

## Psychoanalytical Progression of the Freudian Theory of *Nachträglichkeit* in Amrik Singh's Doctoral Thesis

Isha Soni

PhD Scholar Guru Nanak Dev University Amritsar, India

**Abstract:** The paper explores the psychoanalytical and neuropathological development of the Freudian theory of *Nachträglichkeit* in Amrik Singh's doctoral thesis to help alleviate the psychosomatic problems of the victims of trauma. The paper chronologically elucidates the stimulus of Charles Darwin, Jean-Martin Charcot, Josef Breuer, and Friedrich Nietzsche on Freud's comprehension of neurosis, psychosis and *Nachträglichkeit* along latter's prodigious impact on the life and the works of Alfred W. Adler, Carl Gustav Jung, Anna Freud, Jacques Lacan, Erik Erikson, Jacques Derrida, Dominik LaCabra, and Zizek Slavoj.

**Key-words:** *Nachträglichkeit*, deferred action, psychoanalysis, neuropathology, subsequent, flashback

Sigmund Freud is known as the father of psychoanalysis which is primarily a dialogue between a psychoanalyst and a patient to understand, analyze, and treat the latter. Freud was born on 6 May 1856 in the Jewish family that lived at Freiberg in the Czech Republic. Freud qualified his doctorate in medicine from University of Vienna in 1881 and taught at the same university as a professor in neuropathology till 1902. Freud also set-up his psychoanalytical clinic in Vienna in 1886 and developed his psychoanalytical theories to treat the patients of hysteria and trauma. Sigmund Freud emerged as a popular Austrian neurologist, psychologist, and psychoanalyst. Freud left Austria in 1938 because of the inhuman interrogation by the Nazis and took political stay in the UK where he died in 1939 (Sheehy 84).

Sigmund Freud used the German word *Nachträglichkeit* for the first time in his psychological work entitled *Project for a Scientific Psychology* which is translated into English by James Strachey who has translated *Nachträglichkeit* as 'deferred action'. Freud states that if a memory is repressed, it gives rise to trauma by deferred action (Freud, *The Standard Edition* 356). The Freudian theory of *Nachträglichkeit* 'deferred action' of trauma is the most effective but the least applied theory in trauma studies. Sigmund Freud used the phrase 'deferred action' in his initial psychological works such as *Project for a Scientific Psychology* and *Sexuality in the Aetiology of the Neuroses*. In the former psychoanalytical study, the German word *Nachträglichkeit* is translated as "deferred action" (Freud, *The Standard Edition* 356) by James Strachey and in the latter work, it's translated as "deferred fashion" (Freud, *Freud – Complete Works* 387) by the translator and editor, Ivan Smith. Smith also translates *Nachträglichkeit* as "deferred effect" (472) while translating the Freudian work entitled *Further Remarks on the Neuro-Psychoses of Defence*. Bistoën, Vanheule and Craps quote Eickhoff (2006) to add the other translations of *Nachträglichkeit* such as "deferred action, *après-coup* 'afterwardsness', retroactive temporality, belatedness, latency, and retrospective attribution" (Bistoën et al. 672). Michael Niehaus translates *Nachträglichkeit* as "a belated coming to terms with early experiences" in PONS Online Dictionary.

Sigmund Freud started to foster his theory of *Nachträglichkeit* after he was influenced by Charles Darwin (1809-1882) who was an English naturalist, biologist, and geologist, known for his book *On the Origin of Species* published in 1859. Keeping in mind his initial concept of *Nachträglichkeit*, Freud differentiated himself from Darwin on the basis of instincts. Darwin opines that mental actions are governed by instincts (Darwin 185).

Darwin opines that mental actions are governed by instincts (Darwin 185). The author Talvitie states that Darwin primarily focused on the physical traits and behavioural dispositions of species from the historical and functionalistic perspective (Talvitie 128) whereas Freud implemented Darwinian philosophy but in the field of psychoanalysis. Freud studied the “psychical traits and behavioural dispositions” (128) of the patients of hysteria and trauma from the perspective of ‘deferred action’ to know what traumatised them and then he tried to treat them.

The connection between trauma and mental illness was first examined by the neurologist Jean-Martin Charcot (1825-1893), a French physician who worked with the traumatised women in Pitie-Salpetriere Hospital, Paris. During the late nineteenth century, the main focus of Charcot’s study was hysteria – a disorder, an extreme fear, anxiety, and anger that cannot be controlled (Ringel and Brandell 1). Charcot’s study was based on the disorder especially in women. Freud was actually influenced by Jean-Martin Charcot’s research that if a patient is not convinced to release his/her repressed emotions or he/she is not hypnotized, hysteria turns into the psychological trauma. In his essay entitled *On the Psychical Mechanism of Hysterical Phenomena: A Preliminary Communication—A lecture*, Freud considers hysteria as a branch of psychological trauma (Freud, *The Standard Edition* 365). Freud further adds that “every case of hysteria can be looked upon as traumatic hysteria in the sense of implying a psychical trauma” (Freud, *Freud – Complete Works* 34).

Josef Breuer (1842-1925) also influenced Sigmund Freud. Breuer was an Austrian physician who “demonstrated the role of the vagus nerve in the reflex nature of respiration . . . . This finding was a departure from the previous physiological understanding and changed the way scientists viewed the relationship between the lungs and the nervous system” (Chowdhury and Schaller 40). Breuer distinguished himself by developing the Talking Cure Therapy to treat the patients of hysteria. Josef Breuer and Sigmund Freud in their collaborative work *Studies on Hysteria* put the theory of *Nachträglichkeit* ‘deferred action’ forward publicly advocating the revivification of a traumatic incident in the wake of a subsequent encounter stating, “The disproportion between the many years’ duration . . . years that follow. (Breuer and Freud, *The Standard Edition* 4). Freud learnt some psychoanalytic techniques such as how to find symptoms of upsetting events of childhood in the wake of subsequent encounters from Josef Breuer while he was the protégé of the latter. The psychoanalytical cognizance that Freud gained particularly from Breuer and used it to develop his theory of *Nachträglichkeit* reflects from the essay *The Psychotherapy of Hysteria* in which Breuer and Freud claim the successful treatment of their patients having hysterical symptoms. Both Breuer and Freud treated hysterics by identifying what revived their memory. The patients of hysteria could clearly express their harrowing past experiences when they encountered new identical exposures or when Freud and Breuer resuscitated their repressed past memories through deep hypnosis.

Friedrich Wilhelm Nietzsche (1844-1900) also impacted Sigmund Freud through his works. Paul-Laurent Assoun writes that Freud acknowledges Nietzschean influence on his life when the former states, “I merely take Nietzsche where I would, I hope, find words for many things that remain mute inside me” (Assoun 19). Nietzsche was a German philosopher, cultural critic, and philologist who developed the concept of nihilism which rejects all religious and moral principles and emphasizes that life is meaningless. Nietzsche declares that there is no God in the universe. He writes in *Thus Spake Zarathustra*, “God is dead: of his pity for man hath God died” (Nietzsche 67). The various forms of nihilism are: metaphysical nihilism which states that there is a possible world where there are no objects at all (Francis 4), existential nihilism which marks that life has no intrinsic meaning or value, moral nihilism which clarifies that morality does not exist, epistemological nihilism which emphasizes that all knowledge is denied, and mereological nihilism believes that nothing is a

proper part of anything (5). The Nietzschean interpretation of the unconscious is different than that of Freud. Nietzsche considers the unconscious as “a stake than a central concept. It is found somehow along the path to the capital problem . . . but to a secondary degree” (Assoun 114). To Nietzsche, the unconscious is just a part of a problem; it’s not the whole problem. On the other hand, Freud proposes that the unconscious is the central concept. It creates a problem, and it’s a matter of meta-psychological codification which is very difficult to understand and treat (114). Freud further adds that the unconscious is a systematic part of mind like the other psychic co-systems namely the conscious, the subconscious and the preconscious (114).

Freud explicates that the Id and the Superego are the subparts of the unconscious. The Id contains the most basic natural human needs and emotions such as hunger, anger and the wish for pleasure. It is the source of libido which, according to Freud, is only a sexual desire, but Carl Gustav Jung associates the Id with spirituality, intellectuality, and creativity (Carducci 135). The Id operates in line with the pleasure principle which seeks the gratification of biological and psychological needs. When the Id becomes very strong, it confines itself only to self-gratification and recklessness (Freud, *The Ego and the Id* 41). The Superego is also a part of the unconscious mind, but it controls objectionable functionality of the Id. It’s also called the moral and ethical part of the mind. In other words, the Superego is an embodiment of parental and societal values because it enforces rules. It constantly strives for perfection, even though such a flawlessness is quite far from reality or possibility. The Superego is further categorized into two subsystems: Ego Ideal and Conscience. The Ego Ideal provides rules for good behaviour and standards of excellence towards which the Ego must strive. The Conscience is a person’s moral sense of right and wrong (55). The Ego is the rational part of the conscious mind. The Ego is a negotiation and a compromise between the Id and the Superego. The Ego decides that a person can’t always get what he/she wants. The Ego is related to the real world and operates in line with the reality principle which is the ability of the conscious mind to assess the reality of the external world and to act upon it accordingly (19).

Freud uses the concept of the unconscious for developing his theory of ‘deferred action’. To Freud, when a subject is attacked externally, it becomes unconscious, but “it also remains unconsciously active” (Freud, *The Unconscious* 47). Freud further states that the “repressed does not constitute the whole of the unconscious. The unconscious is more extensive” (47). When a traumatic subject is reminded about its original trauma or it witnesses a similar incident or associated signifiers, it revivifies its original distressing incident. It has been discussed above how Sigmund Freud got influenced by the works of Charles Darwin, Jean-Martin Charcot, Josef Breuer, and Friedrich Nietzsche, but he also shaped the personalities of a number of psychoanalysts such as Alfred W. Adler, Carl Gustav Jung, and Anna Freud who reinterpreted the concept of the unconscious and gave their different interpretations about it.

Alfred W. Adler (1870-1937) was an Austrian psychotherapist, and he attended several Vienna Psychoanalytic Society meetings with Sigmund Freud and Carl G. Jung at the former’s apartment in 1902. But Adler rejected Freud’s accentuation on sexual instincts leading to personality difficulties, mental disorder, and unconsciousness. To Adler, not only are sexual harassment and unfulfilled sexual desires responsible for trauma, but also inferiority complex. Unlike Freud, Adler documents that “all forms of neurosis and developmental failure are expressions of inferiority and disappointment . . .” (Adler VI). Firstly, Adler differentiates himself from Freud on the formation of the unconscious due to an inferiority complex. Secondly, Adler also argues in his theory of individual psychology that an individual alone is not accountable for becoming a victim or a perpetrator. Adler focuses not only on an individual but also on the entire environment and the people who create

disorder in the life of an individual (23). Unlike Freud, Adler considers an individual as a whole when he states that “we may regard the demand for a complete and unified understanding of man for a comprehension of his (undivided) individuality . . .” (24). But like Freud, Adler also talks about the aftermath of a traumatic incident when he states that a neurotic feels like a criminal all the time. His/her attitude is determined by the fiction that he is really wicked, dominated by uncontrollable sex desire, given over to unlimited self-indulgence, capable of any crime or license (86).

Carl Gustav Jung (1875-1961) who was a Swiss psychiatrist and psychoanalyst, interpreted the concept of the unconscious in terms of the personal unconscious and the collective unconscious. To Jung, the personal unconscious is the same as the Freudian description of the unconscious and it contains forgotten information and repressed memories whereas the collective unconscious is a part of the unconscious that’s often shared with the other distressed humans and it has latent memories from the past. It is “a part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience . . .” (Jung, *The Archetypes* 42). Jung states that “the form of the world into which [a person] is born is already inborn in him, as a virtual image’ (Jung, *Psychology and Alchemy* 188). Therefore, it is very natural for a traumatic person to transform his/her troubled experience to other subjects and inherit their harrowing feelings whenever a situation arises. To Jung, such an exchange of sufferings in the wake of subsequent encounters is called the collective unconscious. Like Freud, Jung opines that childhood experiences affect our present if they are really upsetting. Jung corroborates when “we return to the memories of childhood we find bits of our personality still alive, which cling round us and suffuse us with the feeling of earlier times . . . these fragments are very powerful in their effect” (62). But Jung disagrees with Freud who associates libido with sexual energy only. To Jung, libido is not only sexual energy but also inventiveness, piety, and acumen. Bernardo J. Carducci states that libido is a “much more generalized life energy source serving to motivate the individual in a number of different ways including spirituality, intellectuality, and creativity” (Carducci 135). Furthermore, Carl Jung distinguishes himself from Freud stating that the archetypes such as mother, father, child, tree, and water etc. structure the collective unconscious. For instance, if a subject loses its mother, it associates this loss with other people when it witnesses them losing their mothers. Thus, the archetypes transcend personal traumatic experience to the universal collective unconscious. Jung associates archetypes with “typical situations, places, ways and means that symbolize the kind of transformation” (Jung, *The Archetypes* 38) of suffering from one person to the other.

Anna Freud (1895-1982) who was an Austrian-British psychoanalyst and the sixth and last child of Sigmund Freud, also reinterpreted the Freudian concept of the unconscious in terms of parapraxes, the transference, the Id, the Ego, the Superego, and the mechanisms of defence. Firstly, Anna Freud names ‘a Freudian slip of tongue’ as parapraxes which denote an error in memory, speech or physical action (Anna Freud 17). Parapraxes take place when an unconscious impulse is suddenly reinforced (17). Secondly, if Jacques Lacan reinterprets the Freudian unconscious in terms of the unconscious, the repetition, the transference, and the drive (Lacan, *The Four Fundamental Concepts* 19), and he corroborates that transference is the transfer of emotions and thoughts of a subject to psychiatrist who treats him/her, Anna Freud on the other hand, documents that transference is not a new experience of a subject. It is just a revivification under the influence of a conversation regarding early distressing experiences (Anna Freud 18).

Anna Freud also reinterprets the Freudian concept of the Id, the Ego, and the Superego in terms of treatment and barriers to treatment. Anna adds that the Id impulses always tend to come out of the unconscious and enter into the conscious for their treatment.

But the Ego institutions barricade the Id impulses to leave the unconscious. Thus, it has been seen that an “analyst’s aim in bringing the unconscious into consciousness and the efforts of the Ego institutions to master the instinctual life are contrary to one another” (29). Anna suggests that a psychoanalyst should help a neurotic in the upward tendency to bring out the repressed elements in the Id for his/her effective treatment (29). Furthermore, Anna states that the Superego is not only moral standard or ethical component by which the Ego operates, but also the root of all neurotic diseases. Anna records that “neurosis is produced by the severity of the Superego” (65) because the latter prohibits the Ego to achieve the instinctive gratification, and if it achieves its aim, it will certainly stir up trouble between the Ego and itself (55). Notably, it was Sigmund Freud who first used the word ‘defence’ psychoanalytically in 1894 in his study *The Neuro-Psychoses of Defence* and in his subsequent works such as *Aetiology of Hysteria* and *Further Remarks on the Neuro-Psychoses of Defence*, but Anna Freud used the word ‘defence’ in her book entitled *The Ego and the Mechanisms of Defence* in the context of “motives for defense against instincts” (54). Secondly, through the mechanisms of defence, Anna protects neurotic patients from anxiety that originates owing to the Superego that has been explicated earlier.

Jacques Lacan (1901-1981) has also been under the influence of Sigmund Freud. Jacques Lacan was a French psychiatrist who has been “the most controversial psychoanalyst since Freud” (Murray 151) because of his writing style. Lacan has re-interpreted the Freudian concept of psychoanalysis as the concept of the unconscious, the repetition, the transference and the drive (Lacan, *The Four Fundamental Concepts* 19). Lacan’s understanding of the unconscious is similar to Claude Levi-Strauss’s concept of structuralism defined in the latter’s book *La Pensée Sauvage* ‘The Savage Mind’. When signifiers are signified, they give rise to a language. Similarly, signifiers are responsible for making a victim an unconscious which further leads to trauma. Signifiers control human relations and give them shape. They can be creative or terrifying. For instance, when signifiers are signified, they structuralize a language. But when an unconscious subject witnesses a distressing signifier, it can take the subject back to the original disturbing incident. Lacan, thus, underlines that “the unconscious is structured like a language” (Lacan, *The Four Fundamental Concepts* 20). Secondly, as “the phases of the moon are the cause of tides” (22) and “miasmas are the cause of fever” (22). Likewise, signifiers are the causes of unconscious and neurosis. Freud and Lacan accept that signifiers can lead a victim to trauma or a total loss of the psyche that can’t be repaired (25). The subject loses its certain faculties in the unconscious stage.

Erik Homburger Erikson (1902-1994) who was a German-American psychoanalyst and psychologist famous for his theories of identity-crisis and psychosocial development of human beings, also gives new versions of the Freudian concept of the unconscious. The word ‘crisis’ doesn’t have any negative connotation for Erikson, but it denotes a stage of constructive development. Erikson writes that each component comes to its ascendance, meet its crisis, and find its lasting solution (Erikson, *Identity* 95). Erikson bifurcates the lifespan of an individual into eight psychosocial stages namely: basic trust vs. basic mistrust (Scheck 4), autonomy vs. shame and doubt (6), initiative vs. guilt (8), industry vs. inferiority (10), identity vs. role confusion (12), intimacy and dissociation from self-centeredness (14), generativity vs. stagnation (16), integrity vs. despair and disgust (18). Unlike Freud and Lacan, Erikson states that the unconscious can lead to personal recovery and creativity if it is treated timely through art, otherwise it leads to vulnerability and total destruction of the psyche of a victim of trauma. Erikson records, “In the unconscious ideas, lies much power for personal recovery and creative activity ... it can manifest itself. (Erikson, *Young Man Luther* 142)

Jacques Derrida (1930-2004) reinterpreted the Freudian theory of ‘deferred action’ from his own vantage point. Jacques Derrida who was a French philosopher got deeply

influenced by Sigmund Freud's theory of *Nachträglichkeit* 'deferred action' and the former developed his theories of defers-differs, deconstruction, phenomenology, and structuralism after getting inspired by the latter. Derrida relates basically his theory of "defers-differs" (Derrida, *Writing and Difference* 67) to the Freudian theory of *Nachträglichkeit*. As the Freudian 'deferred action' of trauma focuses on the various delayed repercussions on the victims of trauma, Derrida in his essay entitled *Structure, Sign, and Play in the Discourse of the Human Sciences* emphasizes on the rupture of the centralized structure of linear systems and words to evolve different hidden meanings of a word and the world (Derrida, *Writing and Difference* 351). Derrida interprets his theory of defers-differs in the light of the Freudian theory of *Nachträglichkeit* stating that "everything begins with reproduction always already: repositories of a meaning which was never present, whose signified presence is always reconstituted by deferral, *nachträglich*, belatedly, supplementarily . . ." (266). Derrida actually wants to interpret words and texts in accordance with the concept of phenomenology explicated by Edmund Husserl who emphasizes on both – retention (understanding of the present and the past of a word) and protention (understanding of the present and the future of a word) while analyzing texts. Harold Coward also states that in the Derridean theory of 'defers-differs', "Protention in the dialect of the present with the anticipation of the future. Retention is the dialect of the present with the memory of the past. . . . In Derrida's rather complex thought, these two dialects of future and past are seen as implying each other" (Coward 44).

Freud advocates that a victim of trauma goes back immediately to his/her primary traumatic incident when he/she is invoked but it creates unexpected impacts on his/her life. Similarly, Derrida believes that a word or a text has limited meanings when they are coined or composed but after a deferral, the same word or text can be interpreted from different perspectives creating various meanings. As each interpretation is different, so are traumatic cases in the Freudian psychoanalysis. If the victims are analyzed after the 'deferred action' of trauma which is basically, the repetition of trauma, it creates a serious aftermath in the lives of casualties. Derrida makes the best use of Freud's 'deferred action' but to break down the superficial and linear systems of texts. Derrida further adds that "it is within its logic that the possibility of deferred action should be conceived, as well as, no doubt, the relationship between the primary and the secondary on all levels" (Derrida, *Writing and Difference* 266).

It's further observed that a number of critics such as Arnold H. Modell, Jean Laplanche, Vanda Zajko and Ellen O' Gorman, Fausta Ferraro and Alessandro Garella, and Jan Abram have interpreted the term *Nachträglichkeit* from their own perspectives which are quite different from the viewpoint of Sigmund Freud. Modell interprets the Freudian theory of *Nachträglichkeit* broadly in terms of ego that is considered as a structure engaged in the processing and reorganizing of time (Modell 4). Jean Laplanche translates *Nachträglichkeit* translates as '*après coup*' in French and 'afterwardsness' in English. Laplanche writes, "That's why I propose a translation that is not interpretative: I suggest the term '*après coup*' and 'afterwards' in English. In all cases in Freud, it's possible to use either 'afterwards' or 'afterwardsness'" (Laplanche 200). The critics Zajko and Gorman propose that *Nachträglichkeit* is not a "lived experience in general that undergoes a deferred revision but, specifically, whatever it has been impossible in the first instance to incorporate fully into a meaningful context . . . only the belated context-dependent allocation of meaning" (Zajko and Gorman 153). The psychoanalytical critic Jan Abram proposes that the "two phases of anticipation and retroactive meaning are of course necessarily present in the broader theory of *Nachträglichkeit*. . . . This shall enable us to better understand why I link the theory of *Nachträglichkeit* with Winnicott's conception of temporality. . ." (Abram 206). The critic Michael G. Plastow further explicates that Freud has not been the first psychologist to use the

term *Nachträglichkeit* in his *Project for a Scientific Psychology*, but this term was first-time used by Aristotle in *Prior Analytics* (Plastow 29).

Freud explicates his theory of *Nachträglichkeit* regarding invocation in his work entitled *The Interpretation of Dreams* by exemplifying a man who dreams about two boys bickering with each other. Actually, the man witnessed two boys fighting severely in a street a day before and he visualizes the same scene in his dream. After having witnessed the abysmal scene of fighting, the man goes to a lonely place to micturate against a wooden fence where “a lady smiles at him in a very friendly manner and wants to give him her visiting-card” (Freud, *Freud – Complete Works* 685). The man amalgamates the scene of his micturition with that of a micturating woman. Freud writes that his micturition “tallies with her terrible look and the red flesh standing out, which could only relate to the gaping of the genitals caused by stooping. This scene, in his childhood, reappeared in later memory as ‘proud flesh’ as a wound” (685). Freud explicates through this example how human beings get connected to their childhood traumatic memories even if they undergo dreams. The same man, in his childhood, unintentionally used to gape his female classmates urinating in the secluded places but he psychologically ostracized the idea of looking at their vulvae. The man is still overwhelmingly occupied by the horrendous scenes of the “proud flesh” (685) of women. His traumatic wound gets refreshed by his dream.

Freud further elucidates his theory of *Nachträglichkeit* ‘deferred action’ in his another case study entitled *Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia* exemplifying the psychic condition of one of his patients whom he treated through psychoanalytic techniques. The patient “was seized with his first attack of anxiety and giddiness while the Sun shone upon him as he was working in the garden with a spade” (Freud, *Freud – Complete Works* 2426).

In his article entitled *From the History of an Infantile Neurosis*, Freud records another incident of *Nachträglichkeit* referring to a child who becomes neurotic after watching accidentally the “picture of copulation between his parents” (Freud, *Freud – Complete Works* 3527). At the time of observing the scene of sexual intercourse, the child was four years old and he was suffering from malaria. Gradually, from his tenth year to onward, the periodic fits of depression start taking place. The boy couldn’t forget the coital scene over the period of twenty-five years. ). He starts seducing and victimizing other women as his father victimized his mother. Freud witnesses that the sexual development of the boy gets “diverted by the scene of the witness of the coitus, which in its deferred action operated like a second seduction” (3534). To Freud, the boy could understand better after attaining puberty what happened between his parents fourteen years ago, but the scholar interprets that the psychological process of resuscitating the primary coital scene of parents, refreshing of the original traumatic memory, feeling of being a victim and victimizing other women in the wake of puberty and gonorrhoeal infection refers to the Freudian ‘deferred action’ of trauma.

In his essay *The Dissolution of the Oedipus Complex*, Freud exemplifies the Oedipus complex to explicate his theory of *Nachträglichkeit*. Freud states, “The little girl likes to regard herself as what her father loves above all else, but the time comes when she has to endure a harsh punishment from him and she is cast out of her fool’s paradise. . . a new arrival” (Freud, *Freud – Complete Works* 4085). Both the girl and the boy develop detest for the father and the mother respectively when they observe their parents loving the younger siblings. The elder children gradually lose their ‘Oedipus complex’ because of the recurring and amicable meetings between their parents and younger siblings. Freud also espouses, “Its termination, however, takes place in a typical manner and in conjunction with events that are of regular recurrence” (4086).

Sigmund Freud’s experiments on Emma Eckstein – a Viennese woman throw further light on the theory of *Nachträglichkeit*. Freud sums up the incident writing as, “On two

occasions when she was a child of eight she had gone into a small shop to buy some sweets, and the shopkeeper had grabbed at her genitals through her clothes. In spite of the first experience, she had gone there a second time; after the second time she stopped away” (Freud, *The Standard Edition* 354). The second incident refreshes the first traumatic occurrence. Emma starts travelling between the two incidents which transform her into a traumatic patient. The surprising idea that Freud projects through the example of Emma is that if memory is repressed, it becomes trauma by deferred action (Freud, *The Standard Edition* 356). Further, Bistoën, Vanheule, and Craps advocate that “it is not the nature of the event per se but rather the individual’s emotional response that is associated with PTSD symptoms” (Bistoën et al. 671). Thus, both – a traumatic incident and an emotional response of a subject cause psychic trauma. The researchers such as Horesh et al. add, “Some trauma casualties experience a long latency period during which they preserve good functioning and present little or no PTSD symptoms . . . bring it to the forefront again. (Horesh et al. 864)

The role of memory is also paid attention to understand the theory of *Nachträglichkeit*. An Australian cultural critic and philosopher, Adrian Parr in her book entitled *Deleuze and Memorial Culture: Desire, Singular Memory and the Politics of Trauma*, advocates that trauma lies only in human memory and it is a mixture of “aggression, tears, outrage, overwhelming sorrow and silence” (Parr 1). For instance, the Holocaust of Jews after the First World War, the bloodshed during the partition of India and Pakistan in 1947, the terrorist attack of 9/11 and its repetitive use in texts, the Vietnam Veterans Memorial in Washington, D.C., the Amish shootings in Pennsylvania, the documentation and dissemination of US military abuses at Abu Ghraib prison are some of the social and political realities which project the traumatic experiences born by the victims and their relatives. Another important element that helps to understand the theory of *Nachträglichkeit* is trauma. Freudian theory of *Nachträglichkeit* ‘deferred action’ is entirely based on trauma. The word ‘trauma’ has been interpreted differently by the various researchers, psychoanalysts, and psychiatrists. Ian Parker observes in *Lacanian Psychoanalysis: Revolutions in Subjectivity* that trauma is breaches of the body and by implication also of the mind provided one model for understanding how other shocks to the system might operate. One might say that trauma here is formatted into the life experience of the subject and also into psychiatry as something ‘imaginary’, organized around the register of perception, representation and communication and what has failed yet to be integrated into that register. (Parker 29).

Caruth interprets trauma in the context of the cultural clash between different cultures that create psychic anguishes for traumatised victims (Caruth, *Trauma: Explorations in Memory* 11). Jennifer Loureide Biddle writes in her essay *Anthropology as Eulogy: On Loss, Lies, and License* that trauma lies in racial and cultural differences. The critic Michelle Balaev states that trauma is a lived experience and response. It gives rise to narratives. The contemporary pluralistic approaches in literary trauma theory are more likely to acknowledge both the neurobiological and social contexts of the experience, response, and narratives, as well as the possibilities that language can convey the variable meanings of trauma. (Balaev 7).

After the exposition of the Freudian theory of *Nachträglichkeit* and the concept of trauma, Amrik Singh has brought into light some of the traumatic ramifications which are recorded in the works of Sigmund Freud because the exploration of the repercussions of trauma is one of the objectives of the study. Freud writes in *Sexuality in the Aetiology of the Neurosis* that “deferred action of unconscious psychical traces” (Freud, *Freud – Complete Works* 473) initiates psychoneuroses which further originate disturbed social relationships and internal struggles. The victims of ‘deferred action’ of trauma lose their psychical faculties and consequently fail to maintain and develop their social ties. Freud furthermore records in



his work entitled *The Loss of Reality in Neurosis and Psychosis* that the loss of reality is comparatively higher and irrecoverable for the patients with psychosis or psychic trauma (Freud, *Freud – Complete Works* 4094). Freud states, “In a neurosis, the ego in its dependence on reality, suppresses a piece of the id (of instinctual life), whereas in a psychosis, this same ego, in the service of the id, withdraws from a piece of reality. . . . In a psychosis, a loss of reality would necessarily be present, whereas, in a neurosis, it would seem, this loss would be avoided. (4094)

Freud underlines another impact of trauma in his work entitled *Three Essays on the Theory of Sexuality* that the sexual instincts of children get transformed into anxiety, unpleasantness, and abomination if they are sexually exploited in the childhood. Freud comments, “On the other hand, these impulses would seem in themselves to be perverse – that’s, to arise from erotogenic zones and to derive their activity from instincts which, in view of the direction of the subject’s development, can only arouse unpleasurable feelings” (Freud, *Freud – Complete Works* 1500). Freud explores inhibition as another corollary of trauma. Freud states in his work *Inhibitions, Symptoms and Anxiety*, “When a function has undergone some unusual change or when a new phenomenon has arisen out of it” (Freud, *Freud – Complete Works* 4248), it reveals the symptoms of inhibition. Inhibition not only pushes a victim to the last stage of trauma but also affects the subject with psychical impotence and nutritional problems (4249).

To conclude, Amrik Singh has probed that the theory of ‘deferred action’ deals with the traumatised victims who keep their memories, experiences, perceptions, and phobias repressed and who do not express themselves until they attain puberty, witness signifiers associated with their primary traumatic events or encounter other identical upsetting events. It has been explicated above that the part of human mind that holds repressed feelings and blocked memories is called the unconscious and the reason that transforms the conscious mind of a subject into its unconscious mind through a startling intrusion is called trauma. The unconscious and trauma have their close connection with the Freudian theory of *Nachträglichkeit* ‘deferred action’. *Nachträglichkeit* has also been interpreted in terms of the relationship between an original incident and its revivification (Caruth, *Listening to Trauma* 27). *Nachträglichkeit* is a lived experience that undergoes a revivification of a first traumatic incident to make it understandable for others. *Nachträglichkeit* is a re-signification of the memory that gets recorded in the first instance in the psyche of a subject. The above-mentioned critics and researchers have translated and interpreted the German word *Nachträglichkeit* from their perspectives, and they have evolved its different meanings. This paper has analysed the Freudian works such as *Project for a Scientific Psychology*, *The Interpretation of Dreams*, *Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia*, *From the History of an Infantile Neurosis*, *The Dissolution of the Oedipus Complex* and some of his collaborative works. The works are based on the psychic treatment of Freud’s patients who were victimized through sexual exploitation in their childhoods and whom Freud cured at his psychoanalytical clinic in Vienna from 1886 to 1938. It has been observed that ‘deferred action’ is not only a delayed understanding of an earlier traumatic event but also a resurrection of the harrowing past experience in the wake of a subsequent traumatic incident, signifier, reminder, and puberty. The psychological process of revivifying primary traumatic experiences, refreshing of the original traumatic memory, feeling of being a repetitive victim in the wake of subsequent events is paraphrased as the Freudian theory of *Nachträglichkeit* ‘deferred action’ of trauma.

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