Nye, Robert. "Western Masculinities in War and Peace." *American Historical Review* April (2007): 417-438.

Thus began the first modern experiment in the creation of a form of masculinity peculiar to the modern nation-state, in which the citizen must carry within himself the qualities of a warrior, but as a warrior must also remain the citizen he will become again at conflict’s end.

-pp. 417

Women, conversely, had to wait until they achieved full citizenship in the modern state before being admitted to regular military service; their sex disqualified them from battle and disenfranchised them from politics, a fatal combination that left few openings through which they

might demonstrate their utility to the state.

-pp. 418

Sedgwick in particular demonstrated how homosocial relationships produced strong but often tender bonds between men at the price of powerful displacements of erotic anxiety onto women, homosexual men, and fears of the feminine in themselves.

-pp. 419

-these special “bonds” between soldiers may be a way for them to maintain that “feminine”/emotional attachment to others without threatening their masculine military image

Others point out that the boundary between the home front and the war front, between the putatively masculine domain of battle and the feminized sphere of domesticity and civilian life, is remarkably permeable. The indispensable masculine qualities of the combat soldier have altered little over the long run of modern history: personal courage, the willingness to sacrifice for comrades, the fear of shame or dishonor. Without these behavioral norms, fighting could never have endured for long.

-pp. 419-420

-the masculinity of the soldier and the soldier mentality has been developed and taught to soldiers over time and passed on throughout the years

But this minimalist definition does not consider the feminine aspects that inhere in the presumptively masculine homosocial bonds of soldierly life, nor does it acknowledge the network of connections with the feminine world beyond the battlefield that evoke memory and sustain hope of reintegration with peacetime society; and neither does it consider the dialectical relationship of combat masculinities with a range of other military and civilian masculinities that have reinforced or undermined the will to fight. The ideal qualities of soldiers and officers have also evolved over time, from semi-mercenaries led by noblemen to fellow citizens and members of the male sex, as that category came to be constituted in the course of the nineteenth century. By the twentieth century, the bodily “habitus” of a man—his physical appearance, gestures, and speech—had become a marker in which many believed they could read the qualities of manliness he ostensibly possessed. We have since learned that the seemingly inexorable modern convergence of male sex and male gender has been disrupted by a number of scientific, technical, and cultural developments.

-pp. 420

-states that there is a link between the reintegration of soldiers from war and the feminine world, which suggests that reintegration into society (being social) and peace is part of the feminine culture and attitude

One might argue that in the course of the nineteenth century, especially as warfare became more industrial and less a matter of hand-to-hand fighting, the personal honor that now resided in the individual soldier was shared with the nation in a kind of reciprocal embodiment, just as the ancient Greek citizen-soldier’s honor had been subsumed in the polis.

-pp. 421

-the beginning of the end of the “masculinity” of war, transition of that personal fighting where soldier face to face to a more de-humanized type of warfare

-illustrates the idea of the citizen-soldier aspect of warfare, as honour and battle celebrations/mourning are shared with the soldiers’ respectable communities

The aim was to embed respect for arms, “hardness,” and sacrifice in men so that these “masculine ideals became the content of the character of the citizen-soldier.”

-pp. 421

-development of that masculine, hard and self sacrificing (heroic) image of the soldier

Nonetheless, much as he might love and identify with his country, the citizen-soldier fought for and under the scrutiny of his comrades in arms, out of the need to defend his personal honor and that of the fatherland, or—which amounts to the same thing—to avoid shame.

-pp. 421-422

-although soldiers may not approve or agree with the reasons of the war or fights, the peer pressure of their fellow comrades forces them to avoid ridicule and shame

“Among the many things that a citizen learned in his practice of citizenship was the value of masculinity, which in turn allowed a man to claim the right to possess the nation and to risk his life in its behalf.”

-pp. 422

-masculinity was considered a necessity for a citizen before they were allowed to have the honour to serve and possibly die for their country

-illustrates the relationship between masculinity the soldier as it has been intertwined with each other in different societies and cultures

Frantzen argues that if combat soldiers in the Great War did not imagine their willingness to sacrifice in exactly the same way as the medieval knight, dying heroically out of love for one’s comrades and nation was its functional equivalent. He rightly takes issue with historians who see sacrificial discourses as self-deception; men risk their lives for other men when they are convinced that other men are risking their lives for them.

-pp. 422-423

-soldiers’ mentality in war, the willingness that they have to endure pain, suffering and even death for fellow comrades but only if it’s for a soldier with the same attitude as them

The twentieth-century emphasis on a fit body as the foundation of a soldier’s military masculinity represented the first signs of a separation between sex and gender that we now take for granted, but during and after the two world wars this meant that a disabling wound was perceived and perhaps experienced as more deeply emasculating than in earlier wars, because it threatened the “performance and thus the bodily experience of an identity identified as masculine.”

-pp. 424

-masculinity and a soldier’s military ability/expertise is directly related with their physical ability and strength

Occasionally, military masculinities are self-consciously cultivated in schools and all-male organizations by political elites, but they may also emerge spontaneously from the circumstances

of male sociability.

-pp. 426

Along with headmasters and sport-conscious politicians such as Theodore Roosevelt, it was those who wrote about sport, not the athletes themselves, who created the narratives of masculine competition, character, and the virtues of fitness.

-pp. 427

Demobilization obliged a man to shed his soldier’s life and the homosocial world that had sustained it and cross back into the “feminized zone” of women and noncombatants to become a civilian again, the sooner the better for all concerned.

-pp.430

-related to the idea of the citizen (society) life is more feminine orientated, whereas the life of the soldier is masculine dominated

As men, soldiers continued to dispose of the sacrificial dividend granted all combat troops, but finding a job, resuming family life, and curbing aggression were now their primary tasks, and most men made the transition with great difficulty. Men felt resentment at those who had stayed **behind, including their wives, and the traditional patriarchal obligation to control one’s wife was a particularly exigent aspect of military masculinity.**

**-pp. 430**

**-this quote illustrates the divide between soldiers and civilians (even their families), as they can not possibly understand what they feel or have gone through**

-in addition, this could illustrate the change that soldiers go through once they experience the intensities pressures and feelings of war and combat

Thomas Ku¨hne goes further still, arguing that comradeship was “coded feminine,” a camouflage” for the “male” violence that was the norm of front-line fighting. The “myth” of a caring and supportive comradeship, Ku¨hne writes, “served to smooth over symbolic contradictions, social differences, and emotional tensions” in a violent all-male world.60 In the heightened aggressiveness of World War II, the “femininity” expressed in comradeship became the “fundamental pillar of being a man,” as well as a basis for empathic understanding on the part of mothers, wives, and sisters. Nonetheless, **Ku¨hne concludes, this comradely femininity only balanced the tensions between a sublimated homosexuality and the heterosexual norm; it did “not question the hierarchy of the sexes, but stabilized it**.”

-pp. 432

-**comradeship = soldier’s femininity**

-the word comradeship and comrades was merely a method of maintaining the masculinity of war and the soldier, so that soldier did not appear to be weak