World War One Trauma & Masculinity

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Dedicated To My Loving And Supportive Mum, With All My Love.

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Abstract

This thesis investigates how psychoanalysis might explain masculinity, and how that could relate to the way a soldier may have experienced trauma in World War One. It looks at the letters and retrospective accounts soldiers wrote describing their feelings about fear, and it focusses on key moments that may align with psychoanalytic ideas throughout the three chapters. It is also attempts to explain the way soldiers may have understood masculinity, and how that understanding may have impacted the way they tried to hide their fear from each other. It likewise examines the path of how masculinities ideals could have been internalised by a little boy during the same period as the superego formed, which might be described as the first appearance from the masculine ideals. Therefore, this thesis it is about how psychoanalysis understands masculinity, and how that understanding could have impacted war trauma in World War One.

Introduction

This thesis will look at the part masculinity might have played when a soldier had been traumatised in world war one. Three chapters will each explore a different factor that could have led to or contributed towards what has been termed war neuroses. An important aspect of the methodology for this thesis will consist in giving a close reading of the letters the soldiers wrote home, as well as the retrospective accounts they gave after the war. This approach will help identify in the soldier writings key psychoanalytical concepts, recognised in their use of language, in the way that they communicated their anxieties, wishes and impulses. This thesis will not provide an argument for a definitive root of the war neuroses; however, it will endeavour to investigate vital components that may have led to it, by providing a variety of hypotheses throughout the three chapters. Furthermore, it will not state a chronological order of the process, meaning it will not argue for linear stages that led to war neuroses. Although, it will argue that the various components that will be presented are interchangeable, and can be placed into any particular order, which is entirely determined on each individual's psychic constitution from childhood.

The first chapter is entitled 'Masculinity' and will outline a psychoanalytic understanding of masculinity as well as its development in childhood. This thesis will try to posit what masculinity may be in psychoanalytic terms, and this will be followed through in subsequent chapters. The first chapter will also introduce the term 'internalised ideals of masculinity', relating it to the psychoanalytical developmental process. The second chapter is entitled 'Trauma' and presents a psychoanalytic understanding of trauma and its functioning, with a particular focus on soldiers in the war, mainly through a reading of Freud's paper, 'Beyond the Pleasure Principle' (1920). The investigation from the first chapter on masculinity will be taken into account when examining trauma in the second chapter, the reason for this is

to clearly understand how they might have impacted on one another. The third chapter, 'Mourning and Melancholia' (1917), will look at how a soldier may have processed loss, and how the loss could have been experienced in a multitude of ways. A variety of losses will be considered not only as a loss of a comrade, but also an abstract loss of the internalised ideals of masculinity, and how it could have been affected by the onset of trauma. The chapter will also explore the melancholic states of an individual who had experienced trauma and had lost a part of themselves. As stated above, the soldier's letters home and post-war accounts will help highlight moments suggesting that a soldier might have been in a melancholic state.

Soldier's Letters & Retrospective Accounts

The letters and post-war accounts soldiers gave will be used to support the respective argument being put forward in each of the chapters. Furthermore, the letters and accounts will help identify key psychoanalytic concepts, particularly in the way a soldier communicated fright, anxiety, fear and melancholia. The letters and accounts will also assist in pointing out specific moments where a soldier might have shared a thought or feeling, which may not have aligned with the masculine ideals of the group to which he belonged. Additionally, it will show how the internalised ideals of masculinity could assert an unconscious internal pressure that may have favoured fearless behaviour in the war, which could have further endangered a soldier (should his focus have diminished). The use of both letters and post-war accounts will offer a broader research advantage, particularly since the letters written home may have meant soldiers could have censored their true thoughts, more so to avoid distressing their families with the horrific reality. The post-war accounts can show an alternative perspective, as the soldiers were able to reflect on their experiences, as they were no longer threatened with death, or under the burden to adhere so stringently with the internalised ideals of masculinity.

Psychoanalytical concepts?

Psychoanalytic concepts can offer an alternative perspective on trauma, and during World War One soldiers may have exhibited unexplained physical symptoms that pointed to a psychic root. Some psychoanalytic ideas were successful when exploring the root of psychosomatic paralysis incurred on the battlefield, and by returning to the moment before the paralysis in therapy it could show where the cause may have been; thus the paralysis could cease when a connection was made with the unconscious. Psychoanalytical concepts generally use childhood experiences as the primary source when analysing an individual, and focuses on how parental relationships were built. This approach can be beneficial since the letters and retrospective accounts show that there was a similar family dynamic within the military units. Therefore, analysing the letters and accounts with the assistance of certain psychoanalytic concepts might help highlight how childhood experiences and feelings could be replicated in the war.

Furthermore, psychoanalysis shows that masculinity could be thought about as a developmental process from childhood by explaining why a small child internalises aspects of his parents, which they use to build their ideas about the external world. However, any attempt to define masculinity will almost always be problematic since conventional standards cannot measure it, it has no weight, height, nor mass. Although like trauma, masculinity does have an impactful presence on the everyday life of a man in the war, and this is what will be looked at also. Psychoanalysis also describes how the young ego matures in its early stages, and how the initial traces of masculinity may emerge, and this will require a closer look at Freud's paper 'The Ego and the Id' (1923). The first chapter on 'Masculinity' will introduce the terminology: 'Internalised Ideals of Masculinity' which will be used throughout all three chapters.

Internalised Ideals of masculinity

The internalised ideals of masculinity can be seen as a significant component in the build-up towards war neuroses; thus, the letters and the retrospective accounts will help towards understanding how this relates to existing psychoanalytical concepts. According to Freud, the internalised ideals might be the parental characteristics that the child had adopted when the superego was developing. This is also the time a child realises he cannot have his mother since his father would castrate him, and he must abandon these desires. The little boy identifies with his father and begins to internalise aspects of him, including his masculine traits. Looking at Freud's paper on 'Some Psychical Consequences of the Anatomical Distinction Between the Sexes' (1925) can help, by offering an understanding of how masculine ideals could have been internalised from childhood when the little boy realised gender difference. Therefore, exploring how these internalised ideals of masculinity from childhood could assert an internal pressure in adulthood will be essential in supporting the overall argument in this thesis, as to the role of masculinity in this particular form of psychic distress.

Masculinity

The first chapter will investigate what masculinity might be, given that it cannot ultimately be defined as an objective entity; it will attempt to define what masculinity could be if understood as an internalised ideal, which a child takes in through identification. Masculinity is posited as fundamentally problematic, and this chapter will explore some of the reasons this may be. It will show how trauma, loss and melancholia could be internally experienced in relation with the internalised ideals of masculinity. The chapter will look at the internalised ideals of masculinity, and how this might have intensified an individual's internal experience in war since it was tremendously different from peacetime. There will be a close examination

into how the internalised ideals of masculinity affected a soldier's behaviour with respect to how one exhibited fearlessness.

The Oedipus and castration complex will help explain that an individual's personal history might have determined that they could have been more predisposed to a traumatic breakdown, which could have been based on their relationship with their parents as a child. The significance of the Oedipus and castration complex may have meant trying to repress the trauma was futile, as it could take the form of something that may have initially seemed unrelated to the original childhood experience. The letters and accounts will show how these concepts may help uncover a pattern, whereby the internalised ideals of masculinity are interacting with the psychoanalytical ideas being presented in this chapter. There may have been an overwhelming desire for the soldier to replicate the father's dominance as he experienced it during the Oedipus complex, and this might be seen in the way soldiers repressed their fears in war, which will be highlighted in the letters and accounts.

Furthermore, this chapter will show that the psychic defences soldiers used in war could have been based on defences against unhappy experiences as a child. This could have been potentially a frantic attempt to regulate being emotionally overwhelmed in the war, and by unconsciously grasping on to a familiar defence from childhood. In the letters, the theme of shame, morality and disgust regularly appear, which can be said directly come into opposition with masculine ideals. These are also recurring feelings that might ordinarily be associated with reaction-formation and could produce an impulse to shut out such feelings. Exploring this can explain and show that something was being defended against internally, which might have been the internalised ideals of masculinity. For example, this may be seen when an individual

was trying to disassociate from unhappy feelings, presenting themselves as happy externally might have been a reaction-formation in an effort to deny the internal melancholia.

The first chapter will also look at how an individual's internalised ideals of masculinity could be affected by members of a group. Understanding how military groups formed, and were maintained, might highlight why an individual could have willingly accepted the group's collective external ideals of masculinity, if only in wartime. These types of groups exist to fulfil a goal; and they generally hold similar beliefs, morals and aims, which make it easier to work as a unit to achieve the collective goal. Key to understanding such groups is looking at how they may have been constructed, so as to resemble the dynamics of one's family. The leader of a military unit could, for example, be seen as the father, and the group would have needed an authoritative leader to take charge in a similar way. The family dynamic will offer a clear understanding of how the internalised ideals of masculinity could be stimulated in the war, and adding to the internal stress that could lead to war neuroses.

Trauma

The second chapter in this thesis will examine the various themes that are associated with a Freudian understanding of traumatic neuroses, entailing a close reading of Freud's 'Beyond the Pleasure Principle' (1920). Freud suggested there were three factors at play in trauma; anxiety, fear and fright and the soldiers' letters and accounts will be examined in an attempt to identify if these three aspects were present. This chapter will look at ways in which trauma can surface and under which conditions. The letters and retrospective accounts of soldiers will be used to point out where anxiety, fear and fright might have been present as part of a traumatic response to the condition of war. Therefore, a soldier may have felt overwhelmed and overworked, meaning the ego took flight into war trauma as a defence. The second part of

the second chapter on trauma will explain Freud's vesicle system, which offers a biological explanation of trauma. The vesicle system can demonstrate the process of how the psyche could be overstimulated by external factors, which may have affected the stability of one's internal world, also showing its attempts to defend against trauma. However, should the internal world feel overstimulated by a traumatic experience, it could result in an individual feeling lost and confused, which can produce various other internal complications around loss.

Mourning and Melancholia

The third chapter will explore how soldiers mourned a loss and how they coped with melancholia. This chapter will investigate how an individual might have responded should he have unconsciously felt as though the internalised ideals of masculinity had been lost. The loss may have felt as though it was an unknown something, but a loss nonetheless, and the third chapter will use the soldiers' letters and accounts to highlight instances whereby this might have been the case. The psychoanalytical concepts from the previous two chapters will be reintroduced to show that childhood experiences could have re-surfaced in war, which might have intensified the feeling of loss and activated a defensive flight into trauma. Freud's paper on 'Mourning and Melancholia' (1917) will be examined in this chapter. In that text, Freud explained that there could be an abstract loss, which could be seen as the loss of country, ideal or liberty. It will be argued that the internalised ideals of masculinity could be related to an abstract loss, which could be experienced in a similar fashion to the loss of family or friend.

However, in melancholia, the features can be observed as intense misery, self-judgement, whereby the individual becomes uninterested in the outside world. The third chapter will demonstrate the role of melancholia, and how it could merge with the components seen in mourning, the letters will show how the loss of an internal part might have triggered an

internal melancholia. The letters and accounts will also show that some soldiers had reached a point whereby death would be welcomed to shut out the torturous images from battle, which might have been activated by feeling as though the internalised ideals of masculinity had evaporated. As stated at the beginning of this introduction, the various elements that are being presented in this thesis do not follow a set order. Therefore, this chapter will explain how mourning may have led to melancholia, as well as the opposite way around. It will try to address some of the many different psychic formations that might have led to war trauma. This chapter will bring to bear the ideas from the previous chapters in an attempt to show any given aspect could have activated a defensive flight into trauma.

Therefore, this thesis will try and bring the ideas of all three chapters together to show that masculinity played a part that could not be overlooked in war neuroses. The three chapters focus on what is believed to be the most significant aspects of what a soldier was most likely to encounter in battle, although; this does not mean there were no other factors, there were. However, trauma, mourning and melancholia were most salient in the letters and retrospective accounts during the initial research that was conducted. Exploring the part that masculinity played will assist with understanding why some soldiers exerted a tremendous amount of psychic energy on trying to repress their fears, and how that might have been linked to their internalised ideals of masculinity. Therefore, this thesis will begin by investigating what masculinity is, and why some soldiers were adamantly determined not to display any behaviour that might have been seen by others to oppose their internalised ideals of masculinity.

Masculinity

This chapter will examine through the lenses of psychoanalysis what it might mean to be a man, as well as the role it could play in ego formation. An investigation will take place that will require a closer look into the psychoanalytic understanding of sexual difference, and this will be achieved by looking at how an individual realises this difference during childhood. How the child understands this difference might offer an insight into how a man might later respond to trauma as an adult. It means particular Freudian concepts will need to be applied to understand what masculinity might be, such as the Oedipus complex, castration complex and reaction-formation and sublimation. A child's passage through the Oedipus to the castration complex will help unravel their understanding of active and passive positions during these processes, which may have implications for adulthood experiences. How an individual experiences passivity in childhood may determine how he might respond to resistances in later life, which could be a problem since that individual could be more or less susceptible to trauma. This chapter on masculinity will begin to reflect on how an individual defends against traumatic events in a war based on his internalised ideals of masculinity, which may have been built during the identification process, whereby as a child the individual may have been passive to his father.

The first section of this chapter will outline some key Freudian concepts to make a stronger argument for how and why traumatic neuroses might have been stimulated in war by the internalised ideals of masculinity. It will then move onto to a closer reading of; 'Group Psychology and the Analysis of the Ego' (1921) and 'The Ego and the Id' (1923). Freud focusses on the early experiences of a child during the Oedipus and castration complex; he does this as a way to explain how one matures, and it may also show how that same individual

may respond in a group based on their oedipal journey. Looking at group psychology may explain why someone behaves in a particular way when they are a part of a group, especially if there are rules and masculine ideals to uphold. In addition, group psychology can describe how a man, as a new member of the group, may try to integrate with the existing group members by displaying masculine ideals. However, the main objective in the first section of this chapter will be to understand 'what is masculinity?'.

'The Ego and the Id' (1923) describes how the ego agencies form during infancy, and it is through that structure the internalised ideals of masculinity will be elaborated on, showing at what stages the internalised ideals of masculinity could first emerge internally. Freud's paper explains how the superego is formed by the way the child introjects aspects of the parents, for instance, their ethics, integrity and morals. The argument will be made that it is in this moment the child could also introject his father's internalised ideals of masculinity.

The second part will critically look at 'Group Psychology and the Analysis of the Ego' (1921). Freud's paper will help examine military groups in the war, and if groups were able to directly, or indirectly increase the individual's internal stress by the way the group expected the individual to be fearless.

The final part of this chapter will look at the letters and retrospective accounts by the soldiers from World War One in the light of the psychoanalytic concepts discussed, and critically examine them by using psychoanalytic ideas when looking at the nuances of their experiences. This thesis will begin with understanding what sexual difference is through the perspective of psychoanalysis, and how an individual's understanding of it evolved from childhood to adulthood.

Sexual Difference

In order to analyse what masculinity is, it is necessary to identify how psychoanalysis might see it, and to do so will mean reviewing a series of critical texts where Freud directly tackled gender and sexual differences. This chapter will offer a reading of 'The Three Essays on Sexuality' (1905), 'The Dissolution of the Oedipus Complex' (1924), 'Some Psychical Consequences of the Anatomical Distinction Between the Sexes' (1925) and 'Femininity' (1933).

In the first essay from 'The Three Essays on Sexuality' (1905), Freud explains what the difference between the 'aim' and the 'drive' is. 'Let us call the person from whom sexual attraction proceeds the *sexual object* and the act towards which the instinct tends the *sexual aim*.' (Freud 1905, 135-136) The 'aim' is something one wished to do, and the object is the thing, or person one wants to do it with. Freud wanted to understand how a little boy may see his mother as a sexual object, whom he wishes to direct his sexual 'aims' towards.

Arnold Davidson explains Freud's two concepts beyond just the 'aim' and 'object' as 'Deviations with respect to sexual object are deviations from natural attraction exercised by one sex upon the other; deviations with respect to the sexual aim are deviations from the natural goal of sexual union.' (Davidson 1996, 77) Davidson explains that there can be a deviation from the object, and it can be from one sex to another. There may be a force that is asserted to redirect the aim away from the natural attraction, and onto another attraction. The idea of a force diverting an 'aim' from its natural course could also be applied to masculinity. Life being the natural attraction, then did war interfere with the natural attraction by directing an individual towards death, and could that force have been the internalised ideals of masculinity

that had redirected the attraction. If it were the case, then would there be a requirement for the individual to erect a defence against the unnatural redirection of the 'aim'?

Reaction-Formation

Reaction-formation might be understood as a defence that is used unconsciously to fight off the external experiences that have, or are causing internal unhappiness by producing a false opposite feeling to the true feeling. Freud said: 'They consequently evoke opposing mental forces (reacting impulses) which, in order to suppress this unpleasure effectively, build up the mental dams that I have already mentioned - disgust, shame and morality.' (Freud 1905, 178) Freud was explaining that reaction-formation may defensively fight in the opposite direction of the unhappy force, similar to a person who professes their love to another, and the other may reject them. For instance, the heartbroken individual may begin to hate the person who has rejected their love, the hate functions as a defence against the potentially embarrassing rejection. Reaction-formation closes the dams, which might have been the internal embarrassment from being rejected, as well as the external shame, if a third or more person might have witnessed this. Robert A. Paul explains Freud's point as:

> 'To ward off the danger, defences are instituted including reaction-formation, whereby the hostile wish is converted into an elevated sense of justice and morality; isolation, in which thoughts and affect are kept apart and ideas left unconnected to avoid reexpeciencing the whole fantasy; and undoing, in which the constantly asserted impulse needs to be counteracted with expiatory ritual.' (Paul 1991, 280)

Paul explains that there is a psychic threat, and an opposing defensive force is applied to counteract the incoming hostility as an attempt to nullify its impact. The hostility may be required to transform the wish into a digestible format that can be understood within the

individual as righteousness, but to maintain this, thought and affect must not mix since it might break down the individual's self-constructed fantasy. Reaction-formation might be seen as a defensive response that could be explained as a reaction to feeling passive or helpless. Although, what might this mean for the libido? The third essay from Freud's paper 'The Three Essays on Sexuality' (1905) is entitled 'Libido Theory', and he directly addresses the difference between masculine and feminine in relation to the Libido.

> 'If we were able to give a more definite connotation to the concepts of 'masculine' and 'feminine', it would even be possible to maintain that libido is invariably and necessarily of a masculine nature, whether it occurs in men or in women and irrespectively of whether its object is a man or a woman.' (Freud 1905, 219)

Freud stated in his paper 'Femininity' (1933) that masculinity and femininity is something that can be found in men and women, and that no man or woman is solely masculine or feminine, but both. (Freud 1933, 114) He explains the libido is unequivocally masculine regardless of gender; it is an active entity that does not wait for satisfaction but seeks it out. Regardless of the sexual difference between boys and girls, the libido's goal is to actively seek out sexual satisfaction. The implications of an active libido might be that it can be drawn to anything that offers satisfaction, good or bad, regardless if the satisfaction is temporary, or potentially harmful.

Femininity

Freud's paper on 'Femininity' (1933) is primarily focussed on female sexuality, and he presents concepts that can have implications when trying to understand masculinity as well. Freud begins by pointing out how the 'spermatozoon'(Freud 1933, 219) is exclusive to men and the 'ovum' (Freud 1933, 219) to women, and these anatomical areas are key when differentiating between the two sexes. Furthermore, he explains a secondary sexual

characteristic, the organs, bodily shapes and tissues, which are also exclusive to the specific sexes and broadly accepted as anatomical differences. Freud stresses this at the beginning since he may have wanted the reader to understand that he was aware there is a clear anatomical difference, before he presented his analysis on sexual difference.

> 'It regards their occurrence as indications of bisexuality, as though an individual is not a man or a woman but always both – merely a certain amount more the one than the other. You will then be asked to make yourselves familiar with the idea that the proportion in which masculine and feminine are mixed in an individual is subject to quite considerable fluctuations.' (Freud 1933, 114)

Freud may have been trying to stress the complexity of sexual difference; he could have been suggesting that sexuality should be looked at as masculine and feminine. This approach could be seen in an abstract way, and he may have been asking his peers to not think about sexual difference in relation to the anatomy, as an organ could not define it alone. However, he suggested looking at it as something interchangeable that can fluctuate between feminine and masculine positions. As stated before, the libido is referred to by Freud as being masculine for boys and girls, and it is only driven by satisfaction.

Freud explained that masculinity and femininity could not be given a new meaning since it is not a psychological difference, and the assumption is that masculinity is attached to activity, and femininity to passivity, but this is not entirely accurate. (Freud 1933, 114) What Freud was trying to say was that sexual difference is adaptable, unique to the individual and their experiences. One can be active and passive, masculine and feminine and at the same time, which might further highlight how a child behaves during the Oedipus complex, passively complying to his father's will, or actively identifying with him.

Oedipus complex

The second paper that will be looked at is 'The Dissolution of the Oedipus Complex' (1924). In this paper, Freud attempts to explain the sexual differences between little boys and girls. The phallic and genital phase show there is a desire for the libido to be externally attached towards sexual gratification. Furthermore, it introduces the Oedipus complex as the manifestation of the libidinal drive, which might be when the little boy develops an obsession with replacing his father to engage his mother in intercourse. The opposite principle could apply for the little girl, removing the mother for her father, and this might be for the same reasons as the little boy for his mother. The phallic phase involves the little boy focussing on masturbation, which he does by exploring his penis, but when the little boy's parents condemn his conduct, he soon realises castration is feasible, and internal conflict can arise. Its Freud's opinion what brings about the destruction of the genital phase is the threat of castration. (Freud 1924, 175)

Freud explains how the little boy's castration anxiety begins and ends, and it is based on his 'unbelief', which takes place when he finally sees a female's genitals for the first time (Freud 1924, 175). The little boy is shocked at what he believes is an example of castration, and it can be compared to a trauma-like event; thus he reacts to preserve the physical object (his penis) since he may believe it is the physical representation of his masculinity.

> 'Sooner or later the child, who is so proud of his possession of a penis, has a view of the genital region of a little girl, and cannot help being convinced of the absence of a penis in a creature who is so like himself. With this, the loss of his own penis becomes imaginable, and the threat of castration takes its deferred effect.' (Freud 1924, 175-176)

Freud was explaining sexual difference through the use of the anatomy, which he does to explain that the little boy is shocked by the image of the little girl without a penis. What might make it worse is that the little girl is so similar to himself, which could make the experience significantly more traumatic, as he may now believe he could be castrated as well.

Hans Loewald interestingly explained Freud's Oedipus complex as something that never goes away, and it might be irrespective of how resolutely the ego turns away from it by repression and sublimation. The destruction of the Oedipus complex in adolescence may not mean it has left forever, and it could return in later life. It may mean the ego must learn to manage its inevitable resurgence, and constant defences like repression, internalisation and transformation could be necessary. According to Loewald, most of how the Oedipus complex is managed is leant during the latency period, and the management of it can change, evolving throughout one's life. (Loewald 1980, 386) Particular experiences throughout an individual's life might show indirect or unconscious links to the original Oedipus complex, in the most subtle or apparent ways. However, when trying to deal with a traumatic event, an individual might unconsciously draw upon how they initially tackled the Oedipus complex during childhood, using similar past techniques to cope with present events that have, or are causing distress. In these moments, one might assume a similar passive or active role, which may be determined by the approach that was taken during the first dissolution/destruction of the Oedipus complex.

Freud regularly linked masculinity and femininity with active and passive, and he did so in a fluid manner, which can be seen in 'The Dissolution of the Oedipus Complex' (1924). For instance, the first of the two positions are presented as the little boy wanting to replace his

father by becoming him, which might be considered to be an actively masculine approach that he believes will lead towards sexual unification with his mother. Whereas, the second may be interpreted as passive, and is equally condemned by his parents since the child wants to replace the mother by becoming her, the reason for wanting this is so the father can love the little boy, but it could make the mother unnecessary. (Freud 1924, 176) Thus, the little boy might be confronted with an internal conflict concerning the libidinal drive for the parental object and sexual object, not to mention the necessity to preserve his penis from castration by giving up his libidinal cathexes. Loewald explained a vital part of castration as follows:

> ‘A submissive, “castrated” attitude toward the father is an element in the oedipal conflict; but so is that direct, pre-oedipal father identification, which according to Freud, helps to prepare the oedipal constellation and is reinforced and modified in the direction of submission by the castrated threat. While submission bespoke a passive-homosexual position vis-à-vis the father, it also shows the retreat from and rejection of an active libidinal position vis-à-vis the mother, and often a simultaneous identification with the mother’s passive-receptive attitude toward the father.’ (Loewald 1980, 392)

Loewald could be explaining that the passive attitude is an important aspect in the little boy’s relationship with the father, like identification is, in that the little boy consciously stands down from his father as a choice, which allows him to identify with his father, as well as to avoid castration. The passive-homosexual position Loewald describes could be a challenging decision for the little boy, and he may begrudgingly retreat since he realises it is necessary if he is to identify with him. During this time, the little boy might have actively withdrawn his drive for sexual unification with his mother, which could show ego maturity. The withdrawal could be vital for the little boy if the Oedipal position re-emerges in later life, and he may need

to abandon another object or position, which may mean he unconsciously could draw upon his initial experience to successfully do so.

According to Freud, the father (the authority), or the parents are introjected by the ego, which could build the foundation for the super-ego. It then takes over the role of the authoritative father by disapproving of any incestuous drives, thus preventing the ego from returning to the libidinal object-cathexes. (Freud 1924, 176-177) Object-cathexes is understood in psychoanalysis as one focusing their mental, or emotional drive on another person, or object. Therefore, when the object is given up in exchange to identify with the father then the little boy may not be able to revive the drive for sexual unification with the mother, and he learns he cannot have everything he desires. Freud may be trying to explain how the superego impacts the ego, and how the superego could block and fortify the ego from returning to the libidinal object-cathexis. The little boy and his penis may now be guarded by an internalised entity (superego) that represents the parents, and it opposes castration and endorses self-preservation, which it does by limiting the libido, to guide the little boy safely into the latency phase. During this time the internalised ideals of masculinity may also develop along with the superego, which could similarly be internalised by the little boy, and prevent him from being castrated. Jacqueline Rose explained the part of the phallus in relation to sexual difference as:

> 'Sexual difference is then assigned according to whether individual subject do or do not possess the phallus, which means not that anatomical difference is sexual (the one as strictly deducible from the other), but that anatomical difference comes to figure sexual difference, that is, it becomes the sole representative of what that difference is allowed to be. It thus covers over the complexity of the child's early sexual life with a crude opposition in which that very complexity is refused or repressed. The phallus thus indicates the reduction of difference to an instance of visible perception, a seeming value.' (Rose 1985, 42)

Rose uses the term 'phallus' (Rose 1985, 44) instead of penis since the latter refers to the biological object, whereas a 'phallus' is something like a penis but not necessarily a penis, perhaps a representation of power or masculinity. Anatomical difference could impact sexual difference according to Rose, in the sense that the child's anatomical awareness of a 'phallus' will lay the foundation for how the child will understand sexual difference. The presence of the 'phallus' may be vital since it could represent a visual and physical difference for the child, which might help to temporarily manage the potential confusion. Although, it means a harsh realisation emerges within the child, which may require rejection and repression against the overwhelming nature of this new information. There might be still an ambivalence surrounding sexual difference that needs fulfilment within the child. Freud elaborated on sexual difference in 'Some Psychical Consequences of the Anatomical Distinction Between the Sexes' (1925), and he tries to come up with a new theory for sexual difference in this paper.

> 'The fact, too, that in this situation he regards his father as a disturbing rival and would like to get rid of him and take his place is a straightforward consequence of the actual state of affairs. I have shown elsewhere how the Oedipus attitude in little boys belongs to the phallic phase, and how its destruction is brought about by the fear of castration – that is, by narcissistic interest in their genitals.' (Freud 1925, 249)

Freud shows that there are various points to consider when a child realises sexual difference, as he is also trying to manage his Oedipal desires. Not forgetting the little boy is trying to negotiate a new relationship with his father since he cannot peruse sexual unification with his mother, and as a result, the little boy identifies with him instead. The desire to remove his father to pave the way to sexually unify with his mother may prove difficult, and through this, it could be suggested that realising sexual difference could be traumatic for the little boy.

The first time the little boy sees a nude little girl, he may be unaffected by the sight since he might not care she is without a penis. However, it is not until later when he has been threatened with castration that the image of the nude little girl could surface as something awful the little boy should not have initially dismissed. He begins to question why she is without a penis, and he might have decided castration was her punishment for rivalling her father to sexually unify with her mother. Like a traumatic event, he may replay the image over and over, activating a terrible storm of emotions within, but most importantly he must now confront the real threat of castration. It could force him into believing that castration is a real possibility if he is unable to suppress his incestuous feelings for his mother. (Freud 1925, 252)

According to Freud, the experience of realising anatomical/sexual difference could produce one of two reactions, which may lay the foundation for how the little boy will view women from thereon. The sight of the castrated little girl could mean he either feels conquering disdain towards her, or horror at the sight of the disfigured little girl; whatever the case, the whole experience could be traumatic for him. They might affect him in different ways depending on the child; both instances can function together or individually, which could affect the little boy's development as he journeys through the psychosexual stages. Freud was showing the impact of realising sexual difference in the sense that the little boy's reaction is essential, not to mention the sight of a castrated little girl could consume his thoughts. Before seeing the little girl is without a penis, the little boy might have been naive to the anatomical difference between boys and girls, as there might not have been anything he could compare his genitals to; thus the effect could be shocking and traumatic.

Freud gave a similar description in 'The Dissolution of the Oedipus complex' (1924); although, he focussed more on the relationship that develops as a result of the journey through it. The little boy internalises his father, from that the superego forms, and it continues the role of the father by disapproving of any incestuous drives. The superego works to preserve the ego's existence, and it does so by showing the ego it can be destroyed if it does not respect the hierarchy that exists in his family. Furthermore, the superego could block the ego from returning to libidinal object-cathexes. The superego stands in the way of the ego in a similar way the father blocks the little boy's desire for sexual unification with his mother. However, is sexual difference communicated internally, as Freud's conception of the psyche shifted to the ego construction when it wrote 'The Ego and the Id' (1923), he focussed on how the ego formed.

The Ego and the Id (Superego and Ego Ideal)

'The Ego and the Id' (1923) explains the story of how the ego's reaction to external loss might give way to the birth of the superego and ego ideal. Freud described the process as the weak ego becoming aware of the object-cathexes, and then either submitting to them or trying to fight them off by repressing them. Giving up a sexual object can result in the ego needing to make adjustments, which might be the ego setting up the object within itself. (Freud 1923, 29)

> 'It may be that this introjection, which is a kind of regression to the mechanism of the oral phase, the ego makes it easier for the object to be given up or renders that process possible. It may be that this identification is the sole condition under which the id can give up its object. At any rate the process, especially in the early phases of development, is a very frequent one, and it makes it possible to suppose that the character of the ego is a precipitate of abandoned object cathexes and that it contains the history of those object-choices.' (Freud 1923, 29)

Freud here was explaining the function of the ego in its early development, and how it reacts to external objects. The young ego is learning to deal with the discomfort and loss of the parents, it understands it cannot have everything is desires. The ego may do this by developing coping mechanisms, and it internalises the sexual objects, taking in parts of them without the incapacitating fear of castration. Freud is also saying through identification it is the only way the id can release its object, although it might be seen as the id settling for identification since it cannot have the object it desperately desires. Nonetheless, he highlights that during the early phase of the ego, it is built on loss, in the sense that the deserted object cathexes determine the character of the ego. Stephen A. Mitchel and Margaret J. Black interestingly explained Freud's paper by saying:

> 'In 1923, in The Ego and the Id, he began to use ego to represent one of the three fundamental psychic agencies of the mind (In addition to the id and superego). The ego's major functions were to represent reality and, through the erection of defenses, to channel and control internal drive pressures in the face of reality (including the demands of social convention and morality)' (Mitchel. Black 1995, 24)

The agencies represent parts of the mind, with the ego governing reality and everything concerned with it. The superego represents the authority, the parental part of the ego, which continually and harshly reminds the ego that there are consequences to giving in to the desires of the id, the judgement from the superego is severe and lasting. The id is pleasure-seeking, unconcerned with consequences, and gratification is paramount. The defences that are built up by the ego control these internal drives, which can and most likely will shape the character of the ego. Loewald put it as:

> 'The ego defends itself against forces that would disrupt it, but in doing so it runs the risk of limiting its domain, while unsuccessful defence tends to be more disruptive. Internalization, in the sense of identification as used by Freud most explicitly in the third chapter of The ego and the Id, is a process radically different from repression as a defence mechanism of the ego by which the ego protects its own current organization.' (Loewald 1980, 46)

The primary focus for the ego during its early life is defence, protecting itself against anything that it may not understand, although by doing so, it is restricting its understanding as well. The difference between repression and internalisation can prove essential, as repression cuts off the difficult experiences that the ego might see as traumatic. Whereas internalisation is when the ego takes in what it believes are the good parts of the parents.

'This leads us back to the origin of the ego ideal; for behind it there lies hidden an individual's first and most important identification, his identification with the father in his own personal history.' (Freud 1923, 31) The identification with the father might come at a cost, the little boy surrenders or loses a significant part of his self, his mother. Thus, he identifies with the person who overpowered him, and forced him to relinquish his mother as a sexual object. The little boy might believe 'this is a person who has overpowered me, and I must learn from him in order to avoid this disappointment again'. Therefore, identification may be behind the ego ideal, and the loss might be seen as the little boy feeling ashamed for having lost his mother to his more dominant father. It may also be in this moment when the little boy internalises the father's masculine ideals, and this might be as a way to learn how to be as dominant as him.

Loweald described it in his paper 'Superego and Time' (1980) as 'the ideal ego represents recapturing of the original primary-narcissistic, omnipotent perfection of the child by primitive identification with the omnipotent parental figures.' (Loewald 1980, 46) The little

boy then may take his parents in a different way to how he did during his primary identification when he wanted to take them literally; he now takes parts of them, taking his father by wanting to identify with his omnipotence or replicate it within himself. Loewald went on to say 'Thus ideal ego represents a return to an original state of perfection, not to be reached in the future but fantasied in the present'.(Loewald 1980, 46) The little boy may dream about being omnipotent or masculine in the same way his father is, and it might be here one can argue the father identification takes place. Additionally, it might also be in this moment the boy internalises the father's masculine ideals as his own.

Freud also explained that the superego is an internal representation of the parental authority. 'Not simply a residue of the earliest object-choice of the id; it also represents an energetic reaction-formation against those choices'. (Freud 1923, 34) The superego is presented as an entity that's sole requirement is to prevent the destruction of the ego, and to do this it internalises aspects of the father that it uses to remind the ego that it cannot have everything it desires. On the other hand, the ego-ideal asserts rules of a behavioural kind, reminding the ego it cannot act exactly like the father since he is not his father. The ego-ideal may have dealt with the hardest challenge thus far by repressing the Oedipus complex, and the ego might be more likely to yield to the ego-ideal. The parents might be seen as barriers on the road towards Oedipal satisfaction, and the ego could deal with this barrier by repressing sexual wishes. Subsequently, the superego could reuse the strength from the Oedipus complex, by submitting to repression and retaining the characteristics of the father. Furthermore, the superego may dictate to the ego by controlling conscious and unconscious guilt. (Freud 1923, 34-35)

An argument can be made the superego's approach offers a form of defence, by regulating the ego from a moral high ground, in a way that might suggest 'I know better, just trust me'. Loewald's explanation of the ego's defence from Freud's 1923 paper points to how multifaceted defences can be.

> 'The ego defends itself against forces that would disrupt it, but in doing so it runs the risk of limiting its domain, while unsuccessful defence tends to be more disruptive. Internalization, in the sense of identification as used by Freud most explicitly in the third chapter of The Ego and the Id, is a process radically different from repression as a defence mechanism of the ego by which the ego protects its own current organization.' (Loewald 1980, 46)

The ego may be working to fend off any unwanted traumatic experiences, and the internalisation of the parents as well as what they represent could be a way of avoiding confrontation with certain parts of them, which the ego does not entirely agree with, but it accepts. The superego and the ego-ideal may represent the part of the ego that wants to relate to the parents, this desire to internalise them by taking the good parts and bad. It should not be forgotten that the superego can be extremely harsh; thus, the implications for the ego can often be great misery, which might result in self-loathing.

> 'It is easy to show that the ego ideal answers to everything that is expected of the higher nature of man. As a substitute for the longing for the father, it contains the germ from which all religions have evolved. The self-judgement which declares that the ego falls short of its ideals produces the religious sense of humility to which the believer appeals in his longing.' (Freud 1923, 37)

It is here where the voice of the father internally emerges, a part that might encourage delayed gratification or even the suspension of gratification. The ego-ideal could produce an

internal conflict by bringing about something that directly opposes the Id, which is primarily focused on fulfilling all desires. Freud mentions religion in his explanation when he speaks about self-judgement, as it plays a part in shaping the ego since it could represent morality. However, religion could also represent the basis of their parent's ideals, the place where they practised their goodness, but religion also supersedes the parent's. If religion is the good part that represents morality, then it could be conceivable to suggest it is this part of the parents the child internalises, and this process may carry through generations until, or if the chain is broken. Although, are these individual ideas applicable in groups, or are there different concepts that need to be considered?

Second Section – Group Psychology, Ego-Ideal, Superego

In the introduction of 'Group Psychology and the Analysis of the Ego' (1921), Freud highlighted something simple and straightforward, what is the difference between the mental life of an individual, and the mental life of an individual in a group? 'It is true that individual psychology is concerned with the individual man and explores the paths by which he seeks to find satisfaction for his instinctual impulses; but only rarely and under certain exceptional conditions is individual psychology in a position to disregard the relations of this individual to others.'(Freud 1921, 69) Freud might be explaining here that an individual has his own instincts, his own impulses and fundamentally he looks to satisfy them, but as an individual, he may require the assistance of others to fulfil certain goals that may offer satisfaction.

An individual could have a connection to a group in some capacity, something that binds them like a shared ideal. Freud described this as: 'Group psychology is therefore concerned with the individual man as a member of a race, of a nation, of a caste, of a profession, of an institution, or as a component part of a crowd of people who have been organized into a

group at one particular time for some definite purpose.'(Freud 1921, 70) Ordinarily, a connection of some sort may bring individuals together, but to keep them together the group could be based on a familiar concept they may be able to identify with in some format or another. Groups can sometimes be organised on the family dynamic, which could help the individuals unconsciously identify something within other group members that are similar to themselves, like a sibling, someone that they might be able to lean on as they did in their families. The group may have been formed for a purpose, and one might say an artificial construction to perform a task as a collective that otherwise may not have been achievable as an individual.

There are various aspects for the formation of a group that Freud highlights, the social aspect is something that should not be dismissed, and requires respectful consideration. Additionally, when looking at the nuances of social interaction, it can be seen that there might be an ever-present family dynamic, and it is here the first connection with another can be witnessed. (Freud 1921, 70)

Freud explains 'Identification' as the earliest example of an emotional connection with another person. A little boy will take an interest in his father; he takes him as his ideal, wanting to be like him in every sense. Although Freud proclaims, the behaviour is not passive or feminine, it very much a masculine process directed towards males. (Freud 1921, 105) Identification takes place during the early stages of the Oedipus complex, and it is a complicated process since he cultivates two links, an object-cathexis for his mother, and an identification with his father. The 'identification' with his father can switch in a moment from loving to aggressive, which may be accompanied with a strong desire to remove him.

Simon and Blass described Freud's 'Identification' process as follows. 'Through such an identification (a) the boy can in an indirect and sublimated way have the mother, and (b) the "ego-ideal" (the precursor of the superego) is formed. Hence the father's prohibitions and threats are internalized and the incestuous wish is repressed' (Simon. Blass 1991, 166) As discussed previously, the little boy realises he cannot directly have his mother, and he must learn how to manage his incestuous desires for sexual unification with her by constructing mental defences. Subsequently, the ego-ideal is created, which allows the little boy to internalise the father and eliminate the risk of castration. The fundamental understanding of the identification process may seem sadistic, but it is precisely the father's threat of castration that might strengthen the emotional bond with the little boy, as he learns something essential about himself, he wants to be like his father.

There are three phases of 'identification'; the first is 'primary Identification', whereby the child is building an emotional attachment with his parents, and sees them as an extension of himself. In this phase, the superego emerges, and the little boy adopts the beliefs and morals of his parents' as his own. The secondary identification is narcissistic, which occurs as a direct loss or abandonment of an object. There is a desire to connect with the internal aspect of the lost parent; as a result, the child can analyse the reasons for the loss, abandonment or neglect. The narcissistic identification can also be seen as a replacement for a libidinal object-tie, and this is done by introjecting the object. (Freud 1921, 108)

It might be at this moment when superego is forming, and the object is being introjected that the internalised ideals of masculinity may also have developed. The little boy might introject the internalised ideals of masculinity similarly to the other characteristic aspects of his parents. Therefore, as the little boy may introject his parent's beliefs and morals as his own,

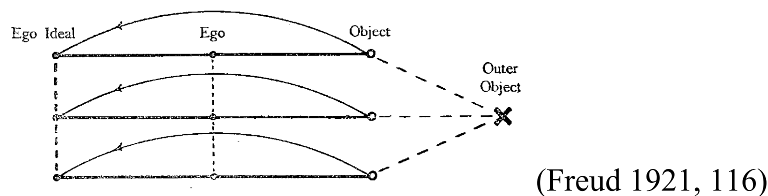
he may equally be doing the same with their masculine ideals as he journeys through the identification process. The little boy may use the introjection of the parent's masculine ideals as a base to expand on his own as he grows older, which may have been what the soldiers were attempting to retain in the war when they might have been trying to withhold their fear from each other. If an individual had lost what he believed was the internalised ideals of masculinity, it could be suggested he may have felt he was indirectly losing his connection with parents through this loss as well.

'Partial Identification' is seen as the phase when the child recognises essential characteristics in others; this phase shows an identification with groups that follow similar beliefs to their own, furthermore; the distinctive qualities within the child can also be seen within the leader of a group, or a parent. (Freud 1921, 108)

> 'In the case of identification the object has been lost or given up; it is then set up again inside the ego, and the ego makes a partial alteration in itself after the model or the lost object. In the other case the object is retained, and there is a hypercathexis of it by the ego and at the ego's expense. But here a difficulty presents itself. It is quite certain that identification presupposes that object-cathexis has been given up? Can there be no identification while the object is retained? And before we embark upon a discussion of this delicate question, the perception may already be beginning to dawn on us that yet another alternative embraces the real essence of the matter, namely, whether the object is put in the place of the ego or of the ego ideal' (Freud 1921, 114)

Freud shows how complex and multifaceted the identification process can be since it can be lost or given up by the ego. Whether or not it is lost or given up, the object takes residence within the ego, and it is here that changes are made when it incorporates this new entity within itself. The adjustments are made to its characteristics to align with the internalised

object; it might be observed as the child walking, talking and generally behaving similarly to the internalised parent. It might be suggested that the internalised ideals of masculinity were also replicated, which might have involved the little boy acting in a similar masculine manner as his father. Alternatively, the object can be retained and hypercathected by the ego, which can be to the disadvantage of the ego, as it might become obsessive about the object, as well as reliant on it. Freud is asking if it is possible to identify with the object if it has not been given up by the ego. Furthermore, he asks if the object is put in place of the ego or ego-ideal, although; can the object not be partially in both? Freud offered a visual diagram to assist with understanding this idea.



(Freud 1921, 116)

He created this diagram to show how the mind might function when the object is incorporated. ‘A primary group of this kind is a number of individuals who have put one and the same object in the place of the ego ideal and have consequently identified themselves with one another in their ego.’ (Freud 1921, 116) The graphic seems to show the ego in a focal role, the ego-ideal is one side of it and the object on the other. On the right side of the object there seems to be an external object, which might represent the idealised person. The diagram might be explaining there is incoming information from the external object on three levels, and it might pass by the ego on two levels, which could be something the ego is aware of. However, there is one level that might suggest there is a level of communication with the internalised object and the ego-ideal, which might pass over the ego, which it is unaware of.

In Freud’s paper on ‘A Difficulty and the Path of Psycho-Analysis’ (1917) he put it as ‘What is in your mind does not coincide with what you are conscious of; whether something is going on in your mind and whether you hear of it, are two different things.’ (Freud 1917, 143) Therefore, if the ego is unaware of the relationship between the ego-ideal and the internalised object, then it could be argued that the object is treated in a similar way as the ego. When the ego is in love with an object there might be an overwhelming level of narcissistic libido directed towards it, and the ego loves the internalised object since it may feel like it represents the flawlessness it wants to obtain within itself, which may satisfy its internal narcissism. (Freud 1921, 113)

The Herd

The ego’s wish for sexual unification with the object through internalisation might be reproduced and transferred in groups. The leader of a group could be seen in a similar way to a parent, which could produce similar feelings that the individual has towards his family. Freud uses Wilfred Trotter’s ‘The Herd Instinct’ (1916) to explain how individuals might suspend emotional impulses and abandon intellectual beliefs when becoming members of a group. Individuals may ordinarily accept the group’s ideology, taking the same social standing as the group and leader. However, this might be due to an individual feeling alone; consequently, any individual that challenges the herd’s ideology might be faced with the group completely separating from that person. (Freud 1921, 117-118) The ego might actively avoid such situations that could result in anything that might prompt separation; similarly, the underdeveloped ego during infancy managed castration anxiety by identifying with the group leader, the father.

Trotter looks at group behaviour as a whole, whereas Freud feels that should not necessarily be the case since the leader plays a significant role. 'The herd instinct leaves no room at all for the leader; he is merely thrown in along with the herd, almost by chance; it follows, too, that no path leads from this instinct to the need for a God; the herd is with the herdsman.'(Freud 1921, 119) He stresses that the herd needs a herdsman, the herdsman constructs and conducts the herd, he may keep them together, working as a unit and giving them direction.

> 'Do not let us forget, however, that the demand for equality in a group applies only to its members and not to the leader. All the members must be equal to one another, but they all want to be ruled by one person. Many equals, who can identify themselves with one another, and a single person superior to them all – that is the situation that we find realized in groups which are capable of subsisting.' (Freud 1921, 121)

Freud might be explaining that the group members may want to be treated equally by each other, and they may want to be led by one person. Ordinarily, the leader might be held to a higher standard than the followers, and could be expected by the followers to be an example of how they should behave in the group. The identification with the leader might resemble a relationship similar to the one they had with their fathers; thus when Freud suggested that the group want to be ruled by one person, this may be the residues from when an individual's father ruled their respective households. There might also be a desire to identify with the other members of the group, and it may be an indication of a familiarity that was and is felt towards their siblings.

The Crowd

Freud applied, and argued for, and against a number of Gustav Le Bon's theories from his book 'The Crowd' (1825). Le Bon points to various ways the mind can function and behave in a group. Freud felt strongly that some of Le Bon's ideas needed adapting to align with psychoanalysis, such as the influence of the primal father, which he believed governs the ego in place of the ego-ideal.

> 'The leader of the group is the still dreaded primal father; the group still wishes to be governed by unrestricted force; it has an extreme passion for authority; in Le Bon's phrase, it has a thirst obedience. The primal father is the group ideal, which governs the ego in the place of the ego ideal. Hypnosis has a good claim to being described as a group of two. There remains a definition for suggestion: a conviction which is not based on perception and reasoning but upon erotic tie.' (Freud 1921, 127-128)

Freud was explaining how the group fears the leader as it did the primal father, which may support the idea that groups are built to resemble a family dynamic. Moreover, he stated that the members of the group want to be governed with an unrestricted force, which might represent an intense desire to be led. The average individual might not wish to govern themselves since they have been reliant on a leader most of their lives in the shape of the father, and the yearning for obedience may be understandable in a military group. What is also being suggested by Freud is the connection to the group is deep-seated, and not based on conscious logic or intellect, which might be a connection that is foundationally built from the unconscious connection of a childhood experience that might have surfaced in adulthood. The child within might emotionally and mentally emerge, assuming a role in the current group that they might have held during their childhood within their family, and they may fear the existing leader as they once did the father.

Ethel Spector Person echoed a similar concept about Freud's observation by saying 'Freud (1921) believed that what Le Bon (1825) called "our thirst for obedience" should be interpreted libidinally. He bolstered his claim that the group bond is essentially erotic by analogizing it to love and hypnosis. He suggested that love is the core of the group mind.' (Person 2001, xvii) Person, like Freud, focusses on the libidinal tie, she seems to be stressing that love is essential in the narrative of the group, it is the love that connects the group members, and their identification with each other. However, what is the difference between the group mind when compared to the individual mind?

> 'Whoever be the individuals that compose it, however like or unlike be their mood of life, their occupations, their character, or their intelligence, the fact that they have been transformed into a crowd puts them in possession of a sort of collective mind which makes them feel, think, and act were he in a state of isolation. There are certain ideas and feelings which do not come into being, or do not transform themselves into acts except in the case of individuals forming a crowd.' (Le Bon 2014, 13-14)

Le Bon is saying no matter who builds the group, the individuals who are a part of it are now a part of a larger collective, they have built a mind together that they share. Their previous individual thoughts, feelings, characteristics and intellect are not necessary during this time, as the group's mind has been introjected within each individual. Le Bon may have been saying there are only certain ideas that can only thrive in a group, and the individual may be powerless in converting these ideas on their own, but as a collective, they can achieve more.

According to Freud, the difference between himself and Le Bon is that he wants to know what unites the individuals in the group, whereas Le Bon is focussed on analysing the alteration of the individual while in the group as he/she transforms to adopt the groups 'mind'.

Freud highlighted Le Bon's point when he suggested that an individual obtains great satisfaction when the group achieves something that as an individual would not have been possible.

> 'That in a group the individual is brought under conditions which allow him to throw off repressions of his unconscious instinctual impulses. The apparently new characteristics which he then displays are in fact manifestations of the unconscious, in which all that is evil in the human mind is contained as a predisposition' (Freud 1921, 74)

He might have been explaining how the group facilitates a platform for an individual's repressed motives to flourish, which otherwise could have been contained as a predisposition. Once the individual feels secure as a member of the group, he may be ready to sacrifice his personal beliefs, adopting and applying the groups. The group could offer a platform for repressed wishes to surface, which as an individual they might have felt apprehensive about sharing contentious views that could be scrutinised by society. As a member of a group with a shared mind, the individual may feel more comfortable sharing their views, and might feel able to withstand the scrutiny since he has the support from the other group members.

John Kerr put Freud's explanation as 'In the group the conscious rationality of the individual is lost and hitherto unconscious impulses rule; there is a kind of emotional contagion between group member; suggestibility runs riot; there is a strong need for and responsiveness to a leader.' (Kerr 2001, 23) Kerr might be saying that in groups the individuals conscious logic is suspended, and this allows unconscious impulses to surface in an inhibited manner. Kerr suggests there might be an emotionally contagious tie between the group members, and the individual's desire could be linked to this contagious tie.

Freud's analysis of the construction of armies and churches shows there are similarities to a family, which can emphasis the influence the leader can have on the individual. Freud focussed on the leaders of churches when he said 'He stands to the individual members of the group of believers in the relation of a kind elder brother; he is a substitute father. All the demands made that are made upon the individual are derived from this love of Christ's." (Freud 1921, 94) Freud seems to be saying the family association is a factor in the followers or members embracing the leader, and a substitute father can evoke a familiar infantile parental love, or fulfil the void of an absent infantile parental love.

Nonetheless, the love originates from a higher affection, which comes from Christ and the closest an individual may be able get to Christ is through a representation, and that happens to be the leader of the church. This can operate similarly in an army, a desired love from a higher position than the leader, and the leader could have served as a representation of the father-land (Country). World War Two may have used the Kitchener poster to recruit soldiers with the slogan 'your country needs you!', and that could have been unconsciously interpreted as 'your father needs you!'. An image like Kitchener might have had men signing up in their droves, and that may have been down to the unconscious emotions it produced within themselves about their fathers.

Another factor that could have brought men together was through the process of ritual, an act that might have emotionally connected the men and made them feels as one. This idea could be linked to the way one prays, it could be seen as an act that everyone in the group participates in, which might help the individual feel connected to the group. Each military group might have had their own rituals known as 'hazing', a type of initiation that usually entailed a form of humiliating or physical punishment enforced by a superior or long-serving

members. Whether or not it is a religion, military unit or sports team, rituals will more often than not be present since they might build group identity and togetherness. Teaching a unique handshake to the newcomer may validate the teacher as a leader, and learning the handshake could produce the feeling of acceptance into the group as a new member. Thus, the new initiate will be more likely to sacrifice himself to fulfil the group's ideology. The libidinal tie might be built through the ritualistic initiation, which might work to connect the individual mind with the groups. Franco Fornari explained:

> 'In the Church, examined by Freud of the body as a typical organized group, the function of the body as mystical body becomes particularly significant, and the initiation rites of the Church seem to be comprehensible in terms of ceremonies that translate into ritual form the processes of introjective identification.' (Fornari 1966, 135)

Fornari is explaining Freud's point through the initiation of churches, which seems to be understandable, as it could transform into a process of introjective identification. The leader of the group could be giving the individual the characteristics of the group, which the individual might have taken into himself as he took the father during the formation of the superego, along with the internalised ideals of masculinity. Therefore, ceremonies, rituals and hazing might help connect a part of the group to the individual, as well as a part of individual to the group, there might be a characteristic exchange.

Section Three – The Particular situation of the soldier

A closer look at the experiences of soldiers from world war one will shine a light on how their accounts, and how they may be connected to some of the psychoanalytical ideas previously discussed in this chapter. Private F.B. Vaughn's retrospective account highlights

how individuals in newly constructed groups might have required time to function as a unit, but also points to how quickly they needed to 'grow up' if they were to survive.

> 'So far we'd been individualists, so far we'd been Mummy's pets or something like that, we had a will of our own and it came rather hard to start to obey commands, but gradually we knew how to form fours, right wheel, left wheels, and all the rest of them.' (Arthur 2002, 19)

Private F.B. Vaughn explains two essential points. The first shows that soldiers like Vaughn could have been aware that they did not initially function as a group, but as individuals, and they needed to transform into what the war needed them to be, but following the commands of the leader was crucial. What can also be seen is that an individual was required to function with others, before the war this might not have been the case, and it may have been the leader's job to bring multiple individuals together to operate as one. The second important factor Vaughn highlights is they were 'mummy's pets' if this was a term used by leaders as well as the group members, then it could devalue the individual's life achievements thus far. The term 'Mummy's pets' may have wiped everyone's former peacetime statuses, and it eliminated social and financial hierarchy, it allowed the leader to assume the commanding role in the group. It also indicated they were not men yet; although, they could be, providing they followed the leader's instructions. The use of 'Mummy's pet' might have been applied to activate a fight within by challenging their masculinity. The individual could have already learnt to regulate his Oedipal wishes in childhood by repressing them, and may have unconsciously repeated this in the war by repressing the trauma the same way.

If Oedipal wishes could arise from childhood could other dynamics follow? A military unit in the war may have indirectly correlated to an individual's childhood family, and the military leader could have represented the father, and the comrades might have been seen as

siblings that might have been equally persecuted by the leader. The individual could have unconsciously interpreted the military group similarly to his real family, and maybe unconsciously assuming a role in the military group that resembled the one he held in his family as a child. The primary identification (Freud 1921, 108) in the war could be seen as the time the child saw his parents as an extension of himself before the superego formed, along with the internalised ideals of masculinity when the child adopted the parents ideals. The superego in war may have functioned similarly, adopting the ideals, beliefs and morals of the leader/father by internalising the groups ideals. Furthermore, the same principles could be observed in partial identification (Freud 1921, 108) as well, and the individual might have recognised characteristics in his comrades, people he may feel he can relate with.

Wilfred Trotter explained Freud's take on early sexual life as a child finding his internal instinctive pleasure, whereas social pressure is external. Trotter goes on to describe how similar impulses are experienced in adulthood, which is challenging to recognise consciously and a struggle to become so; thus they exist in the unconscious and can have a profound influence on the individual's happiness. (Trotter 1916, 79-80) Trotter agrees with Freud's point regarding childhood relational experiences and how they can have a profound impact on adult relationships. The external social pressure in war can be seen as the internalised ideals of masculinity that the group embodies, and there is an expectation on the new members to take the same stance. The individual could feel external (social) pressure from his military unit, as well as internal (instinctive) pressure that draws him unconsciously to a group, which is similar to his early relations and internalised ideals of masculinity.

> 'The individual feels incomplete if he is alone. The fear shown by small children would seem already to be an expression of this herd instinct. Opposition to the herd is as good as separation from it, and is therefore anxiously avoided. But the herd turns away from anything that is new

> or unusual. The herd instinct would appear to be something primary, something which cannot be split up.' (Freud 1921, 118)

Freud expanded on Trotters point about 'gregariousness'(Freud 1921, 118), stressing that the individual instinctively desires others, without them, he feels alone. The fear of being alone as a child could be an example of this idea, in early infancy if a mother leaves the room the child may frantically search for her, which could carry through to adulthood. It can also be argued that a child might seek validation from the parents as a way to be closer to them, with the belief it will bring them closer to the family group. Should the individual in war do anything that the group disagree with, or go against the groups beliefs then it might result in the group possibly rejecting the individual, and this could be internally disastrous. Freud seems to be explaining the herd instinct is foundational, something that cannot be avoided and might be instinctive. Pushing against the military group's masculine ideals could have resulted in being shut out by them, as they might have pushed away anything unfamiliar to themselves, and that may have given rise to loneliness.

Person echoes a similar sentiment through her analysis on the text; and she says 'Meaning it is innate, psychologically irreducible, and coequal with self-preservation, nourishment, and sex.' (Person 2001, 23) In war, the unconscious may have been stimulated in a way that evoked childhood experiences, in the sense that the unconscious experiences could cause a re-enactment of some sort, and the same, or similar experience from childhood might have played out, but in adulthood. The reason for this might have been down to the unconscious, it could have needed an outlet for the repressed emotional ambivalence, anxiety or loneliness.

If opposition to the herd could end in separation, then it may require deconstruction since the separation could have been avoided when the little boy moved from the Oedipus complex into castration anxiety. If the little boy accepted a passive role within the family paradigm, and he relinquished his desire to remove his father to have his mother, by doing so he may have escaped separation on two fronts. The first could have been himself from his object-love and later his object-choice, it might be seen as the little boy's first act of self-preservation from an external threat. The second might have been physical castration, being separated from his penis. For a soldier to do anything that seemed to go against the group could have been very difficult, the fear of separation may have been a terrifying experience in itself, and may have produced similar unconscious feelings of separation from childhood. Therefore, soldiers may have felt like they could not express their real shock when they realised how horrific the war was, Sergeant Cyrile Lee's retrospective account may indicate that he was looking for adventure, and may never have expected to encounter the violence and suffering he did.

> 'By the 24rh of April the scene around Ypres beggared description. I couldn't fathom that war could be like that. I was only a youngster of seventeen, and I'd sought adventure, but when I saw this I thought, what have I come to?'(Arthur 2002, 81)

Lee may have been shocked by the chaos he witnessed, and could not have imagined the horror before enlisting. As a seventeen-year-old, he explained that he sought adventure, and it was not what he initially thought it would be. The shock of war could be likened to the shock of the Oedipus complex, and as previously stated, should the child not relinquish his wish for sexual unification with his mother, he then could have feared his father would remove the organ that made him, in his mind, quintessentially masculine. It was known that women would give men a white feather for not enlisting to fight in the war, which suggested he was a

coward. This concept originated from cockfighting, whereby a white feather was attached to the inferior cockerel, implying it was a poor fighter. As a seventeen-year-old, Lee might have been shocked by the chaos of war, he enlisted for adventure, but it could have been a realisation for him that masculinity could come at a price to his mental faculties, and not a rite of passage. It has been reported that men had white feathers shoved into their hands by women, and this often could lead to them enlisting, which might be explained as having had a passive experience that could have required an active outlet, and by enlisting they could have been communicating they were not a coward.

> ‘It can easily be observed that in every field of mental experience, not merely that of sexuality, when a child receives a passive impression it has a tendency to produce an active reaction. It tries to do itself what has been done to it. This part of the work imposed on it of mastering the external world and can even lead to its endeavouring to repeat an impression which it would have reason to avoid on account of its distressing content. Children’s play, too, is made to serve this purpose of supplementing a passive experience with an active piece of behaviour and of thus, as it were, annulling it.’ (Freud 1931, 236)

Freud was explaining that every aspect of mental life is susceptible to an active reaction when placed in a passive position, and he says the ego tries to do to another that has been done to it. Lee’s unconscious drive, like that of many others, might have been an active reaction towards his father placing him in a passive position through direct or indirect claims that he lacked masculinity, and this equally could have come from the external world (society). Freud supplements this idea by claiming it can be observed in how children play and how they might repeat a game, and he is saying this drive is internal, which might be associated with a childhood experience. There might have been an impulsive active response by an individual if

they had felt they had been passive in a particular situation or interaction with someone, which could have been an attempt to nullify the passive feeling.

Passivity might be seen in two ways, if the individual had complied with it, or resisted it. If the ego willing abandoned the Oedipal position by complying with it, then it could be argued an active response may not have been necessary, as the individual may not have felt inferior enough during the experience to warrant a reaction, and may not have needed to re-enact the passive experience but as the aggressor. On the other hand, should the ego have been placed into an unwanted passive position, it might have expressed this frustration with resistance by interacting with someone whom he might place in a passive role and himself in an active role. Orders from a military leader may have made a soldier feel helplessly passive and emasculated, their reaction might have been to actively transfer that onto the enemy since he was unable to release it back on the leader. Looking at how particular experiences that made a soldier feel as though they were in a passive role might explain how masculinity could produce a drive that required an active outlet.

This chapter has tried to show that masculinity is a multifaceted concept that can be looked at in various ways, and exploring sexual difference can help in this endeavour. This chapter has tried to lay the foundation for the following chapters by clearly outlining how psychoanalysis might see masculinity, as well as how particular ideas might be relatable to soldiers in the war. The following chapter will look at trauma and how the internalised ideals of masculinity could play a role in the process that may have led to a traumatic breakdown. In the following chapter, the concepts that have been presented in this chapter will be used in conjunction with some psychoanalytic ideas about trauma in the next chapter, in an attempt to

further the argument that the internalised ideals of masculinity may have had a significant role to play.

Trauma

This chapter will look at how psychoanalysis understands trauma, as well as the role of masculinity in relation to it. Breaking down the language in the letters and retrospective accounts will hopefully highlight key moments when a soldier could have opted for a traumatic flight as a defence. It will also investigate how the concepts introduced in the first chapter regarding masculinity may shed light on the phenomenon of trauma. It will for example be asking whether the process of realising sexual difference during childhood can be seen as traumatic. Various psychoanalytical theories about trauma will be examined, including Freud's views on anxiety, fear and fright. Moreover, this chapter will also explore how an individual might unconsciously and compulsively repeat events from their childhood, and how this could have carried over into the war. Freud's 'Beyond the Pleasure Principle' (1920) will offer an insight into how he explained trauma, as well as how his perspective on it might be applied to the soldiers in the war.

There will also be a close reading of 'Psychoanalysis and the War Neuroses' (1918) an important psychoanalytic contribution to the understanding of war neurosis, introduced by Freud, followed by presentations from Sandor Ferenczi, Karl Abraham, Ernest Jones and Ernst Simmel. Each paper in the collection focusses on the writers' experience of encountering cases of war-neuroses from World War One and presents the particular cases of soldiers and their trauma.

> A condition has long been known and described which occurs after severe mechanical concussions, railway disasters and accidents involving a risk to life; it has been given the name of 'traumatic neurosis'. The terrible war which has just ended gave rise to a great number of illness of this kind, but it at least put an end to the temptation to attribute the cause of the disorder

> to organic lesions of the nervous system brought about by mechanical force.' (Freud 1918, 12-13)

In this 1918 text Freud refers to a 'mechanical concussion', an experience whereby there is a threat to existence through an external component. A traumatic experience might be explained as an extraordinary event that has shocked and shaken an individual like a fight, sexual attack, or a soldier being shot at in the war. A traumatic incident could equally be an event that has had an emotional affect, not necessarily physical. An impact that has also shaken and shocked the individual, for instance the unexpected or expected loss of a family member or friend. A traumatic event may not directly involve the traumatised individual, and they could merely be an observer of a traumatic episode that is happening to another person, such as the witness to a horrific car accident. Freud explains his point in the 'Introduction' to 'Psychoanalysis and the War Neurosis' (1918), he emphasises that it is not necessarily an organic injury that is hereditary, or something from childhood, but the neuroses can be evoked through external components.

Caroline Garland explained Freud's point as him using trauma metaphorically to highlight that the mind can be pierced and wounded by experiences, which offers a striking description of the ego being protected by a shield.

> 'He described it as the outcome of the development in the brain (and therefore mind) of a highly selective sensitivity to external stimuli. Thus selectivity is crucial: shutting out excessive amounts of stimuli, and different kinds of stimulation is even more important, in terms of maintaining a workable equilibrium, than is the capacity to receive or let in stimuli.'(Garland 1998, 9)

‘Trauma is a kind of wound. When we call and event traumatic, we are borrowing the word from the Greek where it refers to a piercing of the skin, a breaking of the bodily envelope.’ (Garland 1998, 9) In using the idea of a wound, Garland is using something physical to explain a psychic injury since the principles might be similar to a physical wound. Expanding on Garlands analogy, one may be able to infer that smaller wounds heal quicker, and the wound may be stopped with a plaster, the psyche could operate with the same principles, the psyche’s established defences might be able to deal with minor emotional knocks. However, physical injuries whereby a plaster cannot stop the bleeding, may then require professional intervention by a doctor, who might stitch the wound to stop the bleeding. Traumatic neuroses may operate similarly; the intervention of a psychotherapist could help prevent the psychic wound from becoming worse when the ego’s defences may have failed. However, should the stitches keep coming out of the physical wound, then it may never heal, and Garland’s description suggests a similar idea about the psyche that is affected by trauma. Should the traumatised individual be exposed to the environment or person where the original trauma took place, then it could make recovery harder since they may be re-traumatised. In the situation of the soldier it might have been challenging to find physical or psychic space to recover from the constant shell explosions.

> ‘The Pleasure Principle is for the moment put out of action. There is no longer any possibility of preventing the mental apparatus from being flooded with large amounts of stimulus, and another problem arises instead – the problem of mastering the amounts of stimulus which have broken in and of binding them, in the psychical sense, so that they can then be disposed of.’ (Freud 1920, 29-30)

According to Freud, ‘The Pleasure Principle’ is voided when the mental world is overstimulated, meaning a soldier’s mental faculties in the war could have been vulnerable

since the protective shield may not have been able to shut out the trauma. The shock of the traumatic event might have been so intense, and so unexpected the individual was caught in a situation that may have caused the internal world to shut down as a defence. Freud explained that there was a problem in this moment, and the individual was trying to adapt to the traumatic experience.

Ruth Leys echoed Freud's point about mastering, and she said: 'According to Freud, the failure of such attempts at mastery and binding, a failure due to the role of fright and the ego's lack of preparedness, produced the general disorganization and other symptoms characteristic of trauma.'(Leys 2000, 23) Leys concentrated on the element of fright as a reason it forces the ego off its usual axis, meaning it recognises that in some capacity its customary defences have been voided in this state of fright. A soldier may have been unprepared for the shell explosions, which could have exasperated and overwhelmed them. Some soldiers may have been unprepared for the chaos war could bring, an experience that could have evoked mental disorganisation, disbelief, shock, confusion, anger, irritability, intense sadness and hopelessness.

'Beyond the Pleasure Principle' (1920)

In 'Beyond the Pleasure Principle' (1920), Freud explained that there are two drives that oppose one another, one is for life, and another is for death. The death drive can be just as influential as the life drive, as it produces an aggression within every living thing that favours self-destruction and the compulsion to repeat self-sabotaging behaviour. Freud explains a defence is built to hold off excessive stimuli through building a protective shield, as well as what could happen should the defence not be sufficient enough. Freud also described how anxiety, fear and fright can play a significant role in trauma.

Anxiety, Fear and Fright

> ‘‘Anxiety’ describes a particular state of expecting danger or preparing for it, even though it may be an unknown one. ‘Fear’ requires a definite object of which to be afraid. ‘Fright’ however, is the name we give to the state a person gets into when he has run into danger without being prepared for it, it emphasizes the fact of surprise. I do not believe anxiety can produce a traumatic neuroses. There is something about anxiety that protects its subject against fright and so against fright-neuroses.’ (Freud 1920, 12-13)

Freud described how anxiety might behave, and explained that it could be the anticipation of an unknown danger. Anxiety could also be a defence as it may allow one to prepare for danger too, but it does not mean that the defences that are built will always be enough or even necessary to hold off traumatic attack. Fear might ordinarily be seen as one knowing where and from whom the danger may arrive, except this is not always the case as it can be unexpected as well. As we have seen in the previous chapter, the little boy’s fear of castration can be said comes from his father, which he might anxiously prepare for by relinquishing his desire for sexual unification with his mother. Freud shows that fright is a very different thing to fear, and fright might be a state of being unprepared for something. For instance, a car accident would closely reflect Freud’s explanation since it has the components of fright, the danger was unknown before setting out on the car journey; although it was possible, it was not improbable. Although he stresses that anxiety cannot cause traumatic neuroses, but he does acknowledge that anxiety may be able to protect the individual against fright neuroses, which could operate as a defence. Freud explained it in the following way: ‘It will be seen, then, that preparedness for anxiety and the hypercathexis of the receptive systems constitute the last line of defence of the shield against stimuli.’ (Freud 1920, 31)

War trauma might in some way be unique to what was known for this time, a soldier in war might have been anxious about where the flying shells could land, and might have been able to prepare on some level, but maybe not enough to dispel his anxiety. The source of the fear might have been known and unknown at the same time, known but only as 'the enemy', and unknown as they did not know the actual person who had fired the bullet/shell. The fright factor could be present as well since they could not know where the shells might have landed or when. However, was there any kind of preparation an individual could do to reduce anxiety about war, especially since surprise seemed to be a significant component in war trauma.

'Freud characterizes anxiety simultaneously as the ego's guard against future shocks and as what plunges it into disarray owing to a breaching of the protective shield: anxiety is both cure and cause of psychic trauma.' (Leys 2000, 114) Leys explained Freud's point as the ego guarding against future shocks, soldiers may have been in a constant state of preparedness, defending against anxiety, and this defence could have internally protected against external threats by trying to prepare. The average enlistee could have been considered as an untrained civilian, and they might have been unable to imagine what the war would be like prior to joining. The shock they could have felt may not have been like anything they may have felt before this, or even after. However, this does not mean that a trained soldier was not susceptible to war trauma, they were, but their training could have prepared them better than civilian enlistee. The shock factor may not have been as much of a component for a trained soldier, as it might have for the civilian enlistee. Therefore, anxiety could protect against trauma but equally could evoke it if the protective shield had been compromised, or not had been strong enough to begin with. Private Ralph Miller described how he felt before going 'over the top', which demonstrates the presence of fright and anxiety.

> ‘We got to the point that we thought the quicker the bloody whistles go, the sooner we go over the top, the better. We always said to one another, ‘Well, it’s a two-to-one chance. We either get bowled over, or we get wounded and go home. It’s one of the two.’ We got so browned off with the waiting. To the extent that you didn’t care what happened.’ (Levine 2008, 114)

Private Miller’s description is about rushing no-mans-land to take the enemies trench, which meant running into a sea of bullets, which could end in death or severe injury. Self-preservation may have been suspended, and waiting for the whistle to go seemed to be tormenting Miller, which might have been his anxiety about not knowing what awaited him on the other side of the trench. The waiting seemed to play a significant role, Miller could have known what was waiting for him, and it could be said he might have been frightened in this moment, but it seems as though the anxiety might have been what ‘browned’ him off. It was very difficult for soldiers to walk away since they could be charged with cowardice, and then shot. Fear may have built a home within Miller’s psyche, which could have been torturing and pressurising him into complying with the internalised ideals of masculinity. Miller may have been contemplating what awaited him in no-mans-land, and the very process of thinking about death in a real way could have intensified his anxiety.

Miller could have been anxious since he knew what was on the other side; he might have been mentally preparing to die, or be horrifically injured. It may be argued that fright was absent, as he more than likely knew what could happen, which meant he may not have been susceptible to the fright aspect of Freud’s three-stage lead up to trauma. He may have also known what was likely to happen once the whistle was blown, and the anxiety might have been attached to the feeling that comes with waiting for it to be blown, despite the fact he could have known it would be blown for sure, but he could not know when.

The waiting seemed as though it ‘browned’ Miller off more than going over, it could be said that he might have been experiencing the feeling of being passive as he was during the Oedipus complex. Miller might have been annoyed that he was not able to control his own death, and it was being controlled by a whistle. An experience like Miller’s could have stimulated repressed Oedipal anxiety, and the passive feelings from childhood could have resurfaced, which might have made him feel helpless again as he did when he was a child, or feel emotionally injured.

It has been suggested soldiers would intentionally sustain non-life threatening injuries (a blighty) to escape the war, and escape without being convicted of cowardice. Sergeant Charlie Parke explained ‘Occasionally soldiers endeavoured to take fate into their own hands by lying in a trench with their feet up, to see if they could get wounded and hopefully ‘buy a Blighty’. (Emden Van 2008, 104) Should a soldier have invited an intentional injury to escape the war, then does this also mean they could have escaped the weight of the internalised ideals of masculinity as well? The injury could send a soldier to hospital, whereby his life would no longer be in danger, and he would be looked after by nurses and doctors. Furthermore, the argument can be made that in a hospital the soldier might not feel the weight of the internalised ideals of masculinity as he may have done on the battle field, and if this were the case, then the hospital may have worked as a protective shield, in the physical and psychic sense.

Vesicle system

Freud introduced the idea of the ‘vesicle system’ in ‘Beyond the Pleasure Principle’ (1920), and he used this as a way to explain how trauma can break into the psyche. He uses biological language to explain his idea about how a living organism protects itself, which he believes could be predisposed to external stimulation. Freud explains that there is a side of the

psyche that is exposed to the external world, this side will naturally be built differently to the opposite side since it is built for reception. (Freud 1920, 26)

> 'This little fragment of living substance is suspended in the middle of an external world charged with the most powerful of energies: and it would be killed by the stimulation emanating from these if it were not provided with a protective shield against stimuli. It acquires the shield in this way: its outermost surface ceases to have the structure proper to living matter, becomes to some degree inorganic and thenceforward functions as a special envelope or membrane resistant to stimuli.' (Freud 1920, 27)

In this passage Freud is saying that the ego is exposed to day-to-day stimulation from the external world, it interacts with it, whether or not the stimuli is experienced in a good or bad way; however, without a shield, it could be destroyed through overstimulation. The part of the ego that interacts with the world can develop a protective shield, and this can be as early as childhood, which might be achieved by the ego feeling its way through experiences to decide what is good as well as bad. Over time, the part of the ego that interacts with the external world will naturally be built for impact, which can withstand negative exchanges. How does this relate to war? The defences as previously described are built for, and in peacetime, and the defences might not have been enough to withstand the traumatic stimulation of war. To translate Freud's idea onto the battlefield might be best described as the nerve-racking noise of a shell flying overhead, or the ground trembling when it landed, these might be seen as unnatural or unexpected situations that could be understood as traumatic stimulation in war.

Leys explains: 'Freud posited the existence of a protective shield or "stimulus barrier" designed to defend the organism against the upsurge of large quantities of stimuli from the external world that threatened to destroy the psychic organization.'(Leys 2000, 23) Leys

explained Freud's point as a defence, a protective shield that is built to hold off large amounts of stimuli, which might be threatening the psychic stability of the individual's internal world.

'Protection against stimuli is an almost more important function for the living organism than reception of stimuli.' (Freud 1920, 27) The ego may be able to endure minimal impact without having a traumatic response, and minor impacts may strengthen it over time. The primary purpose of stimuli reception might be for the ego to investigate the threat level from the environment, and to decide how much protection is required if it encounters a threat. Sampling stimuli from the external world could be essential since it helps determine how much protection might be necessary. However, it is important to be able to protect the internal world against overstimulation too, as it could lead to a traumatic episode if one fails to master how much protection is needed.

Leys said 'Trauma was thus defined in quasi-military terms as a widespread rupture or breach in the ego's protective shield, one that set in motion every possible attempt at defense even as the pleasure principle itself was put out of action.' (Leys 2000, 23) The exterior layer might have been able to withstand minimal stimuli on a regular basis, although it may not have been able to withstand excessive stimuli with the same regularity. The ego may be able to absorb the impact of overstimulation, as long as the protective exterior shield is not pierced entirely, it may also be able to withstand some of the stimuli entering into the inner organic layer, although by that time the excessive stimuli may have been diluted and decelerated. (Freud 1920, 27)

The breach to the protective shield against the stimuli was seen as a result of shock from a mechanical violence, something like war or a car accident. Freud claimed this was an

old naïve theory; however, the breach should be attributed to fright from the external world, an experience that threatens life. (Freud 1920, 31) Freud's explanation shows that it is not only the violent event, but the chaotic affect it can have on the psyche by derailing its 'normal' path. Cathy Caruth also pointed to the psyche being unprepared, but she explains it as the psyche responds too late, and fails in its attempt to protect against the traumatic event.

'The breach in the mind – the conscious awareness of the threat to life – is not caused by pure quantity of stimulus, Freud suggests, but by "fright", the lack of preparedness to take in a stimulus that comes too quickly. It is not simply, that is, the literal threatening of bodily life, but the fact that the threat is recognized as such by the mind one moment too late.' (Caruth 1996, 62) However, Wyatt Bonikowski explains the protective shield as:

> 'Here Freud defines trauma as a "breach in the protective shield" the psyche creates around itself to filter and regulate stimuli, which increases in tension so overwhelming that all defences are put out of operation. At first, it would seem that this model of the psyche correlates with the body, the stimuli breaking through the mind the way a bullet or shell fragment penetrates the body – an external force that comes inside.' (Bonikowski 2013, 39)

Bonikowski also highlights that the protective shield has been compromised in this moment, but he links the psychic trauma to a physical trauma. The psyche has built a defence around itself to regulate the external stimuli, and the defences in war may be cancelled out when the objects that are piercing the protective shield are bullets and shell fragments. There is an external object that is physically entering the body, the piercing of the bullets could be interpreted as the psyche being invaded mentally and physically, an unwanted entity forcing itself on the individual in a traumatic fashion. Gerald Brenan's account explains that the battlefield may have disorientated his thinking, and the explosions made him feel as though he

was unable operate as normal, this could be seen as an example of the protective shield being pierced, mentally as well as physically.

> 'I do not think anyone who has not lived through one of these can form a conception of what they were like. The earth appears to rock and tremble. The air filled by a persistent rushing sound, broken by the crash of explosions. The mind cannot think, the arms and legs tremble automatically, and the tough man is the one who recovers quickest.' (Downing 2017, 82)

Gerald Brenan states that someone who has not experienced war cannot begin to imagine it, and he stresses that he could not think since the explosions never stopped. Brenan said 'the earth appears to rocks and tremble', the external rocking of the earth can be argued links with how it seems to have made him feel internally since he could not think from the rocking. Brenan explains that he was shaken by the shell explosions, and they made him 'tremble', the image of a rock is of something that is durable, which seems to be the opposite of how he may have been feeling internally at this moment. Furthermore, he may have felt as though his internalised ideals of masculinity were not as sturdy as he may have initially believed as he was physically trembling.

Brenan may have witnessed his comrades recovering quicker than himself, which could have played a part in him potentially feeling emasculated when he was physically trembling, and this may have had him questioning his internalised ideals of masculinity. Brenan explained that the tough man recovered first, he may have felt he was not a 'tough man' since he was not recovering fast enough when compared to his comrades. Brenan's experience might be understood as a soldier who could have felt that something unconsciously had pierced his psyche, and he might have felt his masculinity could have been questioned in this moment by

his comrades. What did it mean if an individual unconsciously felt their masculinity had been depleted in the battlefield?

> 'A man's courage is his capital and he is always spending. The call on the bank may be only the daily drain of the front line or it may be a sudden draft which threatens to close the account. His will is perhaps almost destroyed by intensive shelling, by heavy bombing or by bloody battle.' (Downing 2017, 98-99)

In Charles Wilson retrospective account, he explained courage as the ability to continue a task when others encounter fear, and the ability to put one's safety to the back of one's mind to complete the assigned task. Elaborating on Wilson's analogy can show a soldier's capital was diminishing quicker than he could replenish it. The capital might have been his courage, which can be said here to be analogous with the internalised ideals of masculinity. The reduction of courage could have made a man more vulnerable to trauma if he felt his account was empty. Trying to extract courage from an empty account could have increased anxiety, and failure to obtain something from the account could have produced panic, and then fear upon discovering an empty account. Every time a man withdrew from an empty account, he could have been spiralling into debt with the internalised ideals of masculinity, and without a way to pay it back. It could have intensified the trauma and made day-to-day life harder. Psychic fatigue could have made physical tasks harder and longer, increasing the likelihood of death as focus decreased, and further failure could have activated the feeling of inadequacy, helplessness and eventual ineffectiveness when performing tasks that required courage, like suspending fear.

Repetition-Compulsion

Freud talked about Repetition Compulsion in 'A Difficulty in the Path of Psycho-Analysis' (1917), which predated 'Beyond the Pleasure Principle' (1920). He interestingly explored how there is an urge to repeat a previous experience even though the individual might believe the action to be self-destructive, and it opposes the life drive.

> 'The traumatic neurosis gives a clear indication that a fixation to the moment of the traumatic accident lies at their root. These patients regularly repeat the traumatic situation in their dreams; where hysteriaform attacks occur that admit of an analysis, we find that the attack corresponds to a complete transplanting of the patient into the traumatic situation. It is as though these patients had not finished with the traumatic situation, as though they were still faced by it is as an immediate task which has not been dealt with and we take this quite seriously.' (Freud 1917, 274-275)

Freud was explaining that there is an unconscious preoccupation with the traumatic event, and how the individual may struggle to move past it, as the event may continue to replay in their dreams. In the situation of a soldier, the dreams they could have been having might have felt as though they were experiencing the event again, as though they were back in the trenches since the dream could feel very real. The traumatic event may compulsively replay over and over, which might be the psyche's attempt to try and understand the unhappy experience. Traumatic events that are replayed are done so in an unrestricted fashion in dreams and flashbacks, and one may not be able to ignore them in dream life as they may be able to while awake. However, a Freudian analysis might see a flashback as an unconscious fixation to a traumatic event, which is of such an intense nature it may try to force the unconscious image into consciousness. The individual's defences in this moment might have failed at shutting out the traumatic memory, and this may happen at any moment. The intensity of the

trauma might mean that the memory of the event consumes the individual, and they are unable to concentrate on routine tasks for too long like they might have done before the traumatic event. The fixation to the traumatic event seems to assume priority, demanding that it is revisited as an attempt to try and understand it, and with hopes of releasing the individual from the unhappy memory.

<u>'Fort- da'</u>

Freud used the case of a little boy he observed to explain 'repetition compulsion'(Freud 1920, 14), and how repeating events can release passive anxiety, which might be down to feeling helpless about a relational experience.

> 'This good little boy however, had an occasional disturbing habit of taking any small objects he could get hold of and throwing them away from him into a corner, under the bed, and so on, so that hunting for his toys and picking them up was often quite a business. As he did this he gave a vent to a loud, long-drawn-out 'o-o-o-o", accompanied by an expression of interest and satisfaction. His mother and the writer of the present account were agreed in thinking that this was not a mere interjection but represented the German word 'fort' ['gone'].'(Freud 1920, 14)

The little boy played the game each time his mother left the house, and this might have been his way to manage her absence, as he was unable to prevent her from leaving. It might be said that he was forced into a passive position, and repeating this game may have allowed him to release his passive frustration by being active. The little boy expended a lot of energy repeating this game, and throwing the toy he might have obtained satisfaction by controlling when the object left since he could not control when his mother left. Moreover, by retrieving the object, he was able to decide when it returned, and the little boy's anxiety might have been reduced by being able to control the game. Compulsively repeating the game meant he could

actively control the toy, which might have given him great satisfaction if he felt as though he had been abandoned or rejected by his mother.

> ‘Throwing away the object so that it was ‘gone’ might satisfy an impulse of the child’s, which was suppressed in actual life, to revenge himself on his mother for going away from him. In that case it would have defiant meaning: ‘All right, then, go away! I don’t need you. I’m sending you away myself’.’ (Freud 1920, 16)

The little boy repeated this game when his father left for the war, he would throw his toys and exclaim ‘Go to the fwont!’(Freud 1920, 16). Although he had his mother to himself, it nonetheless still meant his father was absent, which might have been emotionally challenging for the little boy at such an early time in his life to be without his father. Caroline Garland unpacked Freud’s point as:

> ‘He sees part of its function as converting a painful passive experience (being left) into an active game, and so through practice achieving and inner mastery of those feelings. Yet this is not the whole story. The wish for revenge may come in to it, enacted on the substitute for the mother rather than on the mother herself. The trauma, however minor, is revised, and the other is vengefully made the passive recipient of the unpleasant experience.’ (Garland 1998, 26)

The game may have allowed him to process the emotional experience in his own palpable way. The wish for revenge shows that there might be a desire to become active if an experience should it produce a passive feeling, and the toy seems to become the focus of the little boy’s frustration. This could be the case since he is unable to physically direct the frustration at his absent father, whom he might feel has wronged him by leaving. The toy seems to absorbs the little boy’s frustration and anger.

In the situation of the soldier, an argument can be made that the wish for revenge could have potentially been released in two different ways. A soldier returning from war may have become aggressive with vulnerable family members by reacting verbally and physically, especially at times when he may have felt passive or helpless with them. Therefore, if a post-war experience produced a similar unconscious passive feeling to the one experienced in the war, the soldier may have reacted in an active way (aggressively) to shut out the uncomfortable memory that might have been associated with the one from war. This might have been the case since the wish for revenge could not be directed at the war as it was over, but it might have been repetitively directed towards something or someone that could not fight back, as the little boy did with the toy.

> 'Thus when a survivor of a traumatic events contrives to repeat them in one form or another during his lifetime, actively or passively – and it is astonishing how often they manage it – the understanding of this phenomenon is not a simple matter. It may be, as it was with the little boy, the conversion of passive into active, in an attempt at mastery of the feelings evoked.' (Garland 1998, 26-27)

On the other hand, the passive situation could have been unconsciously present before the war, in the sense that the ego had held onto early childhood experiences, whereby the father had been the active aggressor towards the future soldier by being physically and verbally abusive. Castration anxiety may have been a factor, and there could have been left over feelings from the Oedipus complex when the child was forced to abandon his desire for sexual unification with his mother, and the passivity felt then may have carried through to adulthood. If this were the case the individual could have been responding to the present encounter with the unconscious traces from childhood when he was passive. However, he is now an adult, and

may have a desire to transform the childhood feeling as well as the present adult feeling by being active.

> 'The manifestation of a compulsion to repeat (which we have described as occurring in the early activities of infantile mental life as well as among the events of psycho-analytic treatment) exhibit to a high degree of instinctual character and, when they act in opposition to the pleasure principle, give the appearance of some daemonic force at work. In the case of children's play we seemed to see that children repeat unpleasurable experiences for the additional reason that they can master a powerful impression far more thoroughly by being active than they could by merely experiencing it passively.' (Freud 1920, 35)

Freud is describing the compulsion to repeat as a manifestation, which might derive unconsciously from childhood. The repetitions could operate against 'The Pleasure Principle', and the individual may be unaware of the internal force that persistently pushes them towards self-destructive situations and relationships. Freud explains that children unconsciously repeat unpleasurable actions as a way to understand them, an experiment whereby they assume the role of the active participant, and not just a passive one.

The internalised ideals of masculinity could be viewed as a self-destructive entity from childhood, which might have asserted an uncontrollable demonic force that came into oppositional fore to the pleasure principle in a situation of war. (Freud 1920, 29-30) As previously mentioned, the child may have been made to feel passive by the father via the castration complex, as he had to give up his wish to sexually unify with his mother, and fearful of his father's vengeance. The war may have offered an opportunity to transfer the residues of this early passive experience, which then led him to identifying with his father by internalising the masculine ideals during the superego formation. By enlisting, the little boy within might

have been attempting to show his father he was in possession of the internalised ideals of masculinity, a display of fearlessness and courage. The internalised ideals of masculinity could have been unconscious, and may have been an overwhelming desire to show that one could display these ideals. The process of trying to show that one possessed them could endanger, as well as protect a man in the war. Endanger by pushing an individual to perform dangerous and potentially life-ending tasks. It could protect by boosting one's masculine self-perception, which may have helped one persevere through the moments that were mentally and physically challenging in the war. In John McCauley's retrospective account, he explained how he felt he needed to hide his fear:

> 'The one thing which we all feared more than death was that we might betray our fear to each other. In moments of wildest panic and fright, our first thought was to control our real feelings from everybody else. I felt that I would far sooner die than that my comrades should know how much afraid I was in the trenches, and in open battle it was torture at times to keep our fears to ourselves, yet we all resorted to different tricks of pretence. I kept up the great shame day after day.' (Emden Van 2008, 296)

McCauley points out that fear was within everyone, and his comrades felt it as well, but they hid it from each other. McCauley's description may display aspects from Freud's explanation of anxiety, fear and fright. Anxiety is when an individual is expecting danger, McCauley's anxieties could have contributed towards his potentially low feeling. The panic or anxiety could have been displayed in two ways, the first was the anxiety about death and dying. The second might have been that he was afraid his fear would be seen by his comrades, and fear might be said was a quality that was oppositional to the internalised ideals of masculinity. Furthermore, the above quote also shows that McCauley may have been aware that everyone else felt this way as well, but they consciously hid these fears from one another. As stated

beforehand, Freud did not believe anxiety could produce traumatic neuroses, but the intensity of the anxiety McCauley described might have made him more susceptible to war trauma when combined with fear and fright.

McCauley's description seems to suggest there may have been an external pressure to contain his internal fears, and it might have been a similar external pressure that encouraged a civilian to initially enlist, an internal fear of being perceived by others as a coward. If the internalised ideals of masculinity had formed during the same period as the superego, then it might have had similar impact on an individual as the superego did when it past judgement on the ego's decisions. The same type of drive that might have needed validation from the superego, may have also needed validation from the internalised ideals of masculinity. McCauley may have been explaining that he was prepared to endure the 'torture' of hiding his fear, instead of releasing it since the masculine validation was just as essential to him.

The internalised ideals of masculinity might have been able to assert a will that overrode self-preservation for destruction in the war. McCauley's account might demonstrate that anything which opposed the ideals of masculinity could be hidden, especially fear. He explains how he and his comrades used a 'pretence' to keep themselves alert to their internal fears, and the pretences may have functioned as defences against the overwhelming pressure on an individual to display fearlessness. McCauley, along with his comrades may have felt ashamed that they were potentially afraid, which is why a tremendous amount of energy went into trying to hide their fear. As the theorist Adam Jukes put it 'shame seeks to hide', (Jukes 2010, 118) and McCauley might have been trying to hide his fear from his comrades as he might have been ashamed. The internalised ideals of masculinity, along with the fear potentially functioned

as two entities that pushed against each other, and the individual could have been in a state of internal conflict throughout the war.

Psychoanalysis and the War Neurosis (1921)

At the fifth international psychoanalytic symposium in Budapest, Freud introduced his ideas on war neuroses along with Ernst Simmel, Ernest Jones, Karl Abraham and Sandor Ferenczi. Freud explained neuroses from the recent war as follows:

> 'The war neuroses, in so far as they differ from the ordinary neuroses of peacetime through particular peculiarities, are to be regarded as traumatic neuroses, whose existence has been rendered possible or promoted through ego-conflict…The conflict takes place between the old ego of the peace time and the new war-ego of the soldier, and it becomes acute as soon as the peace-ego is faced with the danger of being killed through risky undertakings of his newly formed parasitical double. Or one might put it, the old ego protects itself from the danger to life by flight into the traumatic neurosis in defending itself against the new ego which recognises as threatening its life…The other features of war neurosis is that it is a traumatic neurosis, such as is well known to occur in peace time after fright or severe accidents, without any reference to an ego-conflict' (Freud 1918, 2-3)

Freud explained how those who suffered from war trauma were very different from ordinary neurotics, as there was a conflict within the ego, which had come about due to there being a peacetime ego, and the newly formed war-ego. The conflict may have further developed between the two egos when the danger of war confronted the peace-ego, and this might have been when the tension between the two could have been at its most severe. The peace-ego might have then taken flight into traumatic neuroses as a defence to protect itself from complete destruction, as it may have recognised the war-ego could be a threat to its existence. Freud does point out that there are some features of traumatic neuroses from

peacetime, but in war neuroses it might be seen through this ego-conflict, such as fright or severe accidents.

The peace-ego had been faced with conflict throughout its early life with the Oedipus and castration complex. The birth of the war-ego shows there has been an internal change, a resistance to the incoming trauma from the external world, but more importantly it may show the war-ego could have been aroused by anxiety, fear and fright, the components that Freud highlighted in 'Beyond the Pleasure Principle' (1920), which led to traumatic neuroses.

The first chapter looked at Freud's paper 'The Ego and the Id' (1923), which explained how the ego agencies might have been formed, and what role they played in relation to the psyche. The id could be described as an entity that simply seeks gratification at any cost, and the pleasure principle pushes it towards all things that may offer it satisfaction at any cost. As we have seen earlier the ego develops from the id, and the ego is the platform the id uses to try and communicate its desires. Whereas, the superego might be a little bit more multi-layered and could be seen as a reflection of the internalised part of the parents, which tries to respect societal rules and regulations. The superego reminds the id and ego it cannot have everything it wants, as there might be negative repercussions. Furthermore, it is with the superego the internalised ideals of masculinity may also develop, whereby the ego could internalise the masculine characteristics of the parents. The new war-ego could have been seen as disruptive to the original ego formation, and it might have temporarily taken control of the psyche for self-preservation purposes. Freud explained the war-ego as a parasitical double (Freud 1918, 3). It could be said the pre-existing ego is conflicted at this moment with the new war-ego, and should the peace-ego fail to manage the trauma of the war, then flight into traumatic neuroses may have been inevitable. It might have allowed the war-ego to take complete control for the

entirety of the war, as it might have been better prepared to handle the violence than the peace-ego.

In his reading of the papers collected as 'Psychoanalysis and War Neurosis' (1918), Wyatt Bonikowski highlighted that Freud agreed with his colleagues, in that there was a split between the transference neuroses from peace-time and war-time. He also points to an idea that was made by all four analysts in making a clear distinction between ordinary neuroses and war neuroses, and that these are to be approached as separate categories.

> 'Yet the constant comparison of the one category of neurosis with the other expresses a desire to explain the war neuroses in terms of transference neuroses, if not wholly assimilate them. What helps prevent this assimilation in the texts of the four colleagues and helps maintain the distinction between the two is marked gender split between transference neuroses and war neuroses, a split that aligns each neatly with a particular etiology: in peacetime, women suffer from neuroses of sexual etiology; in wartime, men suffer from those of a traumatic etiology based on their war experience. The split between the "transference neuroses of peace-time" and the "traumatic neuroses of war" is also a split between sex and war, women and men.' (Bonikowski 2013, 35-36)

Bonikowski points out that there was a need by all four analysts to return to ordinary neuroses to explain war neuroses, which might have been due to a lack of information at the time on the subject. They may have been partly drawing upon any existing information to explain this phenomenon that had so many medical doctors mystified. Bonikowski shows that all four analysts highlight a clear distinction between ordinary neuroses and war neuroses, and he does this by explaining there is a gender split between them, which shows that the causation of each situation is very different. According to the four analysts the causation for neuroses in women during peace-time is of sexual nature, and for men in war, it is of traumatic nature.

There is a split between men and women, as well as transference neuroses from peacetime and traumatic neuroses from war.

> 'In the traumatic neuroses and war neuroses the ego of the individual protects itself from a danger that either threatens it from without, or is embodied in a form of the ego itself, in the transference neuroses of peace time the ego regards sexual hunger (libido) as a foe, the demands of which appear threatening to it. In both cases the ego fears injury: in the one case through the sexual hunger (libido) and in the other from outside forces. One might even say that in the case of the war neuroses the thing feared is after all an inner foe, in distinction from the pure traumatic neuroses and approximating to the transference neuroses.' (Freud 1918, 4)

Freud distinguishes between the similarities and differences of traumatic neuroses and war neuroses. He suggests there is a defence by the ego, and it is from an external component, or something that the ego has taken into itself, this might have been the internalised ideals of masculinity. In transference neuroses, the threat might be from the demanding libido that the ego defends against. Although in both situations of neuroses, there is a threat of danger, from the libido or an external force. Freud mentions an inner foe in war neuroses, which could be the internalised ideals of masculinity, a component that might offer protection, but equally can endanger the ego, and this may be determined by how it is perceived in particular moments.

> 'If traumatic neurosis is a reaction to danger, the danger might be an "internal enemy" rather than purely external, involving, for instance, unconscious fears of desires for death. Transference neurosis it transformed into an "elementary traumatic neurosis," which redefines trauma as an "internal" phenomenon involving the ego's defense against the dangers of libidinal excitation.' (Bonikowski 2013, 39)

Bonikowski's highlights that there is an internal enemy, which is not merely an external

entity associated with fear and death. However, an argument can be made that the internal fear and death can be linked with, and to the internalised ideals of masculinity since these ideals could assert a force to conform with a particular behavioural patterns, which might be associated with masculinity. The transference neurosis is built off of an infantile neurosis from childhood trauma, or an external experience by the ego that might have produced an internal feeling of helplessness. Simmel's echoes a similar idea but focuses on the body as an instrument for the mind, which the mind uses to express unconscious traumatic manifestations.

> 'The functions of the unconscious are the deciding factor in the formation and building up of the war neuroses, also the frequently observed instances of the forgetting of events accompanied by feeling hostile to the ego, even when these events are very recent, permits us to recognise from the outside alone the submergence and repression of ideas and the effects of a painful nature.' (Simmel 1918, 31)

Simmel stresses that the unconscious determines the development of war neuroses, which is followed by how the traumatic events from the war were repressed, and as a result, could produce aggressive attacks on the ego.

Simmel's says the body is at the mercy of the mind, the horrendous sights of war could be determined by how ego may have interpreted external trauma, and the physical self could be affected by this. Forgetting could be a defence against the horrific scenes witnessed, and the hostility might be understood as a reaction towards a soldier feeling emasculated when they might have been afraid, which as stated before may oppose the internalised ideals of masculinity.

> 'The unconscious meaning of the symptoms of the war neurotics, as we may state by anticipation, is for the most part of a non-sexual nature, there being exhibited in them all those war-produced affects, of terror, anxiety, rage etc., associated with ideas corresponding with the actual occurrences of the war.' (Simmel 1918, 31)

Simmel's states that the symptoms from war neuroses are not always of a sexual nature, but the symptoms have surfaced due to an unconscious association that may have been evoked from war neuroses whereby anxiety, fear and rage is very present within the individual, which might be communicated through the body. Simmel gives examples of this from his cases with soldiers whereby tics, spasms and paralysis to limbs could persist long after the physical wounds had healed. He explained there was an internal block that could usually be removed through hypnosis, which could open the pathway to the unconscious to connect with the traumatic event.

A patient had been shot, and he felt like his arm had been violently pulled back, so much so he thought it had been torn off, the unconscious idea of the missing arm remained in the paralysis. (Bonikowski 2013, 36) The experience had been repressed, but what remained was an unconscious connection that might have been communicated through the body as a physical paralysis, which shows the impact it could have.

Karl Abraham explained that an individual could have been predisposed to a traumatic response, and the slightest stressful experience could disrupt internal stability, meaning a weakened ego could become completely passive, which could be expressed as a sexual impulse.

> 'The narcissism breaks out. The capability of the transference of the sexual hunger (libido) dies away as well as the capacity of self-sacrifice in favour of the community. On the contrary, we now have a patient before us who himself needs care and consideration on the part of others, who in a typically narcissistic manner is in contrast anxious about his life and health.' (Abraham 1921, 25)

Abraham is explaining in the moment of internal imbalance the soldier may not be able to think as clearly, which gives into his narcissism, and his drive to preserve his life overrides everything else. There is also a suspension of self-sacrifice and group sacrifice, which could be the internalised ideals of masculinity being abandoned, as they may not be able to help the ego in this moment of complete passivity since it fundamentally opposes its masculine ideals. The patient gives in to his need to be cared for by others, as the ego has narcissistically taken steps to prevent further psychic damage.

Abraham explains that if the man is weakly-active, then becoming passive requires a slight push to fall into that role. During the castration complex, the little boy could be said to be weakly-active since the ego has not developed enough to fight for the object-love, and when presented with a situation that disrupts the balance of his external world he may become wholly passive. During the castration complex, the little boy's sexual impulse does not diminish, but it is redirected towards his father as identification. The difference between the two experiences seems to be that the sexual impulse and the ego at the same time become passive in war, and it might be that neurosis emerges through the loss of both. Abraham moved on to say that 'Many of the patients show themselves completely female-passive in the surrender to their suffering. In their symptoms they are experiencing anew the situation which has caused the neurosis to break out, and soliciting the sympathy of other people.' (Abraham 1921, 25)

In the previous chapter a point was made that an individual might not be wholly masculine or feminine, but both, and they could be interchangeable in different moments and situations (Freud 1933, 114). Abraham highlights the feminine-passive part, which could be him suggesting there might be a split between the two situations in the ego, and may involve the masculine-active, and adding that the individual surrenders to their suffering. Considering Abraham's idea, a soldier may have stopped resisting against the feminine-passive part of himself, and allowed it to re-enter the internal world anew. Therefore, surrendering to a passive emotion could be explained as the internalised ideals of masculinity having become too overwhelming in the war. The masculine part may have tried to take complete control initially, but it may have soon become apparent this imbalance could not realistically be sustainable in the war, and the ego may have required both the masculine and feminine, not just the masculine. Should the imbalance have significantly favoured the masculine part, then when the feminine part did return, it may have done so with tremendous force in the opposite direction, which may have evoked a traumatic response.

The patients Abraham saw from the war may have been wholly masculine before the traumatic event, and surrendering to the female-passive part may have been traumatically emasculating, but equally it could have been freeing too, as the fight to repress the feminine part was over. Emasculating in the sense that it fundamentally opposed the internalised ideals of masculinity, and could result in being excluded from the military group. Freeing, as the feminine-passive part of the ego could resurface and rebalance the internal world once again. Abraham states that in the symptoms they are experiencing something again, which could be the transference-neuroses, the trauma of castration anxiety from a time when the little boy learns to balance the separation from his parents.

> 'While I was on the Somme, life was absolutely miserable. After that, I was never the same man again. I was always looking to see how I could get away from dangers. I wanted to live. I was never the same man again.' (Levine 2008, 260)

In the quote above, Second Lieutenant Edmund Blunden explains how he was trying to get away from danger; his retrospective account might be interpreted as a soldier who was fighting to hold off the feminine-passive part of himself. Repressing the passive-feminine part of himself could have been a traumatic encounter on its own, which could have increased his anxieties since he may have been afraid it could get away from him at any moment, possibly invalidating the masculine-active part of himself.

Freud explained danger in war as a familiar internal foe (Freud 1918, 4), which might have been making so many soldiers miserable since the attack might have been coming from within. The internalised ideals of masculinity may have disorientated Blunden's self-perception, as they may imply that men do not avoid conflict, they run towards it, and that was what might have made them men. Therefore, he may not have been running away from the external physical conflict, but he may have been avoiding the internal emotional conflict that could have been attached to his ambivalent feelings about the internalised ideals of masculinity. However, the danger that came from the internal foe (internalised ideals of masculinity) can be argued was a surprise to Blunden, as he may not have thought this would have been an issue before enlisting. He said 'I was never the same man again' since his internal world may have been overwhelmed with the trauma from the war, and the internalised ideals of masculinity may have been restructured by this experience, and had become something that may not have made sense to him anymore, the internalised ideals of masculinity could have been internally rewritten.

This chapter's objective was to look at the similarities between traumatic-neuroses and war-neuroses, and highlight how psychoanalytic concepts can be understood through a close reading into the soldier's narrative. The transference-neuroses from peace-time could surface in war-neuroses to stimulate early childhood traumas. The influence of war trauma is evident when Simmel's describes the work with his patients, and he shows how the physiological impact of trauma might connect with the psychic trauma, and result in paralysis.

The psychoanalytic concepts put forward in this chapter were used to show what trauma might be, and how it might have operated in relation to a soldier's internal world during the war. Furthermore, this chapter wanted to highlight through the soldier's narrative that self-preservation may have been suspended in favour of validation from the internalised ideals of masculinity. Understanding the function of trauma, and how it relates to a soldier's internal world, this will help explore in the following chapter whether or not a traumatic event could activate melancholia. The following chapter will investigate how melancholia could have surfaced when traumatic shell explosions had a soldier feeling as though the devastation would never stop. It will also be essential in the following chapter to explore what loss represented to a soldier, and look at the process of mourning a loss in the war. Could the loss of the internalised ideals of masculinity produce a melancholic state?

Mourning and Melancholia

The last chapter looked at how psychoanalysis understands trauma by exploring particular Freudian concepts in relation to the soldier's narrative. Freud's vesicle system was used to explain how an individual could build a protective shield, which may have been done so from an early age to defend against potentially traumatic events. The previous chapter also explored how an individual might compulsively replay a trauma over and over in their dreams as a way to understand the event, and with the hope that they might move on from it. However, this chapter will examine the role of the internalised ideals of masculinity as an abstract loss, and how it may have led to a melancholic response. Freud's 'Mourning and Melancholia' (1917) will offer an insight into how the internalised ideals of masculinity could have been experienced as a traumatic loss. It will bring the previously examined themes to bear on a discussion of 'Mourning and Melancholia (1917), looking at how loss may be experienced internally.

In his paper on 'Mourning and Melancholia' (1917) Freud compares the states of each; he shows that there are similarities between them and in the way that they can affect the ego. He stresses that mourning as well as melancholia can be affected by events from the external world, and this will be looked at in relation to how soldiers were affected by the traumatic scenes from the war. There are fundamental differences between the two as well. Mourning is seen as an essential and non-pathological path when someone experiences a loss. Whereas, in melancholia, it is seen as an unusual pathology, which can lead to extreme dejection with the outside world, and can cause extreme internal unrest, whereby the ego condemns itself.

Mourning a loss in World War One could provoke a powerful response, especially if an individual may have been trying to repress traumatic images from the trenches. A soldier could have felt anxious and afraid about being killed, which could have been internally very worrisome for them. Therefore, a soldier may have been mourning the abstract loss of the internalised ideals of masculinity, which might have produced intense melancholia since it could feel as though the ego had lost a part of itself.

What is Mourning?

Mourning might be understood as the experience of sorrow that has been aroused by loss; and usually, after a loved one dies. During this time, the mourner will turn to family and friends for emotional support. Someone who is mourning is in state of grief, and is said to be grieving a loss, which might mean the individual may be exploring the loss and its impact. One could also mourn a loss that is not necessarily a person but something abstract. Freud said:

> 'Mourning is regularly the reaction to the loss of a loved person, or to the loss of some abstraction, which has taken place of one, such as country, liberty, an ideal, and so on. In some people the same influences produce melancholia instead of mourning and we consequently suspect them of a pathological disposition.' (Freud 1917, 243)

Freud was explaining that mourning is usually a response to the loss of a loved person, but he points out it can also be a loss of something more, something abstract or inanimate such as country, liberty or ideal. He explained mourning was the result of a loss, the loss of an ideal and in the case of the soldier it could have been the loss of the internalised ideals of masculinity, but what does this mean? As we have seen, masculinity in the war could be an ideal, which had been internalised from childhood when the little boy identified with his father during the superego formation. The loss of country, liberty and ideal are components one might argue

were significant attributes that an individual may have needed to feel connected with his comrades, losing these could make one feel disconnected and sad. Should something abstract be lost, it may have become difficult for another person to see or understand the loss, and it could cause intense loneliness.

Timothy Keogh explained Freud's point as follows: 'For the mourner it is the loss of the object that is at the centre of the experience, whereas in melancholia it is the loss of a part of oneself, due to narcissistic identification.' (Keogh 2019, 18) In the case of soldiers, they might have been mourning the loss of an ideal, which might have represented a lost part of themselves. Keogh was highlighting that it was down to the loss of an object in mourning, something tangible, which might have started the morning process. Keogh also split mourning from melancholia, by saying melancholia was a loss to a part of oneself, and this was due to a narcissistic identification. Freud suspected they were both disposed to pathology.

The individual had experienced loss before the war when the little boy mourned the loss of his mother, and he surrendered his oedipal wishes to avoid castration. He may have learnt to deal with loss early on, and feared he would lose his penis if he did not relinquish this desire for sexual unification. The little boy was compelled to choose between his mother, or challenge his father, either way; he would encounter a significant loss, and this potentially anxiety-provoking experience could fundamentally transform whom he would become. Vamik Volkan wrote about anxiety and how an individual might defend against it by regressing. 'Anxiety is an internal signal that something dangerous is about to happen' (Volkan 2004, 56) The little boy's anxiety might have been extremely intense during the castration complex, and it might have operated as a defence when his penis was threatened. The feeling from the early experience of loss could have been re-produced in war, and the components from war trauma

and the oedipal anxiety might be said were similar, both could have displayed anxiety, fear, fright and eventual loss.

> 'I have now developed a mental disease…It is utter mockery!...I cannot praise myself for ever having been particularly robust against the disgusting and horrid, but now I am completely shattered. I am so tired and weak, I would like to sleep and not wake up again until there is peace in the country, or not wake up again at all.' (Ulrich, Bernd. Ziemann 2010, 88)

German soldier Franz Muller was writing a letter home from hospital describing the psychosomatic paralysis to his leg. Freud explained that it does not matter whether the individual is correct when describing his melancholic state; he is merely giving a correct assessment of his psychological state. Something has taken place whereby the melancholic has lost self-respect, and it is usually due to being deprived of something that he is in mourning with, ordinarily it is an object, which is translated as an ego loss. (Freud 1917, 247) Muller had had a traumatic experience that might have entailed anxiety, fear and fright, which he seemed ashamed of, and the experience might have caused the superego to rage against the ego mercilessly, ridiculing it with condemnation. The ego loss might have been Muller's internalised ideals of masculinity from childhood, which he may have felt he was unable to display while he was limping in front of his comrades, and he may have felt like he could not be praised as a hero. His low self-opinion had made it hard for him to feel robust, which might have shattered his internalised ideals of masculinity. It seems as though Muller's superego may not have allowed him to view himself as masculine. Darian Leader described Freud's point as:

> 'He doesn't just mean a person lost through death. The phrase can also refer to a loss that is brought about through separation or estrangement. The one we've lost may still be there in reality, although the nature of our link to them will have changed…what matters will be the removal of any reference point that has been important in our lives and that has become the

> focus of our attachments. In mourning, this reference point is not just removed, but its absence is registered, inscribed indelibly in our mental lives.' (Leader 2008, 28)

The loss may not be the actual person; they could still be present in one's life, but they may be emotionally absent or unavailable. The relationship may have fundamentally changed from what it previously was, without there being a physical loss. The ego will move away from the pre-established ideas it has of the object, or the thing that has been lost. Leader interestingly highlights that in mourning there will be a removal of any reference points in the individual's mental life of the loss that has taken place, in war this might have been the internalised ideals of masculinity. Muller may have mentally registered that these internalised ideals of masculinity had been lost, and it seems as though he would rather have slept forever to avoid feeling the pain of the loss, which he might have been compulsively replaying over.

What is Melancholia?

Melancholia might have an individual looking at themselves in a negative light, and they may feel like something internal has been lost, which can make day-to-day tasks harder and longer. The potential physical effects of melancholia can be fatigue, muscular pains and headaches, symptoms that can have a substantial effect on the wellbeing of a soldier during wartime. One's focus can reduce, which could have made a soldier more susceptible to errors on the battlefield, and the ego may be unable to function as normal. Franz Muller displayed signs of fatigue in this potentially melancholic state, and he explained he was 'shattered' and felt incredibly 'weak', which further highlighted the possible physical impact of traumatic-neuroses.

> 'The distinguishing mental features of melancholia are a profoundly painful dejection, cessation of interest in the outside world, loss of the capacity to love, inhibition of all activity, and a

lowering of the self-regarding feelings to a degree that finds utterance in self-reproaches and self-reviling's, and culminates in a delusional expectation of punishment.' (Freud 1917, 244)

Freud seemed to be describing the qualities that could be observed in a melancholic person, and how they can be disconnected with the outside world, especially how they might display no interest with interacting with people since they might find it far too painful. Additionally, the melancholic can lose the ability to love, be it others, themselves or something abstract, and the desire to perform day-to-day tasks can fall by the wayside, which can lead to reproachful feelings. The ego turns on itself – harshly criticising its actions, and repeatedly punishing itself with judgemental feelings.

Darian Leader describes Freud's point as the melancholic thinks he is worthless and unworthy, which is usually expressed vocally, as the melancholic will clearly state this without hesitancy or reservation. He adds that a neurotic might be uneasy with wicked thoughts or impulses, whereas the melancholic is not, as they may have lost all hope in themselves, and no one can convince them otherwise, their self-perceptions are correct. (Leader 2008, 35)

Melancholia - The situations of soldiers

Wilfred Bion's experience from World War One can show that interest in life gradually might have evaporated if one was in a melancholic state, and has become uninterested in the outside world.

'It did not take long for interest in life to die out. Soon I found myself almost hopeless. I used to lie on my back and stare at the low roof. Sometimes I stared for hours at a small piece of mud that hung from the roof by a grass and quivered to the explosion of the shells…' (Bion 1997, 91)

This retrospective passage from Wilfred Bion’s war memoirs could be an example of a melancholic state, and he explains he had lost interest in life and felt hopeless, he presents himself in this passage as a dejected individual that did not care for the outside world. Bion’s interest in life 'died out', and he seemed to state this in a very matter of fact way, as though he could not be convinced of anything else, he may have introjected the destruction of war. For Bion, life had not 'faded out', it had ended in a very definitive way, 'it died'.

When interest in life has ceased, the feeling of hopelessness could follow, and a hopeless ego might be unlikely to persevere with actions that preserve life, such as eating or drinking. However, Bion did say 'almost hopeless', there might have been something at this moment he felt could have been worth fighting for, potentially something abstract, possibly the internalised ideals of masculinity.

Bion’s description of the fragile mud hanging from a piece of grass in a hostile environment might be interpreted as Freud’s concept of the peace-ego from ‘Psychoanalysis and the War Neuroses’ (1918). The mud was being held only by a blade of grass, which might represent the peace-ego, and with each shell explosion, the mud would quiver, and the image presented is not stability, on the contrary, it might be instability. As discussed in the last chapter, and in the words of Freud, ‘One might even say that in the case of the war neuroses the thing feared is after all an inner foe’. (Freud 1921, 4) The war-ego might have been trying to hold the peace ego together, even though the peace ego could have been afraid of the war ego. After all, both egos are products of the same psyche, familiar foes. The blade of grass can only provide temporary stability, and it might only be a matter of time until that piece of mud may fall to the ground and break into smaller pieces. The same might be suggested about Bion’s

war-ego, a temporary construction that may not have offered permanent protection from the trauma seen in the war. If Bion had become uninterested in the outside world, this daydream might be seen like a descent into his internal world, potentially a melancholic state. It might have been a way to disassociate, if only temporarily with the external chaos of war. Alternatively, another way to look at the shell explosions might be they shook his internal stability, and the suspended mud may have been a representation of this, an internal instability that was connected to feelings of fear and anxiety. War may have produced internal conflict, confusing emotions attached to wanting to live, and wanting to die. When melancholia had intensified, the ambivalence may have needed a defence.

Melancholia/ Reaction Formation

Bion's internal state might be tentatively described as melancholic, spurred by self-judgment from the superego in relation to his internalised ideals of masculinity. However, the account given by Lieutenant Richard Talbot Kelly could be interpreted as a reaction-formation to defend against his potentially melancholic inner state.

> 'They had been dead for about six weeks and weather and rats and maggots and everything else had done their stuff. Now they were just shiny skeletons in their uniform held together by the dry sinews, that wound round their bones. They were still wearing their uniforms and still in the attitude in which they had died, possibly from a great shell burst. It was a most weird and extraordinary picture and I was absolutely fascinated. A skull, you know, grins at you in a silly way, it laughs at you and more or less says: Fancy coming here all terrified of dead men, look how silly we look.' (Arthur 2002, 90)

Kelly's description reads as slightly blasé, as though he were unaffected by the rotting dead soldiers. Reaction-formation may explain that he was unconsciously defending against

his fear by explaining the horrific experience as 'extraordinary' and 'fascinating'. If he allowed the fear of this experience into his internal world it might have caused complete chaos, and maybe he shut out that fear by describing the experience positively. The defensive projection could have been a way to disassociate from his fears by putting them into the dead soldiers, and away from himself. The dead soldiers may have allowed Kelly to communicate how 'terrified' he was, and the genuine feelings they might have brought up within him, an internal fear that was not 'silly', but very serious.

Kelly wrote, 'They had been dead for six weeks, rats and maggots had consumed their bodies' (Arthur 2002, 90). There might have been a realisation that nothing had changed over six weeks for these men; likewise, nothing had changed for Kelly over the same period; he may have still been afraid of being killed. It could be interpreted that the internalised ideals of masculinity had been lost, or consumed by the war, as the rats and maggots had consumed these men. The image Kelly presents might be tentatively put as a melancholic response to the inner trauma caused by the war, which might have been eating away at him. In describing these men, he might have been communicating something about himself, and trying to distance himself from these uncomfortable feelings, turning away from reality.

In 'Mourning and Melancholia' (1917) Freud explained that the ego turns away from reality to hold onto the object, which might have a link to psychosis. Nonetheless, this process may have absorbed a substantial amount of time and energy, which extends the psychic life of what has been lost. The libido has its memories tied up in the lost object, which eventually surfaces and is hypercathected. For the ego to become free from the object, it must disengage the libido from it. (Freud 1917, 244-245) The traumatic encounter with the dead soldiers could have stimulated deep self-reflection, who might mourn Kelly, and would he be forgotten as

these dead soldiers had been in this trench. Kelly might have been mourning the loss of his internalised ideals of masculinity through these men, they may not have looked masculine in the attitudes that had died in, and he may have felt they had lost their masculine ideals.

Leader says ‘Mourning for Freud involves the movement of reshuffling and rearranging. We think of our lost loved one time and time again, in different situations, different poses, different moods, different places and different contexts.’ (Leader 2008, 30) Leader’s explanation expands on Freud’s idea, whereby the individual adapts their existing perception of their lost love. Therefore, Kelly may have needed to readjust his conscious perception of his internalised ideals of masculinity in the trench with the dead soldiers, and his account might be understood as him thinking about masculinity in different situations, and contexts before accepting the reality of the loss. The constant psychic adjustments might have been necessary for a soldier in the war, especially the defences that were needed to hold off the potentially intruding traumatic memories.

Reaction-Formation

Freud shared his ideas about the war, in ‘Thoughts for the Times on War and Death’ (1915), in that text he pointed to the path that primitive impulses take, and how they develop in an adult. The impulses are directed toward aims, which change their objects and ultimately reflect unconscious fears, but in opposition to the original feeling. ‘These reaction-formations are facilitated by the circumstance that some instinctual impulses make their appearance almost from the first in pairs of opposites – a very remarkable phenomenon, and one strange to the lay public, which termed ‘ambivalence of feelings’. (Freud 1917, 281)

Freud was explaining how reaction-formation functions; although he talks about it in a paper that is focussed on the state of society during World War One, he could have been shining a light on the societal ambivalence of the war, be it for the soldiers or the families they left behind. An individual in war might have hidden their fear by verbally stating the opposite of what they might have been feeling internally, or unconsciously. This might have been to avoid facing the reality of what they may have been really feeling. Therefore, they may have presented their internal fear to others as fearlessness.

If we return to private Kelly's account we may speculate that a particular approach is taken towards the dead, which may have required a defence by Kelly, whereby criticism is suspended. Kelly's internal fear may have ignited an opposite reaction and helped hide his distress regarding his fear, at least temporarily. The skull 'grinned' and 'smiled' (Arthur 2002, 90) at him in a weird way, which might have been an unconscious interaction with his fears that he may have wanted to push away. Using terms like 'fascinating' (Arthur 2002, 90) might have functioned to shut out the disturbing reality of death and destruction, to avoid the melancholic feelings that might arise within. The anxiety, fear and fright that Freud spoke about as components in trauma could be seen in Kelly's interaction with the dead soldiers. Kelly may have been unprepared for what he was about to discover in the trench, and upon seeing the dead German soldiers, he could have been frightened, which stimulated fear within regarding his life.

'It is indeed impossible to imagine our own death; and whenever we attempt to do so we can perceive that we are in fact still present as spectators.' (Freud 1915, 289) Freud was explaining the self is still present when imagining its own death, watching on as an external entity. However, this cannot be the case in reality, as the individual no longer exists, and they

are unable to view themselves, so what is happening? Freud might have been saying that no one really imagines their death, and this might mean unconsciously they never believe they will die. This could be an example of reaction-formation, whereby the ego turns away from its fear of dying by manufacturing the opposite feeling.

Melancholia/ Ambivalence

> 'Fear becomes cowardice when one withdraws oneself from one's moral obligations. It can be accounted for. I wouldn't like to assess cowardice in anybody, because it's affected by poor health, lack of sleep, physical wretchedness and one's emotional and mental equipment.' (Levine 2008, 156)

Fred Dixon's account seemed to be highlighting that fear became cowardice, and as stated in the previous chapter, cowardice was not something that aligned with the internalised ideals of masculinity. Dixon might have been explaining that cowardice could surface from fear, which could appear if a soldier was in poor health from a lack of sleep. Dixon did not want to condemn someone for withdrawing from their 'moral obligations'(Levine 2008, 156), which can be argued were obligations that might have been linked to the internalised ideals of masculinity. If one were to be considered a man, then he might be expected to fulfil these 'obligations'. Withdrawing from their 'obligations' could have been an attempt by soldiers to protect themselves from a flight into war trauma, which was affected by 'poor health'.

> 'The melancholic displays something else besides which is lacking in mourning – an extraordinary diminution in his self-regard, an impoverishment of his ego on a grand scale. In mourning it is the world which has become poor and empty; in melancholia it is the ego itself. The patient represents his ego to us as worthless, incapable of any achievement and morally despicable; he reproaches himself, vilifies himself and expects to be cast and punished.' (Freud 1917, 246)

Freud is saying here that the melancholic individual's self- judgment is severe, and he has a low self-perception, he presents himself as a failure, incompetent in every way. Whereas in mourning, the individual's loss is external, ordinarily the loss of family or friend. The melancholic may expect those around them to justifiably criticise, belittle and condemn them in the most punishing way possible, and in the situation of the soldier this may have been a response that was expected for showing fear.

Elisabeth Palacios explained that for Freud, a melancholic will recall the libido from the ego, and identify with the lost object that is perceived at this moment as a loved and hated object. (Palacios 2019, 35) The soldier's ambivalence towards the object might equally be lost, and present, the internalised ideals of masculinity could be lost and present, just like the mother during the Oedipus complex might have been lost and present. The mother had been lost as someone the child can obtain sexual unification with, but the mother had not been lost in any other aspect. However, the relationship had fundamentally changed from the previous state where sexual unification seemed feasible to the child. The ego might feel as though it is being persecuted by the loss, a wish that it is not able to convert into reality, and has asserted a change that was not invited or wanted; consequently, it turns on itself through self-condemnation.

> 'I was merely an insignificant scrap of humanity that was being intolerably persecuted by unknown powers, and I was going to score off those powers by dying. After all, a mouse must feel that it is one up on the playful cat when it dies without making any sport for its captor.' (Bion 1997, 91)

Wilfred Bion's description may tentatively suggest he was worn-out, empty and worthless, as a result of external components brought about from the war, a power larger than

himself that he could not control. He may have felt persecuted by unknown powers above himself, and by dying, he would lose his edge over the politicians/parents that had placed him in the war. Thus, living may have functioned as motivation just to spite the parents. The powers he seemed to be referring to could have been political figures, although a closer look might suggest the leaders of the country could represent bad parents that had failed their children, and endangered them with careless decisions. If the little boy relinquishes his desire for sexual unification with his mother before his father can castrate him, then he may have removed himself from the sport of being hunted by his father. Bion's explanation may show the residues of the Oedipus complex, a potentially melancholic state evoked by accepting a passive role with the bigger and stronger father (The Cat). Freud stated, it is not important if the individual's criticism of himself is accurate or not, as they believe they are giving an accurate assessment of their psychological state. (Freud 1917, 247)

Ambivalence - Love/Hate

> 'In melancholia, accordingly, countless separate struggles are carried on over the object, in which hate and love contend with each other; the one seeks to detach the libido against the assault. The location of these separate struggles cannot be assigned to any system but the *Ucs*., the region of the memory-traces of *things* (as contrasted with *word*-cathexes).' (Freud 1917, 256-257)

Freud might be explaining that the melancholic experiences conflicting feelings between love and hate, of which one of the components is trying to separate the libido from the attack. There might be a desire to live with the agony of the lost object, and equally, the individual might need to play down their feelings towards the lost object. Bion said, 'I found myself looking forward to getting killed, as then, one would rid of this intolerable misery.'

(Bion 1997, 91) It could be tentatively suggested that Bion's self-perception may have been low enough that he could have wanted the misery to stop at any cost, and this could have meant death. However, there may have been an equal wish to live with the abstract loss of the internalised ideals of masculinity as well. The loss of the masculine ideals can be principally similar to the loss of the loved object. There is a wish to live with the loss or separation, as well as a wish to escape the pain that comes with the loss.

Thomas Ogden explained that Freud used "ambivalence" early to indicate an unconscious conflict between love and hate for the same person. However, in 'Mourning and Melancholia' (1914), Ogden suggests that Freud applies it differently. 'He uses it to refer to a struggle between the wish to live with the living and the wish to be at one with the dead…Thus the melancholic experiences a conflict between, on the one hand, the wish to be alive with the pain of irreversible loss of death and, on the other hand, the wish to deaden himself to pain of loss and the knowledge of death.' (Ogden 2009, 140) Ogden shows that the loss might produce conflicting feelings, a wish to escape to avoid the pain, and the wish to be with it, which will eventually lead to being at peace with what has been lost.

Group Melancholia (Contagious)

> 'The strain on the nerves is very great, especially when you know there is nothing between the enemy and the sea but your line of troops. Idiotic jokes in mess and open talk of fear all contributed to lower one's spirits, and, as you will hear, I was already in a very low state.' (Bion 1997, 88)

Bion's description of the idiotic jokes may suggest he was not happy when he wrote this, and his nerves might have been at the end of their tether. The proximity to the enemy

could have magnified one's anxiety, which in turn could have contributed to intensifying one's melancholia. He points out that fear was spoken about openly in the mess hall, and if that was the case, then could it be contagious? Le Bon stated, irrespective of the individual that builds the group, no matter the individual members personal perspective of the world or themselves, the fact they have been transformed into a group they now have a collective mind, but this functions to isolate the individual internally (Le Bon 2014, 13-14). The fear could have been concentrated in the group, manifesting itself amongst the soldiers who might have already been in a melancholic state. It may have made it harder for the individual to break away from the "low state", instead they might have felt locked in this feeling since it was all around them.

In the first chapter, Person was cited as saying 'There is a kind of contagion between group members.' (Person 2001, 23) Could depression become or be contagious? If so, it could have manifested within the group's collective mind (as Le Bon explained it) in the mess hall, along with the fear they might have been experiencing. However, it is not being suggested that the original war trauma was not a factor, on the contrary, it could be, but the groups 'low state' could have been infectious enough to strengthen the original neurosis from the battlefield. The old proverb may explain this best as 'misery loves company'.

> 'After eighteen months in France I was still trying to pretend to be brave and not succeeding very well, and so were we all. All the time one was saying to oneself, 'If they can take it – I can take it!', the awful thing being that this was not an isolated experience but one which went on continuously, minute after minute and even hour after hour.' (Arthur 2002, 235)

Here in Lieutenant Charles Carrington's account he might be seen as invoking a similar phenomenon as Bion; although, the contagious collective thought of the group could have been a manifestation of the internalised ideals of masculinity. He may have been working hard to

shut out the feelings of fear, but seems to suggest he was failing, the pretence may not have been enough for him, nor his comrades, but they continued. The internalised ideals of masculinity could have impacted Carrington's approach in the war when he says 'If they can take it – I can take it!'. It shows that he might have been ready to push himself beyond his limitations to avoid being seen as a coward by his comrades, something that might contradict the internalised ideals of masculinity. Stephen Frosh explained that:

> 'Masculinity has been a prime victim of the disturbing fragmentation of the social and cultural environment. Rationality and reason now look like poor bets to save us on their own, although the contrary tendency to abandon them altogether is another dangerous dead end.' (Frosh 1994, 92)

Frosh might be saying that masculinity has been a casualty to environmental factors, exposed to ever-changing ideas of what it is, and trying to rationalise its impact on men is an unnecessary exercise when looking for a solution. Carrington's internalised ideals of masculinity seemed to be driving his fight in the war, and according to Frosh, abandoning them was not advisable either, these ideals seemed to be keeping Carrington alive by pushing him to be like the other members of the group. Equally, it might have been punishing him too, and it appears as though it might have evoked a melancholic state that he was unable to escape. This could have been a sign that masculinities ideals had become fragmented, broken down into smaller pieces, from something that had once been so big and imposing during its formation with the superego, which was no longer applicable, but abandoning it without a plan could have been dangerous as well.

> 'I wasn't at all a brave man. I wasn't one of those who volunteered to go over the top, whenever there was a chance. It wasn't an experience that you knew nothing about. You just jumped up

> on the trench and hoped that you wouldn't meet a bullet. Actually going over, and seeing one man drop, and another man drop, and you would wonder why you were still going.'(Levine 2008, 258)

The account given by Private Leonard Gordon Davies' was explaining that he was not a brave man that wanted to 'go over the top', but he did. Davies wondered why anyone would continue jumping over the trench? Although it could be argued they may have jumped over the top as they could have feared they might have been seen as cowards if they did not, or they could have been shot for cowardice. The internalised ideals of masculinity may have temporarily suspended the self-preservation instincts, as an individual may not have wanted to be seen by his comrades as a coward. As absurd as it may initially seem, running into a sea of bullets may have been a better option at the moment than being shot for cowardice, but to do so, one would need to suppress the instinct for life. Freud wrote precisely about this idea in the 'Thoughts on War and Death' (1950)*:*

> 'They are consequently subject to an unceasing suppression of instinct, and the resulting tension betrays itself in the most remarkable phenomena of reaction and compensation. In the domain of sexuality, where such suppression is most difficult to carry out, the result is seen in the reactive phenomena of neurotic disorders…Anyone thus compelled to act continually in accordance with precepts which are not the expression of his instinctual inclinations, is living, psychologically speaking, beyond his means, and may objectively be described as a hypocrite, whether he is clearly aware of the incongruity or not.' (Freud 1915, 284)

Freud was explaining how an individual asserts a tremendous level of energy to suppress instinctual feelings, and it can be observed clearest in the field of sexuality. Exerting a substantial level of mental energy could wear away at an individual, eventually weakening them mentally, which could make them more susceptible to war trauma. Freud also stresses

that any condition where an individual may feel as though they are forced to act a certain way, which could oppose their instincts might contribute to neuroses. The individual could be described as living beyond their psychological means.

There may have been a fear of losing the internalised ideals of masculinity, which might have functioned similarly to actually losing something real like a loved one. Soldiers were faced with a loss in a very real way that could not be compared to death in peacetime, they saw their comrades dying daily, and they could have been in a constant state of mourning. Equally, they could have been mourning the loss of themselves, something that had not happened, but could at any moment, meaning that they might have been living in a constant state of limbo. It can be said that there was a endless threat to their internalised ideals of masculinity, a real feeling that they could lose a part of themselves should they have taken flight into trauma.

The abstract loss of the internalised ideals of masculinity could activate a melancholic response, and it could hinder one's ability to mentally function, and temporarily suspend one's instinct for life. The letters and retrospective accounts from the soldiers cited above tried to show that a melancholic state in the war could to shut out logical thinking, which might not have been the case during peacetime. This chapter looked at the effect melancholia could have, and how it could have an impact on a soldier's ability to prioritise their instinct for life, and to favour an impulse to satisfy the internalised ideals of masculinity. The destructive nature of war is difficult to explain, and why men could suspend their empathy for their fellow man in war, but be so caring in peacetime. The irrationality of violence in war might be a way to explain the irrational response of the psyche in war, an unnatural response to unnatural violence.

Conclusion

Investigating the impact of masculinity through the lens of psychoanalysis was always going to be a complicated process, as there is no measuring stick to gauge what masculinity is. However, it does not mean the research is invalid, on the contrary, one may not be able to measure masculinity by height, weight or mass, but psychoanalysis does provide ideas that allow one to think critically about it. It can be argued that masculinity is something very much a part of the psychic design when considered in connection to the libido, and it is an active internal part that purely seeks satisfaction. The three chapters attempted to explore the main issues that could arise when masculinity surfaced as a factor in war neuroses. How could something affect the unconscious part of the psyche with such a devastating impact, and equally offer protection and sometimes comfort in other moments?

Psychoanalytic concepts helped us to consider the psychic effects of masculinity, and showed that how one experiences their parents during childhood may contribute significantly towards how they might perceive the internalised ideals of masculinity. The idea behind introducing the term 'internalised ideals of masculinity' was to explain that masculinities ideals could develop as early as the superego. Furthermore, if this is correct then masculinity could be seen as substantial aspect of the parents that the child had internalised, along with other aspects of their characteristics. An area of reflection in relation to psychoanalysis and war neuroses might be that it could be more advantageous when looking into specific individual cases. This could be done by looking into someone's personal history; to see if war neuroses might have been avoidable to begin with, or if it was an inevitability.

The letters and retrospective accounts were essential since they offered an insight into a war that was more than a hundred-years-ago, but they also showed how men felt, and how they responded to the most violent war humankind might have ever experienced. The letters and retrospective accounts revealed the emotional pain the men in battle faced, and how hard they might have worked to withhold their agony from others, as they seemed to be afraid of being perceived as scared by their comrades. They also showed psychoanalytic concepts within the language, especially how the soldiers communicated their feels, for instance, Freud's ideas on anxiety, fear and fright being present before the flight into war trauma. They also could serve as a cautious insight into the real effects of a violent war. It was evident that something might have had soldiers fighting against their instincts, which seemed to be suggesting they should not risk their lives, but should be doing whatever they needed to in order to preserve life.

This thesis tried to explain that the internalised ideals of masculinity might have been deeply embedded within the psyche. If this were the case, then could it have been an unconscious unifier between men, especially when they were in a group like a military unit. The section on groups showed that there is something instinctual that might bring men together, and the intention behind exploring this was to show how men can possibly act as members of a collective. The internalised ideals of masculinity could have been a uniting factor, and it might have been the unconscious struggle that many men battled with the most, as the letters and accounts showed. They might have found it difficult to talk about it with each other, but one can only wonder if they knew there struggle with masculinity was something their fellow man could have been in conflict with as well.

The goal in the second chapter was to look at how the internalised ideals of masculinity could link with the psychoanalytical concepts around trauma. It was necessary to understand what trauma is, and how it could influence the internal world of a soldier. Freud explained through the vesicle system, the process of overstimulation when the organic layer or a living organism is pierced, and this helped see trauma from a biological perspective. In the same paper he also looked a repetition compulsion, which explained that there might be a compulsion to repeat destructive patterns from childhood, which was seen as an attempt to obtain mastery over a traumatic event. It was suggested in this chapter that repetition compulsion might have been linked with the internalised ideals of masculinity, and repeating actions in an attempt to convert a passive experience into an active one.

The third chapter explored how an individual in war might have dealt with loss and melancholia, and it was argued that if one felt as though they had lost the internalised ideals of masculinity, then it might have activated a melancholic state. However, it could have functioned oppositely as well, had an individual in war become melancholic, then it may have supported an internal belief by them that it was a result of losing the internalised ideals of masculinity. The response in the war to loss might be psychoanalytically linked back to childhood, the impact of the loss may have been connected to an individual's first experience of a loss. Losing something from within can be seen as a complicated emotion to process, especially if it were something that one has firmly attached to their identity. The language in the soldier’s letters they wrote home show that it might have felt as though an amputation had taken place, the unwelcomed removal of the internalised ideals of masculinity.

One can only wonder if the removal of the internalised ideals of masculinity is a process like the Oedipus complex, learning that an individual cannot have everything they desire.

Another way to look at masculinity might be that it is never meant to be resolved, and the ambivalence could be necessary to keep one yearning for life. Anxiety may have kept an individual in the war hypervigilant to danger, and the internalised ideals of masculinity could have done something similar through the process of one trying to retain it by having something to protect. As stated in the previous chapters of this thesis, psychoanalysis can never definitively define masculinity since it is not objective but subjective; it can influence each individual differently and approaching it as such was paramount.

An area of reflection could be how men can, at times, struggle to communicate vulnerability; they may feel emotionally exposed. The stigma around weakness seems as though it made it even harder for men in war to express their need for help. We have seen in the third chapter how the soldier Franz Muller explained his mental state as a 'disease' and that it was “utter mockery” (Ulrich, Bernd. Ziemann 2010, 88). Whereas the “utter mockery” might be when a country’s decision-makers prioritise arming working-class men with guns, and then instructing them to kill to other working-class men, to only turn their backs on them when they return traumatised beyond recognition in battle.

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