

Mundus foetalis

- The reflection of the structure of the fetal life-world in the social and cultural life-world.

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In so far as we are dealing with creations of man, that is, with culture in the narrower and broader sense, we are dealing with adaptations of reality and supplements of fantasy, which range from the biologically instinctive to the consciously social, and deserve to be considered from the point of view of the adaptation of reality to the unconscious, ...as the actual principle of man's development" (Rank 1924, p. 100).

Introduction and overview

The first life-world of every human being is the prenatal situation in the womb of the mother, in order to enable a union of the germ cells and a primary development at all as a land animal and to replace the former original environment by the amniotic fluid: the child is protected, held, warmed, nourished, ventilated and detoxified. Thus, the child's organism is related to the maternal organism in an elementary way, which has also been called "parasitic". Because of the "immaturity" (Freud 1926, p. 186) at birth caused by the "physiological prematurity" (Portmann 1967, Gould 1992), the newborn child is related to the external world in a twofold way, once real and once emotionally imaginary in a still essentially prenatally determined dream-like consciousness. Because of its immaturity and the consequent inability to distinguish inside from outside, to use its motor functions under conditions of gravity, and to control its affects, the child is still elementally dependent after birth on care, protection, being held, nourishment via suckling, warming, and an emotional coregulation, to a diminishing extent until the second and third years of life, until learning to walk and the achievement of relative autonomy in spatial and social orientation.

But in the egocentricity of the three to four year old child, something of the "omnipotence-consciousness" and the feeling from the situation before birth of being the center of the world still lives on, until then, at about five years of age, the representation of the state of the other, which is possible in our culture, and with it the ability for mutual empathy, the reflexive emotionality, as it is possible after the Enlightenment, is reached. Here, perhaps, the connection is important that reflexive emotionality was also possible in the past within the limited framework of smaller groups, where people knew each other personally, whereas this was usually not achieved in larger groups, because the larger group, so to speak, replaced the primordial home before birth and one therefore remained related to it in a trance-like childlike way - to my community, my association, my authorities, my church, etc.. In practical terms, this means that people who may well function at the more mature level of reflexive emotionality in smaller groups with manageable relationships, but function in an early childhood trance-like manner in their reference to the larger and personally

unmanageable group. The cultural advance in post-Enlightenment Western cultures is that reflexive relationships are also possible in the larger groups of nations through the social security systems of democratic and legal institutions. This was only a theoretical project at the beginning of the Enlightenment, but then became a gradual reality through the improvement of parent-child relationships (deMause 1979, Shorter 1986) and the development of the democratic and legal institutions that made possible a responsible relationship between strangers, even if the trance-like reference to a salvific parental and protective figure such as the emperor and the dictator only buried itself through the catastrophic initiation processes of the two world wars. The transmission of cultural and scientific knowledge and thus also of the reflexive emotionality and rationality achieved in cultural development via general school education to broader strata of the population then made possible social learning processes and a development toward more complex and reflexive relationships. It is precisely this maturity capable of reflexive responsibility that makes possible the high social security and functionality of our modern Western societies, whereby, of course, the modern means of communication of the telephone, writing systems, computers and the Internet were and are decisive conditions. They enable complex communication and coordination even between individual members and groups of society who do not know each other personally, but mutually presuppose a responsible reflexive subjectivity, which precisely enables trust and the ability to act.

This personal maturity of a large part of the population now also enables a more complete reflexivity with regard to one's own life history up to the pre-linguistic time and thus an awareness also of the existentially different early development conditions and thus an inner acceptance also of the pre-natal life reality and thus an inner representation of the patterns connected with it. This makes it possible to grasp and reflect on the "unconscious" repetition of these patterns in later life patterns (Hollweg 1995 1998, Hochauf 1999, 2003, 2014, Schindler 2010, Janus 2012, 2013a, 2013b, Beckedorf, Müller 2016, Renggli 2018, Emerson 2013, 2020, Appleton 2020 and others). It is helpful to reflect on human development as a process of individuation and integration in interaction with the transformation of the natural world into a cultural living world (Janus 2008, 2018).

If in the "Dreamtime" - mentality of the tribal cultures the whole world was still an animated womb (Dürr 1978, Levy-Brühl 1919), as this is still true for the child in its magical experience in the first years of life (Werner 1959), this meant an emotional entanglement with the world with which one stood in a magical connection and resonance. In addition, there was definitely a limited relationship to the world related to the natural reality, which, however, was completely interwoven with the magical experience. Even cultural inventions such as rowing boats were not seen as an expression of a personal ability, but as a magical working from a higher reality that determined the execution of action, As Nietzsche already vividly described this (Janus 2019, p. 47): "Any concept of natural causality is missing at all. When one rows, it is not rowing that moves the ship, but rowing is only a magical ceremony by which one forces a demon to move the ship" (Nietzsche 1978, p. 521).

After the societies in the early advanced civilizations had already emancipated themselves to a large extent from the nature-like reference of the tribal cultures with the formation of

agriculture, cattle breeding and the life in urban communities, also the early childhood references to the parent imagines were differentiated in the sense that they were shifted to a certain extent to Olympus or even more distinct otherworlds such as heaven, of course still omnipotent with earthly dependencies in the temples and churches and above that maintaining the primordial reference to the prenatal world of origin. But the independent reflexive space of action had expanded immensely through the training of the various crafts and of administrative and organizational skills, so that a large part of life really took place on earth, but in a world reshaped by man, and reshaped in such a way that it became a nourishing world through agriculture, a protective and preservative world through urban settlements, and an emotional relational world through social institutions. And the "cloaka maxima" provided the "detoxification".

All this, however, still took place in the dreamlike manner of mythical religious relations. Only with the stabilization of Western European societies in the course of the late Middle Ages (Van Dülmen 2001) and the Renaissance, was in the 18th century the mutative consciousness of the "cloaka maxima" replaced. The mutative transformation of consciousness or mentality of the Enlightenment (Obrist 1988, 2013) was possible in the 18th century, with a far-reaching withdrawal of the projection of early childhood feelings and relationships and an enormous intensification of inner experience associated with it, as it was dramatically expressed in Shakespeare's poetry and also manifested in the objectification of the reference to the real world in the celestial observations of Copernicus and Kepler.

The strengthening of the cognitive aspects in the mentality in the form of "reason" demystified the contents of the projected early childhood experience in the magical and mythical imaginations as "superstition" (Bächthold-Stäubli 1987), which made it possible that they could be perceived and reflected as contents of early childhood experience in the context of psychoanalysis and depth psychology.

The increasing structuredness of societies with the end of the Middle Ages and the Renaissance and the technical progress made possible the resumption of complex trade relations, as they had been developed by the ancient world, and thus also the overcoming of the medieval economic exchange via natural goods, front services and serfdom by a resumption of the money economy. The existential insecurity of the Middle Ages was compensated by the staging of early childhood dependencies in the rigid social formations by a fictitious emotional security, whose instability, however, was revealed in the barbaric persecutions and a violent justice system. The further growth of structure in the following period made possible more responsible relationships based on relative trust, as expressed, for example, in the increasing binding nature of contractual agreements.

This male-developed and male-dominated monetary economy, however, was based in an unconscious way on the archaic power of the mother (Janus 2018, p. 62ff.), which became accessible again precisely because of the decline of projective dependencies and exploitation, initially precisely in the greater trust between men, whose contracts were admittedly still concluded in relation to a male god. Today, however, we can reflect that this male god, in the context of the "invention of patri-archy" (Lerner 1995), had drawn its power

from the usurpation of the mother, whose power had become unconscious precisely in the devaluation of women. The Latin term "pecunia" derived from "pecus" "cattle", whose meat and milk were an elementary part of nutrition and therefore ultimately stood in an emotional relation to the mother as it is still represented by the "sacredness of the cows" in India. Here, too, it was the case that in the time of "cattle breeding" the herds were the property of the men, but in the matrifocal cultures preceding the patriarchy (Gimbutas 1996, Meier-Seethaler 1993, Göttner-Abendroth 1988, 2019) the "Great Mother" was the mistress of the animals, just as the people were in her care.

Now the core of my argumentation is that all these references referred to the elemental situation with the prenatal mother. From the findings of prenatal psychology comes the assumption that gold gains its luster by reflecting in it the primal experience of a "golden" skin feeling, as this had been deduced by the English psychoanalyst Francis Mott (1960) from the understanding of dreams and from Egyptian mythology, as subsequently by the English-German prenatal psychologist Terence Dowling (1989)) from Greek mythology, especially the myth of the "golden fleece".

Another prenatal reference of money is that the "cattle" was psychohistorically related to the "totem animal" (Desmonde 1962), in which in turn prenatal psychology can infer a protosymbolic descent in the primordial experience of invigoration by the placenta (deMause 1996, Dowling, Leineweber 2001, Janus 2013). From the sociologist Türcke (2015) comes the derivation of money from the temple economy, in which gifts to the temple bought the blessing or power of the gods. This would then, in prenatal psychological understanding, already be a ritual enactment of the prenatal power experience through the totem animal and the mana emanating from it, on which the whole life depends.

The psychoanalyst Wolfgang Harsch (1995) quotes Desmonde on the mother reference of money: "From a psychoanalytical point of view it is probable that the reason for the striving was union with the totem animal, i.e. non-differentiation from the primordial mother. Money is thus supposed to replace the primordial mother, who had once been an infallible source of emotive security.... in other words, money symbolizes the mother's milk and the feelings associated with sucking at the mother's breast" (Desmonde 1962, p. 144f.). Based on the findings of prenatal psychology, we can concretize this conclusion in the sense that money is precisely the substitute for the power of the prenatal mother, of which the nourishing aspect is then the nursing of a succession. So the money draws the evidence of its value from the resonance with the primal experience of the mother's invigoration.

Now one can ask oneself, why just in a time of strengthening of the cognitive functions like the early modern times something so "primitive" as a prenatal Urfahrung could gain such an eminent social importance. I see the reason in the following context. The economic progress in agriculture (three-field farming, iron plow instead of hook plow, horse as draft animal instead of the ox) created a more stable economic basis and made more stable social structures with urban life possible in the high Middle Ages and the early modern times. The greater possibilities for action that this provided strengthened people's autonomy and ability to act, so that the trance-like rigid bondage structures of the Middle Ages were relativized and personally responsible relationships became more possible. Before that, the projection

of good prenatal experiences into the grace of the heavenly worlds was the guarantor of security and all value depended on it. Everything was in God's hands and decided in His plans. The increased autonomy and agency in reality strengthened confidence in oneself and was reflected in the projection of good prenatal experiences and power into the material stuff of money. Instead of the trade with the gods representing good prenatal experiences in the context of the temple economy (Türcke 2015), the trade of people strengthened in their autonomy now occurred via the gold representing the good prenatal skin feelings and the coins representing the good placental experiences (Schacht 2019), via the following transformations: Totem animal - cattle - bull sacrifice - roasting spit - obolus - coin (Harsch 1995, p.110f., referring to Desmonde 1962, Laum 1924).

These from our today's mentality extremely strange references and transformations find an explanation in the fact that the child stands up to the second year of life in a direct reverberation of a dream-like prenatal experience, which then also after the linguistic ability finds its expression in the dream-like fairy tales with their journeys beyond (Janus 2011, p. 172ff.), as it were as unconscious memories and at the same time visualization of its prenatal and postnatal life time. What used to be called "early childhood amnesia" concerns only the linguistic-cognitive level, whereas precisely in the magic tales the early experiences are recorded as reports from the pre-linguistic world. The lack of connection between the linguistic-cognitive left-brain consciousness and the dreamlike right-brain consciousness is due to the fact that the linguistic-cognitive consciousness develops in relation to the social reality of the parents and is related to this, while the narratives of the fairy tales refer to dreamlike memories of the reality of prenatal and early postnatal experiences, i.e. to a different primary world experience which is not commensurable with the later one. It is the modern self-reflexive mentality made possible by the Enlightenment, with a clear inside-outside differentiation, that has developed so much space for reflection of inner states of mind in the security of modern cultures of affluence (Bernstein 2005) (2018b), that today, via prenatal psychology individual-psychologically and via psychohistory collectively-psychologically, these different experiences of reality can be brought into a relationship with each other, which precisely also allows us to reflect on the emotional fascination of money.

The presence of magic in the historical process and in social consciousness

Our rational consciousness assumes as a matter of course that the magical level of experiencing the world is a thing of the past and of past cultures. But this is not so, for the following reason: the elementary evidence of the magical experience at the level of tribal cultures has led people to satisfy more and more and continuously the basal desires, for example, for warmth, spatial protection, protection of the body, nourishment, etc., through the basal inventions of mastering the fire, building a hut, inventing clothing, techniques of food preparation, so to speak, by using their cognitive abilities. The crucial point is that these "basal desires" were in essence fetal desires, or desires for restoration of the prenatal situation with its characteristics of a basal protection, being kept in a room, warming, physical protection, nourishment, etc.. Therefore, human inventions have at the same time the character of an external reality and also the character of home and being at home (Janus

2017a). As the magical feeling used to be representative of the prenatal reality, so the external fulfillment of this magical feeling and the desire connected with it connects the two existential levels of the prenatal life-reality and the life-reality of the people in the tribal cultures. This gives the basal inventions the charisma of protection and security. From this stems at the same time the desire to improve the "world" more and more, but not the world in itself, but just the self-created world, which exists independently next to the external world of nature, but is also separate from it.

The relation to the outer nature has a double character: on the one hand it has an instinctive and nature-like level from the primate heritage, from which one moves in the outer world and uses it for the satisfaction of one's own instinctive needs; at the same time, however, this real world is charged with feelings and sensations in a magical way behind the scenes through prenatal experience, as this is represented in the "dreamtime experience" of the Aborigines. One is at the same time quite realistically related to the world in the context of instinctual needs and at the same time emotionally related in the sense of the persistence of fetal experience. Its fluctuation makes up the secretly uncanny character of the world, which one tries to control, influence and dominate through incantations and rituals. As different as the life in the tribal-cultural groups was from the life in a primate group, both were still, because these groups were manageable and everybody knew everybody, determined by the instinctively given social and emotional regulation in their living together. Through the population increase in the wake of the early planter cultures, a fundamental change occurred here.

The presence of the mythical show in the historical process and in the social consciousness
The constant failure in fully realizing the fetal desires in the external reality strengthened the cognitive possibilities, in order to strengthen and improve, as it were, through technical and also social inventions, the autonomy and ability to act in a world created by the people themselves. This strengthening of the cognitive possibilities extended to the observation of nature and made possible the early plant cultures, which put the nutrition of humans on a completely new basis, by influencing and strengthening the nutritive power of nature itself. The population growth connected with it, however, levered out the instinctive regulation of living together in the relatively manageable groups of the tribal cultures, so that then a new link had to be found for the cohesion of the larger groups, whose members partly did not know each other personally any more.

These were the mythical experiences shared by all with the parents and especially with the mother in the first year and a half of life. This phase of life is characterized by a dream-like consciousness with a still insufficient separation of inside and outside. Emotional security and protection in the world emanates from the dreamlike realization of security and protection in the early parental experience.

The yield of planter cultures was sufficient to create, in the forming urban settlements, a very distinct life-world, held together precisely emotionally by the enactment of fetal and early parental experiences. These enactments of earliest experiences in the sacred spaces of temples and their celebrations are something like mental inventions, making imaginary

feelings and sensations, as it were, real events in social reality (Janus 2018a, p 26ff.). These visualizations can then again become the object of reflexive efforts precisely through their staging in the real world, as then happens, for example, in Greece in the replacement of the scenic visualization of the myths in the satyr dances by the scenic visualization in the early Greek dramas of Aeschylus and then in rapid further development to the already more reflected dramas of Sophocles up to the already psychologically reflective dramas of Euripides (Janus 1918b, p. 138f.).

In a similar way, from the initially still quite unconsciously myth-like struggles in early Egypt, the more and more realistically motivated struggles of antiquity develop, which, however, were still essentially motivated in the background by the fetal desire for "world domination", i.e. the desire to regain the too early lost "world domination" in the uterine "first world" in the outer world or to establish it symbolically, so to speak, and thereby to let it become true. The stagnation of the further development in the Roman empire has certainly complex causes, which have been discussed to her already variously. One essential aspect seems to me the patriarchal structure of violence of the Roman slave-owning society, which paralyzed the cognitive further development through technical and social inventions. Here I would like to catch up to explain in more detail the different structures of the two major cultural formations on the level of consciousness shaped by myth in a digression.

Excursus to the matrifocal and patriarchal cultures

The today in outlines recognizable and describable matrifocal cultures of approx. 11.000-3500 of the Neolithic created the basic elements of the cultural evolution like just an independence opposite the nature by an agriculture, the development of complex social structures in urban settlements and the cohesion by a reference to the protecting horizon of early childlike mother feelings which were objectified in the whole year and the social happening by managing festivities.

It was the success of agriculture developed in this context and the addition of cattle breeding that led to such a population explosion in Mesopotamia of tens of thousands of people who no longer knew each other personally, which is why smaller subgroups were formed that began to fight each other. This made the men important as warriors, and the women had no choice but to subordinate themselves to the strongest warriors if they wanted to survive. This meant that the segment of male power and rank rivalries from the primate heritage became socially determinant, and with it the resolution of conflicts through violence. This social construction of domination through male violence was able to hold the novel large groups together. However, this fixation on resolving conflicts through violence also shaped how foreign groups were dealt with and led to the continuity of wars that accompanied patriarchal history, as expressed naively bluntly in Clausewitz's phrase, 'war is a continuation of politics by other means.' In contrast, the construct of social cohesion by reference to the matriarchal segment of the primate heritage (Thanner 1997) with its reference of siblings to each other and to the matriarch was appropriate only to the relatively manageable groups of matrifocal planter cultures.

Developmentally, the patriarchal construct corresponded to the period of incipient autonomy and social classification in the third year of life, but this was also associated with the egocentricity of this age (Bishop 2020, Piaget, Inhelder 1977), which was before the formation of a social conscience in the fourth and fifth years of life. This patriarchal construct was culture-determining until the French Revolution, when it was gradually relativized in the course of the Enlightenment and democratic and legal institutions were installed, so that a real democratization and establishment of human rights could occur in Western Europe after World War II. A decisive factor in this development was the emancipation of women, whose oppression in patriarchally determined societies massively burdened the early development of mother-child and parent-child, in that women passed on their own devaluation to their children (Häsing, Janus 1994, Levend, Janus 2000, 2001, cf. also Ferenczi 1929) and at the same time the situation of mothers with their children was depriving (Shorter 1987), which is why the story of childhood had the nightmare character that the American psychohistorian Lloyd deMause (1979) captured and described so impressively. In Germany, too, these aspects were rudimentarily received and only very incompletely grasped under the term "black pedagogy" from a quasi-moral point of view. Only a classification in a broader psycho-historical framework, as it is attempted here, can enable a deeper understanding.

The "mutation of consciousness" in the context of the Enlightenment

In the wake of the enormous expansion of the possibilities of knowledge and action in the context of the developing sciences and in the context of the exploration of the world by the seafarers and the technical-crafts developments in the cities, there came about a process of detachment from the childish difficulties stemming from traumatic childhood conditions vis-à-vis overpowering father figures within the families and vis-à-vis the spell of a male ruler god. This made possible the modern differentiation of inside and outside and an inner representation of sea-lic emotions in relation to oneself and in external relationships, as this was negotiated in the literature of the 19th century (Janus 2018b) and became a topic for everyone with the development of modern psychotherapies. The earlier belief was especially the folk belief was exposed as superstition (Bächthold-Stäuli 1989). The problem was that the triumph of rationality and reason led to the absolutization of one aspect of ourselves and our relationship to the environment. Whereas in the ideologies of the 20th century early childhood expectations of salvation and images of the enemy were still naively lived out in social life, the catastrophic effects of such attitudes in the Second World War led in the second half of the last century to a political disillusionment and gradual realization of the destructive effects of living out such early childhood affects and projections that were the content of the healing expectations and images of the enemy. I see an important resource for a clarification of these connections in the recording of early childhood life and relationship reality in infant research, prenatal psychology (Evertz, Janus, Linder 2014, 2020) and on the collective level in psychohistory (DeMause 2000a, 2000b, 2001, 2005a, 2005b, Dor 2011, 2015). If these aspects are still marginal in the social consciousness, they are gaining more and more influence on the social consciousness, in that today the scientific

knowledge that the basis of personality development is laid in the period 0-3 years is accepted as a matter of course.

This is one side, but still what happens on the adult social level is negotiated without a direct reference to childhood conditions and their reflections in political events (Fuchs 2019; see also the *Jahrbücher für Psychohistorische Forschung* published by Mattes Verlag, Janus 2011b). This would be the necessary next step to achieve greater accountability in social action. An example of a lack of reflection on this interrelation of child and adult levels is the establishment of the so-called early care under three years of age under economic aspects and largely ignoring the real needs of children in the early stages of life. However, a discussion also starts here. but the real problem of the lack of parenting skills still remains out of sight (Janus 2010). Only a real realization of the importance of dealing with the beginning of life for a society's capacity for peace and development can make it possible to really prepare young people for the enormous challenge of parenthood and give them a competence through which parenthood and family would be given a fundamentally more significant part in our social life and social consciousness (Grille 2005, Axness 2012).

In the context of this text, however, I am concerned with reflecting on the overemphasis on the cognitive and rational dimension for shaping our lives that emerged in the wake of the Enlightenment. The essential aspect of this is the recognition of the naïve-magical aspect of rationality, which is supposed to make us independent of our inner and outer nature, and thus the recognition that the mastery of the outer world gains its magical fascination from the fact that it is supposed to be a substitute for our first world, which we lost too early. Just as the people of tribal cultures were in danger of destructively losing themselves in magical incantations and sacrifices, so today there is a danger that humanity will lose itself in the "magical" fascination of technological progress and exploitation of the earth. It is not noticed that in an early childish way the responsibility is given to technology and science as the "higher powers" of our time, while it is important to balance the relation to the inner world and the outer world in a responsible way. In my opinion, the knowledge that the inner world has its roots in the dream-like pre-linguistic experience is even a prerequisite for this, also because this knowledge only allows to understand the psychodynamics of the historical process outlined here.

Human history as "world theater"

It has always been poetic intuition that the world can be understood as a stage for the stagings of historical and social events, history as a "world theater" or "Theatrum Mundi." And likewise, that these enactments have a dreamlike character, as Shakespeare put it: "We are of such stuff as dreams are, and our little life is encircled with a sleep." (Shakespeare 1623, p. 154, *The Tempest* - Act 4, Scene 1 / Prospero). In the early cultures, in antiquity and in the Middle Ages, the actually important events took place in the otherworldly world of the gods on Olympus or of God in the Old Testament or later in the Christian-influenced heaven. Thus, even in the "World Theater" of Calderon de la Barca, it is still about everyone playing the role given by God in his life. Paradigmatically in Shakespeare's work, the conflicts were broken up from the medieval heavenly level of a bonded relationship to a protective and at

the same time punishing God and the associated conflicts to an anchoring in real earthly relationships and the associated real conflicts. In this sense, Cassius can say in the Caesar drama, "It is not in the stars, it is in us, my dear Brutus." (Shakespeare 1599, p. 341), whereby, to some extent, the life story or the beginning of life was already in view, as in Richard III.

But only in the context of the Enlightenment did the first intuitive formulations arrive that world events can also be determined by the experiences of the prenatal situation. Thus the Swiss theologian and writer Johann Kaspar Lavater (1741 -1801) formulated: "If a woman could keep an exact register of the powerful moments of imagination that cut through her soul during her pregnancy - she could perhaps recognize in advance the main epochs of the philosophical, moral, intellectual, physiognomic destinies of her child." (quoted after Bennholt-Thomsen, Guzzoni 1990, p. 116) And the today little known novelist of the "Sturm und Drang" Johann Karl Wezel (1774 - 1819) wrote: "It has thus been remarked that not all, but most of the presently inexplicable phenomena, which show themselves in many people to the astonishment of scholars and unscholars, could very easily be explained, if someone would make known an exact and circumstantial history of their fates in the womb, from the first moment of their existence until after their birth." (quoted in Bennholt-Thomsen 1990, p. 117). And quite specifically, prenatal psychological connections are made in the autobiography of Adam Bernds as early as 1738, when he writes: "...which all (her war fears) put her in great fear, so that it is not surprising that he brought into the world a melancholy bloom and a compressed heart, which the mother carried under a nine months contrite and with fear and anxiety under the heart; *partus a sequitur conditionem ventris.*" (quoted in Bennholt-Thomsen, Guzzoni 1990, p. 117). E. T. A. Hoffmann also had the intuition for these connections, as his novella "Das Fräulein von Scuderi" shows, among other things. There, too, there is a direct link between prenatal experiences and the later life of the main male character: the prenatal trauma of a confrontation with death on the part of the mother and her being blinded by jewels finds a fateful, ever-renewed repetition in the main character's sinister passion for jewels and in his acts of murder and robbery.

The American prenatal psychologist and primary therapist Arthur Janov (1984) has now been able to derive these foreboding assumptions in a convincing manner from his observations in the regression-therapeutic setting he created, in which the focus was entirely on the inner perception of feelings and sensations, using numerous case histories, and to show how prenatal experiences influence the shaping of life. The title of a recent book, "The Prenatal Lifetime - the Script of Life" (2012), expresses his central insight. His method was adopted by the German psychoanalyst Wolfgang Hollweg (1995, 1998), with the same findings. On the level of imaginal or pictorial experience, the Czech-American prenatal psychologist Stanislav Grof (1983a) succeeded via the use of psychoactive substances such as LSD, which leads to a revival of dreamlike experience before and during birth. He was also able to show convincingly that central motifs of the myths are rooted in prenatal and birth experiences, i.e., are at their core imaginary-image-like memories. Modern obstetrics, with its multiple interventions, is a quasi-experimental situation because the initial situation is

precisely known here and life-historical processing can be shown here with great evidence (Emerson 2020, see also 2012, 2013).

This empirical-qualitative research gave a new meaning and topicality to the insights of the Freudian student Otto Rank, in that he was able to show on an intuitive level that prenatal and natal experiences are contained in the therapeutic situation in a scenic way. This led him to the decisive extension that this also applies to myths, fairy tales, religions and even to the abstract contents of philosophy (Rank 1924). In a fundamental way he was able to show the background of artistic formations in the dream-like prenatal and birth experiences (Rank 1932). these insights could be further concretized on the background of today's broader prenatal psychological knowledge by the Cologne painter, art therapist and cultural scientist and me (Evertz, Janus 2003, Janus, 2008, Evertz 2017, see also Frenken 2015).

For historical and political events, the American psycho-historian and analyst Lloyd deMause was then able to show and prove these prenatal and perinatal connections, and to present them systematically in his text "The Fetal Origins of History" (2000a), which Peter Sloterdijk also appreciated as "ingenious", as well as in the great summary of his research in the book "The Emotional Life of Nations" (2005).

In all these researches the traumatic aspects were in the foreground, also because these are sharply reflected in the later experience and of course the people who were affected by such experiences had the greater motivation to deal with these contexts. This fact is reflected in the well-known terms "birth trauma" (Rank 1924), "prenatal trauma" (Fodor 1949) and "primal scream" (Janov 1970). In a covert form, even in Freud's "death drive" as a mythologization of destructive perinatal experiences (Janus 2016).

Only today are the positive prenatal and perinatal experiences also becoming more clearly accessible. The birth experience is basically the model for the later heroic journeys as a first great probation, as a first great adventure and as a first elementary experience of creative transformation (Janus 2015) in retrospect today the discoveries of the different psychotherapeutic schools can be brought together, i.e. the drama of the birth experience in Rank with the aspect of transformation and the heroic journey in C.G. Jung, as vividly summarized by the American mythologist Joseph Campbell in his book "The Hero in 1000 Forms" (1978). The strength for these heroic deeds, however, was gained from the mother's elemental force, which enables the child to become and grow before birth. This primordial power was the inner reference of the matrifocal cultures with their cult around the "Great Mother", who, from a prenatal psychological point of view, can also be understood as the representative of the prenatal mother, who makes one's own life and life in general possible. One could say that this maternal primordial power was then reformatted into patriarchal omnipotence in an emergency operation to somehow hold together the masses of population created by the success of agriculture and animal husbandry (Lerner 1995). The Bible as the "diary of humanity" (van Schaik, Michel 2016, see also Janus 2016) reflects partial aspects of this event.

The immense collateral damage of this construct has a cause in the unlimitedness of fetal feelings colliding with the limitedness of postnatal reality, which requires a capacity for conflict in the sense that there is always a need to balance between desires and needs and

the given real possibilities. However, this conflict ability did not exist or existed only to a very limited extent in the patriarchal cultures which were related in an unconscious way to a primarily maternal power or omnipotence (Roellenbleck 1949, Meiner-Seethaler 1993). Therefore, when problems arose, they immediately turned into violence and the associated wars and persecutions, as they still determined the churches until modern times.

In his analysis of the Indian guru system, the psychotherapist and cultural scientist Horia Crisan (2015) has deciphered the archetypal pattern of social enactments as a repetition of the prenatal mother-child relationship. This enactment of the interaction of a fetal-divine being with the real members of society determines the patriarchal-social structures in the form of an interaction between a king or leader representing the fetus (Janus 2012, p. 193ff.) and his subjects drawing on his life force, who enable him his fetal omnipotence in his palaces and his all-supply in order to draw their life force from it again. The irrational and only emotionally securing character of these productions led to the incessant efforts to improve these constructs in the sense of a better alignment with the real economic and political conditions. This led to the invention of the state institutions, the organized administration and the legal institutions, for which the invention of writing in the second millennium B.C. was a decisive prerequisite in order to be able to mediate and carry out these organizational designs.

This fetal background of the state structures (Janus 2018a, p. 43ff.) makes understandable that their questioning led to the turn into violence and war, as exemplified by the English prenatal psychologist and cultural scientist David Wasdell (1993) and the already mentioned American prenatal psychologist Stanislav Grof (1983b). The psychohistorian Lloyd deMause then succeeded in summarizing and conveying all important aspects (2005b, 2005c, see also Janus 2018a, pp. 25ff.). The fact that these insights have so far hardly or not at all been received in the academic world is probably largely related to its still patriarchal-hierarchical structures and their denial of the primarily female dimensions of our life history (Meier-Seethaler et al. 2003).

Thus, social events can be understood as an increasingly structured enactment of the primordial pattern discovered by Crisan, beginning with the mythical kings who magically ruled the entire globe and on whose lives all life depended, so to speak, which is why one had to rely elementarily on of for their preservation and well-being (Janus 2011, p. 193ff.). This was followed by the more militant state structures of antiquity, which enforced the cohesion of society through brutal violence. With regard to later developments, I also consider it no coincidence that in Europe it was two exceedingly clever women who decisively advanced the reflexive modernization of their societies, namely Elizabeth I for England and Catherine the Great for Russia.

The increasing structuring of societies and the delegation of "royal power" to the regulating state institutions then enabled the shift or "mutation of consciousness" (Obrist 1988, 2013) that made possible the modern construction of democracy and human rights. This change could be achieved in the last 200 years mainly through the formation of schooling and the resulting greater reflexive maturity of an ever larger part of the population.

In recent years, it has been increasingly recognized that the formation of the modern human being capable of conflict does not begin in school, nor in kindergarten, but with the conditions and social relations from conception on, as attachment analysis has already concretely implemented with its promotion of the prenatal mother-child relationship (Hidas, Raffai 2005, Blazy 2009, 2012, 2014, 2015, 2016), as well as the so-called "early help" for the postnatal period of the first three years of life.

The psychodynamics of so-called "progress"

The mutation of consciousness of the Enlightenment led to an unimagined release of creative potentials of many individuals and their abilities to cooperate, which had been blocked before by the omnipotence of the secular and ecclesiastical rulers, resulting in the incredible abundance of technical, scientific and social inventions and "progress" that made today's world of prosperity and security possible in a large number of societies. However, this also highlighted the importance of the maturity and adulthood of the members of a society. The respective destructive and also catastrophic developments in individual societies are essentially caused by the fact that larger groups in the respective society have not reached the just today possible personal maturity and emotional reflexivity and they therefore act out early childhood destructive patterns. This also makes clear that the social progress made by improving the conditions of early socialization and the maturity of parents has reached only part of society, and that in some societies traditional patriarchal structures still block social development. The profound deformations of social structures in patriarchal societies are often not or only marginally aware (Janus 2018a, p. 58ff.). This is also the origin of the problematic normative determinations of humans as "crown of creation," "God's creation," or "Allah's creation," or even modernly as a "driving being." It is all the more important to pay attention to the results of prenatal psychology and psychohistory, the knowledge of which can be a background for constructive social developments. In this view, human beings are genuinely creative and engaged in developments because of their "incompleteness" (Janus 2020a), for which they must increasingly take responsibility precisely because of their "success" in building a "substitute world."

One aspect seems particularly important to me, and that is the one-sidedness or erroneous absolutization of "empirical" research oriented to external reality, which does not sufficiently clearly grasp the reduction of reality to the externally measurable and thus of reality. It was a great progress of the Enlightenment to come to a responsible differentiation between inner and outer perception. Because of the success of the concentration on the outer reality, the equal importance of the inner reality could be lost from sight. In this sense, psychodynamic psychology, in association with prenatal psychology and psychohistory, is a "new type of science" in that inner and outer reality are equally weighted and always responsibly rebalanced (Janus 2013d). Specifically, it is somewhat important in the field of psychotherapy that outer life history be balanced again and again with inner life history and that their positive or destructive interactions be clarified.

The problem seems to me to be that in an unrecognized way in the fascination of science and technology magical expectations are a background, which weakens the so necessary responsible maturity and balancing of the different aspects.

From the still effective traditions of patriarchal structures it can be that the basal importance of maternal and parental competence and responsibility in the first three years of life, including the prenatal period, is not sufficiently valued for the peace ability, conflict ability and creativity of a society. Too little attention to this fundamental connection is responsible for some problematic developments in our society (Janus 2020b, 2020c).

Concluding thoughts

The central idea in this text is that, due to the "physiological prematurity" (Portmann 1969) and their incompleteness at birth, humans individually and collectively have the central motivation to construct their own world determined by them in the world as a substitute for the mother's womb world lost too early. This happens in the story initially by magic rituals and incantations in an imaginary way, which is satisfied, however, on this level the mentioned central desire of a visualization of the womb world in the imagination of the world as womb. The failure of these genuinely fetal desires leads already in the Stone Age through the mobilization of cognitive possibilities to the basal technical and social inventions (Wolf 2017, see also Janus 1017c) that allow the magical desire to become real in the transformation of the world and thereby to emancipate itself basally from the primary interconnectedness with nature (Janus 2018a, p. 18ff.). This detachment as a reflection of the detachment from the womb through birth is achieved in the emancipation from natural conditions through plant cultures. Through this, however, humans also lost the social regulation in small groups from the primate heritage and invented in the matrifocal cultures a new medium of cohesion in the early childhood mother feelings and their staging in the cult around the "Great Mother" in social life.

However, the progress of agriculture led to such an increase in population that the cohesion of the

The progress of agriculture, however, led to such an increase in population that from then on cohesion had to be realized through patriarchal structures of violence. Their collateral damage consists, on the one hand, in the destructive consequences of women's oppression on the conditions of early socialization and the associated traumatization and violent tendency of patriarchal societies. Economic and technological advances in the modern era and in the wake of the Enlightenment relativized the need to establish a social context via fear of an overbearing male ruler.

Importantly, in both matriarchal and patriarchal histories, social events are an enactment of early childhood conditions (Oesterdieckhoff 2013), but then, precisely because of their shortcomings, they are a constant incentive to use cognitive potentials to "improve the world." This is also linked to the parents' wish that their children should one day fare better than they did in their childhood. Together, this increases the stability of living conditions and social relations (Janus 2018a), so that the turnaround of the Enlightenment could occur (Obrist 1988, 2013a).

Thus, people believed to have arrived in the "real" world via reason, failing to realize that this world, too, is "only" a substitute for the first world that was lost too early and gets its magical evidence from the fact that it fulfills genuinely fetal needs in the modern world of prosperity and resonance. The problem is that this world realizes genuinely immoderate desires, which are realized mercilessly in the exploitation of nature and just without consideration of the real conditions and also of the inner conditions. Decisive for a better balance is the recourse to the insight of Otto Rank, which he formulated in the second volume of his "Technique of Psychoanalysis" (1929), that the fetal feelings have an unlimited "total" character, but that postnatal reality is always to be had only limited or "partial". The mixing or confusion of these two levels of feeling is an important reason for the incessant wars in history. Thus, the "great rulers" in history from the Pharaohs, to Alexander, to Napoleon were always concerned with the restoration of "fetal omnipotence" in world domination. It was only in more recent times that the criminal character of acting out such primary desires was recognized and reflected upon in the example of Hitler.

As I would like to formulate in conclusion, one can see it in such a way that mankind has tried in several big steps to compensate for the unfinishedness of the birth and the brokenness in the relation to the world connected with it. In this context, probably the most important step in the evolution of Homo Sapiens is the invention of a communicative means in language at the beginning of human development (Janus 2018a, p. 66f.). On the one hand, language enables a binding communication about inner and outer reality and then precisely enables a reflection on these different aspects of reality, as we have before us in the great mythological narratives. The second major step consists of the invention of writing systems in the second millennium BC (Janus 2018a, p. 65), which enabled a much greater internal and external organization of society, and further, a tradition of knowledge between generations on the various aspects of reality. A third major transformation and expansion of the possibilities for action consists in the introjection process of the Enlightenment, through which the pre-linguistic references that had been projected until then became internalized, making possible a reflection on one's own state of being and one's own history of becoming. So, in a sense, the God-relation was folded inward (Janus 2018a, p. 48ff., Obrist 2013b), so that now a bond with oneself and an anchoring in one's own vitality became possible. The possibility of a personal reference to one's "higher self" or also "phenatal self" thus opened up, as it was made possible in the school of C.G. Jung and especially by Obrist (2013b) in the approach. In a bold and fundamental way, the Swiss theologian and cultural scientist Rolf Kaufmann (2015, 2018) has subsequently described the change in mentality of monotheism from a reference to God to a reference to one's deeper self. Such an anchoring in oneself, opens up to the relationship a much wider realm in the sense of a relational resonance, just as it had already characterized the prenatal relationship. The phenomenon of resonance is indeed widely discussed today, but without perceiving or reflecting on the prenatal aspects of it (e.g. Rosa 2016, et al.).

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