

The Meaning of Masculine Subjectivity in Responding to the Impact of Climate Change

Dwi Wahyu Handayani^{1,*}

¹ *Government Science, Lampung University*

**Corresponding author .Email: dwi.wahyu@fisip.unila.ac.id*

ABSTRACT

This paper is a theoretical study of the interpretation of masculinity as a subject that refers to the position of men and power in the context of responding to the impact of climate change. Climate change refers to the phenomenon of global warming that results in disasters for humans, including increasing vulnerability to gender inequality in women compared to men. Masculine subjectivity in this study refers to the mindset of men which is influenced by elements of social structure, and their relationship with women. The previous approach, firstly, masculine subjectivity represents aspects of male behavior that fluctuate over time, which opens up opportunities for the diversity of masculinity subjects. Second, masculinism shows the existence of a patriarchal ideology that justifies the naturalization of hegemony over male domination. These two approaches leave questions, the diversity of meanings of masculinity and the awareness of patriarchy as an ideology that has not fully answered the challenge of gender equality in the impact of climate change. Thus, how is masculine subjectivity, which opens up opportunities for reinterpreting masculine hegemony in responding to the impacts of climate change? This study uses a literature review method with the psychoanalytic approach of Jacques Lacan, that masculine subjectivity is not fixed and competes with each other (agonistic), thus disturbing hegemony and opening up opportunities for gender equality. which opens up opportunities for reinterpreting masculine hegemony in response to the impacts of climate change? This study uses a literature review method with the psychoanalytic approach of Jacques Lacan, that masculine subjectivity is not fixed and competes with each other (agonistic), thus disturbing hegemony and opening up opportunities for gender equality. which opens up opportunities for reinterpreting masculine hegemony in response to the impacts of climate change? This study uses a literature review method with the psychoanalytic approach of Jacques Lacan, that masculine subjectivity is not fixed and competes with each other (agonistic), thus disturbing hegemony and opening up opportunities for gender equality.

Keywords: *Masculinity, Subjectivity, Hegemony, Gender Equality, Climate Change*

1. PRELIMINARY

In gender studies related to climate change, a small proportion of research discusses the male side, and there is research that reveals that the hegemonic form of masculinity is contrary to ecological sustainability (Franz-Balsen 2014) [1]. The report of the Intergovernmental Panel on Climate Change (IPCC) revealed that women Rural areas are particularly vulnerable to the impacts of climate change due to limited access to and control over the resources fundamental for adaptation, as well as limited participation in decision-making processes. Women produce 60-80% of food in developing countries, worldwide they only own 10–20% of agricultural land

[2]. Women's workload tends to increase in relation to domestic roles [3,4].

Gender inequality and the impacts of climate change further increase the vulnerability of women. The inability to limit human activity to greenhouse gas emissions is responsible for about 1.1°C of warming since 1850-1900, and found that on average over the next 20 years, global temperatures are expected to reach or exceed 1.5°C. The threat of future climate change impacts is expected to increase in all regions, with increased heat waves, longer warm seasons and shorter winters, reaching critical tolerance thresholds for agriculture and health [5].

The study of hegemonic masculinity arises because of the construction of men and women in gender roles that position their relationship in a hierarchical,

subordination and domination manner. However, in Connel's concept of hegemonic masculinity, the position of men is not only in that direction, but there is a marginalized and subordinated masculinity. However, when they relate to women, they still view women as inferior. The question on masculinity and climate change is the position of men who are still minimal in responsive leadership to the impacts of climate change [6].

Based on previous research, which mostly focused on women, I was interested in researching gender and climate change on the male side, namely the study of masculinity. There are 3 things in previous studies about masculinity. First, studies that show consent as a result of masculinity. Masculinity in forming hegemony between superior or ideal masculine men, with subordinates gains approval from the oppressed group [7]. Second, a group of critics of the study of hegemonic masculinity, including the discriminatory essentialist masculinity in the workplace for different incomes, careers, and rights [8], reconstruction of the gender hierarchy becomes more multi-dimensional and complex, for example by linking masculinity intersects with 'disability' as an almost general category, rather than how masculinity intersects differently with different types of disorders [9]. A study that tries to understand the issue of gender relations but is outside the discussion of patriarchy, namely the production of the meaning of masculinity which is influenced by context. It's like hyper masculinity, disastrous masculinity [10], seasonal masculinity [11], toxic masculinity [12]. Furthermore, shift from masculinity to men, with a focus on 'male hegemony'. The focus on masculinity is too narrow. If we are interested in what is hegemonic about gender relations with men and masculinity, then 'men' are or are far more hegemonic than masculinity. So, on the contrary, it is time to return from masculinity to men, to examine male hegemony and about men. This involves overcoming male hegemony - in both senses. Male hegemony seeks to overcome the double complexity that men are social categories formed by the gender system and the dominant collective and individual agents of social practice (a system of distinction and categorization between various forms of male and male practices towards women,

Third, the group that seeks to examine the hegemonic masculinity by releveling the essentialists to a new form associated with the global context. as a contemporary understanding of western masculinity [14]. The relevance of materialism to the current transnational crisis of global capitalism has three key dimensions (ecological, financial and social) and that "critical theory must include these three dimensions".

The hegemony of masculinity in the present period rests on the idea of the crisis of contemporary capitalism, the massive restructuring of the global economy and its general impact on the social and sexual division of labor [15]. Understanding masculine and especially hegemonic masculinity requires the presence

of dialectical materialism. Hegel reveals the reality of identity not based on contradictions: male versus female. But in the Hegelian dialectical model the synthesis will result in the negation of women as men and the production of men as absolutes. The movement maintains a dualistic structure of contradiction as the basis for gender identity and therefore, as the discussion of commodity forms above shows, the basis of identification is mediation. But that mediation does not result in a dialectical synthesis, only a continuous blurring of antagonisms and dislocations [16].

In Garlick's research (2019) tried the theory of hegemonic masculinity needs to be extended beyond the framework of patriarchy and rearranged in relation to nature's place in the complex ecology of human social relations as new materialist. This move opens the possibility of strengthening the relationship between the materialist tradition in the Center for the Study of Men and Masculinities (CSMM) and contemporary developments in feminist theory [17].

The core of previous research on masculinity, when it comes to the impact of climate change, shows two things. First, men in masculine subjects face challenges in the impact of climate change, for his existence on the ideal value as a man. The impact of climate change causes the vulnerability of men to lose their livelihoods, heavily damaged infrastructure, changes in the family's economic structure, and so on. Second, the position of the masculine subject is understood as hegemony.

In recent decades, there has been an increasing interest in the involvement of men in promoting gender equality, because achieving gender equality is a societal responsibility [18]. More gender-equal male attitudes: male and female educational attainment, shared decisions, not witnessing violence against women, more participation in household and childcare, less interpersonal violence, and more satisfaction with primary relationships [19]. The important theme here is the relationship of men gradually turning to caring, with the need to shift to a more caring masculinity.

2. MASCULINITY AS HEGEMONY

Hegemonic masculinity refers to patriarchal legitimacy in the configuration of gender practices over male domination and female subordination [20]. This study is influenced by Gramsci's view that hegemony is complete and a zero sum game, privileges given to men are accompanied by indifference to women. Patriarchal legitimacy shows an ongoing system that ensures a focus on the masculine world of gender. The nature of power in gender relations is dominating rather than revolutionary and aspirational. For example, the view of men as workers and paid by the public, men as family breadwinners, cultural acceptance of men's positions, aggressive in catechism relationships, and so on. These are constantly upheld as the defining principles characteristic of masculine hegemony.

Masculinity historically understood as a hierarchical framework, so that it becomes a collective norm that is

avored and gains acceptance from male and female gender. Masculinity as a construction norm becomes an ideal male and is maintained as a norm, so that other norms are subordinated, marginalized, and justifies male domination.

Sex role theory explains that action is connected to the structure of biological difference, the male and female dichotomy, not to a defined structure of social relations. The psychoanalytic approach seeks to unmask the theory of sex roles, that adult masculinity is built on overreaction to femininity, and the relationship between the creation of masculinity and the subordination of women [21]. The polarity between masculinity and femininity, emerges between sides that are demeaned in culture and associated with weakness. Boys and girls become weak in the face of adults, thereby occupying a feminine position. They develop a sense of femininity and doubts about their ability to achieve masculinity. The struggle for these achievements in children's lives creates an internal contradiction between masculinity and femininity. Thus, the adult personality is shaped by compromise and is under tension [22].

The existence of femininity in men, gradually taking on a different color, focuses not on the process of oppression but on the resulting balance between the masculine and feminine personas. The feminine image of a masculine man is not only shaped by his life history, but the image inherited by women as part of the 'archetype' [23].

From the previous exposure, showing the view gender masculinity trapped in the hierarchy and subjugation of the weak. The view above shows the workings of the historical materialism mindset. Therefore, there is a need for the relational deconstruction of men and women in the discourse of hegemonic masculinity. In Collier's (1998) study of the social construction of masculinity, the binary division between sex and gender, as well as other binaries (such as male/female, hetero/homosexual), needs to be disrupted [24]. Critical research on men and masculinity contributes to an understanding of how men gain, maintain and use power to subjugate women and how they can change that power (Hanmer 1990) [25].

3. MASCULINE SUBJECTIVES TO CLIMATE CHANGE

Feminist activist Juliet Mitchell talks about Jacques psychoanalysis. Lacan is descriptive which shows how desire is channeled to reproduce patriarchal power relations so that women are subject to it. The aim is to analyze the ideology that provides the basis for collective political action against women's oppression [26]. Psychoanalysis is a discourse that offers a theory of the unconscious, as an alternative to studies that define rigidly sexual differences [27]. Lacan describes well-known concepts such as female 'castration' or 'penis envy' in socio-historical and linguistic terms [28].

I describe the masculine subjectivity of climate change by using three important points in Lacan,

namely the real, the imaginary, and the symbol. This thinking is also inspired by the theory of human development from Sigmund Freud, which contains the id (conscious), ego (preconscious), and superego (unconscious). Lacan's first theory of the subject is that a person exists at the mirror stage, and therefore fails to recognize the other as the other. Lacan incorporated madness into the basic structure of human subjectivity: psychosis was no longer understood as an organic deficiency but as a possibility open to all human beings.

Lacan discusses three successive basic complexes, starting with the subject's early social interactions in the family context: namely the weaning complex, the intrusion complex, and the Oedipus complex. The weaning complex involves the primordial relationship that is built between the newborn and its mother. This real stage lasts from the baby's birth to the age of 6-18 months. Babies are driven by the need for food, drink, comfort, and so on. This structural interpersonal relationship is based on the mother's attention which aims to compensate for the baby's helplessness. Since the baby's process of identifying the breast, the baby tries to continue life in parallel, he starts a "metaphysical mirage" that will always accompany him. This second identification process, is to establish an eating relationship that allows him not to starve and find himself isolated from others. The baby always gets his needs, in the sense that he gets satisfaction from consuming the object. Babies are in a situation of 'fullness', which is expected according to their needs, so no concept of 'personal' has emerged at this stage. The real is the idea of reality that is formed from social construction in society. Babies do not recognize the concept of separation from their mother (Other). Babies are individuals who do not have an understanding of their 'self', or do not have subjectivity about their self-concept as individuals. The real stage will stop when the baby realizes he is different from his mother (Other). When he is something that stands alone other than something outside of himself, that's when the baby's need becomes a demand. His awareness of separation from his mother, knowing the other,

On the intrusion complex, Lacan explains the importance of the mirror stage theory while relocating it to a wider context. This complex finds expression in the relationship that is built between the child and his sibling, who is considered a rival. As a result, the structure of interpersonal relationships on which the complex is based is jealousy. A child aged 6-18 months recognizes himself in the image of his own body as reflected in a mirror. The subject recognizes himself in the differentness of the specular image, he experiences a multiplication through which he can objectify himself in the mirror, to identify himself with an imaginary other person.

In his first theory of the subject, Lacan was more concerned with the function of the ego than describing the unconscious structure of the subject. The subject identifies alienation in another imaginary (other that originally corresponds to the subject's specular image).

Ultimately psychoanalysis aims not at strengthening the ego but at realizing the unconscious subject through overcoming the imaginary alienation. In the imaginary function there is the ego. Two important elements are firstly the subject cannot be limited to the imaginary, secondly the ego as the imaginary works to avoid confusion with the subject (from the subconscious).

Lacan's main aim is to show that the imaginary function of the subject requires the ego, while arguing that the subject cannot be reduced to its imaginary dimension. The difference between the ego and the subject is that first, Lacan admits that the imaginary identity of the subject is literally outside of himself. This corresponds to a paradoxically alienated identity. In other words, the ego lies outside (what is generally considered) the ego (self-identity). This is why, Lacan refers to the motto "jouissance/enjoyment". Consequently, the ego is understood as the imaginary identity of the subject, not to be confused with the ego of the individual, as the imaginary identity individualizing the subject only by detouring through the others. Two fundamental issues must be raised to clarify this point: how can the (other) image be regarded as a source of psychic identification that alienates the subject? how the baby's psychic development depends on him being captured by the image (both his mother's body and his own body).

On the other hand, man identifies himself with specular images to make up for his original powerlessness. This is why Lacan states that "the mirror stage is a drama whose internal impulses are precipitated from inadequacy to anticipation". Inadequacy (powerlessness) is complemented by an imaginary ideal. Such an anticipated form of mastery that makes babies rejoice—is a "drama" if not a tragedy, for that in itself superimposes alienation from identification, thus making it forever impossible for the self-identifying subject to achieve a perfect identity from the external image. The identification of imaginary isolation fixes powerlessness, makes humans equal to carry out their sexual functions. It then needs to undergo re-adaptation, which, as we shall see later, can only be mediated culturally by what psychoanalysis calls "complex." The alienating identification with the specular image is rapidly "precipitated," as Lacan puts it, because, concurrently with the mirror image-operated capture or attraction, the infant also experiences simultaneous images of fragmentation of his own body; this can be understood either as a transposition of the baby's organic deficiencies into the imaginary or as an intraimaginary comparison of specular image completeness as perceived by the infant. Part of the vision one must have of one's own body—in fact, one can never directly see one's own body as a whole.

The mirror stage establishes a structural psychic dialectic between the subject and the other that serves as the model of many imaginary identifications. The ego is the continuous acquisition of imaginary identifications corresponding to the different key moments in the subject's psychic life. The experience of the mirror stage

is repeated indefinitely throughout one's existence because of the imaginary imagination, and the relationships one builds with other human beings.

The relationship between the subject and the ideal image itself fosters self-love narcissism related to aggressiveness. Aggressiveness is a prerequisite of the imaginary dimension of the subject, and determines the formal structure of the human ego and the list of entities that characterizes its world. The increase in aggressiveness is proportional to the narcissistic intensity of the subject's relationship with his own ideal image. The subject as ego continues to compete with others by projecting the ego ideal on him. The ego ideal always accompanies the ego. In everyday life, what is seen in others is nothing but the ideal image of yourself (ego ideal), the eyes of others reflect the specular image of yourself. "Wish is another's wish" should also be referred to the primitive of desire which would be a wish for another on an imaginary level.

Finally, the Oedipus complex occurs between a child aged 3 - 5 years and the people around him who embody the functions of mother and father. Its basic structure involves love for parents of the opposite sex and competition with parents of the same sex. Lacan asserts the universality of the resolution of the Oedipus complex to be understood as the prohibition of incest and the consequences of the emergence of the law (along with the possibility of violating it). The subject completes this last complex by an alienating identification with the imago of the father from which he derives his ideal ego; the ego-ideal is only one consequence of the subject's entry into law, the other being the superego as a repressive agent, which the imago also carries from the father.

The Oedipus stage ensures that the male is the subject, who ensures that he thinks and acts according to the imagination that comes from outside himself. The imagination can come from the culture, laws, beliefs, values that are around him in determining his response and role on the issue of the impact of climate change. The process of alienating this unacceptable *genari* depends on the ego ideal. Certain ego ideals have a symbolic order that governs the subject. The symbolic order of concern emerges from the discourse of equality on gender issues. This will be created by the subject's self-awareness of the anatomy of the body. Thus, they are more open to the imaginary discourse of equality.

4. DESIRE AND EQUALITY

Lacan's reading of The subject is unstable, scattered, moving from structuralism with its emphasis on structure, to poststructuralism with its emphasis on textuality (the effect of one text on another), to postmodernism with its emphasis on deconstruction. Likewise when used for the subject of masculinity. Masculinity is trapped at the poles of biology and culture. Sexual differences, including in understanding masculinity and femininity, cannot be reduced to something that is given biologically or entirely from

social practice. Anatomy alone does not determine a person's sexual identity, any more than sexual differences can be reduced to culture. What is important is the meaning it gives to the anatomical differences between male and female organs, when interpreted in terms of being and not being. As a result, no gender is complete: women suffer from 'penis envy', men suffer from 'castration anxiety'. Referring to Sigmund Freud that human sexuality is always psychosexuality, sexuality is the subject of the subconscious.

Lacan explains what is possible on the process of unconsciously 'choosing' our mode of existence as feminine or masculine. The term 'sexual difference' does not exist in Lacan's theoretical vocabulary. Lacan emphasizes that we are all speaking beings: we speak and we have existence. Every 'human' is subject to castration by language and speech. Entering the system of rules requires sacrifice. For Lacan, the main thing is the limitation that language imposes on all speaking creatures, in which bodily motivations (Freudian impulses) are completely rejected. This creates a subject separation between its symbolic identity and the body that sustains it, hence Lacan's enigmatic 'forbidden' subject.

It is acquired in all societies, whether male or female dominated, it is the phallus as the main marker, which symbolizes limitations. Lacan calls this restriction a 'phallic function', i.e. castration, equally applicable to both sexes. For Lacan, alienation is a structural condition of subjectivity itself. The separation of subjectivity results in a sexual division and conferring a symbolic gender. This becomes a blunder on the basis of the emergence of a desire to dominate the other party.

In the formula ini, it becomes clear that the phallic function, the castration function – the sacrifice demanded by the symbolic – applies in different ways to both sexes, that does not mean that women lose something that men do not have. Loss, and that no sex can have or be everything. Previously, Lacan saw Freud as focusing on the role of the phallus as a distinguishing sign between the sexes, seeing men as wanting to have it and women wanting to be that. Lacan relied on a completely different dynamic. This dynamic does not imply in any way that the two sexes can be regarded as complementary, as one quality over the other. The condition of the body, placing the subject desire contains a certain symbolic order, which handles, manipulates, supports momentary pleasures, so that the unconscious appears to subordinate and dominate women. Such masculine subjectivity, closes the possibility of equality, until the impact of climate change becomes a threat to all genders

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