

The Fetal Dimension in Human Societies -.
Building Blocks for a Developmental Psychological Theory of Knowledge
for the Emotional Dimension of Ontology

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Preliminary Remark

In the following I would like to elaborate some basic considerations about the social efficacy of fetal feelings and sensations in social life. This concerns very broad historical and social contexts. This broad horizon should make it possible to address the social phenomena in a very general, if only outline, manner. This is necessary, however, in order to make these connections perceptible at all, which in former times, as far as they were recognized at all, were subsumed under the concept of the unconscious. But this does not do justice to the fact that the contents of these elementary pre-linguistic feelings are quite "consciously" but falsely perceived as part of the external reality and thus socially fundamentally effective. The problem is that these pseudo-real elements in their origin from pre-linguistic experience have not yet been sufficiently recognized and named. That is why they are not reflectable and that is why one cannot deal with them prudently. But this is exactly what my reflections, which have an essayistic character because of the complexity of the contexts, are supposed to stimulate and make possible. Thus, it is about epistemological and also ontological questions from a prenatal-psychologically extended developmental-psychological perspective.

Introduction

Contrary to the usual assumption that human action is determined by factual references and emotional and personal references, there is much to suggest that determinants coming from pre-linguistic and, in particular, prenatal and birth existentiality play a fundamental role, which, however, have essentially only been thought about and not elaborated so far. Thus, prenatal psychology has described in an extensive way descendants of prenatal and birth

experience on the individual-psychological and collective-psychological level, but without drawing so far fundamental consequences from the presence of this original experience for our personal and social life. This is essentially related to the fact that it was first of all a matter of proving that this earlier experiential reality exists at all and of striving for its recognition in the public consciousness (Verny 1981, Fedor-Freybergh 1988, Evertz, Janus, Linder 2014, Evertz, Janus, Linder 2020).

The aforementioned consequences consist in recognizing that essential perceptions and motivations for action, which seemingly represent an external reality, in fact have their origin in externalized fetal experience and its processing. This is true for religious views in many respects, as well as for wide areas of the political and economic field, as well as for music and artistic creations (Rank 1924, 1932, deMause 2005, Parncutt 1997, Parncutt, Kessler 2007, Evertz, Janus 2003, Janus, Evertz 2008, Janus 2011a, Schacht 2020).

Since Darwin, *Homo sapiens* has been considered a kind of culturally capable primate, although what that actually means remains open. This has partly led to the fact that the animal heritage in us with its drives has been attributed the evil aspects in human behavior, while the cultural or spiritual aspects were supposed to keep this problematic side of us humans in check, so to speak. With its drive model, psychoanalysis, in a sense, fixed this inherited hiatus in the public consciousness. This assumption opened the possibility to deal in a systematic way with the libidinal aspects in one's own life from childhood on, which happened extensively in the 20th century in the context of psychotherapies and also in the cultural field. In the long run, however, this also increasingly revealed the incompleteness or limitations of this view, because it emphasized the biological side of our development in a one-sided way and, in an unreflective manner, allowed life to begin only at birth. But today the evidence is that we are not just "simply" a primate miraculously capable of culture, but that we are a very special primate whose ability to develop cultures and civilizations can now be understood to a considerable degree. The peculiarity of *Homo sapiens* consists essentially in the fact that his children are born approx. 12 months too early in a still fetal stage of development and are therefore in the "extrauterine spring", so to speak, as hermaphrodites, indeed in the world, but in a fetal functional mode, from which they experience the world as uterine-maternal and directly belonging to it.

This has the consequence that humans are on the one hand in the world with the needs of a primate (Morris 1970, de Waal 2009), and at the same time on the other hand are bracketed

with the world in a fetal meadow and take this bracketedness emotionally as the actual reality: At the level of tribal cultures in an immediate magical connectedness with a universe experienced as alive, at the level of matriarchal cultures as connectedness with a universally efficacious divine mother, at the level of patriarchal cultures as connectedness with a universally efficacious divine father, and at the level of modernity as connectedness with a universal world of knowledge (e.g. Ex. Harari 2017, see also Janus 2017a). The increase in autonomy associated with this development of mentality can make it possible today to reflect on these interconnections and, in particular, on the early magical and mythological aspects of our perception of the world.

Against this background it becomes clear to what extent our world perception and world construction are determined by the peculiarities of our early development. Thus, cultural achievements can be recognized in essential respects as determined by fetal needs. As a primate we by no means want to ride a train, fly through the air in airplanes and have infinite possibilities of contact through the modern media and the technical possibilities of telecommunication. But out of our fetal functional mode, this is exactly what corresponds to our deepest desires for being carried and primary resonance. As primates we do not want to be ruled and directed by cosmic rulers like emperors, kings and popes in our practical life, but from our prenatal mode of existence this is exactly what makes us feel protected and safe and our magical feelings and our "faith" as a potential from the prenatal time enables us this fiction. As primates, we by no means want to sacrifice our lives for the "high lords", but from our fetal form of existence it is self-evident that any change can only be managed through a transformative birth and survival struggle, through which we simultaneously lose a world and gain a world, that is, through a sacrifice we preserve a continuity of reference to the maternal protective being (Janus 2011a, p. 188ff.).

In the following, the individual aspects of the proposed "consequences" will be elaborated and explained. First of all, there is the connection that the presence of prenatal and birth experience appears to the previous consciousness as an external reality. This leads to the dramatic confusion that we experience murders, wars and illusionary behavior in social life as horrible and incomprehensible, but somehow accept them as fateful and belonging to the human being.

The reality character of the presence of prenatal and birth experience

Prenatal experience coincided at the level of tribal cultures with the perception of external reality in magical-totemic experience, where fetal perception was experienced as the "actual" or "higher" reality. The constant failure of magic incantations and rituals led to the primary inventions of the people, which made the world rudimentarily a home or a replacement of the too early lost primordial home. This had at the same time the consequence of an autonomy increase, as far as the magically desired was reached by the own action and the insight ability into external connections. Thereby the connection remains unrecognized that the inventions are actually the realization of prenatal wishes in the external reality. In the magic that human inventions can have, and the great love and commitment that makes them possible in the first place, something of the magic of the prenatal relationship and the great "love" is present. At the same time, it is really the case that the invention of a chair creates something in the world that has prenatal resonances at the same time, as is immediately evident especially with the throne chair, and gives me a kind of magical power in the making of the chair, in which I can create a prenatal resonance in the world. So, the magic of the chair also gives the carpenter a piece of magic nim-bus and makes him a "master".

Because all of this is so much a part of everyday life nowadays, we need to get back into this magical feeling level of man-made objects. Even a throne is a piece of seating furniture these days. But in "Game on Thrones," all the magic is there again via the revival of a medieval living world (Janus 2019a). Only when these references are made clear does it become understandable that the chair is not simply a part of the real world, but that the creative process that makes it possible, as well as its use, are ultimately determined by the prenatal need to be held securely in the world and to have a place of one's very own. The same connections as with the chair can now be established with all cultural designs such as the house, the clothes, the sewer, the water pipe, the restaurant, the supermarket, etc., as well as their creators, such as the master builder, the tailor, the sewer builder, the plumber, the innkeeper, the food seller, etc.. In this context, it can certainly be stated with modern matriarchy research that these are all inventions of female origin, which were then to a certain extent usurped by men in the course of cultural development, or in the course of the transition from matriarchy to patriarchy (Meier-Seethaler 1993), Göttner-Abendroth 2019). All these inventions are now part of the taken-for-granted real everyday life, but not an everyday life that a primate would wish for, but an everyday life that a prenatal child would

wish for as a substitute for the womb world lost too soon. These connections are particularly blatant in the case of fairground events, which, with their ghost trains, carousels, slides and mazes, primarily invite people to abandon themselves to the magic of natal feelings. The same is true of modern adventure swimming pools.

Because in patriarchal cultures these fetal desires were realized through exploitative relationships to peasants, servants, maids, subjects, etc., up to and including slaves, through a distortion of social relations, these cultures and societies had an enormous structural potential for violence. A small minority of the higher estates were, in a sense, enabled the fetal desires for security, comprehensive nurturing and provisioning, and "mothering." The structural violence inherent in these structures is one reason for the instability of these societies and for the therefore continuous outbreaks of real violence in the form of crime, insurgencies in society, and wars between societies (Brekman, Fedor-Freybergh 1986, deMause 2005, see also Janus 2011b, 2018b).

The enormous technical, and economic and social "progress" in the last 300 years is the background for the decline in structural and overt violence in Western societies and likewise between societies (Pinker 2011, Fuchs 2012). In contrast to the continuity of warlike confrontations in the pre-Enlightenment period, there have been prolonged periods of peace and limited wars ever since. Wars were something of a taken-for-granted reality in the earlier periods and were seen as a social institution, which is why a highly esteemed segment of the population devoted itself to war preparations and the conduct of war. The charisma enjoyed until the middle of the last century by Prussian officer families and, of course, officer families in other societies still conveys something of the self-evidence of war as part of the real world.

But here, too, the psychodynamic background has been clarified in essential aspects in recent years within the framework of psychohistory. Clearly war and the whole military organization have no roots in an external reality, but they are an event essentially determined by prenatal and natal motivations. To this end, it is necessary to elaborate a little further.

As primates we would not need to wage wars. Primates know rivalries and also a readiness to fight against a hostile group, but this is regulated by social instincts and therefore functionally limited. In the totalitarian, intoxicating and in relation to reality largely irrational character of human wars the features of prenatal and perinatal motivations are betrayed

(Graf 1983a, Wasdell 1993). This has the background that these anonymous large groups of kingdoms and empires are a substitute world for the womb world lost too early and could only function within the framework of an infantile trance of the subjects. This infantile trance had its background in the traumatic and violence-ridden childhood conditions of these times (deMause 1979) and likewise in the bondage relationships of the social classes determined by structural violence. The misery of large segments of the members of traditional societies was, of course, compounded by frequent crop failures and exposure to disease and epidemics.

These empires and kingdoms were held together at the emotional base by a staging of prenatal security, represented precisely by the comprehensive sanctity of the king or emperor as a seemingly external reality (Kantorowicz 1960, Crisan 1994, deMause 2005, Janus 2020a).

Endangerments of this complex staging of prenatal security therefore had to be experienced from the fetal motivation effective in it as a loss of this security, so-that only the staging of a birth struggle out of the deadly danger of the primary loss of security was stem-brain compelling, promising the victorious overcoming of this danger, as the rituals of the Roman triumphal arches made clear. The triumphal processions repeated, as it were, the war event as a celebrated heroic deed, precisely with the birth-symbolic passage through the triumphal arch.

These examples should show the apparent character of reality of cultural forms, because only in this way a reflection of the conditions and preconditions of such forms in the positive and negative will be possible. Now there have been several examples in history that such apparent realities originating from the emotional sphere lost their credibility and became reflectable in their conditions, whereby new autonomy possibilities and spaces for action arose. This will be explained in the following section.

Relativizations of the reality character of fetal motivational systems

The historically well accessible and comprehensively documented event of such a relativization of the apparent unconditional reality of a prenatal motivational system in the form of emperorship or kingship was the process of enlightenment with the liberation of the individual to himself, as Schiller (1795, p. 204) clairvoyantly formulated it: "And if you take the deity into your will, it descends from its world throne". In Feuerbach's formulation, this

made possible the taking back of a projection of self into the Godhead, and in Freud's formulation, the taking back of a projection of the experience of the Father. The fact that this process of liberation in the context of the French Revolution did not take place as a process of inner clarification as it did with Schiller or Feuerbach, but in a concretistic way as a revolution and killing of the person who represented this presence of the prenatal self, has to do with the fact that such a process of social clarification could not possibly be achieved in a shorter period of time due to the rigidity of the traditional social structures. It then took place in a multi-generational process in the 19th and 20th centuries in the form of creative innovations in literature, philosophy, science, economy and political organization, so that today we have a completely changed mentality in Western societies compared to the time before the Enlightenment and the super-reality of the emperors, kings and popes at that time can be recognized and reflected today to a large extent as a psychosocial construct. What were the preconditions for this relativization of the previously self-evident social presence of a higher reality in the form of the clergy and the nobility? One can name a few things: the reconnection to a reflexive mentality already achieved in antiquity during the Renaissance, the increasing economic and social structuring of modern societies, the expanded ability to act through scientific discoveries and technical inventions such as the compass or the clock, as documented in the voyages of discovery, etc. . The representatives of the Enlightenment used the possibilities of a grown social reflexivity for the development of new social conditions and thus, in a way, only implemented something that had already been prepared in various social areas.

As an aspect that has so far received too little attention, psycho-history has recognized and described the improvement of parent-child relationships in the course of history and especially from the 18th century on (Shorter 1986) as an essential precondition for the relativization of the reality character of fetal motivation systems that was taken for granted in medieval religiosity (deMause 1979, 2000). Only with a less traumatized and more affirmed parent-child relationship is a realistic continuity in the parenting relationship from baby to toddler to adolescent and adult possible, in which the changing relationship modalities can be constantly reflected upon and developed together, that is, reflexivity is integral to the parenting process. We know how laborious and small-stepped this developmental process was from the Baroque period to the still very authority-based forms of education of the last century and only reached broader circles of the population in recent decades (Frenken 2003,

Pfeiffer 2015, Fuchs 2019, Fuchs 2020), so that today in Germany, despite the known limitations, we have stable democratic conditions, with less trauma-loaded and more related parent-child relationships and with a corresponding reflexive potential that enabled a reflection on the life-historical significance of early mother-child relationships in the first place.

Another historically well-documented development toward a relativization of fetal motivational systems through a relativization of religion is the development of cognitive potentials in the 5th and 4th centuries BCE in Greece, as seen in the development of dramas from the satyr dances enacting the myths, to the dramas of Aeschylus retelling the myths, to the dramas of Sophocles reflecting the myths, to the dramas of Euripides already reflecting psychologically (Janus 2018a, p. 138) or in the development of philosophy from the still mythical statements of the Pre-Socratics, via the doctrine of ideas of Plato to the philosophy of Aristotle reflecting material and psychological reality (Janus 2019b). Here, too, I see as a precondition a differentiation of Greek society with an incipient reflection of social conditions and an enormous increase in organizational skills, as expressed in the numerous founding of cities. A real sweeping social change,

The massive structural violence in the ancient societies with the slavery and the oppression of women stood in the way of a real social change, as it was then achieved in modern times.

Another historically in outlines graspable event of a relativization of a reality structure resulting from the fetal motivation systems took place in the context of the so-called Neolithic revolution with the development of the plant cultures and the later invention of agriculture and animal husbandry. The population increase that took place in the planter cultures levered out the instinctive social regulation systems for small groups that had existed until then from the primate heritage, which could no longer be a model for the developing anonymous groups, as described by van Schaik and Michel (2016, see also Janus 2017c) using the example of development in Israel.

The social invention in the matriarchal cultures of the Neolithic was the use of early pre-linguistic maternal feelings in the cult of the "Great Goddess" for a new kind of group cohesion (Janus 2019b). This meant at the same time a relativization of the immediate representation of prenatal motivation systems valid in tribal cultures in the totemic-animistic experience of the world.

The change from matriarchal to patriarchal cultures in the fourth millennium B.C. is another psycho-historical event of relativization or rather transformation of prenatal motivational systems. The success of the Neolithic inventions of agriculture and animal husbandry, in turn, led to developments that overtaxed the structure of matriarchal societies held together sacrally by the cult of the "Great Goddess." On the one hand, there was such a great increase in population in Mesopotamia that organizational differentiations arose and subgroups also emerged, which experienced each other as foreign and fought each other, whereby the men as warriors became important for the survival of the respective group. In this sense, there was a reversal of a reference to the "Great Goddess" to an orientation towards male warrior high gods and their earthly representatives (Meier-Seethaler 1993, Lerner 1985).

Another development towards patriarchal structures started with Eu-rasian pastoral nomads, where the cultural concept of paternity was "invented" from experiences in cattle breeding, which led to men trying to control their women to be sure of their paternity (Göttner-Abendroth 2019, p. 244ff.). A significant role in the growth of autonomy among men in these cultures may have meant the domestication of the horse, which provided an elemental form of a sense of domination.

These developments were connected with a devaluation and suppression of the women, as it coined the history of the so-called advanced civilizations up to our time. On the one hand, this relativized the effectiveness of the prenatal motivational systems in their direct effect in the form of the sacrality of the matriarchal cultures. But they remained effective in an ulterior way as the omnipotence of the secular and spiritual rulers usurped by the mother (Roellenbleck 1949, Meier-Seethaler 1983, 1993), without being able to be reflected because of this veiling. It is significant here that the power of the "Great Goddess" is in a sense more natural because it relates directly to the primary power of the mother, while the power of men is in a sense more artificial because it must always first be established through violent allegiance. The violence and the fear associated with it create the trance that establishes the childlike attachment to the ruler. Only in the context of the Enlightenment the trance-like character of patriarchal dependencies and allegiances could be seen through and put into perspective. This leads to considerations about the dream-like aspects of our mentality, but also those of earlier mentalities.

Reflections on the dreamlike character of human mentalities

This dreamlike aspect of our consciousness was paradigmatically formulated by Shakespeare (1611, p. 145) in the words of Prospero in Act 4, Scene 1, of *The Tempest*: "We are of the same stuff as dreams are made." On the philosophical side, this dream-like aspect of our mentality is formulated as uncertainty about the reality of the world. Plato, with the basic assumption of his theory of ideas that reality is the reflection of the ideas beyond, is still very close to the statement of prenatal psychology about the importance of the prenatal motivation systems that are "beyond" from the postnatal point of view. The chapter heading in the "Phaidon" in Ernesto Grassi's edition reads, "The prenatal being of the soul is so necessarily the being of the ideas." And this is what Plato has Socrates explain thus, "If, then, we have received knowledge before we are born, and are born in possession of it ... is it not then what we call learning, the resumption of a knowledge already belonging to us? " (Plato 1982, p. 27 f.). But in the end the doctrine of ideas was only a rationalization of the earlier "doctrine of gods". The positivistic change was then prepared by Parmenides (Janus 2020c) and then carried out by Aristotle in the sense that the secret of the world was, so to speak, hidden in the real world and that this therefore had to be observed and investigated intellectually. In a sense, one could see a continuation of this perspective in Descartes' esteem for thinking. The ability to think is experienced as a sure ground.

From an ethological point of view, the situation is that thinking in the adult primate is at the end of instinctual action and serves to link and adapt its impulse to real circumstances (Lorenz 1983, Tinbergen 1966). At the level of the "extrauterine spring" this wiring does not yet exist and babies are capable of cognitive performance purely from their attention, as the Heidelberg developmental psychologist Sabina Pauen (2006) has comprehensively demonstrated. From the looseness and the dream-like character of the world reference in the first year of life, it is possible to use the genuine possibilities on this side of an instinct linkage in order to orient oneself in the world from here.

Later philosophers like Locke and Hume look for the primary security in the sensual experiences, again others like Kant look for it in the structure of our perception, whereby then the way is initiated to look for security in the own experience and in the own life, thus in a reference to oneself, as this happens in a first radical step in the philosophy of Schopenhauer. Regarding the characteristics of consciousness, Schopenhauer formulates: "According to this, however, life can be regarded as a dream and death as awakening. But

then the personality, the individual belongs to the dreaming and not to the waking consciousness" (Schopenhauer 1850, p. 322). With this recourse to a fetal-sounding self-experience, which understands itself as "will and imagination," is connected a negation or turning away from the world, which could have its individual counterpart in a primary-sounding rejection by the mother (Janus 2019c, p. 29ff.). In Nietzsche's philosophy, Schopenhauer's archaic pre-personal will then becomes an experience of the vitality of one's own powerful will, thus enabling self-discovery and self-determination (Janus 2019c, p. 65ff). In a further cultural-historical step, Freud's psycho-analysis then recognizes on a psychological level the roots of our sense of self in childhood experiences, which then enables his student and collaborator Otto Rank to go one step further, to explore the roots of our sense of self and sense of relationship in the pre-linguistic relationship with the mother and especially in the relationship with the mother before birth. A concretization in this way could only take place in the second half of the last century with the development of infant research and prenatal psychology and the general greater sensitivity for the primary mother-child situation.

An important addition to this was the recognition of "physiological prematurity" by the Swiss biologist Adolf Portmann (1969), which made it possible to reflect on the associated psychological implications. The essential point here is that the uncertainty about the character of reality, as formulated by the great minds of our culture since Plato, is rooted in the existential uncertainty of the baby about its situation: in real terms, it finds itself in external reality, with which, however, it cannot yet deal because of mental immaturity, and at the same time it is still in a fetal mode of consciousness, or in a dream-like state of consciousness.

This dichotomy between a dreamlike magical experience and a reference to reality, which is charged by this experience, characterizes human mentality from the beginning until today.

Only the forms have changed as well as the interactions between both world references.

Roughly one could say

- on the level of tribal cultures the failure of magical incantations and rituals led to the primary cultural inventions like the taming of fire, clothing, huts, cooking etc., which was connected with the development of a primary autonomy. Mental survival was accomplished through rhythmic dances and music that directly enacted prenatal states as social realities, thus balancing the two levels;

1. on the level of matriarchal cultures, the failure of instinctive social regulation through population increase and the associated life in anonymous larger groups led to the social invention of a cohesion through the cult of the "Great Goddess", which was associated with a further increase in autonomy that made possible the cultural differentiation of matriarchal cultures, as documented in the city foundations of Catal Höyük and Knossos. The survival of the soul was achieved through cultic celebrations and sacrifices, which coped with the fears of change associated with the change of seasons. Through these already symbolic enactments, the two levels were kept in balance and, to a certain extent, a connection with the origin was established again and again;

- On the level of patriarchal cultures, the failure of matriarchal structures to keep large anonymous groups of tens of thousands of members together emotionally in Mesopotamia led to the social invention of hierarchical orders of patriarchal structures, which were kept together by structural violence. Mental survival was ensured by a guilt-driven culture of submission and following and the security guarantee of an omnipotent and omniscient male high god, as paradigmatically happened in the empire foundation of Sargon of Akkad in Mesopotamia (Reiss 2020). Sacred scriptures and catechisms structured everyday life; transgressions and violations of rules were punished with penalties and eternal damnation. This structure emerged from an alloy of the primate heritage of instinctively predetermined male patterns of rivalry and dominance with archaic infant fears of overpowering threatening parental figures. The destructive aspects of this social order with bondage relations, oppression of women, slavery, a continuity of wars and social violence as in Rome with the circus games and the gladiator fights and in the Middle Ages with a continuity of feuds and warlike conflicts were relativized and pushed back in the course of modern times by the invention of social institutions and the creation of an external security and prosperity. This decrease in violence (Pinker 2011), the improvement of parent-child relationships (deMause 1979, Shorter 1986), and the greater security and prosperity for broader populations achieved through economic and economic inventions only enabled the Enlightenment shift in consciousness with a liberation to self and thus an incredible liberation of personal innovation that enabled the complexity and security of our contemporary lifeworld (Rosling 2018, Mingels 2017). Only these social developments enabled psychological reflection to trace one's own states of mind and motivations back to the pre-linguistic realm, as developed in the last century and continued here. Then it will also be possible to reflect on

the dream-like aspects of our consciousness instead of acting them out socially, as is still widely done today, i.e. to take responsibility for the magical and mythical aspects of our experience. To this end, it can be beneficial to become aware of and recognize the ubiquitous presence of prenatal motivations in our everyday lives.

Examples of the presence of prenatal and birth motivations in everyday life

It seems significant to me to realize and realize that our entire culture is also controlled by prenatal motivational systems (Rank 1924, 1930, 1932) and thereby seeks compensation in the real world for the womb world lost too soon. Because human beings are exposed elementarily unfinished in a world they cannot understand and with which they cannot cope, they need for psychic survival the reference back to the primary prenatal security, as it is expressed in the word "religio", reconnection. For the aforementioned compensation, various means have been used in history, such as magical incantations, which have been seen as superstition since the Enlightenment (Bächthold-Staubli 1989), but live on in many forms of gambling and horoscopes, etc., such as in the ideas of angels and celestial helpers, whose immediate credibility has been relativized today, but which still play a major role in practice. The modern age, however, sees the possibility of a compensation mainly in the technical realization of the prenatal wishes: Thus the transformation of the world by agricultural techniques into a nourishing world, the replacement of the adversities of the climate and winter cold by a fully air-conditioned world of warmth, the fulfillment of the desires for comprehensive communication by the modern media and telecommunications, the desires for being carried by the modern means of transportation, the desires for protection and security by the modern insurance system and the state protection represented in the police, the desires for healing from all aches and pains by modern medicine, and so on. The same is true of cultural media: the fulfillment of desires for rhythm and melody and voice through music (Parncutt 1997, Parncutt, Kessler 2007), the desires for entertainment and fascination through dramas and film and painting, the desires for a prenatal mystical experience of space through temples and churches and modern museums. The same is true of dealing with nature: the "Waldba-den" is supposed to connect with the primordial nature. Again, something similar applies to sports: white water rafting gains its fascination through corresponding birth feelings, which are now actively mastered. Parachuting is about the resonance with the detachment from the mother plane and the soft landing, trampolining is

about primordial experiences of pushing off from the soft and springy uterine wall, in the gatherings where one devoutly listens to a charismatic person, something of the devout listening to the "divine voice" of the mother is repeated, from which also opera gains its fascination (Oberhoff 2008).

Here, the development of mentality can be clearly traced once again: in the beginning, there was the magical emotion in the rituals of the power-giving totem, in the matriarchal cultures it was about the emotion of the magic and the protection by the Great Goddess and her priestly representatives, in the patriarchal cultures it was about the trance-like allegiance and submission to a male god and his earthly representative and the instructions and directions given by the latter. Ultimately, however, it was always about the restoration of a primary unity.

One of the greatest inventions of mankind is probably language, which the modern philosopher Heidegger has called the "house of being", in it dwells man. Through language and through speaking, we continually make connections and assure ourselves of our being connected to one another. This leads me to the following speculation: the dilemma of unfinishedness and exposure at the beginning of life demands, so to speak, a medium of connectedness, which is found in the meaningful language-sound, which one already knew from the time before birth (Clauser 1971, Meiello 1999, Merkel 2000, 2007). The group could then agree on a certain meaning for certain sounds on the postnatal level and thereby gained a medium to balance the divergent references to the real world and the imaginary world of prenatal and natal feelings again and again. In an intergenerational process lasting for eons, it was then possible to develop a speech in the form of the ancient languages from a many-sensed speech, as it is reflected in the so-called primeval words, in which both references are still ambiguously mixed, with a clear separation between the reality of the outside world and the prenatal references located in an otherworldly world of the gods. Yet this divorce is only relatively clear. Still in Plato's philosophy this otherworldly world is regarded in his doctrine of ideas as the actually real one. Only in modern literature, beginning with Shakespeare, a speaking develops that also achieves a clear differentiation between inside and outside on the emotional level. I have described the reflection of this process of differentiation in the development of literature in detail elsewhere (Janus 2018a, p. 133ff.). Shakespeare is, of course, the great initiator of this development. In Julius Caesar, he has Cassius say, "Not by the fault of the stars, my dear Brutus, by our own fault only are

we weaklings." (The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings) (Shakespeare 1599, p. 341).

The beginning of this development of using language to talk about inner sensitivities independently of the involvement of behavior in the very current situation has been described by the Israeli historian Yuval Harari (2013) as a "cognitive revolution" about 40,000 years ago, when people began to talk also about "invisible things," that is, about feelings and inner sensitivities. One could also express it in such a way that in the course of cultural development, more and more areas of our inner experience are, as it were, linguistically colonized. The linguistic research is probably relatively unanimous that the language was limited in the beginning completely to the regulation in the immediate old daily behavior. I do not want to pursue this topic further at this point, but return to the discussion of the pre- and perinatal references of our behavior. Here, the enactments of violence are of particular importance.

The presence of prenatal and natal horror in the stagings of violence of Homo sapiens

The reality of the child's elementary dependency in the first years of life was not recognized in its full extent until the last century, and ultimately not until the second half. If a child can receive emotional support, emotional co-regulation and reliability corresponding to this dependency, then he or she can gain an often astonishing ego strength that enables a self-determined life in our complex world. This means that the care and reliability that we used to attribute to a female or male divine being is something we have been trying to realize in the reliability and presence of our relationships with our children for just the last few decades.

The religious projections of early childhood neediness show how elemental these needs are (Pope Benedict: "If you believe in God, you are not alone."). And Plato (1958, p.15), in a similar vein, has Socrates say in the "Phaedo": "... that it seems to me quite rightly spoken that the gods are our guardians and we are one of the flocks of the gods." Incredibly creative and transformative is the path that cultural evolution has traveled to get from the magical-animistic world in infinitely sorrowful steps to our world of techno-economic "mastery" that has in real terms overcome the dramatic insecurity of the early worlds and created our present world of prosperity (Bernstein 2005, Rosling 2018). Their abysmal and destructive sides are fearfully named as so-called cultural pessimism and denounced in an ultimately

"childish" manner, but they can only be reflected upon in depth in psychohistory, matriarchy studies, patriarchy critique, and others. To do this, it is necessary to look at the nightmare character of our history.

Precisely because people were so dependent on their magical desires coming true, the horror was so archaically elemental when this did not happen. Thus, a rupture in the parental relationship can be experienced by the child in the first year of life as if it were dying, and not only is it experienced, but it loses its inner coherence in real terms (see the Still Face experiments), so that it collapses in its sense of self, even if it survives vitally and is able to come to itself again. However, it then carries, as it were, death and archaic effects of destruction and disruption.

But since such breaks in the continuity of the parental relationship were manifold and regular in early cultures because of the dream-like consciousness of adults, the otherworldly world was also populated by demons and malevolent divine beings in the same way. Instinctive maternal affection from the primate heritage on the one hand and abuses, sacrifices, circumcisions and mutilations stemming from archaic fears on the other hand stood side by side in a manner that is unconnected, shrill and horrible and that is difficult for us to comprehend. The death experiences corresponding to the ruptures in the early parental relationships were staged in endless sacrifices, both on the level of tribal cultures and on the level of matriarchal and ancient cultures. We can gain an impression from the sacrificial world of the Aztecs and the other Indian peoples (Frazer 1929) and also from the Heinewele sacrifices in Indonesia (Jensen 1966). And yes, also in the Christian religion, the sacrifice of the Son of God, that is, of one's own child, is the central mythologem that is supposed to give the world an abysmal sense of meaning. The echo of the tribal-cultural sacrificial rites in the contents of the Catholic mass was described very impressively by C.G. Jung in "Religion and Psychology" (1940).

Just as the child experiences the parents, who fail in their presence, as angry and it is elementarily dependent on it to behave in such a way that the parents, as it is said, are "good again", so the Jewish-Christian religion deals with the wrath of God, which pervades all areas of life, which concretizes itself in the portent of original sin and makes all life on earth actually appear futile. If this topic is carried out in the Christian religion also on a symbolic level, this happens on the level of the earlier cultures quite concretely in the sacrifice of humans and then alternatively in the sacrifice of animals. As an example of how ubiquitous

and immediate the change from everyday fears to sacrifice happened, it was impressive to me that in early antiquity sacrifices of the first-born are said to have been performed in part to keep the birth-ways clear for later children.

Because the early children's feelings, whose reality in the staging is at issue here, originate essentially from the pre-linguistic period, they are unconscious in a systematic way and their reality was discovered, as I said, only in the last century within the framework of psychoanalysis and the other psychotherapies such as humanistic psychology, body therapy and regression therapy, but there still limited to the personal level of the failure of my parents and the consequent damage and difficulties for me. However, when the American psychohistorian Lloyd deMause (1979, 2000) began to explore and reveal the failure of parents at the collective level in the destructive aspects of parent-child relationships, after an initial interest resulting from surprise, this led to a violent backlash and marginalization. The certainty stemming from instinctive mothering that we love and care for our children contrasted too vehemently with the abysmal reality of early vulnerability and irrational parenting and its consequences. Moreover, today's caring and related parenting is a modern cultural achievement. Until the middle of the last century, overt violence in dealing with children was the natural thing to do, along the lines of, "A spanking never hurt anyone." The image of a "loving" God is also a cultural achievement of the last century: I still vividly remember the sermons of a Göttingen priest, who still adhered to the mentality of the Baroque period, about the wrathful and avenging God and his punitive judgments manifested in the misery of living conditions, which were supposed to be more than justified in a magnificent way by the Fall of Man. The fact that this was believed as a matter of course and is still partly believed makes clear the presence of the trance-like character of the mentality until the middle of the last century, out of which the warlike undertakings of the two world wars drew their evidence. In an actually disgraceful manner, for example, the so-called "Polish campaign" is still spoken of as an "invasion," although it was a murderous enterprise borne of archaic desires for revenge and extermination.

It is also to be noted that the mythologem of the Fall of Man contains in a kind of clairvoyance that the "wrath of God" had to result in the expulsion from paradise, childbearing in pain of the mother (and thus also of the child) and general misery of life because of quite natural impulses, contains in projective form today's insight of prenatal psychology to the meaning of pre- and perinatal traumatization as aspects of the "bad

mother". The background for the fact that these connections are now reflectable in rudiments is the improvement of parent-child relationships in the last 2-3 centuries (Shorter 1986, Pfeiffer 2015, Fuchs 2020), as it could develop in interaction with the improvement of social and economic security in contemporary Western societies.

Because of the hiddenness of these connections in public and personal consciousness, one can also speak of a self-hiddenness of Homo sapiens, as Freud initially formulated it with the statement that psychoanalysis touched the sleep of mankind by clarifying with the discovery of the unconscious that humans were not masters in their own house. But how much he was still attached to patriarchal structures could only become apparent after the discovery of the primarily maternal dimension of the unconscious by his student Otto Rank, or could have become apparent if these old structures had not still been so dominantly effective in our historical patriarchal mentality. Then it could also become clear that in the relationships of people to themselves and to nature it is not about domination, but about relationship, affirmation of life and responsibility. But it is also true that the paradigm of male domination was seen through as a phantasm in the context of the Enlightenment and the emancipation of women, only opened the view on the happiness and unhappiness of the primarily female-maternally determined dimension of our beginning of life (Janus 2020a, Janus L, Kurth W, Reiss H, Egloff G 2020)). This also allows man and woman to relate to each other in a new way (Janus 2019e).

However, this would also mean that women would have to open up more clearly in terms of consciousness to the dramatics of our beginning of life as the basis of our being-in-the-world. This drama was just projectively hidden in magical and religious systems, as well as in the chaotic trance-like war and misfortune stagings of men. Therefore, I will first deal with these trance-like stagings of violence of the men and then with the trance-like stagings of sacrifice of the women, which played into each other in a fatal way. One aspect of this situation is that through the aforementioned violent aspects of cultures, historical societies were in a sense determined by a continuous mood of violence, fear and alarm, which in turn I believe played an important role in the development of a growing awareness and ego strength throughout history. This increase in consciousness and ego strength was described, among others, by Erich Neumann in his "History of the Origin of Consciousness" (1949), as well as in a different way by Jean Gebser in his book "Origin and Presence" (1949). Freud had previously described this historical process rather negatively as a process of "growing repression." But only

prenatal psychology, psychohistory and matriarchal research give a background for understanding the inner dynamics of this cultural development from the interaction of earliest pre-linguistic feelings with the transformations of the world and later linguistically organized mental reality. I want to start with the pre- and perinatal aspects of male war enactments.

Men's stagings of violence and victimization

Here the prenatal psychologists David Wasdell (1993) and Stanislav Grof (1983a) and the psychohistorian Lloyd have clarified fundamental issues (1996, 2001, 2005, pp. 47ff., 109ff.) by discovering and presenting the prenatal and pre-natal roots of war enactments. Thereby, the perinatal roots of war enactments are more clearly graspable and shall therefore be discussed at the beginning. There is the strange fact that these clarifications, which are evident in themselves, have hardly or not at all been received. I see a main reason in the fact that the prerequisite for an understanding would be to become clear about the fact that we live in a kind of uterine trance with regard to our societies: was initially in the animistic cultures the whole world something like a womb, therefore the complex rituals of deseeding of the tribal hunters, as Rank (1930, p. 18ff.) analyzed them so cleverly. Then followed in the matriarchal cultures the reference to the mystical being of the "Great Goddess", who with her higher reality was creator of life and at the same time, in the sense of a sacral culture, managed all living things. Around the year 3000 in Mesopotamia the male high gods took the place of the "Great Goddess", in whose spell we still live today. And in modern times, science and technology took their place, with the magical claim to create a safe world through experimentation and knowledge. If in former times only the God was omniscient, we now take over this quality from him, which gives us ourselves this quality originating from the prenatal experience of omnipotence (Ferenczi 1913). The school system developed in the 19th century increased the cognitive potentials by practice in a quite astonishing measure, as it was shown in the continuous increases of the Intel-ligenzquotienten (Flynn effect) invented only later, as well as in the development of the complex social, economic and technical systems, how they form today's world and in their functionality only by the 10-20 years trained members of our society to be maintained.

To come back now to the initial question about the perinatal background of the wars: a large part of the Central, Eastern and also Southern European societies (two thirds of the Italians

were still illiterate in the twenties) lived even at the beginning of the twentieth century to a large extent in the trance of a protection coming from the prenatal experience by a higher being and his earthly representatives like the popes and the emperors and kings. Therefore, a questioning of this trance by the assassination of the heir to the throne in Sarajevo could emotionally gain the meaning of an end of the world, which in its totality on the level of tribal-brain feeling corresponded to the end of the prenatal world within the framework of birth. This questioning of a projective prenatal symbiosis securing psychic life and survival activated the perinatal patterns of a struggle for survival as Grof (1983b) had opened them up for birth and had been described by deMause (1996) as "fetal drama" on the basis of collective psychological patterns. Elements of this pattern include fantasies of encirclement, lack of space, bondage, poisoning, struggles with superior opponents, and the certain feeling that only by dying from previous existence, can one come to life. All these impulses and motivations are completely unconscious in their connection with birth because of their character coming from the pre-linguistic experience. In addition, the experiences at the beginning of life are stored in the regions of the brain stem and diencephalon and thus are not mediated in a systematic way on the linguistically related left-brain level. This has the consequence that this prenatal and perinatal experience is perceived as if it were an external reality: the European powers wanted to encircle, strangle and destroy the German Empire in their perception of it (deMause 1982), then Bolshevism wanted to destroy the German people, the German people also emotionally lacked an elementary habitat and world Jewry wanted to destroy and poison the German people (deMause 2005, p. 139ff.). All these are trance-like emotions and sensations controlled by perinatal experiences, which are just perceived as external reality, against which one must act accordingly by risking his own life, in order to secure his survival.

The very strange and today extremely strange thing is that these extermination and sacrifice stagings were organized by highly respected generals in deepest unconsciousness of a still medieval mentality, which could be carried out in an industrial way as mass murder and mass sacrifice in a deep pre- and perinatal trance because of the industrial and technical possibilities as they had been developed in the 19th and at the beginning of the 20th century. It was precisely the irrational and deeply frightening nature of these war stagings, in turn, that led to quite astonishing learning processes for society as a whole, with a genuine change in mentality towards a democratic society in Germany, which no one had thought

possible in this way after what had happened. Karl Dönitz, Hitler's successor, is said to have said to the American General Eisenhower in connection with the surrender that the Americans could do whatever they wanted with the German people, but they were not allowed to bring them democracy, "they wouldn't tolerate that.

For an understanding of the fantasy of these processes the knowledge of the peculiarities of the evolution of the brain is important, as it was worked out by the American neurologist Paul MacLean (1990) in his concept of the "Triune Brains": according to it the brain stem was developed on the evolutionary level of the frogs, which made simple reflexive "on-off reactions" possible, the diencephalon was developed on the evolutionary level of the mammals, which made complex social forms of behavior possible via emotionality. In an evolutionarily very short time, the cerebrum was in a sense folded over via these two brain regions, but without really being linked to them. This is the crucial background for the fact that humans have to stage deeper feelings first, which then allows the cerebrum to reflect and classify them. So, the war action resulting from brainstem and diencephalic impulses in the sense of annihilation or sacrifice must first be carried out, in order to then be able to be reflected in its connection with the social realities. The fatality of these connections had indeed led Arthur Köstler (1978) to characterize man as an "aberration of evolution".

The violence and victimization of women

In matriarchal cultures, a central mythologem deals with the "goddess and her heroes," her son-lover, whom she must sacrifice to ensure the survival of the world in the changing seasons and the uncertainties in the world (Götthner-Abendroth 1997). This reflects the woman's primal experience that she must "sacrifice" her prenatal child as the one nearest and dearest to her so that the child can live and she can become a mother. Because of the "physiological prematurity" and the borderline nature of human birth, there is something violent about this experience, which can succeed under favorable conditions but can be fatal to both mother and child under unfavorable conditions. Furthermore, the immaturity at birth has the consequence that the child mentally, because of its immaturity, still spends the "extrauterine spring" in a fetal mode of consciousness. On the one hand, it has had the birth experience, on the other hand, it actually does not really come into the world until the second year of life in the so-called separation and individuation phase (Mahler 1975), while

other animals close to us in this area really arrive in the world through birth, like small elephants, for example, as infants in the relationship to their mother and to the social group. The unfinishedness at birth was and is an essential factor in the human cultural development, insofar as it had the consequence that humans had and have the incessant need to change, to transform and to "improve" the world so that it feels like the world of the mother's womb, which was lost too early. This has led to the amazing technical, economic and social inventions that have made our complex living world possible. But the described violent aspects of birth and the missing possibility, exactly because of the immaturity, to process birth directly as an instinctive event and thus to let it become past, led to the fact that these violent aspects in the human behavior in dealing with changes remained a mysterious riddle, which could be processed only cultically and ritually in the sacrifices of the "spring gods" in the matriarchal cultures or as sacrifice of the son of God in the patriarchal cultures. Only the prenatal psychology initiated by Otto Rank (1924) and Gustav Hans Graber (1924) could become the starting point for a reflection of these pre-linguistic events and their life-historical meaning. In patriarchal cultures birth was a purely biological event, whereas in the beginning of human development it was the focus of attention. In an almost touching way, innumerable Stone Age sessions deal with the central emotional significance of birth among the early people of Stone Age cultures, as impressively described by the Hamburg psychohistorian Frank Horstmann (2020).

The mentioned aspects of violence and their cultic processing as the last wisdom in world events led to the fatal conclusion that "violence is the solution", as this was and is lived out in infinite facets of wars, sacrifices, tortures, murders etc.. It took the two world wars for Wolfgang Köppen's formulation "violence is not the solution" to gain majority support in the Western world.

To return now to the topic of women's staging of violence and sacrifice, as captured in the mythology of the sacrifice of the son beloved, it can first be stated that the sacrifices in matriarchal cultures had something more personal in comparison to the sacrifices in patriarchal cultures. Sacrifice is sorrowful for the goddess, as is especially elaborated in the mythology of Isis and Osiris. The fateful surrender of men to their sacrificial role, as we can partly guess from later accounts (Frazer 1929), shows that they were still completely in a magical "unio mystica" with the goddess, ultimately like the fetal child must fatefully accept

the violent aspects of the "die and become" of birth in the magical certainty that there is a higher will at work in the event that is good for itself.

In contrast to this, the mass killings, sacrifices and persecutions in the patriarchal cultures have something anonymous and without affect. They are only possible because of the emotional shutdown and fading out of the female-maternal relationship dimension in one's own and in the social life. At the same time, these demonstrations of power through violence draw their strength from the prenatal experience of omnipotence (Ferenczi 1913), which allies itself with the instinctive male striving for dominance, which, through the invention of fatherhood, deforms and dominates group life in the form of the control of women.

It is now the case that all the observations and reflections presented here about the primary significance of pre-linguistic experience and the matriarchal dimension of our history are only germinatively new and have therefore hardly yet been received in public opinion, especially not with regard to their challenging significance for one's own self-understanding. This would mean, as already mentioned, especially for women, to become aware of the life-historical significance of the vulnerability of the child before, during and after birth and of the resulting aspects of violence in the primary relational field. This is related to the primary power of mothers for the life of the individual and for the overall social constitution of a society. As a result of the fact that this power has been quasi usurped by men from within the patriarchal structures, women in a sense seemingly bear no responsibility. Their importance is reduced to the function of the benevolent mother of God and the industrious nurse and Red Cross nurse. Emancipation can therefore not mean to join the patriarchal power structures of men, as it seems in some aspects of the gender discussion, but would mean to become aware of the dimension of the maternal beginning of our life and experience in its meaning for the individual and for the whole society and to bring it to unfoldment and to consciousness, in order to make a reflection and the assumption of responsibility possible. Obviously, we are still far away from this. There are 18 chairs for gender research in Germany and none for prenatal psychology, let alone for psychohistory or for matriarchy research. Out of the still effective spell of the outdated patriarchal structures, which also affects women, only the male aspects in the life of the individual and society appear significant and the female aspects play more of a marginal role in the dimension of eliminating the collateral damage of the patriarchal system.

It is also important to see that since the Enlightenment with the declaration of human rights, even if they initially applied only to men, but in the 20th century in the Western democracies also to women, a development has begun in which female-maternal aspects with the development of social security systems and the democratization of social relations have acquired a general significance, but still primarily on a charitable level. This is an enormous progress in relation to the time before, where the killing and sacrifice of young men for the enforcement of spiritual or worldly interests were carried out without any scruples, as well as the oppression and disenfranchisement of women. This had the consequence of impoverishing a large part of the female population and destroying the developmental possibilities of a large part of the children, as described in the novel "Perfume" by Patrick Süßkind (1985). Especially in light of this history, mitigating collateral damage can no longer be a sufficient goal. There is a strange silence of women to the obviously destructive sides of patriarchal rule and its structures, with the few exceptions such as Carola Meier-Seethaler (1983), Claudia von Werlhof (2020), Doris Wolf (2019) among others. A concrete example of this silence would be that there were no sustained objections from the female part of society, when a few years ago by the Minister of Health Philipp Rösler the abolition of independent midwives for market policy reasons was approved. Also the current perception that there are hardly any free midwives left, because the majority had to give up their practice, do not lead to a broader reflection of the contexts, but only to a great lamentation that only sees the personal situation.

In a service visited some time ago in Heidelberg, in which the groundbreaking meaning of the unbelievable atrocities of the fighting God Jehovah were presented with great self-satisfaction and simultaneous trance-like unconsciousness, I wondered why the women, who made up half of the audience, did not rise up loudly protesting against such a speech. But such is the situation after 5000 years of history and societies determined by patriarchal structures. It was only in reflection that I realized that of course the men should have stood up to protest their reduction to their killer qualities. In this respect, we are still at the beginning of the "mutation of consciousness" initiated by the Enlightenment (Obrist 1983), which only began to reach the female members of society in the second half of the last century, while Immanuel Kant (1794) had still attested "immaturity" to "the entire female sex" at that time. The positive development was shown on the social level in equal rights and on the scientific level in the development of such subjects as infant research, prenatal

psychology, psychohistory, matriarchal research and the like, which take seriously the female-maternal dimension of our individual lives as well as of historical development. Because of the fundamental nature of the connections addressed, then, the question formulated by Immanuel Kant, "What is man?" is posed anew, as will be explained in the next section.

What answers arise from what has been said for the basic question not only of philosophy, but of all of us, "What is man?"

It is evident that this question, if we really accept the change of mentalities and identities in the course of social and cultural development (Janus 2017b), must be asked anew in each generation, and it is the responsibility of each generation to develop for this an answer related to the reality of life and the respective knowledge. We know the traditional answer of the church, that man is the creature of a male God, and we also know that his earthly representatives claimed and justified an absolute male power of action. Otto Rank rightly formulated that this blatantly contradicted the obvious reality and left out the female reality. It was just about the assertion and enforcement of male power and there, as is well known, "the end justifies the means". As the male God "ruled" the whole world with heaven and earth, his earthly representatives wanted to "rule" at least the world manageable for them: this begins with the catastrophic world power efforts of Alexander the Great, the undeviating wars of Caesar, the world power efforts of the popes with their crusades in the name of Jesus, then in contemporary history anew in the own name of Napoleon as finally in the openly criminal form of the Second World War of Hitler and the Japanese. It was precisely this openly criminal form of the Second World War that made possible an incipient reflection and an initiation of personal responsibility for war crimes in international law, as it was first realized in the Nuremberg Trials.

This also revealed the dark and dubious background of an answer to the question "What is man?", that he was the "crown of creation". Thereby, the characterization as the "crown of creation" was only a secularization of the self-glorifying characterization as the image of a male God, which still allowed the way out to split off the dark background as the "devil", as Pope Francis did recently in relation to the abuse scandal. The atrocities of German National Socialism and Russian Communism, which were still supported by a large part of society, made it clear that these projective solutions of inner contradictions, be it onto the neighbor or, as traditionally, into the world beyond, have lost their former evidence today.

An inner confrontation with this new situation happened in psychoanalysis with the reference to the unconscious and in modern art in literature with Kafka, Beckett and others and in painting with Munch, Dali, and others (Janus 2000, p. 347ff., 2011a, p. 212ff.). In Freud's psychoanalysis, it was the pre-personal, so to speak, still animal drives that represented the dark side of Homo sapiens, whereby the pre-personal characterization of feelings as drives shifted responsibility to a quasi otherworldly horizon of a death drive. In view of the apparent grandiosity of these ideas, there remained only the possibility of melancholic consternation and self-glorification that one had now solved the mystery of the world. Ultimately, this is a relapse into the mentality of a religious projection, which as a mortgage endangers the development of psychoanalysis, as it is also expressed in the ubiquitous reference to an "aggression drive," while one could know, but precisely does not want to know, that this alleged aggression drive does not exist in such a way (Bauer 2011, Thomashoff 200). However, Kafka's and Munch's examples again show that this melancholy expressed in the concept of the death drive represented what was possible at the time in terms of a willingness to take responsibility, as it was then further fanned out in detail in existentialism and nihilism. The inner perception of feelings around death and dying was a first and significant step out of self-soothing through the reference to the heavenly powers and their deputies.

In view of this prevailing mood of the time, the discovery of the life-historical meaning of the pre-linguistic initial time of our life and experience, as it was accomplished by Rank and Graber, is astonishing. For this discovery made possible at the same time a personalization and thus also the reflection of the dark sides of the individual and also of the leading personalities in society as an expression of the dark sides of collective mentalities. How isolated and challenging this discovery was over many decades is also shown by the fact that Peter Sloterdijk, as a representative of philosophy, was the first to acknowledge it after decades in his "trilogy of spheres" (1998, 1999, 2004) and to use it for the understanding of philosophical and cultural-psychological connections. In the reception of the book, however, this central theme strangely did not play a role, which, however, corresponds to and confirms its denial in the general consciousness.

The broader social recognition of these connections is only possible if women step out of their "self-inflicted immaturity" attested to them by Kant. This is not a criticism of individual women who have worked for emancipation in such a great and socially significant way, but it

is already a criticism of the group identity of many women who do not even take seriously or do not even know the fundamental importance of the discoveries of Rank and Gräber for the perception of the female-maternal dimension of our lives. This has been contributed to in an understandable way by the fact that the discovery of the significance of the pre-linguistic experiences took place at the discovery of the disturbing traumatic aspects of human birth, as well as the perhaps even more disturbing traumatic aspects of the prenatal period of life, as discovered by the Hungarian-American psychoanalyst Nandor Fodor (1949). It did not yet sufficiently come into view that not only the body is formed in the prenatal period of life, but also the incredible vitality and sensitivity of the human being in interaction with the vitality and growing personality of the mothers. All this together only made it possible to use the evolutionary-biologically conditioned calamity of the unfinishedness at birth creatively for the construction of own worlds and the development of personal potentials and responsibilities, as this was realized in the cultural and social development.

The fact that the described deformations in human relations, as seen in the mythologem of the "goddess and her hero" on the matriarchal level as well as in the "dra-chenkampfmotiv" of patriarchal cultures, have essentially been somehow accepted, shows how little we have so far recognized the fatality of these structures. A glaring example is the one-sided idealization of Greek culture and the Homeric epics with their literally bestial male fights, female sacrifices and devaluations of women. In contrast, Erich Neumann was one of the first to have the clear-sightedness to characterize Greek culture as a "dragon-fighting culture". One can confidently see the dragon as a symbolization of the alienated and traumatized mother relationship in this culture. How deeply rooted this patriarchally determined dragon-fighting motif is can be seen in the formulation of a central fairy-tale motif by the Russian fairy-tale researcher Vladimir Propp (1987): "The hero must slay the dragon from which he is born." All the more astonishing is the increase in the possibility of inner reflection in Greek culture, as it culminated in relation to women in the play "Medea" by Euripides, in whose grandiose monologue, probably for the first time in world history, a woman raises her voice in protest against her role. Euripides was, after all, the playwright whom Goethe set above all others, saying in the conversations with Eckermann that there was no playwright who could even hand Euripides the slippers.

Against the background of our history determined by patriarchal self-importance, it is not surprising that Rank's discovery of the significance of the individual lifetime determined by

the mother and the maternal dimension in cultural history and its clear-sighted formulation in his book "The Trauma of Birth" (1924) was followed by hostility and defamation unbelievable from today's point of view. The analyst Karl Abraham is said to have sat there stunned for half a year before he lashed out at the counterblow of condemnation. Similarly vehement was the reaction of the then politically important English analyst Ernest Jones, who understood Freud's text "The Fall of the Oedipus Complex" as a change of sides toward Rank, wanted to go to Vienna immediately, and was determined to "drop Freud." In the U.S., the defamation of Rank by the analyst Abraham Brill escalated toward insanity, so that the New York Times ended its obituary on Rank with a triple: "sick, sick, sick" (details in Lieberman 1985).

After patriarchy had, in a sense, buried itself as a cultural orientation during World War II, it became less dangerous to formulate the maternal dimension in mental life. That is why the book of Frédéric Leboyer "Birth without violence" from 1979 and also the book of Thomas Verny "The soul life of the unborn" from 1981 could find worldwide attention on the one hand, but on the other hand the vehement rejection of the topic as "esoteric spinning" was still the usual thing, as it is still quite natural in the academic so-called "scientific" field, in the formulation of a leading representative: "A prenatal psychology does not exist". And some psychoanalysts say that prenatal psychology has nothing to do with psychoanalysis and its subject does not appear in their treatments.

With this ambiguity of the ideas of motherhood and fatherhood, of course, an answer to the question "What is man?" is not easy. In terms of our tradition, it could be said that the concept of "motherhood" is extremely nebulous and indeterminate, and in contrast, the concept of "fatherhood" is over-contoured. If in matriarchal cultures the mother was, in a sense, "everything," in patriarchal cultures the father was "everything." From a prenatal psychological perspective, one could also say that in matriarchal cultures security was established in comprehensive reference to the omnipotence of the prenatal mother, and in patriarchal cultures it was established in comprehensive reference to the omnipotence of the fetus. Both were intended to compensate for the loss of security due to the instinctual regulation of coexistence in small groups stemming from the primate heritage as a consequence of the population increase associated with the Neolithic Revolution (van Schaik, Michel 2016, see also Janus 2017c). The price was a deformation of social relations in matriarchal cultures and quite pronouncedly in patriarchal cultures, and the gain was the

creative creation of ever new cultural worlds that created a security in a kind of prenatal imagined perfection that was supposed to restore, at least emotionally, the unity lost too early before birth.

One could now say that the external security, at least in Western societies, is relatively stable, and so is the internal security through the modern abilities of a self-reflection, so that it should be possible today to also take these larger contexts, as they were indicated above, into consideration. This would mean, above all, to really accept human finitude and mortality as an element in the existential adventure of human history and in human life. In prenatal psychological terms, this would mean, as Rank put it, abandoning the perennial longing for immortality, or prenatal timelessness, or in my formulation, the longing for perfection and oneness, or the primordial certainty of an instinctual fit as it existed before birth.

One of the few who resolutely continued the psychological prehistory of man initiated by Freud and still declined by him in an entirely masculine way, building on the work of C.G. Jung, was Erich Neumann with his "Origin Story of Consciousness" (1949), from which he was able to develop ethical consequences suitable for our time in his book "Depth Psychology and New Ethics" (1949), in which precisely the acceptance of one's own limitedness is a central point. Neumann's basic ideas on the "old ethics", which had just led to the catastrophe of the two world wars, are summarized by the Jungian Gerhard Walch, who has made a special effort to communicate Neumann's work: "The old ethics is determined by ideal images, levels of perfection, laws and commandments. Its models are the sacred, the noble and the good. However, we can realize these only if we deny the negative. The methods of enforcing the old ethics are suppression and repression. ... The impossibility of fulfilling the absolute demand of the old ethics resulted in the doctrine of original sin, which declared life, the earth, and man as bearers of evil and as "fallen"" (Walch 2017, page 33ff.). Regarding the "new ethics" Walch (2017, p. 37 ff.) makes the following summarizing statement: "The further development of the old collective ethics happens via the progressive individualization and reaches to the individuation ethics, the new ethics. ... In the new, holistic ethics, instead of one part, the whole personality is included as the basis of ethical behavior. My personal shadow is the individual form of the dark side of humanity. By accepting it, I also accept this part of humanity. ... This ends the shadow projection, the scapegoat mechanism and the ethically disguised extermination struggle against evil.

Instead, by accepting our own evil, we come to a much more stable ethical stance, both individually and collectively."

Neumann was able to arrive at these forward-looking psychohistorical statements because he had grasped essential aspects of the prenatal origin of our development with his concept of the uroboros stage and was one of the first to give a coherent psychological history of the development of our mentalities, especially the masculine side of the historical mentalities, with his "Origin History of Consciousness." The history of the development of female consciousness is still essentially unwritten. But modern matriarchal research will be a fundamental resource for it. The clarity of Neumann's deductions is all the more astonishing because essential aspects for their further foundation were missing at that time: the history of childhood, the discovery of "physiological prematurity", prenatal psychology, cross-cultural. Piagetian Research, the psychohistory, the more precise determination of the ego-self differentiation in the course of human history (Obrist 1988), the sociological aspects of human development (Oesterdieckhoff 2013a, 2013b), to name only the most important ones, which are the background for my considerations. In addition, there is the astonishing development in man-woman relationships from an external regulation of sexuality, which was always also connected with a libidinal acting out, to the modern sexuality in the modern age, which is responsible in the relationship, as it is today also biopsychologically and psychohistorically comprehensible and understandable (Fellmann, Walsh 2019, Luhmann 2003, Janus 2019d).

These would all be answers to individual aspects of the question: "What is man?".

In the twenties, the evolutionary biologist Ludwig Bolk (1926) had challengingly formulated that man is a "sexually matured monkey fetus". It had been found at that time at different examples that new species could originate by the preservation of fetal aspects. Bolk's theory could clarify various peculiarities of human evolution, such as in particular the significant maturation retardation compared to other primates and peculiarities of human body stature and hairlessness. This retardation of maturation, as it is expressed in the so-called latency period, had led Freud to the assumption that we probably descended from an ape that was sexually mature at the age of five (Freud (1937, p. 180, see also Janus 2008).

Bolk's theory was initially a sensation, but was then forgotten in the course of time because of its exaggerated claim to explanation. I mention it here because, from the approach of prenatal psychology, the persistence of fetal experience is also claimed to be an essential

element in human development, in the sense that it is precisely this persistence of fetal experience caused by "physiological prematurity" and the resulting creativity to create cultural and civilizational substitute worlds that is the essential difference to other primates. Rank attempted to capture this distinctiveness through the notion that humans are both creatures and creators. This was also highlighted by the Austrian philosopher Peter Gowin's (2017) aspect of "unfinishedness" that must be embraced. This is precisely what gives responsibility the fundamental meaning given to it by the Tübingen philosopher Walter Schulz (1972) as a result of the entire development of philosophy.

To take over this responsibility, which in history was always handed over to higher instances, ultimately stemming from the persistence of fetal experience, is one of the great challenges of our time. But this challenge also offers new possibilities of orientation, because it makes clear that parenthood or parenting competence is the great challenge in personal life, because it means to take co-responsibility for the child for the first 20 years always anew according to the different age stages, in order to enable him to then really take over parental responsibility for his own life and his relationships as a creator of himself, so to speak. The discovery of the psychological implications of "physiological prematurity" clarify the elementary character of this responsibility, namely to "substitute the fetal situation" for the child, as Freud (1926, p. 169) put it, in the first year and a half of life. In its existential nature, this goes far beyond what is demanded by so-called attachment research. It is important to create a public awareness of the impact of this challenge so that young parents receive the support they need to be able to meet this challenge. There are many individual initiatives to this end, such as the "Early Help" program, the numerous empirical studies on the developmental period from 0-3, initiatives such as the "early-parenting principles", "Motherhood" and many others. Nevertheless, these contexts have not yet reached the socially and politically responsible people, or only to a certain extent.

Concretization of the question "What is the human being today?"

Psychohistory has made clear through its research that this question cannot be answered absolutely, as still seems to be demanded in Kant's formulation, but only in a concrete relation to a certain point in time. We stand, like all natural beings, in an evolutionary relation. But we are, as the biologist Rupert Riedl once put it conversationally, the first generation to watch evolution. Earlier generations, especially before the Enlightenment, still lived in a kind

of timelessness of the always same church year and the always same popes, emperors and kings in structure. Then, in the 19th century, with the industrial revolution, the technical and also scientific advances were perceived, as well as the social changes. But all this was seen more as an external event and only a few realized that we ourselves were changing and changing in interaction with these "advances". Few, such as Jakob Burkhardt realized this connection: "We would like to understand the wave that carries us, but we ourselves are that wave."

Another formulation for the observation, the change and new creation in one's own life is the idea of the "self-creation of genius" developed in the 19th century, which sought to formulate the novel experience of personal creativity, initially for exceptional artistic personalities, but then, in connection with the concretization of the ideals of the Enlightenment with the freedom to live a self-determined life, this possibility of shaping one's own life, of inventing and creating oneself, so to speak, moved more and more into everyday consciousness. What used to be reserved only for exceptional artists became more and more a personal perspective and challenge. But this happened in a relatively hidden and only half-conscious form, because the old patterns of bondage and dependence still determined the majority in society.

Thus Freud also still primarily formulated the fateful dependencies on the drives and the powers of the superego. And only his student and closest collaborator Otto Rank was able to elaborate the genuine creativity of the human being (Janus 2014). In this sense, every human being is an artist and creator of himself and his life, naturally in a relation to his personal and social life situation. From this point of view, Rank saw in the neurotic illness a kind of negative artistry, in the sense that the neurotic person recreates himself in interaction with unfavorable conditions in such a way that he can survive under these conditions. Therapy should be about the client discovering his genuine will and creativity in a conducive therapeutic relationship and shaping his life as a positive work of art (Rank 1926, 1929, 1931, Janus 2019f). In "Truth and Reality" (1929, p. 6) Rank once again formulates theoretically what is important to him: "The essential thing here is that he (the patient) develops this ego-ideal out of himself, i.e., not on the basis of given factors but also of factors chosen by himself, and that he consciously strives after it."

How difficult these new points of view had it, shows the vehement rejection and disregard of the psycho-analysis of that time, which was characterized by the supremacy of the id and the

superego, so that these suggestions could only develop within the framework of humanistic psychology. Rank is considered to be one of its fathers. Only recently have these aspects begun to gain importance in psychoanalysis, for example when the psychoanalyst Werner Bohleber, who is committed to the classical tradition, can describe the therapeutic relationship as a "creative relationship", of course without any reference to Rank's fundamental perspective, which is why Bohleber's statement remains only an aperçu. Some years ago, the basic idea of Rank, that every human being is an artist, had gained general attention in the mediation of Joseph Beuys, but this was taken only as an idea of an artist, without really relating it to one's own life.

These considerations seem to lead away from the initial question "What is the human being today?", but I understand the characterization of the human being as a creative being or even as an artist, gained from the therapeutic experience and the confrontation with art, as a deep intuitive insight, which can also be substantiated in many ways today. This is what I will try to do in the following. It is necessary to approach the subject on several levels, because we as human beings are at the same time biological beings and cultural beings.

On the biological level, *Homo sapiens*, in contrast to the other primates, is essentially characterized by a delay in maturation, which is called neoteny. One aspect of this is that as adults we retain infantile characteristics compared to other primates, such as curiosity behavior and the joy of play. But this neoteny also affects physical features of the fetus and baby, such as the shape of the face and skull, overall physical shape, hairlessness, and others. These aspects were elaborated, as said, first by the Dutch biologist Louis Bolk (1926) and then later by the American biologist Stephen Gould (1977, 1996, 2002). Besides the maturation disorder, the already mentioned shortening of gestation is a significant characteristic of *Homo sapiens*, which establishes his reference to two worlds, the real one and an imaginary one. In this respect it is true that we are "descended from apes", but this statement is shortened in a systematic way, because it does not express that we are not a kind of super-ape, but a new species, whose essential characteristic is its "unfinishedness" caused by neoteny and "physiological prematurity", which in turn has the consequence of a primary unadaptability, just as a child is unadaptable in relation to the world of the adult. The adult primate is adapted to a certain world, his habitat. This is what constitutes his adulthood. The "unfinishedness" of the *Homo sapiens* forces him to create a world which does not mean the needs of the usual adult primate who is specialized on a certain habitat,

but the needs of the fetal child and the baby who needs a safety and supply world to survive mentally.

With the primary inventions of the stone age the Homo sapiens creates such a safety and supply world in the context of the relatively small tribal cultural groups. However, he is not aware of this creation as originating from himself, but experiences it as coming from higher powers from a superworld, which we can identify and reflect today as a fetal functional mode. Also in the later matriarchal and patriarchal cultures following the Neolithic revolution, the own creative potentials and cultural formations were attributed to divine persons or mythical heroes, who from a prenatal psychological and psychohistorical point of view are precisely personalizations of prenatal ego germs and fetal needs. Even Plato still argues on the level of a kind of enlightened theology by having Socrates, as mentioned, refer to the gods as "guardians of men." In prenatal psychological terms, he remains, as it were, bound to the prenatal "overworld" that appears as otherworldly, which psychologically corresponds to a fixation on this primary world, which I think he expresses in a figurative way in the "Allegory of the Cave." In another place he lets Socrates in the "Phaidon" formulate the connection even more concretely: "For what is said about it in the mysteries, that we human beings are like in a fortress and that one should not detach oneself from it and go out from it, that seems to me a weighty speech and not at all easy to see through" (Plato 1958, p. 15). With the expression of being bound in a "firmness" Plato expresses exactly what is psychologically called "fixation", but this not in the sense of a neurotic fixation, but in the sense of a mental-historical constellation. The liberation or relativization of this "fixation" then took place more than 2000 years later in the philosophy of Nietzsche, whose dictum "God is dead" introduced the mental-historical situation of the 20th century. Then it was a matter of probing the abysmal shadow sides of life in a "godless" world, as happened, for example, in literature through Kafka and Beckett, or in painting through Munch and Dali. In a positive perspective, it is about reconnecting to the prenatal primary vitality and to the prenatal self-experience, as it was initiated mainly in the framework of Humanistic Psychology. In order to illustrate what it is about, I can only quote Schiller again at this point: "And if you take the Godhead into your will, it rises from its world throne". In this formulation it is contained that the "Godhead" is both male and female. In a formulation of Rank, what is meant is further explained: "The individual I is the temporal representative of the cosmic elemental force. ... But the ego is all the stronger to the extent that it is the

representative of this elemental force, and the strength of this elemental force represented in the individual we call will. This is creative when it asserts itself, so to speak, through the ego into the superego and there leads to its own ideal formations" (Rank 1929, p. 7) Here I understand the expression "cosmic elemental force" in the sense of primary vitality, as it can also become accessible today in the context of regression sessions. I understand the use of the term "cosmic primordial force" to mean that Rank is here looking for words to express the sense of archaic power and vitality as it can be associated with prenatal feelings. The postnatal self is in this sense the representative of the prenatal self. If I can reconnect to myself in this way, then I no longer need to search for and stage the "representative of God" or even the "representative of the Goddess" in the outside and hand over all responsibility to him or her. Only then is real responsibility possible from a relation to myself and to the other or to the other.

Only the cultural change of the Enlightenment, which the Swiss analytical psychologist Willy Obrist rightly called the "mutation of consciousness" (1988), made possible the perception of one's own creativity, at first marveled at as a kind of miracle of the "self-creation of genius". But also the great technical inventors and scientists were experienced as geniuses and a kind of higher being. Finally, it is only in the second half of the last century that the potential of genuine creativity as a central paradigm of Homo sapiens has been recognized rudimentarily and today more clearly.

Man is therefore not a "thing in itself" but a becoming and changing (Janus 2017b) or as Goethe (1819, p. 18) put it: "As long as you do not have this: this die and become! You are only a dull guest on the dark earth". As the Heidelberg psychoanalyst Rainer Holm-Hadulla (2008) made us understand the adventure of Goethe's life, this can help us to understand the adventure of our own life as well and support us to take part in it and to take responsibility for it. This dynamic of change and becoming and applies, of course, to the societies formed by human beings. The great challenge of this perspective, to repeat, is a whole new valuation of responsibility. As Schiller had put it, it is a matter of "taking the divinity into one's own will," or, in psychological terms, of relating to oneself and, that is, also to my prenatal existentiality and my prenatal self, and of taking responsibility for this, which may mean, under certain circumstances, making use of therapeutic help which, under favorable conditions, provides a space for post-development. And, of course, this also means inwardly accepting one's own dark or traumatized self and what is connected with it in terms of anger

and abandonment, as symbolized in the devil, as Goethe to a certain extent elaborated in the figure of Mephisto in Faust.

How great the challenge is, is shown by the limitations of the in itself meritorious newer concepts of relational psychoanalysis or of attachment research, which unfortunately avoid to face this challenge of including our prenatal life time and the birth experience in the inner perception. Thus, relational psychoanalysis seeks a security in the authenticity of postnatal relatedness, which is of course an advance over the preceding relatedness limited by abstract concepts. This avoidance also applies to the so-called attachment research, which was also an advance over the one-sidedness of a generalized drive theory. By the English psychoanalyst John Bowlby the intensive need of relationship of the small children was recognized and justified with the biological succession reaction, as it had been discovered by the ethologists. This justification, however, is an inadmissible generalization of the biological succession reaction as exhibited by a mature elephant in relation to its mother. In contrast, the baby's need for relationship in the first "extrauterine" spring has a much more existential character, in that the mother's emotional coregulation is intended to compensate for the deficiency resulting from "physiological prematurity." Pre-birth dependence is even more existential, in that the infant is ventilated, nourished, and detoxified in the developmental symbiosis with the mother (Janus 2019b, 2020c). The general use of the term attachment for these relations before and after birth levels these fundamental differences and one-sidedly emphasizes elemental dependence according to conventional patterns of authority and fails to recognize the existential distinctiveness of the prenatal child, who, as the so-called "attachment analysis" has shown (Hidas, Raffai 2005, Blazy 2015), can only be truly born emotionally if the mother has truly recognized this distinctiveness emotionally in her relationship with her child before birth and the child can experience itself as its own. Otherwise, it drags, so to speak, its symbiotic dependence into its first year of life and cannot take advantage of the chance of a maturational individuation in the first year of life and is then not capable of the separation and individuation in the second year of life, but remains for life in the elementary dependencies as we know them in the various forms of matriarchal and patriarchal cultures.

From these observations the fundamental importance of the competence of parents and the social significance of parenthood for the development of individual self-responsibility and responsible life organization becomes apparent. It is no longer a matter of "bringing up

children well", as was thought in the past, so that they can fit into the given circumstances, but of accompanying them in their development in such a way that they can take up the challenge of shaping their own lives responsibly, so that they can parent themselves in this process of self-creation according to the example of their parents, not in order to become like their parents, but to come to a responsible shaping of life on their generational level in a creative way. In this sense, the demand of the impressive book title "Parenting for Peace" by Robin Grille (2005) is not about the demand of a friendly peacefulness, but about giving the children the ability to carry out the adventure and the changes of life in a responsible way and to balance them again and again.

How challenging this is, shows the contrast to our so self-evident tradition of the far-reaching delegation of own responsibility to a male God and his earthly bull deputies, who are still institutionally present. In a very stringent way, the Swiss theologian and psychologist Rudolf Kaufmann (2015, 2017) has described the process of an internalization of this externalizing responsibility in the change of monotheism in his book of the same name, which makes clear the whole force of the change of consciousness possible today.

Concluding remarks

In retrospect, my reflections seem to me like a kind of parforceride through the psychic landscapes of our personal and collective unconscious. But the proposed broadening of the horizon should make it possible to recognize these still largely unconscious landscapes as belonging to our personal and collective history and thus to be able to reflect on them. Otherwise, there is the danger of a continuation of the problematic aspects, as they are realized in the current stagings of war and misery.

Thus, it is about the perception of the fundamental importance of conscious and empathetic parenthood for the ability of our societies to deal with peace and conflict (Grille 2005, Janus 2010). A first step to create public awareness would be to include "safe birth" as a state goal in the constitution, which can only be "safe" if medical aspects are given equal weight with psychological aspects, as formulated in an "Apell zu psychologischen Notsituation in der Geburtshilfe" (Duesmann, Hildebrandt, Janus, Linderkamp 2018, see also Emerson 2012, 2013). A second step would be to keep one third of the teaching time free for the area of "learning to live": how do I want to shape my partnership and parenthood, what is my life plan, what can I learn on my family experience, what are the psychological aspects in social

life, what are the psychological aspects of historical development, etc. . The knowledge for these areas is available in modern psychology and psychohistory, but it is only used when someone fails or causes mischief in his life, while it is not even or only rudimentarily used on the social and political level. One just lets it go and muddles through more or less skillfully. On the societal and scientific level, it is a matter of creating an awareness for the areas of our life reality addressed here in the first place. The marginalization of prenatal psychology, psychohistory and matriarchal research are in this sense fatal symptoms of social and cultural unconsciousness, which we can no longer afford. For we know that the disasters of history, which we can recognize and reflect upon today in their dynamics, were only not threatening to humanity because they were locally limited. Today's enormous technical and social "advances" and improvements in living conditions, as conveyed by Rosling (2018), are on the one hand very encouraging. But it is also clear that we cannot actually afford the aforementioned unconsciousness with respect to the aspects of personal and social events mentioned here, because the enormously complex systems of today's world can only be maintained with increasing accountability. We can simply no longer afford the earlier disasters that were simply accepted as fated, because they would simply no longer be locally limited or limitable, as still seems possible now with the disasters in the Arab world and some parts of Africa. Obviously, they are not fateful but recognizable and reflectable in their background in violent socialization habits and destructive deformations of human relations (deMause 2000, 2005, Janus 2003, 2011b, 2016).

For the sake of completeness, it should be mentioned that the observations and considerations presented here to a large extent actually belong or should belong to the field of "evolutionary psychology" as it has developed in the academic field in recent years (Buss 2004), but do not appear there even rudimentarily. This is related to an ominous split between a theory- and experiment-related academic psychology and an experience-related psychotherapeutic psychology, each forming its own cosmos. It would be urgent and responsible here, in the sense of Sloterdijk (2004), to develop a mutual exchange between these "bubbles." But we still live in "belief systems" even in the supposedly so enlightened fields of science. Especially in the field of psychotherapy, external orientations to doctrinal buildings hinder the perception of the whole reality of the patient's life, as it begins with conception and as it has also emerged from collective history. For this, it is necessary to relate inner and outer data transdisciplinarily and to balance them responsibly (Janus 2013a,

2013b, 2013c, 2013d, 2019b), instead of absolutizing them in systems, as is still widely done. This used to be quite extremely true in the opposition between behavior therapy (external data) and psychoanalysis (internal data). Even if there have been loosening here, the old polarizations still have an effect and in both systems the psychohistorical dimension of the time-relatedness of our mentalities is missing (Janus 2013a).

In addition, it should also be noted that the evolutionary-biological viewpoints included with the references to neoteny and "physiological prematurity" are explained and discussed in detail in the book "Das Mosaik der Menschwerdung" by Dierk Suhr (2018). In this regard, one important point should be noted: with regard to the origin of the upright gait, two hypotheses oppose each other, the better known Savannah hypothesis and the "Aquatic Ape" hypothesis, which is less known here in Germany. The development of the upright gait is associated on the one hand with the conditions in the savannah, on the other hand with the conditions of a life at the edge of a tropical shallow sea (Hardy 1960, Morgan 1989, Morris 1978, Niemitz 2004). Suhr finally leans more towards the savannah hypothesis, neglecting a crucial aspect: the development of a large brain is only possible on the basis of a diet of fish and shellfish because of the necessary omega-3 fatty acids, and not on the nutritional conditions in the savannah. There the brain research is quite clear. Many peculiarities in the development of mankind become understandable on the background of the "aquatic ape" hypothesis, as the book by Elaine Morgan "The Children of the Ocean" (1989) impressively shows.

Finally, I would like to come back to the epistemological aspects of a developmental psychology that is supplemented by the experiential meaning of prenatal life and birth, as mentioned at the beginning. The evolutionary theory of cognition, essentially initiated by Konrad Lorenz (1983), states that the categories of our cognition have their roots in processes of adaptation in the course of evolution. According to this theory, in the course of evolution new possibilities develop to enable survival in a given environment. In this sense, Kant's "a priori categories" have developed as abilities in dealing with the world in the course of evolution. Hence the subtitle of Lorenz's book, "Attempt at a Natural History of Human Cognition." The evolutionary theory of cognition is able to explain many peculiarities of Homo sapiens. It has been widely extended in recent decades (Riedl 1982, Vollmer 20002, Maturana, Varela 2009, among others). Thus, it is about bio-psychological factors of action from the history of genus, whereas my elaborations and considerations are about the

biopsychological factors of action in individual development. In particular, it is about the fact that the inner organization on the different levels of development from the prenatal child to the infant, the toddler, the adolescent up to the adult must be related to each other again and again in the course of development in exchange with the respective cultural world. In this context, the psychological implications of the so-called "physiological prematurity" are of particular importance and have a high explanatory potential especially for the understanding of cultural gestalt (Rank 1932, Janus, Evertz 2008). That is why I understand the elements of my remarks as building blocks to a prenatal-psychologically extended developmental-psychological epistemology. Also for philosophical ontology, which wants to explore the basic structures of being (Grossmann 2004, Meixner 2011) through thinking, this execution on the basic emotional structures of human being can be a valuable resource.

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