact) and 'affective' dimensions (i.e. self-disclosure, appreciation, assistance, empathic, understanding, deepening others' self-awareness, shared activity, authenticity, trust, control, responsibility, connectedness, empowerment of others and satisfaction). Results indicated similarity in the rankings of the importance of those dimensions in the friendships of men and women, and that same-sex friendships were more common and of longer duration than cross-sex friendships.

In her journal, Elingsson (2017) writes that a true friend is a “*gift that you give to yourself.*” She also says that friendships take energy just like a marriage, or any other relationship. They should be fun and gratifying for everyone involved. She mentions there are four things that have to consider like believe in yourself and who you are, spent time with people who share the same common core values as yourself, be positive and be good friend to yourself. That statements mean how important have female friends who fit and get good impact to us.

2.3.2 Attachment

MacLeod (2009) in his article entitled *Attachment Theory*, attachment is a deep and enduring emotional bond that connects one person to another across time and space (Ainsworth, 1973; Bowlby, 1969). Attachment does not have to be reciprocal. Bearry, Seager, Brown (2015:64) an attachment is an emotional bond which forms in humans and other mammalian species from birth, usually between infants and adults, and develops through interaction with a primary caregiver. Seager (2014) states a human being's first non-verbal attachment experiences lay down the first pattern or blueprint of 'self in relation to other' onto which subsequent language based experience must be mapped and through which subsequent relationships are interpreted.

Simpson's (1999:971) journal the secure attachment style was associated with greater relationship interdependence, commitment, trust, and satisfaction than were the anxious or avoidant attachment styles. Ainsworth, Blehar, Waters, & Wall (1978) have identified three primary attachment styles: *anxious/ambivalent*, (characteristic of infants who intermix attachment behaviors

with overt expressions of protest and anger toward the primary caregiver when distressed), *avoidant* (characteristic of infants who avoid the caregiver and exhibit signs of detachment when distressed), and *secure* (characteristic of infants who successfully use the caregiver as a secure base when distressed). People who possess a secure attachment style tend to develop mental models of themselves as being friendly, good-natured, and likable and of significant others as being generally well intentioned, reliable, and trustworthy.

2.2.3 Cooperation

In Vugt, Cremer and Jassen (2007), they write evolutionary scientists argue that human cooperation is the product of a long history of competition among rival groups. There are various reasons to believe that this logic applies particularly to men. In three experiments, using a step-level public-goods task, we found that men contributed more to their group if their group was competing with other groups than if there was no intergroup competition. Female cooperation was relatively unaffected by intergroup competition.

According to Balliet, Li, Macfarlan and Vugt (2011), there is some evidence that women, relative to men, are kinder (Conway, Pizzamiglio, & Mount, 1996; Eagly & Steffen, 1984), more agreeable (Feingold, 1994), more supportive of their friends (Oswald, Clark, & Kelly, 2004), and more cooperative in same-sex work groups (Chatman & O'Reilly, 2004). In contrast, men provide more help to strangers in need (Eagly & Crowley, 1986), have a stronger preference for coordinated social play as children (Benenson, Apostoleris, & Parnass, 1997), and tend to cooperate more in larger groups (Gabriel & Gardner, 1999).