Homo foetalis et sapiens - a cultural psychological essay

Ludwig Janus

Preliminary remark

Due to the contemporary historical conditions of a still patriarchal value orientation in Western societies, a split occurred in early psychoanalysis around the question of the life-historical meaning of birth and prenatal experiences as core elements of the unconscious. The fading out of this basal, precisely female-determined human reality could not be overcome in its main tradition. Only a few psychoanalysts broadened their perception of this dimension of our life reality, such as Otto Rank, Gustav Hans Graber, Nandor Fodor and others, and initiated in a creative way research on it, which was later summarized under the generic term "prenatal psychology".

This research tradition, now almost 100 years old, allows, also against the background of the gradual relativization of patriarchal orientations in Western societies, a more systematic summary and redefinition of the question "What is man?", because by paying attention to the prenatal and natal reality of life and experience, the personal biography is expanded and with it the inner perception of ourselves and likewise the perception of the reflections of the earliest experiences in mythologies, in art and in social constructions.

This broadening of horizons draws attention to the fact that also the significance of the female dimension in early history with its orientation towards the "Great Goddess" (Gimbutas 1996) could not really be seen because of the limitations of a patriarchal value orientation. This is similarly true for the usual omission in historical and cultural studies of psychological aspects in the historical process as tapped by psychohistory. Thus, prenatal psychology, matriarchal studies, and psychohistory are interrelated and similarly situated in an outsider situation; at the same time, they hold great potential for an expanded self-understanding of ourselves and our place in the world.

In the following, this complex topic will be presented in individual sections in the form of an essay in order to establish a first contact with these new aspects. I venture this presentation also because the earlier cold rejection of prenatal psychology and especially also the complete rejection of the aspects of cultural psychology it has opened up has today changed to a thoughtful approach and also partly to curiosity. The perhaps somewhat strange sounding title "Homo foetalis et sapiens" owes itself to the insight that a special feature of Homo sapiens consists in the fact that the elementary experiences before and during birth have a lifelong effect both in the individual life and represent a basic point of reference in the cultural formations, whereby intelligence and cleverness enable humans to create again and again a balance between these early experiences, the instinctive behavioral dispositions from the primate heritage and the conditions of reality.

There is another methodological aspect to be considered in the use of the term psychodynamics. If conventionally it means the grasping of the interplay between the postnatal unconscious and the conscious, in the redefinition here in the framework of a prenatal psychologically extended psychoanalysis it has the meaning of the grasping of the interplay of prenatal and postnatal experiential reality, as this will be explained again and again in the following. One can also let the old definition stand if one integrates the earliest experience into the realm of the unconscious, as is done here in my account, also to prove the usefulness of this extension.

1

Introduction

Since the time of the Greeks, the question "What is man?" has moved not only philosophy but also the public consciousness. While in former times the answer of priests and theologians was that man is a creature of the gods or, in the cultural circle of monotheistic religions, of an omnipotent male God, since the Enlightenment the answers have differentiated in such a way that man is characterized, on the one hand, by his cultural capacity and, on the other hand, by his descent from evolution. Both explanatory approaches are subsumed under the classical generic term "Homo sapiens", but they stand completely unconnected next to each other, on the one hand the hermeneutically oriented humanities and cultural sciences, on the other hand the scientifically oriented evolutionary biology. The respective theoretical frame of reference is incompatible with that of the other scientific field. A background for this dichotomy consists in the fact that despite the detachment from the theological background, both fields of science absolutize their respective frame of orientation in a way of belief, on the one hand the natural scientific view the external observation and on the other hand the cultural sciences the internal observation. This probably had mainly methodological reasons, because before the time of enlightenment outside observation was mostly mixed in an arbitrary way with "superstitious" assumptions and therefore these perceptions coming from the inside were experienced as coming from the outside according to the religious basic orientation. These "disturbing" aspects had to be eliminated, so to speak, in order to make an "objective" perception of reality possible. On the side of the spiritual sciences, on the other hand, the aspects of the external reality were eliminated, so to speak, in order not to impair the grasping and differentiation of the perceptions coming from the inside with the hermeneutic methodology.

It is the merit of the Jungian psychologist and cultural scientist Willy Obrist (1988) to have made a clarification possible here by clarifying the apparent opposition between scientific and hermeneutic methodology by including the psycho-historical dimension or the history of our mentalities: in the traditional magically, mythically and religiously oriented cultures, outer reality and inner reality were more or less indistinctly mixed together. The tremendous achievement of the Enlightenment was to reflectively differentiate these two realms of inner and outer perception. The historical background of the mixing of outside and inside in the historical world views also makes understandable the radicality and importance of the methodical separation of the perception of reality into a natural-scientific and a cultural-scientific or hermeneutic one.

But here the progress of a reflection of inner perceptions within the framework of literature and art since the 19th century and especially of psychoanalysis and depth psychology since the 20th century enables a differentiating consideration. Namely, the seemingly so insurmountable opposition of external observation and internal observation is overcome in psychotherapy in a pragmatic-self-evident way by bringing internal and external data into an understanding and related comparison. The predominance of the scientific tradition of splitting into allegedly objective empiricism and subjective hermeneutics has led to the fact that psychotherapies refer in an unfortunately rather unsystematic way sometimes to one, sometimes to another scientific tradition, prototypically the analytic psychotherapy predominantly to the qualitative inner observation and the behavioral therapy to the quantitative outer observation. In individual cases and in practice, however, these references are connected with each other in an unsystematic way. A systematic clarification would be

2

possible in the sense that psychotherapy understands itself as a new type of science, which always reconciles inner and outer data in an understanding, related and responsible way (Janus 2013a). Especially the point of view of responsibility is significant here, because it is obvious that a pure limitation to external data as well as to internal data and thus the fading out of the respective other reality is not responsible.   Positively, although this kind of "irresponsibility" is quasi-executed in some theories, in practice, however, therapists usually mediate. But the absoluteness in some theories here leads to weakening of the therapeutic potential.

All these aspects will be elaborated and explained in individual sections below. Because of the novelty of the points of reference, the statements may appear to be partly abrupt and too general and not well-founded enough.   However, the justification lies in the observations of a psychotherapy extended by the prenatal and perinatal dimension, as it has developed within the framework of prenatal psychology (Janus 2013b, 2013c, Raffai 2015, Evertz, Janus, Linder 2014, Schindler 2011, et al.), whose findings and observations are known only conditionally and incompletely, despite the general acceptance of psychotherapy in its special peculiarity. Therefore, I can only ask the reader here for patience and to let the whole thing sink in first, in order to be able to use it as a stimulus for clarifying specific questions and for one's own reflections, and thus to enable a mediation with one's own experiences and views. It is significant that mankind has always been in a process of constant changes and transformations, which, however, used to proceed so slowly that each generation could experience itself in the timelessness of an always-same. But in our time, historical change in society and in our self-understanding is taking place so rapidly that we have to go through several such transformations in the span of a lifetime (Janus 2017a). Jakob Burkhardt's statement, "We would like to understand the wave that carries us, but we ourselves are that wave," may be helpful in this regard. I begin with some basic considerations.

Fundamental considerations

One peculiarity of Homo sapiens is that, unlike other animals, he relates to the world as a whole.   The other animals, however, are related to their habitat determined by their instincts, to which they are adapted. The reality beyond that is not relevant for them. What is the background for this peculiarity?   Here the researches of the psychoanalyst Otto Rank are helpful, especially the chapter "Microcosm and Macrocosm" in his book "Art and Artist" (1932), in which he explains this interrelation between the prenatal world and the world as a whole by the example of art: "The work of art, as we have seen from the nature of aesthetic pleasure, thus establishes a unity in its effect and not only in its creation, which in this case means a spiritual unity between the artist and the recipient. This unity is admittedly only a temporary and symbolic one, but the satisfaction that arises from it indicates that it is not just the temporary identification of two individuals, but the potential restoration of a unity with the All that once existed and was lost. The individual-psychological root of this feeling of unity I found at that time in the "trauma of birth" in the prenatal state, the restoration of which the individual strives for in the sense of the longing for immortality. But already in this primal state of individualization the human child is not only factually one with the mother, but beyond that with an all blurred in the mystical fog, which merges present, past and future. In the individual urge for the restoration of this lost unity I pointed out at that time an essential factor for the creation of human cultural values" (Rank 1932, p. 125). In contrast, Freud had formulated, "Art is almost always harmless and beneficent; it wants to be nothing but illusion" (Freud 1930, p. 173). According to Rank, on the other hand, the "fundamental

3

process of art-making ... in the volitional appropriation of the conventional and the given ... in the form of individual new creation" (Rank 1932, p. 93). The artist thus uses his strong will to remake and recreate himself and the world in a creative way.

These remarks have a paradigmatic character for man's relation to the world as a whole. One could say that Homo sapiens' relation to the world as a whole has something artistic about it: he takes the whole world as the horizon of his experience and behavior and thus actually follows his prenatal relation to the world. He transfers the prenatal world reference to the world as a whole and thus opens his experience and behavior to all influences and conditions of reality, far beyond the limits and specifications given by the instincts. Microcosm and macrocosm stand in an intimate interaction, as this is reflected in the experience of man in the tribal cultures, for whom the world in the sense of animism is one big all-embracing living being, with which one knows oneself in the mode of the prenatal experience most intimately connected. The magical rituals and social rules have their origin here: one brings a kind of virtual and artificial or, if you like, artistic order into the world, which in a magical way establishes the lost wholeness of the prenatal world in the real world. This always involves a constructive mediation between the prenatal wholeness perspective and the elements from the instinctive defaults.

This can be illustrated, for example, by the complicated rules of marriage at the level of tribal cultures: biologically predetermined is the inhibition of incest (Bischof 1991), which implies that "those who know each other familiarly do not marry." In the complicated marriage rules and taboos, this instinctual element is, as it were, play material for a virtual marriage order that magically restores wholeness. By magically determining the rules of the world, the man of tribal cultures thereby restores prenatal omnipotence in the world: just as the prenatal child is ruler in its little world, so the man of tribal cultures exercises this magical power to determine the rules of the world. This is a root of what we experience on the level of our mentality as will. The mysterious thing about the will is precisely that it has a hidden reciprocal relationship to the child's experience of omnipotence before birth (Ferenczi 2013, Rank 1929). One can also see in the establishment of these marriage rules the efficacy of a kind of imaginary intelligence, which still operates entirely within the framework of magical experience. But what is now behind the dynamics of the magical worldview?

Here a biopsychological level of explanation is helpful: evolutionary biology tells us that an essential peculiarity of Homo sapiens is his "physiological prematurity" (Portmann 1969), the fact that in the course of human evolution pregnancy was shortened by about twelve months in order to make birth possible at all, given the narrowed pelvic ring and increased brain volume associated with the upright gait. That is why human infants are born physically and mentally immature and spend their "extrauterine spring" in a kind of intermediate state as helpless infants who survive, as it were, only by the parents replacing the uterus lost too early by carrying them around, warming them and nourishing them. Therefore, the child lives in two worlds: real in the outside world and emotional in a fetal world of reference. Essential for the inability to have a realistic reference to the world is the immaturity of the hippocampus, which only in the second year of life enables a realistic differentiation of inside and outside and an orientation as we see it in the infant. It is now crucial that the blending of inside and outside in the sense of a feeling world that characterizes the first year of life remains a kind of formative orientation throughout life. Understanding the complex after-effects of this situation forms a starting point for a deeper understanding of the specificity of Homo sapiens and the formulation of a new dimension of the original question "What is man?"

4

Freud had already formulated one aspect of this with the title of his well-known essay "The Discomfort of Culture" (1930), namely the suffering aspect of human life. As Socrates is said to have said, "To live long is to suffer long." This was the specific of Homo sapiens, that he felt his own imperfection and ignorance sorrowfully, while other primates felt safe in their framework given by instincts, although they were this in reality only limited and only under favorable environmental conditions. I relate this suffering of man from his own imperfection and ignorance to our biologically predetermined "physiological prematurity" (Portmann 1969). Freud had already intuitively grasped this connection on a psychological level: "The biological factor is the long drawn-out helplessness and dependence of the small human child. The intrauterine existence of man appears relatively shortened against that of most animals; he is sent into the world more unfinished than these. Thus the influence of the real external world is intensified, the differentiation of the ego from the id is promoted at an early stage, the dangers of the external world are increased in importance, and the value of the object which alone can protect against these dangers and replace the lost intrauterine life is enormously increased. This biological moment thus establishes the first situation of danger and creates the need to be loved, which will never leave man" (Freud 1926, p. 186). In this sense, one can also derive man's comprehensive need for security from this situation. This formulation of Freud's that we come into the world "more unfinished" is given an even more general meaning by the Viennese philosopher and psychotherapy scientist Peter Gowin (2017), in which he sees in the "unfinishedness" of man the origin of his impulse to constantly develop further.

After these basic considerations, I will now explain some aspects of the consequential phenomena of the circumscribed peculiarity in the basic anthropological condition of man in individual sections. Because thereby partly the same topics are treated however from different perspectives, repetitions result, but evenly in the framework of the different perspectives.

The entanglement of Homo sapiens with the world
An important consequence is the formative effect of the situation in the "extrauterine" spring" for the special environmental relation of man, which can be called magical connectedness or "Verquicktheit". This concerns not only the relation to the environment, but also the relation to the social world. In this sense, the group can experience itself as a unity in its relation to the totem or later to the king. Both sides are mutually connected, are in a sense one being. It is precisely this quite self-evident magical experience of unity that is difficult to comprehend from our individualistic mentality, although it was not so long ago that the formula "one people - one leader" was quite natural for many. It is precisely the magical level of our experience which is effective here and which is difficult to reach, difficult to recognize and difficult to influence from our reflective ego. But the reflection level of the effectiveness of the primary entanglement suggested here can be helpful for understanding. As I feel "one" with my mother before birth, so also after birth with the maternal protective being. She is, in a sense, another side of me with whom I am vitally connected. This is also the reference level of the unity reference to "my" God, "my" king, "my" emperor, "my" fatherland", "my" leader, "my" boss, etc., but also to "my" partner or "my" partner, "my" better half", "my one and all" etc.. All love poetry expresses this relation and gains its power from this relation. But it also shapes other human relationships and is the background for the "master - servant relationship" described by Hegel. Because of their magical dependence on each other, they are inextricably linked.

But the dynamic of this bond also makes possible the creative social designs of human relationships: because the servant is available to his master as sacrificially and absolutely as an archaic mother, and the master can rely on him unconditionally, the master has the potential for creative personal development and cultural achievement. This was the defining model of ancient slave societies. The bondage of slaves and their unconditional servitude opened up to the citizens of the Greek city-states, and later to Rome, a freedom for social design and cultural creation that would have been unthinkable under the conditions in a more egalitarian society. Just as the servant participates in the power and freedom of the master out of the sense of unity described above, so the slave participates in the freedoms in the Greek city-states, which he actually makes possible by his unconditional service and availability. This model of releasing the creative potentials of the masters continued through serfdom and later the servant culture that was taken for granted until the 20th century, as it is impressively described in Tolstoy's "War and Peace" or Stifter's "After Summer" and is a condition for the development of the emotionality of the bourgeoisie.

Another example of such a magical bond is the sacrifice of the Egyptian workers for the immortality desires of the pharaoh in the building of the pyramids. Here the prenatal reference is immediately clear in the meaning of Pharaoh's name, namely "the house in which there is room for all." This pyramid building and the social organization connected with it are usually understood as great cultural achievements, whose dynamics become understandable just by the developmental psychological background mentioned. It can also be expressed in this way: the love between the child and its mother establishes security, just as the love between the Pharaoh and his people, a love that is just so vital that life and survival depend on it. It is also natural that the mother puts all her strength at the disposal of the child, just as the child gives all his strength to maintain this relationship and to make the mother, on whom he is so existentially dependent, merciful.

The described connections of making oneself mutually available are the background for the so astonishing readiness of people to sacrifice themselves for the other and for the community, as this finally finds an extreme form in the wars, which were even seen as a cultural institution in former times. Their obviously perverse character is only gradually becoming more perceptible and reflective in more recent times of peace and greater security in our Western societies. The lesser existential threat compared to the enormous distress and insecurity that prevailed in earlier societies today allows for a reflective distance and a reflection on the cultural paradigms of sacrifice and sin that were considered a kind of higher truth in traditional cultures.   That is why the psychodynamics of sacrifice will first be presented in a separate section.

The psychodynamics of sacrifice
The animals, which are so-called "nest-fugitives", can process the change of birth without major problems, because they have an elementary orientation and behavioral possibility immediately after birth due to the maturity of their brain structures and especially the hippocampus. A small elephant can orient and behave in a real and social way immediately after birth, even if somewhat awkwardly at first. A human newborn is not able to orient itself realistically, especially because of the immaturity of the hippocampus, and is literally between worlds, the world before birth and the world after birth. It has passed through an adventurous, combative or even catastrophic experience during birth, but it cannot realistically classify it. Thus it can also not become past.   It is pure existential experience of change, loss, triumph, gain and also fear, lostness and guilt, whereby the postnatal conditions are also important for the individual character of this experience. It can also be

expressed in the way that the birth event in animals is, as it were, instinctively held or framed and "natural" and is experienced in this way, whereas human birth, because of its antediluvian nature, becomes a purely existential experience unmediated by reality.

A central aspect of this primordial experience is the complex of experience and action denoted by the concept of sacrifice. The process of change in birth is at once visitation, loss, abandonment, and enabling, or, even more briefly, a process of death and rebirth or a "die and become." A world must be sacrificed in order to gain a new one. All changes, according to the model of this primordial experience, can be achieved on a magical-affective level only through such a sacrificial event (Janus 2000, p. 270, 2001, p, 188). That is why in all early and later advanced cultures the sacrifice has a central function for the mental coping with changes and crises, and quite concretely as a ritual accompanying all events as a matter of course (Hubert, Mauss 1968). The abundance of examples is familiar to everyone and therefore does not need to be expanded here.

In the course of history, sublimations occur: the archaic royal sacrifice (Frazer 1928, Frobenius 1930, Janus 2017b) and the sacrifices of children become the sacrifices of captives and finally the sacrifices of animals, as they are still performed in the Iliad as a matter of course and incessantly. A certain final point is the sacrifice of the Son of God through his crucifixion, in which all dimensions of the sacrifice are once again summarized. Through its uniqueness, the sacrifice is raised to a symbolic level, but only the sacrifice makes possible a continuation of world events, much in the same way as the earlier sacrifices of kings or the sacrifices of virgins in Athens (Burkert 1997) or in the Hainuwele rituals (Jensen 1966). Throughout history, societies become more complex and regulated and in the same way mentalities (Janus 2013f, 2015, 2017a). This then makes possible in Western Europe, with the development of Protestantism, a new level of sacrifice in the form of life restrictions or sacrifices of life possibilities, a form of self-sacrifice that was prefigured in the early very concrete ascetic rituals and ways of life of earlier times.

The possibility of modern mentality consists precisely in realizing this sacrificial dynamic on an inner level, as it is paradigmatically expressed in Goethe's "Stirb und Werde" in his poem "Wiederfinden" in the "West-östlicher Divan" (Goethe 1819). Specifically, the prerequisite for this is that the primary ego projected earlier into the deity is internalized, or, as Schiller put it in the poem "The Ideal and Life": "... and if you take the deity into your will, it rises from its world throne" (Schiller 1795a). I would like to elaborate on this a bit more to explain the fundamental meaning and reality of the change in consciousness that the Enlightenment represented.

This line of Schiller's describes the central internalization process associated with "maturity": one no longer projects one's self onto higher powers, but takes responsibility for oneself. Schiller still expressed this in relation to Kant in a letter to Körner of February 19, 1793: "Certainly no greater word has been spoken by any mortal man than this Kantian one, which is at the same time the content of his entire philosophy: 'Bestimme dich aus dir selbst'" (Schiller 1793). Here the drama of the change of mentality in this time is brought to the point. Schiller explains this in the 11th letter of the "Aesthetic Education": "The person must therefore be its own reason, ..., so we would have for the time being the idea of the absolute being founded in itself, i.e. freedom .... Man irrefutably carries the disposition to the Godhead in his personality; ..." (Schiller 1995b). The line by Goethe from the "West-östlicher Diwan" sounds like a later echo to this: "Höchstes Glück der Erdenkinder / Sei nur die Persönlichkeit" (Highest joy of the humens, can only be the personality).

This is just the change of consciousness: The highest happiness is no longer with God, but in the "divine" core in one's own person, which, expressed in modern terms, has its root in the

7

fetal self. This is the aspect of timelessness and eternity. And Hegel formulates the impression of a change of consciousness in his time in the Phenomenology of Spirit thus: "Incidentally, it is not difficult to see that our time is a time of birth and of transition to a new period. The spirit has broken with the previous world of its Dasein and imagination and is in the process of sinking it down into the past, and in the work of its transformation" (Hegel 1807, p. 18). Now, if Kant (1784) in his translation of Horace's "Sapere aude" had focused entirely on the intellect, Schiller formulates a further reference in his translation in the 8th letter of his treatise "On the Aesthetic Education of Man in a Series of Letters": "Erkühne Dich weise zu sein". The side of feelings is also important, "because the way to the head must be opened through the heart." As he develops in the 13th letter, it is about the equal development of the "reasoning faculty" and the "feeling faculty". As it says in the 15th letter, play is one of the forms in which both sides are reconciled: "Man plays only where he is man in the full meaning of the word, and he is only fully man where he plays" (Schiller 1795b). This longer explanation was necessary, as I said, to clarify the fundamental change in mentality as expressed in the statements just quoted. The inner maturity and ability for a responsible regulation of one's own sensitivities makes the former concretistic ritual of sacrifice superfluous, which accompanied everyday life in the early advanced civilizations as a matter of course, as it did in the executions of witches, unbelievers or those of other faiths, which accompanied social life until modern times. Under the influence of the new mentality of the Enlightenment and its demand for self-responsibility and an orientation towards human rights, the destructive cruelty of sacrifice increasingly disappeared from everyday life. Here, what Adorno and Horkheimer (1988) expressed when they called the "internalization of sacrifice, a guiding principle of human history" became effective, but without elaborating further. The possibilities of psychohistory and prenatal psychology allow a further differentiation here, as I tried to elaborate. Within the framework of the Enlightenment, with the demand for liberation, intelligence gains a completely new meaning and an expanded scope: on the animal level, intelligence functions within the framework of the prescriptions of instincts, on the level of tribal cultures within the framework of magical experience, on the religious level within the framework of the prescriptions of God or tradition; on the new level of the Enlightenment's expanded perception of self and world, intelligence achieves its own status as reason, under favorable conditions precisely with the inclusion of the inner perception of feelings. Thus one could speak of a sapientia animalica, a sapientia magica, a sapientia religiosa and finally a sapientia humana.

With regard to the understanding of the mental events, the description of the control of the inner regulation of feelings via the instances of super-ego and ego-ideal by Sigmund Freud was a further step, whereby, due to the dominance of the super-ego according to the conditions in an empire, the social influence was still in the foreground. His student Otto Rank was able to take the decisive step for a grasp of modern identity in a democratic society with his view that we create our ego ideals ourselves and are responsible for them ourselves, as it then gradually became established in Germany after the Second World War. Because of this greater capacity for self-regulation and empathy with others, violence has largely been able to disappear from everyday life in Western cultures (Pinker 2011, Pfeiffer 2014). The major problem still remains violence between nations in the form of wars (Koenigsberg 2009). This will be addressed in the next section.

The psychodynamics of wars
Because of the complexity of the topic, I need to elaborate a bit further here. In doing so, I would like to suggest that wars are a consequence of living together in anonymous large

groups, as developed through the invention of agriculture and animal husbandry in the context of the Neolithic Revolution, as convincingly argued by van Schaik and Michel (2017). War-like confrontations at the level of tribal cultures do not, in my impressions, have a totalitarian annihilation character, but rather remain in mutual threat stagings. I connect this with the fact that in the manageable groups, despite the magical experience, a sufficient emotional regulation ability existed, which prevented the completely irrational destruction stagings of wars in the later advanced civilizations. Although these had internally made possible an enormous differentiation of social life and social structures because of the increased productivity due to the invention of agriculture and animal husbandry, they were, in their dependence on theocratic rulers, all-encompassing magical units that initially, like ancient Egypt, encompassed the entire cosmos, so that when the Hittites, who were also militarily powerful, appeared, they had no concept of how to deal with this situation. The concept of a peace treaty had to be worked out at that time.

In essence, the magical desire for an all-encompassing protection through the bond with a divine person and his power is still inherent in all social formations to this day. The magical unity between ruler and people restores the prenatal unity between mother and prenatal child and reverses the disturbing hiatus of too early and immature birth on the emotional level. It is the paradox of more developed cultures that, on the one hand, they allow an enormous differentiation of social life and the individualization that goes with it, but on the other hand, they hold on in a mystical way to the fictional unity. If this is endangered, the birth pattern is triggered, as it were, in order to achieve a new stability (Grof 1983, deMause 2005, p. 109 ff., Janus 2000, p. 325). This die-and-become ritual of war was, as Livius has reported, enacted quite concretely as a "devotio" in the early days of Rome: one consul sacrificed himself by throwing himself into the spears of the enemy so that the other could then be victorious (Gehrts 1967, p. 9).

These contexts, for which history provides endless examples, however, despite their archaic character, still reached into our lifetime, insofar as the authoritarian structures in the majority of the population in Central and Eastern Europe meant that the conflicts between nations could only be "solved" through the staging of the two world wars. It is important to see that the real conflicts could, of course, have been solved through negotiations; the perceived insolubility at this level was precisely related to the authoritarian structures and the associated magical claims to omnipotence, primarily by Germany and Russia.

In essential respects, one can understand the wars as large-group sacrifice rituals (deMause 2005, pp. 47ff.): because precisely these groups were incapable of resolving more complex conflicts due to their character of a magical safeguarding of the primary unity, only the change via the staging of a birth-symbolic sacrifice ritual was possible in order to get to a new level, perhaps simply because through the staging and externalization of the fear of death when the magical unity was questioned, the possibility of a more realistic resolution of the triggering conflicts became conceivable and thus possible. For example, the die-and-become ritual of the Thirty Years' War with its sacrifice of more than half of Germany's population made possible the real change of mutual recognition of the different powers and their balancing in the negotiations in the Peace of Münster with the new concept of tolerance as a new orientation. The previous totalitarian all-encompassing claims to power of, for example, the Catholic Church and the emperor associated with it could at least be relativized by this sacrificial ritual.

Another example of such large-group sacrifice rituals are, as mentioned, the two world wars (Janus 2000, p. 311), which in a first attempt "overcame" the still medieval power structures in Central and Eastern Europe and then in a second attempt the dictatorial successor

9

structures, so that then demo- cratic structures in the western and central part of Europe could prevail in a supporting way. The overcoming or relativization of the claims to omnipotence of the national entities was made possible by the establishment of the European Union.   As destructive as wars are, there is also this transformational or development-promoting aspect, as also described by the American cultural and political scientist Ian Morris in his book "What War Is Good For" (2913), who highlights the emergence of violence-reducing large hegemonic units as a positive aspect of wars. Of course, all this would have to be differentiated in detail, but here I am only interested in clarifying the general points of view.

For the social and cultural sciences, the challenge seems to me to be to perceive and reflect the magical aspects in the state and social structures, also in order to really understand and appreciate what has been achieved in Europe in its dynamics, and on the other hand to understand the psychodynamics in the development of other societies, in order to be able to deal with their irrational aspects in an understandable way and not to lapse into a regressive counteraction, as is still happening too often at present. Here these sciences actually have a great social responsibility, which they often do not or only incompletely perceive in their restriction to the "purity" of science.

I also see one reason for this in the fact that the established social, historical and cultural sciences, by excluding prenatal psychological and psychohistorical aspects of political reality, are available to politics only to a very limited extent as a resource of possibilities for understanding and action.   It would be possible today precisely to understand the inner dynamics of Russian society, Turkish society, Syrian society (Janus 2016a), and the other Arab countries, etc., in terms of crises of modernization in quite a deeper way, which would fundamentally expand the possibilities of meaningful political action. (Janus 2003, deMause 2005).   This would particularly concern the analysis of the magical aspects of national identities that so impede a realistic approach to interstate conflicts and diversities. To this end, the psychodynamics of magical or sacred spaces that such societies seek to provide for their members may be a helpful resource.

The Psychodynamics of Sacred and Unacred Spaces
Sacred spaces are something like primordial paradigms of cultural design: sacred groves, sacred cult spaces, churches, but also the living spaces of cities, countries, and entire empires such as the Roman Empire, the Middle Kingdom, and the Holy Roman Empire of the German Nation attest to the cultural paradigm of sacred space. The same paradigmatic meaning is given to the unholy space of emptiness, nothingness, damnation, hell, destruction, calamity, annihilation, poisoning, suffocation, and death (Janus 2000, p. 320, 2001, p. 187).   Sacred spaces are felt reflections of good prenatal spatial experiences that are, in a sense, produced by magical acts. The immaturity of cerebral structures at birth has precisely the consequence that the world is experienced in the mirror of prenatal experience. This is the background for the sanctification of human living spaces, which through this sanctification allow a living life in the first place.   The Greek polis was such a living space, which was connected to the beyond through its patron gods. Only there was real life possible, which is why banishment was such a dramatic punishment. It is reported of a nomadic tribe of Australian aborigines that they performed the "cosmization" of a new area by carrying around a staff symbolizing the (placental) tree of life. It had happened once that the staff had broken, whereupon quite a few members of the tribe had died, as one can assume, by experiencing an elementary and overwhelming perinatally conditioned fear of death (Duerr 1978).

The further back in history we go, the more significant were these magical spaces, which in a sense represented a psychic colonization of a region or district, precisely by linking real space with the prenatal experience of a space that made security and life possible.

The more stable and secure societies become, the less significant these magical spaces become, although they are just as effective in an ulterior way as ever. When it comes to the feeling of a threatening insecurity, for whatever reasons and however real, this elementary background can again become behavior-determining, because one fears the downfall of the fatherland or the homeland as the only possibility of life. The magically experienced endangerment seems to be controllable on the emotional level only by an archaic repetition of the birth dynamic, just as the lack of life possibility in the uterine space at the end of pregnancy was only surmountable by the power of birth and the world change connected with it. This is a kind of brain stem logic that can disable the higher areas of the brain, leading to the question, how can such an archaic pattern become so behavioral?

The strange hiatus between mature experience and magical experience.

To understand the dynamics of wars and sacrifices, which seem so irrational, one has to deal with the evolutionary-biological peculiarities of the human brain. According to brain researcher McLean (1990), the human brain consists of three units, the brain stem, which corresponds to the brain of amphibians and allows simple on-off reactions, the diencephalon, which corresponds to the brain of mammals with their affect-driven behavior, and the cerebrum, which allows complex and also rationally driven behavior. The first two units are well linked and coordinated, while the evolution of the cerebrum was so rapid in evolutionary biology that it was, in a sense, stored on top of the older units without being linked in a sufficient way. Arthur Köstler (1978) therefore spoke of man as an "aberration of evolution" in the face of the monstrous atrocities of World War II. The despair over the hopelessness of this situation is said to have been a major reason for the suicide he carried out together with his wife.

A consequence of the lack of connection of the more mature brain areas with the other two areas is that parts of what happens at the level of the brain stem and midbrain are unconscious in a systematic way. Freud may have tried to do justice to this with his concept of "primordial repression." All subsequent repression, he said, was merely post-repression. One consequence of this situation is that elementary reactions from the deeper layers are not directly inwardly perceptible and thus reflectable, but must first stage themselves in order to then be perceived by more mature brain regions. Then there is also the possibility for reflection and learning. This connection is especially clear in child therapy: the child cannot communicate his experience directly, but in behavior and play he expresses what moves him and what he wants and what experiences he has had. Based on his depth psychological knowledge, the child therapist can provide a space for the child to express himself in this way, and then the therapist can help the child to understand this enacted event as coming from himself and his experiences and, depending on his age, also to reflect and learn from it. In psychotherapy of adults, this staging corresponds to the so-called transference, which can then be made accessible in a similar way to an understanding and a reflection and thus also to a processing. In terms of the history of mentality, this is a new dimension of dealing with oneself and reflecting on inner perceptions of feelings and impulses for action, as it became possible after a long historical process. It culminated in the Enlightenment and led to a confrontation with one's own feelings in the literature of the 19th century, and finally in the 20th century made possible for everyone a confrontation with oneself, one's inner sensitivities and one's own relationships, at least on a social and

personal level. The big problem is that on the collective-psychological level such reflection could be achieved only to a limited extent so far.

In order to understand this problem, it is necessary to include and visualize another aspect already mentioned, namely that of the consequences of "physiological prematurity". Essentially, they consist in the fact that in the first year of life, due to the immaturity of important brain areas, we do not yet have the possibility of a clear inside-outside differentiation, i.e. we experience ourselves in a kind of feeling contact with the environment and in a unity with a higher being as before birth. This magical experience accompanies us like a background film through the whole life. As already deMause (2005) explained, being together in smaller or larger groups fulfills something of the longing for this primal situation. In Stone Age cultures, it was first the "Great Goddess" and then later the kings and emperors who represented this higher being. With the change of mentality of the Enlightenment and its demand for self-responsibility, the basic structure of societies changed from kingdoms and empires to that of nations, the societies of those born together, whereby the commonality was essentially expressed in the commonality of language, which was already familiar as a mother tongue from prenatal times, then also in the commonalities of tradition, customs, habits or also ancestry. All this is already present on an original level in the interaction of mother and father in the organization of pregnancy, birth and the first year of life and is therefore conveyed to the child from the beginning in an elementary way as a primordial reality. That is why the feelings and behaviors coming from this layer of experience have such a primordial power. Because these realities are shared by all at the beginning of life, they are taken for granted and are always confirmed in the same way in the relationship with others.

I take here as an example the putting away of infants, which has a long tradition in advanced civilizations and whose roots may lie in Mesopotamian culture, as suggested by the "weeping of the gods" so impressively described by Franz Renggli (2001) in the Gilgamesh epic and corresponding archaeological findings. Until the 1970s, this early separation of mother and child was still a natural cultural paradigm in Germany and probably also in other Western societies, with the problematic consequences of a certain alienation of feelings and a disposition of magical impotence and surrender to authoritarian powers. This was part of the social formation of the nations despite their detachment from the earlier quasi-divine kings and emperors or those acting on divine behalf. This is the background for the magical dependence of wide strata of the population on mythical leaders, as represented by the fascist and communist dictators in the 20th century. The great opportunity of relativizing such rigid structures in nations lies, on the one hand, in the improvement of the early mother-child relationship, as has been achieved with rooming-in, among other things, and, in interaction with this, in the creation of supranational institutions such as the United Nations or the European Union, which also allow a space for the prudent reflective handling of conflicts and different ways of life. Just as a space for resolving conflicts has been created in the social framework of individual nations through the basic democratic constitution, so supranational institutions could also make it possible for nations to deal with each other in a new kind of non-violent way, as has already been achieved at the level of democratic societies. These novel possibilities of reflexive spaces also for national identities would precisely overcome the earlier almost reflexive activation of archaic birth patterns and their enactments in collective sacrifices.

An important background for these positive developments are the improvements in parent-child relationships from the 18th century on, as explored and recognized in psychohistory (Shorter 1986, Frenken 2003, deMause 2000). It is these insights that allow us to see that the

12

critical measures for promoting greater peace in a society lie in improving parenting skills and investing in a society's social infrastructure (Grille 2005, Armbruster 2006, Franz 2009, Axness 2012, Janus 2010, Raffai 2015, and others). Helpful to these measures is a deeper understanding of cultural dynamics, which will be presented in the next section.

Culture as an enactment of the restoration of primal unity
As stated above, Rank's statement about the nature of the artwork has a fundamental importance for understanding the function of cultural gestalt. Therefore, I repeat once again the decisive sentence: "The work of art, as we have seen from the essence of aesthetic pleasure, thus establishes a unity in its effect and not only in its creation, which in this case means a spiritual unity between the artist and the recipient" (Rank 1932, p. 125). The extended version would read: culture thus establishes in its effect and in its creation a unity that makes possible a soul unity between the current experience of self and relationship and the prenatal and postnatal experience of unity.   This names a primordial radical of human creativity, namely the elementary urge to reshape the social and real environment in such a way that it can be experienced as a safe and loving unity with a comprehensive protection. This happens first on a magical level, by experiencing the world in a dream-like way, as also described in fairy tales, where "wishing still helped".   According to the experience of unity, one feels elementally connected to the natural processes and therefore performs them in a creaturely way (Gehrts 2017).   This leads to the so-called "holy weddings" in order to promote the natural growth processes, but also to the sacrifices to the fertility gods in order to be able to inwardly endure the dramatic and misunderstood and thus deathly fears triggering changes of the seasons and the uncertainties regarding the harvest. As nature seems to die in autumn, one also fears an associated own death because of the indissoluble connection. Thus, also in ancient Egypt, the setting of the sun out of the connectedness with its life-giving power is experienced as a sinking and dying, a dying that emotionally also threatens one's own life. These feelings of endangerment can only be processed through complex rituals, which are described in the Books of the Dead as the pharaoh's night journey into the womb of the goddess Nut (Hornung 2011), and specifically with midnight reannexation and morning separation from the (placental) tree of life to enable the new birth. Other examples of the archaic experience of a life-sustaining connection with nature can be found in James Frazer's (1928) book, The Golden Bough. The rites described by Frazer can be accessed in a catchy way with the cognitive possibilities of prenatal psychology (Janus 2017b).

On this cultural level, the whole of everyday life is determined by magical connectedness, as shown by the expression "dream time" (Duerr 1978) and the constant presence of spirits, as well as the rhythmic dances, often lasting hours and not infrequently days, that directly visualize in the drumming of the music the connectedness with the maternal heartbeat.

On the level of the early and ancient advanced cultures determined by mythologies, this lost, but for life support necessary, primordial connection to the primary security-giving unit is established by social stagings. These can be, for example, processions in which, as in ancient Egypt, the pharaoh's placenta is led through the streets (Frankfort 1942), or later in India huge sculptures of the (placental) trees of life, or still later images of gods and saints, all of which directly represent the primordial unity and are intended to make it tangible and palpable.   These stagings establish a felt security in a real uncertain world and therefore have to be repeated again and again, just as later the German travelling emperors secured and confirmed their sacral power by constantly traveling around and being present again and again (Kantorowicz 1990).

13

In sacred celebrations, too, the connection to the gods or their representatives is secured and confirmed by going to sacred spaces, also in regular and incessant repetitions. The great importance of these events and the great space they occupy in social life confirms their spiritual significance in maintaining inner coherence. But in contrast to the magical level, there is always also a level of everyday life and of coping with reality through the agricultural and technical innovations, which precisely enable a real and satisfying unity with the real world in a new way of concrete transformation of reality. An example is the grandiose technical achievements of the Roman water pipes, which in a miraculous way satisfy the magical desire for effortless quenching of thirst, just as agriculture and animal husbandry made the magical need for effortless nourishment possible for the citizens of the cities. This is at the same time the beginning of the phenomenon of labor. At the level of tribal cultures, the procurement of nourishment took place in the simple and immediately manageable context of tuber and fruit gathering and hunting, while at the level of ancient cultures, the great efforts of agriculture, animal husbandry and the erection of structures were interposed, as it were, between the desire for nourishment and protection. Life had become more comfortable for an upper class, if one can call it that, but for the majority of the population it was very busy, especially dramatically in the construction of temples and palaces, which were supposed to serve in a magical way the primordial connection of the soul by visualizing the prenatal protection of the mother through the staging of uterus-symbolic spaces. The staging formed, so to speak, the magical proof of a restoration of the primary security of a maternal protection.

In the sense of these considerations and reflections also the results of the matriarchal research seem coherent that there was a religion of the "Great Goddess" before the patriarchal influenced religions (Gimbutas 1996, Göttner-Abendroth 1988, Meyer-Seethaler 1993, 2011 , Schacht 2012 et al.). As in individual development, the relationship to the mother is initially and long-lasting in the foreground and only later the relationship to the father is added, in patriarchal societies then dominating. That there are parallels here to the collective psychological development is immediately obvious. In this sense, prenatal psychology, psychohistory, and matriarchal studies can constructively cross-fertilize and complement each other. This is certainly a constructive field of future research.

Because the everyday world in advanced civilizations fulfilled the contents of magical desires to a great extent, the gods as auxiliary beings had only a relative importance, which was expressed in their placement on Olympus or in another beyond. On the level of individual self-responsibility and rational representation of reality contexts made possible by the change in mentality of the Enlightenment, the transformation of the world into a quite comprehensive world of satisfaction becomes dominant and largely relativizes the importance of magical protective powers, as expressed in the idea of the withdrawal of God, who, as it were, only provided the impetus for the emergence of the world and of man.

The great technical inventions of the 19th century, such as those of the steam engine and the inventions made possible by the discovery of electricity, were made possible by this change in mentality, which released, in an almost unbelievable way, the creative potentials for "improving" the world of many individuals who until then had been bound in relationships of dependence. In the same way, the social inventions of the 19th century, such as the approaches to the rule of law, to democratic conflict resolution procedures, the establishment of social and medical security, etc., contributed to the real sense of security in life that brought about the decline of social violence as it was anchored in the structural violence of hierarchical social structures. All this together made possible first of all in the western societies a prosperity, as it is completely new and unique in world history, a

14

prosperity, which spread in the 20th century also world-wide and lifted in particular also the Asian cultures and also some Arab societies on a completely new level of life (Bernstein 2005).

These creative developments are described in the social sciences, but their actual dynamics are not captured. Prenatal psychology and psychohistory, as suggested here, offer new starting points. These are also necessary in order to understand more deeply the developments that have hitherto taken place naturally, with the destructive wars associated with them, in order to be able to accompany and deal with them with greater responsibility (deMause 2006). An understanding of the cultural dynamics seems so significant because it could improve a discussion and development of accompanying and managing the developments. The currently chosen means of military intervention, such as in Afghanistan, Libya or Iraq, are associated with very many or even too many negative effects because of their destructiveness, so that their alleged humanitarian background becomes a caricature. For an even more complete understanding of the cultural dynamics, another connection is significant, which will be presented in the following section.

The entanglement of perinatal dynamics with drive dynamics
A peculiarity of human feeling and behavior consists in the fact that in it a pre- and perinatal dynamic of experience is interwoven in a complex way with the instinct dynamic from the primate heritage, as was shown in the previous section in the analysis of the dynamics of cultural forms. This viewpoint will now be pursued even further.

Thus, one can develop the idea that the early Stone Age inventions such as the primary techniques of food preparation, the making of baskets, the making of devices for carrying children, the building of shelters, the keeping of fire, the making of clothing, etc., probably determined by women, took place essentially in the horizon of a magical reference to a "Great Goddess". The charging of the experience of nature with mother-related feelings from instinctive precepts, which was caused by the "physiological prematurity", was to a certain extent psychologically natural on this level. This magical mother-space made it possible to transcend the limitations of instinctive behavior and, as it were, to help the magical mother on her way by using the possibilities of understanding the reality contexts and to open up even further possibilities for her charities through the inventions. Today we see these stone-age inventions as purely mental, but they gain their creative power from the magical desire to shape the real world in such a way that it feels even more maternal or, concretely, primordial. Out of this interplay of earliest experience and instinctive precepts grows the cultural achievements of early invention, using intelligence and cleverness in a new way.

The decisive aspect here is that the space of magical experience frees the intellectual possibilities from being tied up in instinctive processes, and thus they can become creative. With the other mammals and other animals anyway the cognitive possibilities function only within the framework of the defaults of the instincts. An example for this connection are the hunting rituals described by Frobenius (1930): in a kind of magic trance the course of the hunting desire is hallucinated, so to speak, and this enables the incorporation of rational aspects into the execution of the action, which are then exactly realized in the course of the real hunt.

What is now the role of men in this female-determined cultural horizon? On a more developed level of the "civilization of the great goddess" they function as son-lovers, as they are historically graspable in the mythical tales of Adonis or Attis. In a sense, the men are woven into the myth of the great mother. One aspect of this is that they have important

15

ritual functions as gods of spring or fertility, as illustrated in the detailed examples in Frazer, where their sacrifices can be understood perinatally-psychologically as enactments of birth patterns to ritually and magically accompany the changes in nature (Janus 2017a). Another aspect seems to be that men want to resemble women via ritual bloody circumcisions and bloody birth symbolic initiations in order to participate in their primordial power. Thus, even the usual male initiation rites are framed as a womb regression and rebirth (Eliade 1988), performed precisely by the men themselves, thereby appropriating the power of the mother, who realizes such changes out of her own potential.

These matriarchal cultures, determined by the maternal instinctual realm, are, as far as this can be grasped, peaceful and socially balancing, even if enclosed in the limitations of a magical experience. It comes then in historically graspable time to an assertion of male-determined cultures. This seems to have taken place primarily in the nomadic pastoralist cultures of southern Russia, based on the clear recognition of the importance of the male part in pregnancy, the so-called Kurgan hypothesis of Marija Gimbutas. The clear realization of this connection enables the targeted breeding and relativizes the importance of the female part. Such real conditions interact with the mythical and ritual constructs of a society, as Erik Erikson showed in "Childhood and Society" (1966) using the example of the Indian cultures of North America.

The change of society towards male dominance simultaneously made the instinctive behaviors of male primates such as rivaling, dominating, and hierarchy-building behavioral (de Waal 2005, p. 74 ff.), which is expressed in the development of fighting techniques. These instinct patterns are also accompanied by a social orientation in hierarchical orders (Schwarz 2007).

Possibly of very special importance in this context of dominating is killing, or the magical dimension of a power over death and life that previously belonged to the maternal realm, as it is still alive in the Indian goddess Kali. With the ability to kill, men acquired, as it were, primordial maternal power, but this in connection with the instinctively given patterns of rivalry and dominance.

These connections seem to me a background for the fascination with killing in the early advanced civilizations, as it is spread out extensively in the Iliad, for example. By killing many enemies, the man acquires "immortal" glory, appears "godlike," as the Homeric epics repeatedly sing about. By killing, the heroes become masters of life and death, which actually belongs to the realm of the prenatal, natal, and postnatal mother. The usurpation of the insignia and symbols of the "Great Goddess" by the patriarchal gods, which has been convincingly demonstrated by matriarchal research (Meier-Seethaler 1993, 2017 et al.), gain a culture-dominating significance in the usurpation of power over life and death. The enactment of this power, which actually draws its strength from maternal power, in concert with instinctual patterns for male dominance, has the intimidating effect that enables the subjugation of other societies. The patriarchal character of these wars is also reflected in the strange degradation of women as plundered property and slavishly available possessions, as is also repeatedly described in the Iliad, and at the same time the woman there in the fascinatingly beautiful Helen, behind whom stands the goddess Aphrodite with her archaic power, is the center of the motivations of the whole event, in which men in large numbers victimize or sacrifice each other for her sake.

This cultural change from matriarchally determined societies to patriarchally determined societies probably occurred, on the one hand, as most matriarchal researchers believe, through warlike conquests (Gimbutas 1996, Wolf 2017, et al.), and on the other hand, as Helke Sander (2016), for example, believes, through the fact that male power became more

16

socially significant, for example, in agriculture or defense, and therefore there was a power shift in the importance of the sexes. In addition, there is the emergence of the sphere of life of "work" for the higher honor of the theocratic rulers and its expansion through more intensive agriculture and livestock breeding. In our context, however, what is most important is that these social organizations stem from a confluence of instinctive prescriptions and the prenatal and perinatal patterns of experience that are effective throughout life due to "physiological prematurity." And at the same time, the hierarchical structures of patriarchally determined societies reproduce the same male behavioral structures that structure social behavior in primate groups (de Waal 2005).

This interaction of magical experience and prescriptions from instinctive behavior led to entirely new social formations. The astonishing differentiation and specialization in the life of early cities is perhaps possible because each specialization could be charged with magical significance and thus made the person concerned a hero in his field. The astonishing interaction of these different specializations in a hierarchical functional structure perhaps again gains its power from the instinctual patterns of the power hierarchy of the men in the primary group and at the same time the magical-maternal power of a security-giving primary omnipotence, as it is represented in the otherworldly reference of the god-king.

This background effectiveness of feminine and maternal elements in the ideas of domination and society of patriarchy continued to have an effect until the changes of the Enlightenment. But it also affected theoretical model formations, as can be seen, for example, in the model formations of psychoanalysis, as I will try to show in the next section.

The background effectiveness of maternal elements in the father-oriented concepts of Freudian psychoanalysis

Freud's great achievement was to open up a way of reflecting on one's own feelings and sensitivities, especially in their relation to childhood experiences. The experiences of the three to four year old child, already capable of speech, were in the foreground. His students Alfred Adler, C.G. Jung, Sandor Ferenczi and Otto Rank, on the other hand, also emphasized the importance of the early, still predominantly pre-linguistic mother experience for the later experience of self and the world. Freud countered this with a more theoretical concept in his writing "On the Introduction of Narcissism" (1914). In doing so, he intuitively drew on the psychological knowledge contained in the myth of the narcissist, as I will explain below. This was, in a sense, an artifice to grasp connections that were expressed in the myth but were not yet psychologically reflective. This limitation in the possibilities of reflection was related to the patriarchal structure of society and culture at the time, for which the dimension of female and maternal reality was largely outside of inner perception, precisely because the basic structure of patriarchy consisted in the oppression, exclusion, and marginalization of women and mothers, and thus also of the reality of the female dimension of life and experience.

However, especially with the first disciples Adler and Jung and in their time the patriarchal structure was still very effective, which is why it was then a question of who is right, who dominates, who determines, and so on. This is one reason for the well-known school formations. In the younger students Rank and Ferenczi these aspects already played less of a role, because they were more clearly anchored in the new democra-tic social horizon.

The situation of researching early disturbances of self-worth and the relationship to others and to the world at large was also so difficult because it involved effects of damaging and impairing experiences with the mother, in short, with the "bad mother" whom, as Rank succinctly stated, "Freud had never seen" (Rank 1926). This had the following context:

17

precisely because of the repression and marginalization of the female reality of life, which so powerfully determined the early days of life, the social image of woman as the "weak sex" was determined by idealizations of a kind of all-goodness. As is well known, Freud had also expressed himself in this sense when he described the relationship between son and mother as the "only conflict-free" relationship.

Because of this situation, he could not reflect on the negative influences in Oedipus in the early period of his life of unwantedness, death wishes, traumatization, and abandonment, which was primarily determined by the mother and her conditions, because this would have given the mother a life-determining role. This exceeded the possibilities of perception and thinking in an empire and a society determined by patriarchal structures.

Freud also used the psychological knowledge reflected in the myth to clarify the psychological conflicts in self- and relationship disorders, namely in the myth of Narcissus. Here it is purely about negative influences from the primary mother -relationship. My construction goes that the mother Leiriope had to reject this child born out of a rape and could not love. This would be the background for the efforts of Narcissus to compensate this primary deficiency by superior self-centeredness.

In the myth, however, as said, a psychological knowledge is expressed in a pre-reflexive way. Freud, however, intuitively recognized the importance of this psychological knowledge and used the concepts of the Oedipus complex and narcissism in this sense to explain the conflicts observed in his patients, without being able to reflect them precisely, as has been explained, in terms of developmental psychology on the early mother level. With these concepts, one could, as it were, as a "paternal therapist" or as one legitimized by "Father Freud" and his school, explain to the patient his suffering without having to speak about the real background of the meaning of a disturbance or a deficiency in the early mother relationship. The impossibility to come to a clarification from the patriarchal basic orientation here led to the incomplete concepts of ursadism, the death instinct, the negative therapeutic reaction, etc., which the early mother imagines in a concealed form.

Behind these stopgap solutions and foreshortenings of the reality of life was already hidden a problem from the early days of analysis, insofar as the concept of libido already had the function of a defense against early mother-related fears, as expressed in Freud's remarks to Jung that the "libido theory" was to be defended like a dogma.... against the muddy tide of occultism," which in a sense stands for the magical unity desires from the early mother relationship (Jung 1984, p. 154, Janus 2016c).

From a collective psychological perspective, the essential viewpoint now is that the patriarchal priests and kings are instituted by a male god who derived his power from usurping the power of the "Great Goddess," and the Pater Familias of the nineteenth century period derived his power from controlling, undervaluing, and suppressing the power of the mother in the life of the child. These limitations of the social reality of life are reflected in the theoretical assumptions of early psychoanalysis and reflect here the mentality of their time, formulated concretely, for example, by Freud in "Unbehagen in der Kultur" (1930), that he could not imagine anything earlier than the "protection of the father."

Post-Freudian psychoanalysis, while incorporating the obviously undeniable importance of the postnatal mother into its perception, remained loyal to the denial of the experiential significance of the prenatal and natal mother experience. To the detriment of a lively further development of psychoanalysis, this "loyalty" preserved the reference to the "Great Father" in a still lingering patriarchality, whereby, however, the reference to the social developments of the time was lost. Here, Lloyd deMause's (2000) psychohistory could have been a helpful resource because it had brought the interrelation between individual and collective beliefs

18

into a reflective framework with the concept of "group fantasies" reflecting the respective conditions of socialization.   However, since psychohistory has firmly integrated the individual and collective meaningfulness of prenatal and natal experience into its theoretical framework, it could not be used by a psychoanalysis in the narrower Freudian tradition because Rank had left this tradition precisely because of this theme (Janus 2015b).

To return now to the initial topic of the ulterior efficacy of maternal elements in Freud's theory, I want to explain the initial topic even further concretely using the example of the two myths of Oedipus and Narcissus and their use in the theory and, indeed, the practice of psychoanalysis. Central is the statement that already in the myth the matriarchal aspects are denied, namely in the origin of the kings from male gods, representing, so to speak, their power on earth, what was later called by "God's grace". In keeping with the patriarchal orientation of Greek culture, the afterlife was ruled by a male god. That the otherworld is a projection of the prenatal motherworld and derives its power and meaning from it, as we can reflect today, was thus denied. This maternal reference of the otherworld, as it was still directly present in the "civilization of the Great Goddess", was thereby not so far back in history.

With regard to the Oedipus myth, what is important to me in the present context is that the king's parents directly represent the power of the beyond at its core, specifically the prenatal parents. To the child, the parents initially appear as gods; he thus also sees them in the echo or reverberation of the prenatal parental experience.

Following these considerations, the myth of Oedipus deciphers itself as a mythical representation of prenatal and natal feelings of unhappiness and distress, as may be widely assumed as an expression of archaic individual life experience in the oppression of women in patriarchal Greece. This background of Oedipus also explains the lack of affective regulation as expressed in the scene of manslaughter.

The myth of Narcissus, as already noted, served to capture the knowledge hidden within it of the initial roots of self-esteem disorders, whereas the myth of Oedipus captured the roots of initial relational disorders. The use of myths to explain mental problems occurred in early psychoanalysis out of the still patriarchal spirit of the times in order, as one might loosely put it, to preserve the "trade secret" of denying the importance of the initial feminine dimension of life so as to be able to hold on to the assertion of the sole importance of the masculinely determined dimension of life. By using the intuitively recognized knowledge of myth, it was thus still possible to grasp the early conditions of self-esteem formation or its disruption, but only at the level of the mythic narrative.   Narcissus emerged from the rape of the nymph Leiriope by the river god Cephissus, was therefore, as one can assume, unseen and unwanted by his mother. The overwhelming preoccupation with himself and his beauty can be understood as an attempt to compensate for this lack, until finally the desire for fusion became overpowering.

The problem with the psychoanalytic use of these myths as "explanations" was that the effectiveness of prenatal and postnatal elements was named on a figurative-projective level, but could not be reflected upon. In the myth of Narcissus this is particularly evident: the parents of Narcissus are immediately located in the otherworldly realm, which, understood with today's possibilities of reflection on early development, represents a symbolization of prenatal conditions and experiences. In this sense, myth can be read and understood directly as a mythic envisioning of earliest experience. Early experience can thus be experienced on the imaginative level of myth in a scenic-projective way and can also be reflected on this level in a kind of image-thinking, but quasi as an objective happening in a different and own reality. To understand this happening as a reflection of one's own

19

experience and one's own experience is a level of reflection that has just been developed and expanded by almost one hundred years of research within the framework of prenatal psychology. The denial of these connections out of a still patriarchal spirit of the times and a correspondingly oriented tradition has the consequence that both on the theoretical and on the practical level essential elements in the biography and the problems of a patient are not grasped and therefore not understood. In my opinion, this is an essential background for the so-called "crisis of psychoanalysis". We have today in the psychotherapeutic field the paradoxical situation that in a psychoanalysis oriented to understanding the descendants of the earliest experiences are disregarded for reasons of tradition, while behavioral therapy oriented to behavior with its scenic arrangement of desensitization gives these descendants a space for processing, but without any understanding of the actual connections. The explanation could be that both psychoanalysis and behavior therapy are under the spell of the collective denial of the life-historical significance of the feminine and specifically maternal dimension of our lives.

This unnoticed efficacy of prenatal and postnatal elements in the ductus of patriarchal social orientations is a major reason for the trances that define social life as the so-called Zeitgeist. I have spoken, in order to grasp the context, of an intermingling of prenatal and postnatal elements. More precisely, it is about a mixing in which the prenatal elements are concealed but present in an unrecognized way. This is also a background for the fact that psychoanalytic schools can give the impression of churches and religion-like institutions. That is why this connection will be explained in a separate section.

The background of the social trance phenomena
As said, the patriarchal structure of most societies since about 5000 years is based on a social dominance of male forms of behavior, in which rivalry and dominance of the alpha males determine the social order as hierarchy. The background is in key words: the increasing complexity of Stone Age societies and the associated life in larger and thus anonymous groups required an integrative medium for the cohesion of these groups. Homo sapiens, with his hunter-gatherer mentality, was not prepared or suited for such large groups (van Schaik, Michel 2016). The common reference to archaic maternal feelings, which had earlier referred to the pre-personal totem, is now replaced by the reference to the already personal image of the "Great Goddess", who, however, is predominantly configured prenatally in her omnipotence and comprehensive effectiveness as "Mother Earth" or "Gaja". In a way, she represents a compromise between the already more individual traits of the inhabitants of the early cities and their still predominantly magical mentality.

Some evidence, as mentioned, suggests that the patriarchal structure developed in southern Russian pastoralist cultures, the so-called Kurgan hypothesis of Marija Gimbutas (1996). For pastoralists, knowledge of the father at conception is elementary and thus became socially conscious. As a result, the male behavioral traits of rivalry and dominance, originating from primate heritage, also gained greater social importance. This is a background for the fact that these pastoralist cultures developed a patriarchal character and, accordingly, male power issues and a military orientation became important. This orientation is the motivational background for the conquests of matriarchally oriented early urban cultures, as made likely by matriarchal studies. In this context, the domestication of horses was an important advantage. Early male kings stabilized their social power by usurping the insignia of the Great Mother, which represented and reified their prenatal omnipotence (Gimbutas 1996, Meier-Seethaler 1993, et al.).

All this still took place in the mentality of a magical-mythical trance dominating the whole social life. According to the new social structure, the mythologies and the heavens of the gods were reshaped, and a male main god dominated. In Greek mythology, the Great Goddesses were still present, but then largely lost importance in subsequent monotheisms. With the increasing specialization in the cities and the increasing economic importance of men in the power demanding developed agriculture and animal husbandry and likewise the increasing importance of martial prowess of the now rival city cultures, the gender relationship reversed. Whereas in the past the magical point of reference was the mother and her life-sustaining power of childbearing and nurturing, now it was the heroic man, on whose military prowess the survival of the group depended.   If in former times the "Great Goddess" was the mistress over death and life and the men tried to make themselves similar to her by bloody initiation rituals and self-castrations, now the men were the masters over death and life, as it is dramatically reflected in the incessant battles of the Iliad, this still completely integrated in a magical-hallucinatory experience, as it has been coherently developed by the American psychologist Julian Jaynes (1993). In this context, I understand the immediate presence of the gods as prenatal affect elements, as one can shoot from observations by Mott (1960), Jung (1985), and Raskovsky (1978). The reference to a masculine afterlife gave them the dramatic significance of heroes as men could experience themselves in these ancient societies.

From today's more reflective mentality, men of the time were still living in a deep trance, so the unifying power of a staging of participation in the prenatal power of the fetal god-king could be effective. This power was ultimately based on his reference to the power of the prenatal mother, in whose place, however, a father-god had now taken his place. This construct could only be maintained with a far-reaching denial of the importance of the maternal dimension of life, which found its social expression in a control and oppression of women. Thus, women and slaves were naturally excluded from political life in ancient Athens.

Now we know, of course, that these structures were effective in France until 1789, in Germany until 1918 and ultimately until 1945, in Japan until 1945, and in Russia in intermediate stages from 1918 and 1983 to the present, while in Great Britain it was possible to realize this social transformation from a purely patriarchal structure to a more egalitarian social structure in relation to the sexes, without such dramatic warlike enactments as were the Napoleonic wars and the world wars. These wars correspond to an openly trance-like character of the corresponding patriarchal mentalities.

To understand more deeply the trance aspect in individual life and in social life, some explanations are necessary.   The "growing together" or the living unity of mother and child before birth is a pattern for a fundamental structure in the life of individuals and in the life of societies (Crisan 2014). Because of immaturity at birth, the infant lives, as stated, in a magical prenatally imprinted feeling contact with its environment. It remains the home and is the substitute for the primal home lost too early before birth. At the same time, the child is in the real world from birth, but at the same time this world serves emotionally as a substitute for his first world in the way described. In the animistic worldview, people experience themselves very concretely as living in an animated primordial being.   This is where the magical atonement rituals in connection with hunting come from, in order to reconcile the wounded nature or the wounded primordial mother, as described in detail by Rank in "Psychologie und Seelenglaube" (Psychology and Soul believe) (1930).

On the level of later cultures the magical connection with the prenatal unity assumes the staging of the heaven of the gods, from which all earthly events are determined. Thereby I

21

understand the gods to a certain extent as successors of the spirits and demons on the level of the tribal cultures, which I understand as reflections of own feelings in the "feeling space" caused by the "physiological prematurity". Their more personal character reflects the greater agency in these ancient cultures.

This is the historical background for the elemental trance that still determines today's religious experience. Everything is in God's hands or in the hands of the Great Mother, just as the child was kept in its mother's womb before birth. But in ancient cultures, as Obrist (1988) put it, "the sky was pushed upward" because man, with his life in the cities, in the countryside as a farmer or cattle breeder, lived in his own real world determined by him, but which became livable only through the felt and imagined reference to the otherworld and the world of the gods representing the prenatal unity. The reality of the real world was denied, as Rank discovered, in order to be able to live psychologically in it. In this way the incredible uncertainties of the early civilizations were bearable, precisely through the imagination and ritual staging of the security of the prenatal unity world. This deep trance is a determining and constituting element of human cultures. It is difficult to recognize for us because we take the cultural formations as a reality and thereby, however, misjudge their imaginary character of an expression of the respective mentality, as Shakespeare perhaps expressed it in modern times with his famous words: "We are such stuff as that to dream" (Shakespeare 1623, p. 56).

In the course of the cultural development the dream side of the life, which establishes its prenatal reference, becomes more and more internalized accordingly and in interaction with the greater ability to act in the real world, also because the people could realize their dreams or their fetal desires in the outside world more and more in the cultural Gestaltun-gen. Thus the plants by agriculture and the animals by cattle breeding become real nourishing beings, which transform the world into a kind Schlaraffenland. With unbelievable efforts, the Romans managed to bring water into every house with their water pipes in such a way that one simply had to swallow the water effortlessly, like the child before birth swallows the amniotic fluid.

So in these early cultures, the adults were concerned with transforming archaic childlike desires into reality or reshaping reality. Thus, an actually fetal horizon of needs is taken into one's own ability to act. What in former times could only be dreamed of magically, for instance by a rain spell, becomes reality in early cultures, as for instance in irrigation systems. In interaction with these new abilities, man can increasingly experience himself as acting in a self-determined way. This process has also been described as a process of internalization, but what is internalized? It is actually the prenatal desires that were previously staged in a magical way, the staging of which was precisely to restore the felt unity with the prenatal situation.

The taming of the fire, for example, allowed to make the world as warm as it had been warm before the birth. That is why the fire was sacred and was guarded by women in the temple of the Vesta even in Roman times. The increasing ability to make fire according to real needs made the magical background recede more and more and confirmed again and again one's own ability to act. This ability to act was actually borrowed from the omnipotence of the fetal child, which could move completely self-determined in its primary milieu, so to speak as it wanted. This is the deep root of the human will, that it can translate its magical desires into real action in a real world, as expressed by the pharaoh Unas, which is preserved as a text in his pyramid: "The waves of the world quake, the bones of the earth god tremble, but every movement freezes when Unas is beheld, who is ensouled as a god who lives from his fathers, feeds from his mothers. ... this is Unas, the bull of heaven, impatience at heart, who

lives on the essence of all gods, eating their entrails when they come spell-filled from the island of flame.... this is Unas, who eats men and lives on gods, who has messengers to carry out his orders ... he has traversed the heavens altogether and passed through the two shores of the earth. For Unas is the greatest power, is the most omnipotent. Unas is an image of gods, the image of the images of the greatest god. Whom he finds on his way, he eats up, piece by piece ... the lifetime of Unas is of time, his term is eternal duration, in this time' he will, so he does, he will not, so he does not'" (quoted in Clarus 1980, p. 32).

This connection, of course, is also a root of typical human anxiety in its global character as described by Kierkegaard and Heidegger. Through its fetal reference, the global character of human anxiety becomes understandable, precisely as a reproduction of a fetal anxiety that affects his whole world. The animal's anxiety, on the other hand, is always situationally bound, precisely a signal anxiety for a real endangerment and not a signal anxiety in the sense of Freud, which, as he correctly assumed, signals the elementary endangerment at the world change of birth, but not only it, but equally the dangers before birth, as it was first recognized in its full meaning by the psychoanalyst Nandor Fodor (1949) in his description of the descendants of the "Prenatal Trauma", which was later further explored by Janov (1984, 2012) and Hollweg (1993, 1995, 1998) (cf. also Levend Janus 2002, 2012).

But to return to the reflection on the meaning of trance in human cultures, I would like to explain its transformation from global world stuff to relational stuff in the context of the Enlightenment in a separate section.But to return to the reflection on the meaning of trance in human cultures, I would like to explain its transformation from global world substance to relational substance in the context of the Enlightenment in a separate section.

The folding in of the God-relationship into the human-relationship
The societies of the Middle Ages were still entirely held together by the prenatally determined trance of a comprehensively caring divine being whose earthly representatives, pope, emperor, kings, etc., determined everything that happened on earth, because the economic, social and institutional possibilities were so poorly developed that life, with hunger, war and disease, took place in a perpetual elemental uncertainty. The spaces of the innumerable churches and palaces, suggesting a prenatal security, in a way visualized a primal security in living together with a maternal nurturing and protecting being, which shone comfortingly into the real reality, which was so insecure, hostile and full of suffering. In contrast, the societies of the early modern era developed greater economic, social and institutional stability and security, which allowed people more to come into their own because, probably primarily for the urban part of the population, it was no longer just a matter of bare survival, but increasingly a matter of developing their own life and the orientations necessary for it, as this also began to be reflected in literature. The great turning point, as already mentioned, was the Enlightenment: with its questioning of religious and secular powers and the installation of a new awareness of the capacity for self-responsible action and self-determined relationships with mutual empathy. All these were actually competencies and abilities that were previously attributed to God and were now recognized as possibilities of their own, To this end, I would like to quote Schiller (1795a) once again, "... und nimmst du die Gottheit in deinen Willen aufgenommen, steigt sie von ihrem Weltenthron". The Swiss theologian Rudolf Kaufmann (2017) has analyzed and presented in detail the associated change in the conception of God.

But what was there projected into the deity? Was it one's own person, as Feuerbach assumed? Or was it the " personality", as Goethe expressed it in a similar sense, when he called the "personality the highest happiness of the earth children" and just no longer God?

23

Prenatal psychology suggests that the person or personality is rooted in the prenatal self, as the postnatal body is rooted in the prenatal body. Also, the afterlife, which Freud had already recognized as a projection of the prenatal world, as the habitat of God suggests that an essential element of the experienced conception of God has its root in man's prenatal experience of himself in his elemental self-mobility, spontaneity, and, if you will, self-will, and, of course, in his elemental vital togetherness with the mother, with whom he lived in an intimate relatedness and emotional interaction. That the original self or God with his great potentials was at home in an otherworldly world symbolized the otherworldliness of the prenatal self.

Now here exists the paradox of the monotheistic conception of God. On the one hand, reference to the primordial ground in the Old Testament can still be guessed at, as the analyst Roellenbleck vividly elaborated in his book Magna Mater im Alten Testament (1949) (cf. also Weiler 2006); on the other hand, the world and man do not emerge from the primordial maternal power of the "Great Goddess," but the world and man were a work of the omnipotent, clearly male God, who, however, actually drew his power from the usurpation, in the course of the patriarchalization of early societies, of the power of the "Great Goddess" and its potentials, which can also be grasped historically, as Carola Meier Seethaler has shown in her book "Von der göttlichen Löwin zum Wahrzeichen männlicher Macht. Ursprung und Wandel großer Symbole" (1993) has impressively shown. This leads then to the from today's point of view funny constructs that Zeus gives birth to his daughter Athena out of his head, if you like, a very daring construct growing out of the envy of childbirth, but which is still accepted today by the "educated" with great composure, if not even with reverence, precisely because we are all still caught in a "patriarchal trance". Perhaps it is also an expression of this "patriarchal trance" that in the current psychoanalytic book on the psychodynamics of envy there is, as far as I have been able to determine, no mention of "birth envy" (Focke, Pioch, Schulze 2017).

Thus, in terms of these considerations, the God-relationship encompassed the relation to the prenatal self and thus at the same time to the prenatal relation of the child to its mother. This prenatal relational reality was projected into the God-relation. The deposition of the king as the secular representative of the primordial self or God and the relativization of the divine representations reified in the papacy in the separation of religion and state, the so-called laicism, made possible the realization of the autonomy previously projected into the king and likewise the realization of living relationship as it was projected into the God-relationship or into the relationship with the ecclesiastical authorities. This set free the amazing forces that found expression through the Enlightenment in the establishment of human rights instead of God's rights, of democratic structures instead of authoritative structures, and of the level of personal relationships instead of God's relationship.

It is also necessary to point out a special context. Thus, in accordance with the still patriarchal basic orientation of the societies, the ideas of the Enlightenment also referred only to men. The demand of Olympe die Gouges for the inclusion of women was considered a state crime by Robespierre and punished accordingly with imprisonment and beheading. However, after the relativization of the monotheistic conception of God and the associated suppression of women in social life, the feminine dimension of life also became visible again, as it were naturally, especially in German Romanticism and also in the Classical period. With the charging of the prenatal love relationship, love between man and woman became one of the great themes of the century, as Niklas Luhmann vividly described in his book "Love as Passion" (2003) and as it is endlessly spread out in literature, art and opera. This was the precondition for twentieth-century psychoanalysis and depth psychology to reflect the

presence of infantile and early childhood experiences in the experience of love relationships. And Rank, in his work "The Analytical Situation" (1926), then took the step of making the presence of prenatal and birth feelings accessible to perception and reflection also in the therapeutic relationship and in human relationships in general. The continuing effect of patriarchal structures in society allowed and still allows only a very gradual approach to this subject. Otherwise, this essay did not need to be written.

The in itself strange non-perception and also denial of the original experience with the mother before and during birth and its life-historical meaning is an aspect of the so-called "infantile amnesia" and interacts with the equally strange denial of the elementary meaning of the mother in prehistory in the figure of the "Great Goddess" in the still patriarchally dominated academic world. One aspect of this is that our Western mentality even today, as has been mentioned several times, is essentially determined by the social changes that led to the earlier more matriarchal Stone Age cultures, which can perhaps be classified as planter cultures, being replaced by patriarchal cultures with cattle breeding and more intensive agriculture, which made men more important. The psychodynamics of the associated change in mentality will be dealt with in a separate section because of its fundamental importance, although this will involve some repetition.

The psychodynamics of the transformation from matriarchal to patriarchal societies
The great problem of the Neolithic cultures, which had developed and advanced the possibilities of agricultural techniques, was how to manage a life in the anonymous large groups created by these new economic possibilities (van Schaik, Michel 1916), which also led to a life in larger settlements. There is much to suggest that cohesion was initially established here through an intensification and a ritual expansion of the worship of the "Great Goddess" prescribed by Stone Age tradition, as can be demonstrated for Catal Hujük (Gimbutas 1996) and other sites. The mentality of these cultures was characterized by the experience of a magical connection with the processes in Mother Nature, whose changes were, as it were, carried out in an archaic way. Nature, on which all survival depended, which had been made the great donor of food abundance by the new agricultural techniques, was the projection field of prenatal sensitivities. In the same way that one was comprehensively protected and nourished before birth, so also happens emotionally from nature nourishing in a new way. At the same time, the developing agricultural techniques were already being used consciously and were based on careful observation and planning. Therefore, it was no longer the completely anonymous totem as a direct projection of placental experience (Dowling, Leineweber 2001, Janus 2013e) that guaranteed cohesion, but the already more personal "Great Goddess" with whom one placed oneself in a mystical relation in complex rites and myths.

With the rites guaranteeing security for the visualization of the comprehensive unity with the "Great Goddess", the handling of changes was the big problem. Already the rising and setting of the sun could be accompanied by elementary fears, as I have already mentioned from ancient Egypt: only through prayers and chants of the priests kept up through the night could these fears of the final disappearance of the sun be managed.   One experienced oneself thus in this time still completely in an affective unity with the processes in nature. This, of course, applied in a special way to the processes associated with the new agricultural techniques. The uncertainties and fears of crop failures associated with the growth and flourishing of grain, which threatened the life of the group, were therefore accompanied by very intense ritual events, the so-called fertility cults.   We have a fairly accurate knowledge of them, among other things, through the reports of the colonizing explorers and

25

missionaries from the areas of the world where these cults were still practiced, as impressively compiled by James Frazer in his book "The Golden Branch" (1928). One element in these cults was the sacrifice of the beloved of the "Great Goddess", as they were still alive in the cults and myths around Attis and Adonis in ancient times. The psychological background is that the anxieties about sowing and harvesting could only be handled internally through ritual repetitions of the "die and become" of birth. The beloved prenatal child had to be sacrificed or had to sacrifice itself so that new life could come into being. The cruelty of these sacrifices and cults, which we can hardly comprehend anymore, becomes more understandable when we realize that a personal identity in our sense is the product of a long eventful history, while the mentality of the early cultures was entirely determined by the magical reference to the "Great Goddess" charged with prenatal power.

The identity of the men in this time was, as already mentioned, also completely under the spell of this reference to the great mother. This found its expression in ritual self-emasculations in order to become similar to the Great Goddess and in this way to participate in her life-sustaining power, as Helke Sander (2017, p. 142), in my opinion, coherently assumes. The ritual emasculations are still handed down from antiquity in the cults around the goddess Kybele and still reach into the 19th century in India.

The aforementioned sacrificial cults can be understood as regulatory measures in the sense that, in their magical force, they had a unifying power in the developing anonymous large groups. But one can also imagine that the lack of real effect of these rites was more and more seen through in the course of time, especially when the societies became larger due to the success of agricultural techniques.

Another aspect seems to be that the cattle-breeding cultures, which developed later in comparison with the plant cultures, were in a sense more purposive, because the realization of the importance of the male element in cattle breeding was a decisive prerequisite. In order to make breeding possible at all, the connection at procreation had to be seen through, This gave the men in these probably still predominantly nomadic groups a new and important significance, so that the assumption is widely shared that a patriarchal structure with the dominance of male gods developed in these cattle-breeding cultures.

 My idea now is that this activated elements of male behavior from the primate heritage of dominance and rivalry, which then became the dominant themes in such patriarchal groups. Rivaling, competing, fighting and dominating became behavior-determining, which expressed itself in the warlike behavior of these cattle breeder cultures and led to the invasion and conquest of the matriarchally coined early advanced civilizations in Mesopotamia, Egypt, in Greece and others, assumed by some researchers. However this may be in detail, in these patriarchal cultures developed in such a way, manifold elements from the matriarchal culture layer can be proved, what already C.G Jung pointed out in many places. His student Carola-Seethaler then elaborated these connections in detail in her book "Ursprünge und Befreiungen - eine dissidente Kulturtheorie" (1998).

In our context, however, it is important to see this event not only in terms of the military aspects of conquest and subjugation, but to better understand the associated shift in mentality toward a patriarchal orientation.

As I said, I assume that the order of a male-determined hierarchy given by the primate heritage had the better regulatory potentials in view of the ever increasing anonymous large groups. The rule associated with the threat of violence offered the "better" possibility to hold such large groups together than the matriarchal culture operating with magical-mythical sacrifices. The fatal consequence was that wars took the place of sacrifices to deal with the inevitable social changes, which were caused internally by the development of new

26

techniques on the one hand and externally by the emergence of other societies on the other. In this context, wars have the internal dynamic that the fear caused by changes is carried out, as it were, as a sacrifice on the other. The background for this is that precisely changes in the life situation or the social conditions activate the birth dynamic with its "die and become" of the first great change. From the fixation on the behavioral repertoire of male dominance, change could not be processed internally, but the primal pattern of birth is triggered and activated and executed as an enactment on the other. In the case of one-sided dominance, these wars can take the form of conquests and wars of annihilation, as they are sung about and idealized in the Iliad and are also known to us from the early cultures in Mesopotamia and Egypt. The main heroes in the Iliad are given the honorific title of "city destroyers." However, when stronger opponents are involved, the ritual of reciprocal sacrifices takes place, as is also paradigmatically depicted in the Iliad.

This repertoire of competing and dominating was effective not only in the warlike enactments and the associated technical and organizational innovations, but equally in the astonishing craft and economic differentiation and division of labor in the developing cities. In resonance with this, the heavens of the gods were changed to male principal gods. Today we can see quite naturally that the heavens of the gods reflected the earthly situation in each case, while in the time of that time the conviction prevailed that the earthly situation was determined by and reflected the conditions in heaven.

Possibly this connection is even important for the special ability of Homo sapiens to have a relationship to himself or to self-reflection, in the following sense: to perceive the environment in the mirror of one's own primal experience, even if only unconsciously, meant a reflection of oneself, which, however, also created a distance. The relationship to the world as a world of feeling, which is peculiar to man, allowed this reflection of himself in this parallel world or the beyond. Thus the "Great Goddess" could emerge from the totem and from this the still polytheistic father of the gods Zeus. Against this then finally the monotheistic god Yahweh prevailed, who in his one-sided dominant way reflected the necessity of a military fighting orientation of the small Israeli kingdoms, which were surrounded by archaic great societies like Babylon, Egypt and the Hittite empire.

However, the reflection of social relations in the design of the heavenly world applies not only to the central structure of patriarchal society as a whole, but also to the subgroups of society, that is, to the various professions in the urban world, each of which had its own gods, through which it had its immediate relation to the heavenly world and thus to the all-encompassing unity for which the heavenly world stood. Later in the Christian world these were the patron saints. Compared to the monothematic world of the "Great Goddess", the world of the gods was thus more diverse, in accordance with the world of patriarchal urban cultures based on the division of labor, in order to represent this differentiated world of the urban cultures or to connect it to the origin in each case in its own way.

But it seems that the patriarchal structure with its excessive aggressive potentials and the inability to solve conflicts without violence was also always endangered, as it is described in the Iliad. My guess is that this situation provided the impetus for the development of institutions to regulate the eventual conflicts associated with urban life. This is what the sociologist Arnold Gehlen called man's "need for institutions," but he based it too simply on a lack of instinct. In my understanding it would be just the in patriarchal societies overshooting and one-sided aggressiveness, which must constantly demonstrate and assert its power usurped by the "Great Goddess". Therefore, the development of institutions represents a very constructive development because the institution, in its derivation from the otherworld, constructively connects with the need for male dominance and allegiance,

thus opening a space to resolve conflicts without violence. Of course, the god-kingdom is the first and paradigmatic institution, which is then repeated in the more specialized institutions, still derived from the god-king and his prenatal otherworldly reference.

Despite the astonishing development of ancient urban cultures through an internal structuring by institutional regulations, there remained the problem of the enormous damage caused by the incessant struggles among cities, typical, for example, of ancient Greece. But even here there were already approaches to limit this damage through supraregional alliances, as they were realized in the defense against the Persians and also in the form of the Olympic Games. But the devastating Peloponnesian War showed the instability of these structures. It was only in the Roman Empire that the creation of a large hegemonic unit succeeded in relativizing the destructive effect of the many small wars, but it did so essentially by means of tyranny and exploitation.

Ultimately, these wars were always about world domination, whereby "prenatal security was to be established in the world," or, as it was later called, the "kingdom of God on earth." This was also the motivation to seek, as it were, peace in the world-encompassing great empire and to find it to a certain extent, be it first in the Roman Empire spanning the then known world and later in the more perceived great empire of the only beatifying church.

Since each small Greek polis was a world of its own, any other polis that also wanted to be a world, or better the actual world, was the natural enemy. The prenatal configuration of these small worlds is shown by the fact that a central sanctuary was a sacred tree and the aim of the war campaigns was to cut down and destroy this sacred tree. Then the claim of the own polis to be "the" cosmos was restored. The Roman Empire then already succeeded, as said, to a large extent in extending its rule to the then known world circle.

The extent to which the motivations to create a cosmos on earth are generally human is shown by the social processes in the history of Japan, which are similar in structure. There, until the 16th century, there were endlessly destructive continuous struggles between small principalities, each of which was such a cosmos, until then, in a last great war, the whole country was unified under the rule of the shoguns. The insularity allowed the feeling of being a "whole" world that was suggestively reinforced by the closure from the outside world.

To summarize the theme of the psychodynamics of the change from matriarchal to patriarchal cultures, it can be said that the behavioral patterns of male dominance and competition derived from the primate heritage, both within societies with the differentiation of the structures of urban life and outside in the struggles for political power, enormously strengthened the capacities for individual planning and action and raised societies to a higher level of complex functionality. Essential to the astonishing dynamics of this development was certainly the development of writing and the monetary system, which made rapid economic exchange possible. This will be discussed later.

The increasingly greater capacity for action in ancient cultures relativized the importance of a feedback to the powers beyond in order to establish a security on earth. People began to feel strong enough for this themselves and developed the systems and structures for this in rapid succession. This then led to the development of a philosophy in Greece, which claimed to be able to understand the things of the world events by itself, an enormous increase of individual self-confidence. But as we all know, this was only a germinal zone in a few small Greek city-states and it took another 1000 years for this development to continue constructively in the Renaissance and Enlightenment.

In the topic of the transition from the matriarchal to the patriarchal social structure, the associated change in the relationship to the environment is still significant, which will be dealt with in a separate section.

The relationship of patriarchal cultures to the environment
The relationship in matriarchal cultures was, as far as can be determined, maternally nurturing and preserving. Because of the magical connection with nature, changes and alterations that could endanger the great primary unity were accompanied with ritual birth-symbolic sacrifices to ensure the continuation of the world in a mystical way.   The patriarchal orientation, with its structuring by male rivalry and domination, changed the attitude towards the environment and nature. It was now also about asserting power, control, and exploitation in relation to the environment. These attitudes had an underlying connection to the oppression of women and the associated displacement of the mother goddesses from the celestial world. The one-sided domination of social life by the aforementioned masculine aspects of behavior deformed the relations between the sexes in the sense of oppression of the feminine part, and likewise they deformed the relation to the environment in the sense of subjugation, control and exploitation.   It was precisely the "success" of these attitudes and the structuring of society achieved through them, as well as the establishment of a security vis-à-vis nature, that in turn made possible the constructive relativization of these one-sidednesses, in that the kings and emperors by God's grace who represented them gradually lost their importance and the importance of women increased through emancipation in society to the more egalitarian state we have today in the Western world. Linked to this development within society was the development of democratic rights and human rights, and towards nature the development of the principles of environmental protection and sustainability and a whole new appreciation and value for the life-sustaining importance of nature. Thus, genuine elements from the feminine-maternal dimension of life became socially effective again. However, the deformations of social structures shaped life in patriarchal societies for millennia. That is why this will be dealt with in a separate section.

The psychodynamics of the deformations of the social structures in patriarchal societies
The described behavioral effect of male instincts of rivalry and domination from the primate heritage also determines the social structure in patriarchal societies in the sense of ruling and subjugation, paradigmatically in the form of the slave system, which prevailed in patriarchal cultures until well into modern times, in the USA until the middle of the 19th century, in Arab societies until the middle of the 19th century. In the USA until the middle of the 19th century, in Arab societies partly until today and in Christian societies in the form of serfdom in Western Europe until the end of the 18th century and in Russia until the end of the 19th century.
Prenatal aspects are also at work in these deformations, in the sense that in the slave system the absolute care and availability of the early and earliest mother is enacted in a new way within the framework of forcible control and from there receives its evidence. Slave and master or servant and master are interdependent in a vital way, like mother and child before and after birth. In this respect, the bondage system of slavery, serfdom, servitude, and the exploited nineteenth-century laborer that pervades all traditional cultures compensates, in a sense, for the impairment caused by the traumatic aspects of "physiological prematurity" by allowing the master a great potential for action because all the suffering and toil of human life is done by the slave, serf, servant, or exploited laborer.

This side of life through the other may also be an aspect of satisfaction in this actually strange constellation of relationships. It created a free space of personal development for a smaller part of the population and essentially made possible the cultural developments in the early cultures.

The fact that Marx in the middle of the 19th century was able to name this symbiotic structure, as it was shaped in the exploitation of the workers, in its negative aspects as class struggle, was already an expression of the fact that the changes in mentality associated with the Enlightenment or expressed in it had changed the social trance, which earlier could let slavery and serfdom happen as a form of social life, in the sense of increased empathy and respect for the other. In addition, the exploitation of energy reserves such as coal and oil, which began in the 19th century, and the development of machinery had opened up a new source of power that made slavery obsolete.

But apart from these problematic aspects of the patriarchalization of societies, there has been an astonishing dynamization of cultural development in the new framework over the last 5000 years. One element of this is the increase in knowledge and knowing, which will be discussed in the following section.

Psychodynamics of the development of knowledge

A special aspect in the evolution of Homo Sapiens is the acquisition of knowledge and knowing. Primate knowledge remains quite instinctual and limited, while knowledge in tribal cultures is already much more complex and developed, but it is shared by all in more or less the same way and is manageable and comprehensible by all. In the context of the Neolithic Revolution, there is a cumulative growth and an increasingly complex growth of knowledge. This creates a new situation. Some members of the still quite small societies have developed specific skills and gained knowledge that the others do not have and are not available to them. We can say that is the birth of the experts, who can realize something that was previously tried to achieve through magic spells, sacrifice and incantation. This gives them a special status and nimbus. The best known is the expertism of the blacksmith, who, after all, also had a divine status among the Greeks in Hephaistos. The special status of expertise is also reflected in the fact that the various professions had different representatives to the gods and later Christianity had different patron saints.

In any case, the fact that people could do something that previously would have been attributed only to gods created a new stage in the development of consciousness. Thus it was also assumed that the cultural techniques actually created by humans were in fact created by the gods. Now what is expressed in these assumptions? I see the connection as follows: the different cultural techniques do not originate from a calculating and conscious thinking, but from an essentially unconscious instance, which I would like to call the creative self. Mozart, for example, is said to have said, when asked what enabled him to create ever new musical works, that he simply took off from above, translated: he took off what, so to speak, the creative self had worked out for him. The brain researcher David Eagleman has explained these connections in his book "Incognito The Secret Self-Lives of Our Brain" (2012). This creative self could also be called an existential self, insofar as it encompasses all aspects of the existentiality of the person concerned, the individual, the social, the societal and the historical. These interrelationships can best be grasped in the artistic process: the artist has, as it were, an existential sensorium for the forces of his time and has the elementary need to express these as the potentiality of his creative self in his work. This can help the recipient to locate himself in the circumstances of his time and to find himself in them. The artistic process has something creative and is close to dream consciousness. The consciousness can

take note of the result of this process, be helpful in the final shaping and design, and take care of the mediation.   But the actual process takes place unconsciously.

There are statements by natural scientists that a research work is always preceded by a kind of dream-like vision, which is, as it were, the actual movens, which then sets in motion the potentials of observation, evaluation of observation and reflection on observation, and then again verification by experiment.

One of the early expert fields was sky observation, which, as Grössing (1994) has convincingly demonstrated, owes its fascination to a projection of the "uterine sky." This is already a concretization of the earlier animistic experience of the world, that the sky is simply the "mother", in ancient Egypt the goddess "Nut".   The term projection is not quite correct, insofar as the external world or heaven is experienced in direct reflection of the prenatal uterine experience. In this respect, natural research with its curiosity also refers again to the disturbing calamity of what Heidegger called the "ground plan" of being, that is, to the unmediatedness of our too early birth, which precisely sets in motion the incessant curiosity to better understand the world, which in this sense is incomprehensible. The animal on the other hand has understood its world by the world knowledge of its instincts.

So my assumption is that with the new situation of being an expert, a new self-confidence arises in the people concerned, which is also confirmed and strengthened by the recognition of the others. Thus, it becomes a new paradigm that the person himself can create and effect something and is also aware of it. However, the situation is made complex by the fact that the new inventions and cultural techniques are achievements of the creative self, which as such is unconscious. This gives the impression that the ideas and abilities come, as it were, from another world, from the beyond and from the gods. And only the long habit and everydayness of the new possibilities of action releases them from the beyond reference.

But the beyond-reference has also still the connection that the creative self has an immediate contact to the prenatal experience. It draws its potential from the integration of prenatal and postnatal experience in the dimension of the postnatal feeling world, which in its magical connectedness takes up and processes all environmental influences. This then enters into resonance with the real and social environmental conditions of the adult.

In this sense, then, God or the theocratic king, as his earthly representative, is the expert for the beyond reference: just as the prenatal child was ruler in his world, the theocratic king is ruler in his cosmos. This reference gives him his comprehensive ability to act, which is a model for the many experts who are reflected in his ability to act. One can also see it the other way around, the many experts see God just in a new way as a doer capable of acting, as he is reflected in the monotheisms.

The peculiarity of Homo sapiens is that precisely fetal feelings and impulses from the primate heritage alloy with each other. The male will to impose is alloyed with the prenatal claim to omnipotence.   From this it gains its stability and the structure of a new consciousness of action.

In the era of the "Great Goddess" it was the instinctual guidelines from the maternal realm that determined the scope of action. This corresponds to a self-consciousness which is determined by its belonging to the great whole. And the beyond reference is determined by the direct reference to the prenatal mother.

Through patriarchy there is a reorientation in the earthly relations and likewise in the heavenly relations: the Great Goddess is replaced by the male God and the creaturely trinity of mother - placenta - prenatal child is replaced by the trinity of Father - Holy Spirit - Son, whereby the Holy Spirit may perhaps stand for the prenatal relational experience. This is the confusing thing about monotheistic theology, that it actually declines primordial maternal

31

relationships in a masculine way and thus obscures them. But prenatal-psychological reflection can lift this veiling and thus also clarify that the reality impression of the conception of God originates from the primordial reality of the prenatal mother-child relationship and gains its suggestive power from it. In this sense, therefore, the theocratic king would actually be an expert for the reference to the primordial vitality from the prenatal time, which lives on precisely in the magical feeling world of the postnatal time and here can enter into the, depending on the circumstances of life, varying alloys with the instinctive specifications from the primate heritage. In the patriarchal cultures male instinctual defaults of dominating and rivaling dominate thereby, as they determine the history of the last 6000-8000 years.

Seen from today, these patriarchal societies were in a deep trance in the elementary layer, as it is still alive today in the Catholic Church: in endless destructive struggles, the papacy strove for hegemonic rule in Europe, for which the staging of the Crusades was a powerful means. This claim to power still resonates in the "Our Father, who art in heaven, Thy will be done on earth as it is in heaven," which sounds so childlike and naive today." reverberates. The relativization of this magical safeguarding since the Renaissance and the Enlightenment corresponds to a relativization of the trance, which should make real in every respect catastrophic life situation in the middle holder mentally bearable. Rightly, I think, Rudolf Kreis (1986, p. 119 ff.) calls crusades an aggressive cultural escape from unbearable life situation and the Franciscan movement an inner cultural escape from unbearable life situations with hunger, illness, exploitation and wars. The depriving living situation and the corresponding reduced state of health with the catastrophic hygienic conditions in the cities is the background for the rampant epidemics like leprosy and the culmination in the plague epidemic of 1349-1351.

But after that there was an astonishing restitution. In the process, the monetary system takes on a new significance and contributes significantly to this restitution and functionality of societies in the late Middle Ages and the Renaissance. The monetary system goes back a long way and is rooted in the temple economy and in the religious sphere. Its psychodynamics will therefore be dealt with in a separate section.

The psychodynamics of money
In addition to the development of writing, the development of the monetary system in the early patriarchal cultures of Mesopotamia played a special role in the dynamization of cultural development. The hitherto customary economic exchange by means of kind was raised to a whole new level and flexibility by the use of money, through a very intelligent use of the integration of the principle of "in good faith" from the prenatal sphere of relations into the sphere of commercial relations. Trust in the "Great Goddess" or the "Great God" and faith in their life-sustaining power is the relational modality of the prenatal relationship. There is no alternative to this in the prenatal world. Through the monetary system, then, a prenatal pattern of experience is transformed into the functionality of everyday relationships, and this accelerates economic exchange immensely over the centuries and now exponentially as it becomes more widespread. This relational modality is enacted and concretely envisioned in the rituals of temples and churches as a security reference and radiates as a backstop into the uncertainties of real life. How this was now concretized in relation to economic exchange has been explained by Horst Kurnitzky (1974) and Christoph Türcke (2015), each in somewhat different ways. Kurnitzky explains that in Greece, the initial coin discs acquired their higher value by the fact that they had previously been held to the scabbard of the "Great Goddess," thus establishing the link to prenatal faith and the trust

32

associated with it. Türcke focuses on a somewhat different source point of the monetary system, namely on the so-called temple economy (see also Desmonde 1962), in which, as it were, staves symbolically charged with sacred power established the reference to the world of faith and thus, in my view, gained the reference to the prenatal world of origin, a reference Türcke does not capture. These staffs made the trade "credible" and therefore made it independent of the concrete comparability of the natural goods.

In this sense, as it were, the hitherto customary trade with God in the form of offerings with the claim to the fulfillment of desires is transferred and concretized to the concrete trade between people. This is a paradigmatic example of the use of intelligence to bring about a constructive linking of the fetal world of relationships with problems of the concrete world of commerce. With the means of prenatal feelings of trust, distrust is relativized or even cancelled out in the consummation of trade. Thereby then realistic trade conclusions based on intelligent balancing become possible.

The universal usability of this means developed in the concrete trade exchange for all dimensions of the social exchange frees the human relations from complicated and restricting negotiations. The development of the monetary system, made possible by observation and intelligence, has increasingly replaced its magical-religious and prenatal background. This was still alive in the magically charged gold vaults of the banks, until the dissolution of the gold standard also made this magical production superfluous. The prenatal reference of gold derives, according to observations from prenatal psychology, from the fact that the child can perceive its skin as "golden" before birth when it feels well. The assumption is that this also found expression in the gilding of Egyptian images of the gods (Mott 1960), as well as in the myth of the golden river (Dowling 1989).

Understanding these connections can make it possible to better understand even the dangers of the otherwise constructive money system, when it can be magically recharged, as it were, with a prenatal horizon of expectation of infinite empowerment and power in the unmanageable money flows of modern banking systems. This could happen, as we all know, precisely through the abstraction of the money trade or trade with derivatives, because the corrective of intelligent observation of the real references was thereby undermined. The dynamization of social exchange processes, however, is inconceivable without this constructive invention of money as a medium. Writing has a comparable significance, whose prenatal background will therefore be dealt with in a separate section.

Reflections on the psychodynamics of the development of writing
The existential confusion of the simultaneous reference to a feeling world and the real world caused by the "physiological prematurity" created the need for an objective frame of reference. This could be a background in the invention of writing, through which magical efficacy of signs can establish a reference to prenatal experiences. We know this from children's drawings in which rhythmically ordered dots can be understood as reflections of the prenatal experience of the heartbeat, or from drawings of circular formations that can be understood as reflections of prenatal spatial experiences. Also the drawing of floating figures (Strauß 1983) can be understood as a reflection of the prenatal experience of the uplifting of the gravitational force. From ultrasound examinations we know that an element of prenatal behavior consists of palpatory touches of the surface of the placenta, as well as of stroking movements on the placenta. My assumption now is that the early materials of papyrus and parchment were suitable for activating such early touch experiences, with the impulse to visualize them in meaningful signs. These figural signs could be an origin of the early pictograms, which resulted in a magical connection between meaningful elements of the

environment and the signs, so that then these signs could stand for the meaningful elements of the environment. In this sense the further development under intelligent use of these references could have led over many intermediate stages to the development of the writing. One can assume that the magical meaning of signs, as for example with the Germanic runes, stood first at the beginning. The runes themselves, on the other hand, are a regression from Roman writing to the early form of the magical sign, corresponding to the magically influenced mentality of the Germanic tribal cultures of the time.

Reflections on the Psychodynamics of the Origin of Language
There are also suggestions for the emergence of language from prenatal psychology. As stated, the juxtaposition of fetal and postnatal organization in the first year of life creates a communicative confusion of gross misrecognitions and false attributions of inside and outside: one's own affects are experienced as coming from the outside and other affects as coming from them (Crisan 2013). The assumption, then, is that this psychobiological emergency forced a new level of understanding and synchronization, as it was then developed through many intermediate steps with languages. The following aspect is significant: the prenatally heard vocal sounds of the mother are a first "object" of belonging (Meiello 1999) and are a background of the deep meaning of connectedness through voice (Oberhoff 2008) and language. This meaning also resonates in Heidegger's dictum that "language is the house of being." On this background, vocal sounds might have gained such importance that they also released cognitive potentials to use vocal sounds for understanding. The deep interaction of the meaningfulness of vocal sounds in the prenatal period with the vocal sounds after birth is also made clear by research on the importance of the prenatal period for language formation in general (Clauser 1971, Merkel 2000). In this context, it is an assumption in language research that language first developed for communication on the social level. As the Israeli historian Harari (2013) suggests, a "cognitive revolution" occurred about 40000 years ago as a result of people beginning to talk about what he calls "invisible" things. This would have been one of the great engines for the acceleration of cultural evolution. What he does not say, nor does he know, is that the "invisible" things were mental contents projected or perceived on the outside as part of external reality. Through this new use of language, in a sense, a reflection of soul contents becomes possible, albeit, as one might say, on a magical-projective level. The thereby inevitable collisions with the external reality are an incessant movens for creative arguments, whether the placentally experienced real tree is the felt nourishing and protecting magic tree or only a piece of wood. This, however, mobilized the endless soul-soothing myths of the world trees and world axes holding the universe on the one hand, and the efforts to transform the real tree into a nourishing fruit tree by careful observation and cultivation or to release its power from it by fire, to create a warm and "homely" place in the cold world, even to create a shelter in a hut by using its wood in the actually alien world.
For the further explanation of the prenatal roots of cultural formations and as it were also for the exercise of the perception extension for the descendants of the prenatal experience world these connections are to be explained still at the examples of the psychodynamics of the music and the space experience.

Psychodynamics of music
Briefly and laconically, the English music psychologist Richard Parncutt (2007) puts the connection of music with prenatal experience into one short sentence: "Music is the prenatal mother". In Oberhoff's (2008) understanding, the prenatal mother is the moving one in her

walking movements and the rhythmic-melodic sounding one in the form of the mother's "divine" voice. In tribal cultures in particular, music and dance are central to the coherence of group identity. Through music and dance, the group's connectedness to the prenatal world is enacted, invoked, and restored in an identity-forming way. This is an element of the constitution of cultural identity beyond primate identity. This is why dances can constitute a major part of social life among some groups. In this sense, they are existential safeguarding of the achieved identity. The effective factor here is the connection that in music is actively shaped what was passive experience before birth. This applies in the same way to dance. The earlier being moved now becomes a dance action moved by itself, which thus re-establishes the connection to the prenatal experience.

The above-mentioned children's drawings are a model in this understanding: through the drawing staging, the prenatal experience is transformed into an active potential of the postnatal self, or, as Rank expressed this connection, the self is the successor of the prenatal self. The design of cultural spaces can be used to further explain these connections, as I will try to show in the next section.

Psychodynamics of spatial experience
In primates, action space and experience space coincide completely. Action and experience are intimately intertwined. In Homo sapiens we have the dichotomy of the two frames of reference, the instinctive and the fetal. Through this there is the possibility to step out of the otherwise so binding interweaving of action and experience space, which is conditioned by the instincts, to a certain extent, and to plug into the fetal experience space, which is of a different kind, as a point of reference. At the level of tribal cultures, both spatial references are simultaneously present or run side by side. Obrist (1988) in particular has vividly described how, for members of tribal cultures, reality is simultaneously real and sacred-magical. From the Aborigines there is the expression of "dreamtime" for this (Duerr 1978); other cultures speak of "wakan" to name the emotive presence of the fetal frame of reference in reality. The various inventions lead to an initial integration of the two spaces: the warmth of the fire simultaneously represents the warmth of the womb in the outside world. The outside world becomes emotionally the primary home in this realm. What was initially experienced passively can now be actively shaped in the environment using observation and intelligence.

The ability to transform very different environments into real habitats through various techniques is the great potential of tribal cultures, which actually transform adverse environments into living worlds through techniques such as making clothes, building shelters, fishing, and so on. All this prepares the already discussed cultural envelope of the Neolithic revolution, which is also still accompanied by more complex techniques of environmental influence and with a transformation of the world into a nutritive world.

In order to understand the change of the two spatial references in the context of the Neolithic revolution, it is necessary to go back one more step to the experience of space at the level of tribal cultures. The magical space created by the persistence of fetal experience acquires the significance of the precursor of a reflective space for experience at the instinctual level. A rage emotion is reflected in the experience of an evil spirit, which then has to be conjured up by magical means. However, the actual context, namely that it is an inner experience, cannot be seen through. The decisive thing is that the fetal experience space gains here a constructive new function, that of the magical processing of feelings. A kind of inner space emerges, but it is experienced projectively on the outside and is managed by magical enactments.

35

At the same time, as already mentioned, fetal needs can be acted out or find their satisfaction in the outer space through the various inventions such as making fire, clothing, hut, house, and so on. The two reference spaces within the framework of cultural development are thus increasingly interwoven with each other in a creative and novel way. However, this is no longer the identity of space of action and space of experience as we find it in primates, but an interweaving that is controlled by the individual or the collective itself, whereby at the level of tribal cultures individual ego and group ego still largely coincide. I would like to call the constellation of the respective assignment of the two frames of reference to each other mentality, which precisely changes fundamentally in the course of historical development (Janus 2017a), so that one can speak of biopsychological mutations, as Obrist (1988, 2013) has done exemplarily with regard to the mutation to modern consciousness, which is characterized by an inner regulation of emotions.

A step that is significant in the same sense is the transition from nomadic cultures to early advanced civilizations and later to antiquity, which consists in a further development of the complex cooperation of the two frames of reference. The space determined by the fetal experience is transferred to a celestial overworld, in the case of the Greeks to Olympus. Here, Obrist speaks of a shifting apart of heaven and earth, resulting in a human-designed living space on earth, as represented by the early urban cultures. In a sense, he cancels the primary "homelessness" of Homo sapiens caused by "physiological prematurity" by transforming the world into a new home (Janus 2017c). At the same time, everything that happens in the real world is only a reflection of what happens in the heavenly world, as we are still vividly shown in the Iliad and the oriental religions. The earthly Jerusalem is a copy of the heavenly Jerusalem, the temples represent as dwelling of the gods a piece of the hereafter in this world. Also in the prayers this unity, that everything is determined by a higher being, is invoked until today, even if in a patriarchal ductus, although in reality it is about the unity with the prenatal mother. Through this the primary unity is preserved, the restoration of which all cultural life serves, if you will, an undoing of the biologically conditioned prematurity.

The novel cooperation of the two systems of reference creates a complex life-world of its own, in which the techniques handled by the people themselves ensure life and survival. The serious imperfection of these techniques and the glaring lack of knowledge are compensated in traditional cultures by the imaginary security of a superworld determined by magical experience. The constant reassurance of this otherworldly protection by priests and kings, by magical presence of prenatal symbolic spaces in temples and palaces establishes a trance that makes the real imperfection of the world disappear in the magic of the reflection of the splendor of the otherworld, making the actually frightening imperfection with its desolate consequences psychologically bearable.

If one realizes the fragility and irrationality of these social systems, one can actually marvel how they could survive at all. The fragility of these systems becomes particularly clear in the case of the very early Indian cultures, which quickly perished again and again after brief periods of prosperity. What are the countervailing forces that allowed these early cultures to survive and develop despite their low level of practical competence? One could mention on the one hand the elementary will to survive, which we have as biological creatures, and on the other hand the enthusiasm and excitement about the achieved progress in the creation of an own life world, which was reflected in the myths. Wilhelm Wundt (1912) even spoke of this period of early antiquity as a "heroic age." While the heroes of ancient cultures still acted largely on the outside, in the course of learning processes within the framework of cultural evolution, the establishment of an inner space succeeds in developing inner action,

36

and thus a playing out of possibilities for action in one's own inner self, which helps to explain the astonishing capacity for action of modern people.

Psychodynamics of the inner space
One of the major achievements of the psychohistorical process is the establishment of a reflexive and at the same time experiential inner space. This is the achievement of the modern mentality, the simultaneity of reflection and experience, as this was paradigmatically established in the so-called "analytic situation" in psychoanalysis; in a complete way, however, only in the form extended by Rank to include the perception of the earliest modalities of experience, who, after all, coined this expression. Freud had opened the space, but in the form described above, he had to insert central elements in the form of mythical constructs such as that of the Oedipus complex and narcissism, precisely because the earliest level of the mother, as explained above, was not yet reflective for him. This level was opened up in a way validated by broad practical experience in the context of regression therapies or experiential therapies, so that these elements can be reassembled today (Emerson 2012, Janus 2013a, 2013b, 2015a, Schindler 2011). This allows the analytic situation to unfold in its full complexity of the presence of the different layers of experience. Helpful in this is certainly the visualization of the psychohistorical process of becoming conscious, as it will be presented here, now specifically through the presentation of the psychohistorical background of the modern psychic inner space, which allows for inner self-regulation, which is precisely psychohistorically new.

At the beginning there is the magic projection space on the level of tribal cultures, in which the projected experience dominates. Thereby, however, for the first time a confrontation and confrontation with inner sensitivities becomes possible, while on the primate level only the execution of the instinctively given patterns was possible, and reflection only in the last section of the execution. By the projection of the inner sensitivities the whole motivation complex is to a certain extent at disposal and can be modified on the level of the tribal cultures by rituals and incantations to a limited extent.

The further psycho-evolutionary step consisted in the fact that this projection space was further developed into a kind of projective canvas on which, as Freud put it, "the entire life of the soul" was depicted in the most vivid images and narratives. Its magical efficacy was binding in the early advanced civilizations. Its contents were replayed in social events and repeated endlessly in later antiquity, and then increasingly enriched with reflections by individual authors through dramatic formations, thus initiating an engagement in an inner space of reflection.

These reflexive approaches in antiquity were taken up again and continued by thinkers and dramatists after the Renaissance, particularly impressively and epochally by Shakespeare, who paradigmatically has Cassius say, "It is not in the stars, it's in us" (Shakespeare 1599, p. 341). And Schiller, as already mentioned, formulated in the same sense the introjective process as it occurs in the Enlightenment: "... and if you take the Godhead into your will, it rises from its world throne" (Schiller 1795a, p. 224).

This epochal process of internalization occurs on many different levels. One dimension is the poetry of Romanticism, which transfers the magico-religious projection to nature in a modified and personalized form. At the same time, this is associated with the discovery of an intense inwardness. A corrective for the projective aspects of Romanticism is the literature of Realism, which elaborates a clear differentiation of the real life and initial conditions of a person and his subjective experience. A kind of counter-movement is again expressionism

and symbolism, which explores the deeper layers of the soul, which are then reflexively grasped in psychoanalysis.

The methodological background of this research is the already mentioned "analytic situation" and later more generally the psychotherapeutic situation. It allows an individual recording of mental areas that remained excluded from the mental development to maturity of an adult due to traumatic stresses. And in the democratic conditions of the 20th century, the maturity of an adult means the ability to reflect on one's own emotional reactions.

Today we can see that all modern art is dedicated to the exploration of the presence of the early and earliest layers of experience. In relation to the visual arts and to some extent beyond, Klaus Evertz and I have dedicated two books to this subject: "Art Analysis" (2002) and "Art as Cultural Awareness of Prenatal and Perinatal Experience" (2008). Evertz has just published his various writings on art theory and cultural psychology, together with significant of his paintings, in a double volume (Evertz 2017). With the help of the cognitive possibilities of prenatal psychology, he is able to make the inner dynamics of the creative process understandable in a deeper way in a novel way.

Now the social problem in this psychohistorical development consisted in the fact that the stage of a reflexive emotional consciousness was reached only by a relatively small part of the bourgeois stratum, while the majority in the Western countries was still caught up in the trances of magical ideas of a projective nationalism and in the Soviet Union of an ideological doctrine of salvation. That is why the historically required transition to a pluralistic and individualistic democratically organized society could only take place in the catastrophic and at the same time initiatic struggles of two world wars, in which the new reflexive and democratic mentality asserted itself, albeit with some delays, and will continue to assert itself. This, of course, would have to be negotiated in detail. For the moment, I am only interested in showing that the process of development toward a reflexive, emotional, and related mentality can be understood in a broader way with the help of the cognitive possibilities of psychohistory and prenatal psychology than with the means of the more descriptive historical and cultural sciences.

Modern mentality is characterized by a clear internal and external differentiation and a related and self-reflexive emotionality. The path from magical to, in this sense, modern consciousness can now be grasped in outline (Janus 2013f). This allows a reflection and an understanding of the different mentalities in the different societies and would allow a more coordinated handling of the differences of the different mentalities and help to avoid aggressive processes.

However, it is to be noted restrictively that also modern and very respected cultural scientific works, as for example the book "Homo Deus" by the Israeli historian Yuval Harari (1917) still pursue and describe history and future of the cultural evolution completely one-sidedly in a male doer orientation along technological progresses and sovereignly disregard all psycho-historical aspects, let alone prenatal psychological aspects. In doing so, he even mentions two changes in mentality, the so-called cognitive revolution with talking about invisible things like spirits and gods in the early Stone Age and the change in mentality of the Enlightenment, but takes this to be purely functionally descriptive without reflection on the psychological aspects (Janus 2017d).

Such rational one-sidedness also characterizes the highly regarded and also very considerable book "Who Rules the World. Why Civilizations Rule or Are Ruled" by Ian Morris (2012). He, too, describes social development in a one-sided way in terms of an orientation toward the male in terms of the ability to use energy, technological and organizational

achievements, and power issues. Psychohistorical ones are addressed only indirectly and the actual psychological dimension is left out.

Psychodynamics of the world change of birth
If in the previous sections the prenatal aspects were in the foreground, I would like to conclude by returning to the importance of the perinatal aspects, which are a dynamic center not only in individual life, but equally in collective psychological development. The background which is effective here is, as has been stated several times, that of "physiological prematurity" with the consequence that human-children come into the world, as Freud called it, "unfinished". This is true for the individual development with all its hardships and chances and it is also true for the collective psychological development. Here, too, Homo sapiens starts out completely "unfinished," likewise with all hardships and opportunities, whereby the characteristics of individual-psychological and collective-psychological development mutually explain each other. Examples of the aspect that individual development repeats collective-psychological development are, for example, the drafts of Adama van Scheltema "Die geistige Wiederholung" (1954) and Heinz Werner's "Einführung in die Entwicklungspsychologie" (1959). Exemplary of the fact that collective psychological development follows the patterns of individual psychological development is, for example, the book "The Development of Humanity from the Childhood Phase to Adult Maturity" by Georg Oesterdieckhoff (2013a) or also the book by Willy Obrist "The Mutation of Consciousness" (1988). "Origin and Presence" (1949) by Jean Gebser focuses on collective psychological development, while the usual developmental psycholo-gical books deal one-sidedly with individual psychological development and omit the influences of collective psychological development without any justification. An important resource for a more complete understanding of human development thus remains unused, precisely because individualpsychological and collective-psychological development mutually influence and explain each other.

Conversely, contemporary historical and cultural studies largely lack reference to individual psychological development, so that the actual dynamics of the historical and cultural process cannot be grasped. For example, Michael Witzel's comprehensive work The Origins of the World Mythologies (2012) largely lacks reference to psychological aspects, let alone psychohistorical ones.

The books mentioned further above, despite their great illuminating potentials, lack a grasp of the psychodynamics of birth in their individual psychological and collective psychological implications (Janus 2015c), in keeping with the omission of this area in current mainstream consciousness. The section on "Culture as Restoration of Primordiality" in this essay should really be supplemented by the chapter on "Cultural Development as Creative Re-staging of Birth Dynamics." These reenactments took place initially in the sacrificial cults of the "Great Goddess" and helped to process the elementary progress in the transformation of nature into a nutritive world and the existential fears associated with it in a spiritual way: if people reassure themselves of the elementary power of childbearing in collective enactments of its "die-and-become" dynamics in a magical way, then they can thereby pass the elementary uncertainties associated with the transformations of the world into a nutritive world in a spiritual way. Through this social visualization of the creative power of the "Great Goddess" in the ritual, a strengthening of the ego was achieved, so to speak, which made it possible to constructively develop the economic and social events by using the intelligence. The abysmal cruelty of the sacrificial cults, seen from today's point of view, lay in the necessity of repeating the "die-and-become" dynamic of birth in a very concrete way, in order to let it

39

become real on the magical level, because the "die-and-become" belonged to one's own primordial experience of birth and derived its evidence of the possibility of a successful change from this.

The initiation rites in tribal cultures also used the power primordial experience of birth to shape the rites as a womb regression and rebirth (Eliade 1988, Janus2000, p. 256, 2011, p.167). In them, the initiate was, as it were, reborn in the ritualization by the group. Thereby, bloody aspects and a certain drama played a role in the initiations of the men, probably to make the participation in the birth and creative power of the women magically true. Women's initiation rites, while using the same dynamics, were less spectacular, possibly because menstruation, in a sense, already realized the transformation from girl to woman on a physical level.

As fairy tale research has recognized (Propp 1987), initiation rites have a central cultural significance, insofar as the fairy tales in a sense retell what the initiation rites had enacted. The central motif here is also the afterlife journey of the hero or heroine, which replaces the very concrete staging of the womb regression of the initiation rites. In a sense, the journey to the water of life and to the tree of life is about an assurance and vivification of the fetal primordial forces, out of which the adventure of birth and change and thus a creative shaping of life with an expanded use of intellectual powers becomes possible.

On the modern level, this primal pattern of individuation is then raised to a literary level in the Robin-song stories to establish the ability to create one's own world as a new cultural paradigm. In the Robinson stories, an interesting difference in female and male individuation is expressed: the male Robinson experiences his transfer to the other world as a birth-symbolic shipwreck or even a revolution. The reconnection to the primordial situation symbolized in the island releases his creative intelligence to redesign this world in real terms so that it is suitable for him. With this innovation, he can return to his old world and change it accordingly or initiate corresponding processes of change. In the Robinsonades with female heroes, on the other hand, the departure from the known world with multiple departures and assured returns and renewed departures takes up about four-fifths of the stories. The final change and the creation of a world of one's own then takes place in the last small part of the story. This seems to me to reflect a difference between male and female individuation; male individuation takes place abruptly, if you will, in a revolutionary way, and female individuation takes place in many small steps in a processual way in order to maintain the reference to the initial situation.

In addition, there is another aspect: in the mythologies and the fairy tales, the dragon fight plays a central role as a symbol of male individuation. The Russian fairy tale researcher Vladimir Propp (1987, p. 348, see also Janus 2011, p. 172)) formulates as the quintessence of the fairy tales: "The one born of the dragon must slay the dragon." This can be understood as follows: after the birth experienced as overpowering by the dragon, the male hero regains his agency and autonomy by slaying the dragon. According to a conjecture by Lucie Stapenhorst (1993, p. 27), a patriarchal shaping of the fairy tale motifs could well be expressed in this shaping of male individuation. If I experienced birth not as a final abandonment, abandonment and being killed, but as a first great adventure supported by the mother and as a confirmation of my autonomy, then Propp's formula loses its meaning. Then the helpful animals that often decisively assist the hero in overcoming the adventure would be precisely, as Stapenhorst plausibly conjectures, symbols of a birth-motherly support (Stapenhorst 1993, p. 44). In this sense, the female Robinsonades can be understood in such a way that female individuation is precisely about detachment with simultaneous preservation of connectedness as a genuine transformation.

40

Possibly these aspects also play a role in the form of conflict resolution observed in patriarchal cultures or in the management of change through revolutions and wars, in which, after all, the lack of ability to endure conflict and to allow developments with the chance of transformation plays an essential role. In this sense, revolutions and wars can be understood as violent and concretist repetitions of birth, as already indicated above. David Wasdell, in his book, The Prenatal and Perinatal Roots of Religion and War (1993), has made bold and clarifying comments on this. The greater participation of women in social events, as realized with the movement of emancipation, allows the prospect that democratic societies are more capable of accompanying and realizing change in a steady manner of small steps. In the archetype of the mother described by Erich Neumann in his book "The Great Mother" (2003), the potential of transformation occupies a quarter of the content of this archetype. As a further step in the process of development initiated by the Enlightenment, I see the increasing internalization of the transformational dynamics of birth as one of its core elements, as classically formulated by Goethe (1819, p. 18) in his poem "Selige Sehnsucht" as "Stirb-und-Werde," as reflected by Rank in his "Trauma of Birth" (1924), and as implemented therapeutically by Emerson (2012, 2017). These contexts could be a background for the great invention of democratic elections, whereby changes can be shaped in a compatible and peaceful way and do not have to be fought out as a war between emperor's son and emperor's father or between new power and old power, as was still often the case in the Middle Ages.

After these keywords on the collective dynamics of birth now some keywords on the individualpsychological dynamics of birth. The essential aspects of this have already been mentioned in the introductory chapters, the "physiological prematurity" and the resulting reference to two worlds, the real world and the magical-mythical feeling world. If the child in the first "extra-uterine spring" still lives completely in a prenatally formed magical bond with the mother, then this world transforms itself in the second and third year of life into an imaginative world, in that the child reproduces and forms its prenatal experiences scenically and in pictures and finally in the fairy-tale-like narratives of journeys to the other world and birth-symbolic adventures, thus also setting the impulse to link this "other" world, using intelligence, again and again anew with the conditions of the real world. The prenatal all-mother becomes the magical primordial mother, from this again the fairy-tale mother with the aspects fairy and witch, and from this again the social mother with her connection to the family world and to the social world with the associated ambivalences, conflicts and creative challenges. And out of the prenatal world spirit becomes the magical primordial father, out of this again the fairy father with the aspects wise old man and evil wizard and out of this again the social father with his family and his social connectedness with the equally connected ambivalences, conflicts and creative challenges. Thus, there is a constant transformation of identity and social relations. Rooting in a sufficiently good primordial relationship allows such stability in the identity and in the social relation that a use of the intellectual possibilities for the realization of these transformation processes becomes possible. However, the achievement of the perception of social parents still takes place in dependence on parents and docility to them. Only at the age of 12-15 years the stage of the ability of formal-operational thinking is reached and with it an autonomy of action. The phases indicated here correspond approximately to Piaget's phases: senso-motor phase from 0-2 (infancy), preoperational phase from 2-5 (toddlerhood), concrete-operational phase from 5-12 (latency), and the formal-operational phase from 12-15 years (adolescence) (Piaget, Inhelder 1977). The phases of superego development according to Kohlberg (1974) also correspond to this: preconventional stage until 5, conventional stage until 12, and then

41

postconventional stage. It is obvious that large parts of the population do not or only very incompletely reach the level of formal-operational thinking or the post-conventional stage, as Oesterdieckhoff (2013a) has vividly and convincingly visualized, which essentially explains the success of political leaders like Hitler, Erdogan, Trump, Kim Jong Un, et al. Due to what I consider a false "political correctness," these connections are only very incompletely reflected today, so that the actually existing potentials of a psychological and psychohistorical understanding are not used (see, e.g., deMause 2005, Janus 2016a).

What becomes clear here is that an important element of collective-psychological and likewise individual-psychological development is the expansion of consciousness, as expressed in these words of Rank: "Our whole psychic and thus also cultural development is unmistakably based on a progressive expansion of consciousness, which is synonymous with a steadily growing dominion over the unconscious drive and affect life." This, of course, applies in a very special way to the transformation of puberty, which in the mentality of modernity consists precisely in the trans-formation process, collectively psychologically shaped in the rites of passage and the fairy tales, on an inner and individual level of detachment from the parental home, self-discovery, and the development of one's own conception of life (Janus 1996). Today, this process no longer takes place in the collective-psychological form of a communion or confirmation, but in a process of confrontation with oneself and a self-discovery and self-determination for which the endless variations in literature and film are resources. Paradigmatic are only the novels of Hermann Hesse, preceded by the development novels of the 19th century.

Now another point of view is important, In order to really understand the very special developmental dynamics of Homo sapiens, however, it is still necessary to consider some biopsychological background as well. Freud (1937, p. 180, see also Janus 2008b) assumed that we are descended from an ape that became sexually mature at the age of five, to account for the special characteristics of the oedipal phase at this level. Then, in the course of human evolution, the special retardation of development occurred in the form of a longer latency phase and the attainment of sexual maturity only at 12-14 years of age, with all the variations, of course, that biological maturation processes have.

This "two-timeliness" in maturational development gives a certain greater drama to human development. In the so-called latency phase, the child is already half-grown and relatively independent and capable of acting within the framework of his or her reference group. The biological maturation of puberty then requires a fundamental transformation, which, as has been explained for initiation rites and their corresponding fairy tales, takes place in the modality of a womb regression and rebirth or new birth, i.e. an often very concrete birth staging on the level of initiation rites, a symbolic birth enactment on the level of fairy tales, and an internalized transformational experience on the level of the modern adolescent process (Blos 2011, Janus 1996), as enacted in endless variation in modernist literature and films. This internalization of the birth dynamic as an inner dynamic of maturation is the psychohistorical progress that is possible in modern identity and can enable a new dimension of self-determined and responsible agency. Then what has been learned in the latency phase can be used for a redefinition into one's own life design.

Concluding remarks
With these essayistic remarks I hope to have made clear the great potential that lies in a constructive bringing together of the observations and results of prenatal psychology, psychohistory and matriarchal research.   Failure to consider the realities of the primary feminine dimension in individual development and collective development obviously has

harmful consequences: the deformation of social relations that has occurred in history is insufficiently recognized; in psychotherapy the reality of the patient is only partially grasped; in prevention, the otherwise so meritorious "early help" begins too late; in pedagogy there is insufficient preparation for the realities of life, especially the realities of relationships and parenthood.   The non-observance of the above-mentioned psychological points of view in politics is a background for the so frequent short-sighted reactions to violence. For example, George W. Bush, weak as a president, distinguished himself by indiscriminate wars with devastating consequences, and the current American president Donald Trump has in his cabinet a disturbingly large number of generals. A helpful element in reflecting on the patriarchal structures at work here can be the refreshingly clear suggestions of representatives of matriarchal studies, such as Doris Wolf (2017) and Lucie Stapenhorst (1993). From their own consternation with the suffering of women caused by these patriarchal structures, they have developed the ability to recognize and reflectively name the trance character of the patriarchal structures that still determine our social and also academic life in many cases. For the psychotherapeutic field, Lucie Stapenhorst in particular has done this in her book "Die Drächin und der Held. Vom Kampf gegen die weibliche Ur-Macht in Mythen, Märchen und Tiefenpsychologie" (1993) in a sobering way. She also succeeds in this with a captivating clarity in relation to such authors as C.G. Jung and Erich Neumann, who are actually so open to the feminine. In a similar vein, Carola Meier-Seethaler (2017) has argued that Erich Neumann's "Origin Story of Consciousness" (1949) actually only depicts the origin story of "male consciousness."

All this should make psychotherapists, but also female psychotherapists, think about the hidden effectiveness of the patriarchal structures and corresponding trances that are so naturally conveyed to us from kindergarten on with the "Our Father ....." It should also make us skeptical about a view that sees all wars and heresy and witch burnings as a kind of collateral damage of a patriarchally determined success story. Pope John XXIII, for example, is said to have called the death of about 50 million Indians after the arrival of the Spaniards in America a "venial fault" because all of South America was now Catholic. In view of the today's possibility of an extinction of the whole mankind by male imponiergehabe and dominance striving the "collateral damage" could grow also uncontrollably into a "maximum damage". These aspects force a contemplation and reflection (Wirth 2017), also with the help of the resources mentioned here, to break the spell of the negative effects of patriarchal trances. In this regard, I have the impression that matriarchal studies have the greatest power to do so. Their denigration rather confirms the effectiveness of patriarchal trances (Meier-Seethaler C, et al. (2003). Prenatal psychology and psychohistory could be very helpful in this regard, because they explore aspects of the feminine dimension that are not sufficiently represented in matriarchal research, which is sometimes quite rational and unnecessarily polarizing.

In this context, a one-sidedness in matriarchy research should also be mentioned. With its focus on the aggressiveness of men, it cannot sufficiently explain why women inserted themselves into the new patriarchal order, despite all the negative sides this order had for them. I think there are three aspects to mention: the men protected the women and especially mothers and children against enemies from outside, according to a prosocial heritage from the evolution to Homo sapiens (Trevathan 1987); then there is also an element stemming from the primate heritage in the women to find the strong alpha male particularly attractive and then to overlook some problematic sides (de Waal 2005); and finally, men worked single-mindedly on the "improvement" of the world with their economic and social inventions, unfortunately from the limitations of their primate heritage with the well-known

43

bad and partly devastating "collateral damage" of the hierarchical deformation of social relations. But in this context also the "evolutionary damage" of the necessity to live together in anonymous large groups, caused by the invention of agriculture and animal husbandry in the context of the Neolithic revolution, is an essential background, according to Jared Diamond "the biggest mistake in human history". This "mistake" was probably caused by women and men together. The new situation could be managed only by the installation of the magical protection systems of the "Great Goddess" and the "Great God", whereby this situation became at the same time the starting point of the amazing cultural evolution.

 The corrective to these problematic facts and contexts are the actually reassuring facts of a comprehensive and worldwide improvement of the living conditions of people as a whole, concerning, for example, life expectancy, health, social peace, social acceptance of diversities, the ability to negotiate solutions, etc. (Mingels 2017). In a curious way, these positive changes, associated with a level of prosperity and relative freedom from disease and hunger unprecedented in world history, are barely noticed in the public consciousness. There, the impression is given that world events consist of a chain of catastrophes and that the world is simply, as the saying goes, "out of joint."   The misperceptions are simply grotesque. Doom and gloom and cultural pessimism are considered serious and responsible. My opinion is that these attitudes block precisely the constructive potentials that lie in democratic and liberal developments. The potentials are not seen and therefore the forces are not mobilized that are needed to overcome the problems that continue to be major. One example is the major task of providing constructive support to the Arab and African states in their modernization crises. An important aspect here is the investment in the improvement of socialization conditions, because of the basal importance for their capacity for peace and creative development (Grille 2005, Janus 2010).

Possibly this disaster orientation and the tendency to conspiracy theories reflect the simple fact that a larger part of society is overwhelmed with the challenge of shaping its own life, which is possible today, and believes that it cannot live without the consolations of an illusory helping and protecting power.   So it would be essentially about a greater maturity and a possible acceptance of the limitations of human life, if you like, of our mortality, precisely because of the security in our societies, as I think. There the knowledge from the female dimension of life seems to me closer to the reality that living and dying belong together inwardly to the continuance of life. This requires the constructive renunciation of an illusionary prenatally configured immortality, as the patriarchal religions claim for themselves. The suggestions of Willy Obrist in his book "Religiosity without Religion" (2009) and the stringent analysis of the possible transformations of monotheism by Rudolf Kaufmann 2015, 2017) can be helpful here.

Here I would like to add a quote from the great psychologist Erich Neumann: "The confrontation between the matriarchal and the patriarchal world ... in the psychic reality of the individual and the collective ... is one of the essential individual and cultural-therapeutic future tasks of our time" (Neumann 1952, p. 8). The following thought of the matriarchal researcher Helke Sander seems to be helpful to me: "The history of all previous societies is the history of problem solutions, each of which created new problems" (Sander 2017, p. 157), but, as one must add, on a higher level.

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Author's address:

Ludwig Janus, MD.

0049 6221 801650

Jahnstr. 46, 69221 Dossenheim, Germany.

janus.ludwig@gmail.com

www.Ludwig-Janus.de