

"Why War?"

Ludwig Janus

Abstract: This article is a review of the evolutionary-biological, psychological, mental-historical, and psychohistorical backgrounds of wars, which is possible today within the framework of a transdisciplinary extended psychoanalysis. Building on the correspondence between Einstein and Freud in 1932, the new findings of evolutionary biology, biological behavioral research of psychohistory, history of mentality, and prenatal psychology are brought together in an integrative way in order to understand more comprehensively the psychodynamics also of the current war events in Ukraine. This also highlights the always transdisciplinary approach of psychoanalysis, which is in danger of being lost due to divisions in the history of psychoanalysis.

Keywords: war, transdisciplinary, psychoanalysis, psychohistory, prenatal psychology.

Preliminary note

The question "Why war?", which Albert Einstein posed to Sigmund Freud as the 'greatest psychologist' of his time in 1932, was answered pessimistically by Freud in accordance with the state of knowledge at that time, essentially by recourse to the fatefulness of the "animal inheritance" (Freud 1932). But to this he also pointed out, in a limiting way, the importance of "emotional bonds" which could counteract the solutions by violence. I will discuss these arguments in detail at the end of this paper. But first, the question of the causes of wars will be revisited in review of intervening developments in theory and practice in the fields of psychotherapy, evolutionary biology, psychohistory, and prenatal psychology. One background here is that wars are associated with the emergence of more complex cultures at the end of the Neolithic period. The formation of these cultures is each characterized by a particular mentality, in which their inner dynamics are expressed. That is why the topic of mentality stands at the beginning. By mentality I understand the mental structure, which stands in intimate interaction with the respective social structure. Very roughly an archaic mentality with a interference of inner sensitivities and outer reality in a magical-mythical experience and corresponding social institutions and a mentality of modernity with a clear separation of inner and outer reality (Obrist 1988) can be distinguished. It is also still important to explain the term "psychohistory": after the great cultural psychological designs

within the framework of early psychoanalysis, which remained incomplete because of the pronounced speculative aspects, a new approach to the study of the psychological aspects in the historical process with the inclusion of effects of the socialization conditions of children developed in the USA under the term "psychohistory", including the conditions of the primary situation with the mother. The formative personality in this research was the American psychoanalyst Lloyd deMause (1969).

Explanation of the psycho-historical background of social mentalities

A central background in the historical change from archaic mentalities to the mentalities of modernity are the developmental-psychological implications of the so-called "physiological prematurity" (Portmann 1969), which entails that a large part of brain development takes place outside the womb and thus already in a real relationship with the mother and the family environment. This relationship takes place in the functionality of an immature brain, which is why the child cannot grasp and inwardly represent the very real situation. It takes place in a way of experiencing determined by the districts of the brain stem and midbrain, which can be roughly grasped as a magical-mythical all-connectedness, as this was discovered as a fetal experience in the context of "bonding analysis" as "dream-like consciousness"(Janus 2021c) and grasped in many casuistic observations Blazy (2015). Inside and outside flow reciprocally into each other: internal perceptions of feelings and sensitivities seem to come from outside, external perceptions and sensitivities seem to come from inside. There is only rudimentary internal-external differentiation because of the immaturity of the hypothalamus. Therefore, after birth and well into the second year of life, the child is elementarily dependent on reflexive emotional co-regulation by those in his relationship because of his deficient perception of reality. How elementary the child depends on this coregulation is illustrated by the so-called "Still Face" experiments. Relatively short-term mimic rigidity of the mother plunges the child into elementary despair, because it cannot maintain coherence on its own due to its neurological immaturity.

This situation means that for the human being, because of this peculiarity of its early development, the fetal self is the real core self, which after birth, because of its neuronal immaturity, can preserve its coherence only under the condition of the presence of the relational persons and reflexive emotional co-regulation. After birth, to repeat, the child feels real only when the deficient neurological functionality is compensated by the parents, who appear to him as 'higher beings' from his magical-mythical experience.

In the adults this early experience lives on in a time-typical way. On the level of tribal religions, this is expressed in their belief in spirits and demons, and later in the various forms of religions shaped by a mythical experience, for which a matriarchal character is assumed in the Neolithic period (Gimbutas 1996, Meyer-Seethaler 1983, 2011, Göttner-Abendroth 2019, Janus et al. 2019), until the formation of the clearly warlike patriarchal religions and state structures in Mesopotamia (Lerner 1995).

In these religions, the inner condition and relational experience of the child after birth is directly reflected in the elementary dilemma of being neurologically immature already in the real outside world and therefore dependent on the replacement of the missing brain functions by a parental being with mature brain function. This dependency goes far beyond the instinctive need for bonding, which has been identified in modern attachment research, in that it concerns a basal functionality, the absence of which is experienced as a breakdown of inner coherence and as a dying. This situation is regulated and more or less compensated on the mother's side by an instinctive maternal caring behavior. Complementarily significant is a prosocial protective behavior on the part of the men, who seek to protect the mother-child unit, which is so fragile (Trevathan 1987,1990).

The described peculiarity of immaturity at birth now has the consequence that the associated magical-mythical environmental reference recedes more and more into the background in the course of individual development due to the gradual maturation of the brain and the beginning functionality of the cortical, especially the prefrontal areas, and due to the more realistic reference to reality that is made possible by this. This magical-mythical reference, however, continues to be effective in relation to the world as a whole in a basal way, as is evident in play, in the experience of fairy tales, and in fascination with fantasy worlds. But also in the course of the development of mankind the initial magic-mythical world reference, as it is typical for the animistic tribal cultures, remains further effective. This finds its expression in the later formations of religions and their social representatives, as well as in the religion-like ideologies of the last century. To a certain extent, they all ensure emotional security in relation to the world (MacGregor 2020), while out of the motivation to reshape the world in such a way that it can to a certain extent replace the world inside the womb, which was lost too early, the real world is increasingly reshaped by technical, economic and social inventions with the means of realistic world cognition made possible by the prefrontal cortex. Here economic and social inventions do not only serve the purpose of making the world feel like the too womb world lost too early, but it also 'is' real, by fulfilling actually primordial fetal needs for being warmed, being nourished, being carried and being comprehensively cared for.

The aforementioned inventions thus actually fulfill fetal needs, the fulfillment of which enables us to achieve inner coherence and coherence in relationships (Janus 2018a, 2021b). The historical development proceeded in such a way that the described parental dependence is maintained throughout life at the level of tribal cultures through the social dominance of magical rituals, as it is likewise in mythical cultures in relation to the divine persons who determine earthly events. Here, however, there is increasingly a reflexivity and capacity for action that makes the civilizational development possible from which people become increasingly aware of their own capacity for action, as happened initially in Greek and Roman culture, and then increasingly in Western Europe in the context of the Enlightenment with the "mutation of consciousness" (Obrist 1988), which led to the dominance of a rational orientation and the achievement of a clear separation between inside and outside. Essential in this process were the development of science, the increasing discovery of the real world in the voyages of discovery, and the development of responsible social structures in the cities. Nevertheless, the magical-mythical segment in the world reference continued to be effective, as already mentioned, on the one hand by the fact that the kings and emperors as representatives of this segment still retained a socially determining function, and on the other hand by the fact that in the developing nations the magical-mythical reference was experienced in a linguistic commonality. Nations largely found their sense of unity in the mother tongue. In this context, the mother tongue is a formative impression even before birth and is deeply absorbed into the sense of self (Meiello 1999, Merkel 2000, 2007). This is the basis of the so great unifying power of language, which gives nations their emotional evidence of a "home." The earliest elemental dependence on the mother thus transfers to the community experienced through the same language. Whereas before, children's primary parental needs for security and uplift were tied to kings and emperors, now they are tied to the magic of language heard pre-linguistically in the womb, which can therefore be experienced, as Heidegger put it, as a "house of being." Complementary to this came the religion-like ideologies of communism or fascism, which had developed out of the various social developments in the 19th century as promises of a blessed commonality. Thus, from these psychological observations and considerations, an inner continuity of man's self-constitution results from the fact that he maintains an inner continuity with the prenatal life-world in his relation to the world: Thus, on the level of tribal cultures, the world is directly animated and experienced as a mother's womb, to which one feels in a "participation mystique" (Lévi-Bruhl 1922); later, on the level of matriarchal cultures, this relation gains a more personal character in the worship of the "Great Goddess", in that all world events are

experienced and understood as the work and presence of the primordial mother, as one oneself emerged from a mother and therefore remains in a primordial connection to her. In the experience of the patriarchal cultures that followed, the ability to act, which was developed more and more in the course of the cultural development, is in the foreground, which is connected with the male self-experience of being able to do something. A male god makes the world and creates man out of clay, which is linked to an unreal denial of the female part in life events, which is then quasi 'proven' by oppression, devaluation and exclusion of women from public life. Therefore, out of this patriarchal mentality, violence can appear as a 'solution' until the last century, as also exemplarily in the form of the two world wars, or just now in the "special operation" of the current war events in Ukraine. Paradigmatically, this relationship of violence to the world is formulated in Genesis 1: "And God said, let us make man in our image, like unto us, to have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In a way, all forms of male megalomania are legitimized by the highest authority of an omnipotent male God, as it was also lived out by the heroes of patriarchal history from Alexander to Caesar to Napoleon and in the last century by Hitler and currently by Putin, precisely in resonance with the patriarchal mentality.

The new potentials of the democratic mentality of modernity

Insofar as we now have democratic constitutions in the Western world that are based on the responsibility of the individual for himself, for his relationships and for the shaping of society, we have a new situation in terms of the history of mentality, even if with the so-called open-minded thinkers and conspiracy theorists we still have ideologically patriarchal parts of the population that experience themselves in a conflictual dependence on an omnipotent authority, where therefore no mutual empathy and mutual understanding is possible. In contrast, the new German Foreign Minister Annalena Baerbock can say, in the spirit of the new mentality, that it is part of the diplomatic art to be able to put oneself in the other's shoes. This is precisely what was not possible in the earlier religious or ideologically shaped societies, because ultimately one was still bound in a kind of 'childlike' dependency on parent-like higher authorities, as one woman, for example, put it during the National Socialist era: "Lord God, I thank you that you have given us a leader in Adolf Hitler so that we can find our way in life." Of course, the ability to empathize was already realized in individuals in earlier times, but in the state framework, the decision lay with the higher being of the king or the emperor and it was hoped that it was also answered for by them, because people did not yet

trust themselves with their own responsibility. For example, the Civil Code was legitimized by the authority of the emperor Wilhelm II: "Fridericus secundus vult". It is interesting that the word "Einfühlung" first gained social significance in the Romantic period and then gained world recognition in the English translation as "empathy" and was finally brought back to the German-speaking world as "Empathie". Thus, a female-maternal potential begins to become socially effective.

However, many do not sufficiently realize that an individual's personal responsibility for oneself and one's relationships requires an engagement with one's own complex history and individuation journey from babyhood, and even from the child's pre-birth period, through childhood, adolescence, and into adulthood (Grille 2019). This requirement, first formulated in the developmental novels of the 19th century and then further concretized in modern literature, for example, in Proust's "Madeleine experience" (Fellmann 2017), in Musil's "other state" (Janus 2021d), in modernist painting (Evertz, Janus 2003, Janus, Evertz, 2008, Evertz 2017), and then in the psychotherapies of the 20th century (Evertz, Janus 2003, Janus, Evertz, 2008, Evertz 2017). Century up to the new developments of capturing the experiential meaning also of prenatal and birth experiences in the context of prenatal psychology to be elaborated on the individual level (Schindler 2010, Janus 2013a, 2013b, Evertz, Janus, Linder 2014, 2022). This expansion of inner perception might also allow us to reflect in a new way on previous solutions to conflict through violence, as paradigmatically expressed in the context of wars. In the following, this will be done in individual sections.

The psychodynamics of the First World War

The course of the prehistory of the First World War is now known in great detail, so that summary accounts such as those by Christopher Clark (2020) in the book "The Sleepwalkers" or by Golo Mann (1929) in the corresponding chapter of his "History of Germany in the 19th Century up to the First World War" have become possible. The title "The Sleepwalkers" expresses the fact that the decision-makers of that time had no clear feeling and no clear idea of the motives and objectives of their actions, but acted more or less affect-driven and situationally, so that an actually responsible action and a clear reference to reality were missing.

Golo Mann quotes the German Chancellor Bethmann-Hollweg on this point, who after the war, when asked how the whole thing could have come about, answered by raising his hands to heaven, "Yes, who would know?" He thus formulated his elementary perplexity in response to this question, as the other decision-makers could have said in the same way.

In retrospect, from a psychological perspective, the answer seems simple to me: all the decision-makers acted from a background of authoritarian mentality, which is of limited use in clarifying conflicts. Instinct-driven male power attitudes from the primate heritage dominated: who is threatening whom in which way, or who is endangering whose honor. We have to keep in mind that, especially in the empires, a real capacity for conflict was developed only to a limited extent in society as a whole and that it was 'natural' for men to challenge the other to a duel when their honor was endangered, i.e. men were actually in a latent fear of death. Also in literature, for example in Fontane's "Effi Briest" this behavior could be described without its menetekel-like character really being made explicit, because it documented in today's possible understanding a toddler-like affective conflict incapacity and at the same time a drive-controlled rivalry behavior originating from the male segment of the primate heritage, as we can recognize and know today from biological behavioral research (Tinbergen 1966, De Waal 2009), which however developed only in the middle of the last century. It is not the case, as the sociologist Arnold Gehlen still assumed, that Homo sapiens no longer had instincts. They are just in the collective behavior of societies the 'primitive' behavior background, as this becomes particularly evident at the representation of Christopher Clark. The impression of sleepwalking stems precisely from the fact that the decision makers were not aware of this instinctive background of their orientation and their actions, but they were just 'instinctively' oriented purely on rivalry and male power aspects from the primate heritage.

In addition, as a further instinctive source from the primate heritage, there is a 'hunting instinct': the opponent who has become an 'enemy' can therefore be mercilessly pursued and killed, as was and is the case in particular with bombers and artillery. In addition, there is the instinct to defend one's own group and to relentlessly destroy intruders into one's own territory, as was effective in Russia's 'great patriotic war' and made possible the existential resistance to the German attack, which at first seemed so superior.

The particular complexity of the structure of action of the decision-makers that led to the First World War consists in the amalgamation of these aspects of the masculine instinct with infantile motivations resulting from the enormous vulnerability of the child before, during, and after birth and giving rise to the compensatory "power drive" ingeniously captured by Alfred Adler (Janus 2022a). Crucially, these early experiences of injury and loss of coherence, with their corresponding fears and affective anger-aggression impulses, cannot be reflexively processed because of the immaturity of the higher brain structures, but are stored one-to-one as an existential reality (Hochauf 2007, 2014). These realities form the

background for the basal anxiety determination of Homo sapiens, which was first grasped by Sören Kierkegaard and whose manifestations were later further differentiated on the philosophical level of existentialism. In literature, it was Franz Kafka who paradigmatically portrayed the deep fears and feelings of guilt in our experience. Through the psychotherapies of the 20th century, this basal anxiety was then captured and described at the individual level, first in its presence in relation to the father by Sigmund Freud, and then in its presence in relation to the mother by Otto Rank, and later within the framework of prenatal psychology (Evertz, Janus, Linder 2021) and humanistic psychology.

This basic fear of the members of human societies found in the patriarchally determined history its compensation individually and collectively in the traditional structures of power and violence, which shaped both the family life and the life of society as a whole. Their evidence coming from the instinct program is based on the fact that in a primate group the dominant male establishes a kind of security for all those who follow him. The background for this security consists in his superior power to keep all other males in check by violence and to protect the group from possible intruders from the outside. On this background just violence appeared as the 'only' solution, as this paradigmatically and until today, in humanistic high schools 'exemplary' revered, in the western culture in the Iliad of Homer was represented. A conflict ability was missing in this social structure of the Iliad. Later, in ancient Rome, out of the same structures, in case of marital conflicts, the killing of the wife was legitimized by the power coming from the "potestas patris" and could therefore remain unpunished, as strange as this seems today and is also obfuscated because of the veneration of ancient culture. Of course, one must differentiate here and empathy was certainly more or less developed in individuals. However, the majority of society was still lacking in it. These dark sides of the Roman empire were only recently addressed by historians (Sommer 2022). Based on this traditional patriarchal mentality, the majority of decision-makers in the imperial and royal monarchy considered the murder of the crown prince, carried out by a Serb, a sufficient reason for a belligerent defeat of the Serbs and the annihilation of their state, because the state-maintaining power structure of the imperial and royal monarchy was under attack and the fear of annihilation triggered by this could only be eliminated by annihilating the alleged aggressor. The authority-based mentality of the time was not capable of contemplation on the level of conflict resolution. The novels of Heinrich Mann, Joseph Roth, Robert Musil, Hermann Hesse, and others had begun to reflect these authority structures, but they were received only by a liberal upper class that was in the process of evolving out of these authority structures, and that was based on the values of the Enlightenment. Moreover,

the structures of "authoritarianism" were, after all, only reflected on more systematically in the 1930s (Reich 1933, Adorno, Horkheimer 1988). Also, a real linkage of this research with the findings of behavioral research on male hierarchy structures in primate groups has yet to be established.

Therefore, it could not be otherwise that the decisions followed simple power considerations. What needs explanation is the fading out of the catastrophic consequences of the decisions for countless people and in particular also for the majority of the members of the own society.

There are several points to mention:

First of all, there are the servile structures of dependence and violence in the Central and Eastern European countries, where it was taken for granted that some were there to serve others, the subordinates to the authorities. These structures of the empires, which were based on violence, were maintained precisely by infantile faiths, in the framework of which no reflection is yet possible. Out of this bondage, violence is also fully accepted if the will of the rulers is not respected. In the emperors and the nobility, medieval infantile dependency structures actually lived on, as they had found their expression in also the earlier body properties. These structures stemming from early childhood dependencies did not yet have a level of reflexive moral judgment. The infant and the very young child are at the mercy of the parents who determine the child's reality. Since the parents of traditional cultures, in turn, were in the aforementioned dependency relationship to the authorities, that is, they were not adults and self-determined in our sense, they also did not have a real reflexive empathy with their children, which did not develop until the twentieth century and ultimately only in its second half, as psychohistorical research into the history of childhood has revealed. The brutality of German child rearing, as it became conscious only in the 80s of the last century, always gets out of the horizon of perception (DeMause 1996, Ende 1979). However, their understanding is the prerequisite for understanding the above-mentioned dependency and violence structures, which are a reenactment of the brutality of childhood experiences on the societal level (DeMause 2000, Hermann 2018, Fuchs 2019, 2022, Janus 2021d).

Yet another aspect is that large groups in which people do not know each other personally are held together by very early and ultimately prenatal feelings of connectedness. In the patriarchal tradition, feelings of connectedness refer to the archaic father, who, however, ultimately derives his 'power' from his primary connectedness to the mother. When these imagined feelings of connectedness are challenged, quite archaic fears and impulses of annihilation can be mobilized. There are no aspects of morality or mature empathy at this level. The experience is determined by archaic birth fears of confinement, encirclement,

being crushed, suffocated, etc., and influences military and political decisions, as paradigmatically captured and described by the American psychohistorian Lloyd deMause (1996, 2005a).

A still further aspect is the rigidity of the inherited structures of rule and authority, which offered no possibility of responding constructively to change because they emotionally suggested the security emanating from the higher being of the God-appointed emperor and his earthly representatives, and thus the primordial security of a bond with the protecting and sustaining mother as a 'primordial home'(Janus 2017) at the beginning of life. But since the civilizing process with its ever new inventions continuously changed the foundations of life and action, the associated structural changes in societies could only be mediated through revolutions and wars. The rigidity of authoritarian structures found its paradigmatic expression in the establishment of the military. Out of the primate heritage, in the face of an external threat, killing and destroying enemies appeared to a 'Wehrmacht' as the only way to ensure survival. This was served by the social institution of the military, and its anchoring was in the class of officers who had dedicated themselves to service in this institution. After all, it was a source of pride to belong to an officer's family. The bizarre thing about this institution, from today's point of view, was that within its framework there was no understanding that violence was an incredibly destructive 'solution' to conflicts. Today we can see and understand that actually the ability to question one's own positions and to empathize with the position of the other is necessary in order to find a mediable solution in this way. However, this ultimately requires the strength for a transformation, which takes place as the Goethean inner "die and become". Because of the inability for an inner representation of the conflict, its inner dynamics had to be lived out in a staging of war. This also had transformational aspects, as shown, for example, by the change from the structures of empires to democratic structures and the novel orientation toward a self-determination of nations. In this view, warfare is a kind of concretistic "die and become." To understand this dynamic even better a digression on the dichotomy of two different states of consciousness determining this dynamic is necessary.

Excursus I on the two states of our consciousness

Since the beginning of this century, there has been a new research on two different states of consciousness to which we internally refer and which interact with each other Raichle 2010a, 2010b). The physicist Stefan Klein (2021, p. 133ff.) has summarized them in a good way: "One state of consciousness corresponds to the familiar rational thinking. This state is usually called mode two. The brain takes in signals from the environment, makes plans, plans the next

actions, and gives commands to the organism. The processes are conscious and appear logical. Thinking is directed toward a goal, proceeds deductively, obeys comprehensible rules and progresses slowly, in small steps. ... Thinking remains on narrow tracks. Because mode two aims at reliability and predictability. Mode one, on the other hand, is more like a dream. Although we are awake, sensory perception is severely limited, attention has shifted to an inner world of ideas and daydreams, memories and snatches of thoughts. ... Contents of thought in Mode One are more images and feelings than words. ... Mode One and Mode Two are objectively measurable" - and are referred to as the "executive network" (Mode Two) on the one hand, and the "relational network" (Mode One) on the other, in brain activity measurements. "Every person with an intact brain equally uses both hemispheres for his mind". In the nineties one had assigned the rational to the left hemisphere and the emotional to the right hemisphere. The newer investigations speak for an interaction of the two states of consciousness, which Sigmund Freud (1911) had already described as "two principles of psychic events", namely as "primary process" (mode one) and "secondary process" (mode two).

I would now like to complement this neuropsychological research with a developmental psychological conjecture: it seems plausible to me to relate Mode One to the modality of dream-like consciousness in the "extrauterine first year of life", while Mode Two is achieved in a more complete way only in connection with the maturation of the prefrontal cortex at 4-5 years of age as a "theory of mind"; thus we are able to form a realistic picture of ourselves and the reality surrounding us. Mode One thus develops in the early period of life as a special feature in humans as a relational modality of an immature brain, which is in constructive tension with the later developing functionality of Mode Two. Its dominance as an orientation to reason develops in its present form only after the Enlightenment. In the course of this development, a clear separation between what is observed outside and what is observed inside becomes possible. Because of the more holistic, emotional and intuitive-associative reference, Mode One has the possibility to bring many things into connection with each other, which then allows creative new combinations in the interplay with Mode One, as they characterize the collective and individual development. Mode One, as it is present from tradition in the magical-mythical and religious experience of the world, has the quality of emotionally restoring or connecting to the early connection with father and mother and thus with the whole world. Therefore, mythical and magical world images are about connecting the world beyond with the world on this side, that is, about connecting heaven with earth, heavenly and earthly with each other as a visualization of primary security. In psychoanalysis,

as I said, the two functional states had been described early as "primary process" and "secondary process", but still without the developmental-psychological and psychohistorical references that I have elaborated here in more detail. The brain physiological findings are a very nice confirmation of the psychoanalytic observations and conclusions.

Thus, the aforementioned connection of the prenatal-other world with the postnatal-other world was the function of religious institutions and the rituals and celebrations associated with them, and likewise the function of a 'sacred' authority that protects one, with the associated earthly and social arrangements. We need both references and each time has found for it its respective typical designs. It can be seen as a genuine human creativity to feel nevertheless emotionally safe and protected in a real insecure world by the reference to the early childhood experience of unity and security with the parents. In addition to religious worlds, this could also be the world of the afterworld of fairy tales, from which the heroes return strengthened (Janus 2011a, p. 172ff.), as well as in our time the world of fantasy games (Janus U, Janus L 2017). The crucial opportunity of modern mentality initiated by the Enlightenment is that the access to the functionality of mode one in every member of society, formerly claimed by the church and the authorities, is now the responsibility of every 'mature' citizen in the sense of self-determination. This is only possible with personal maturity and even socialization conditions that allow the majority to reach a personal maturity.

This digression on the two states of consciousness allows for a further digression on the related ego states, which is necessary to understand the dynamics in warfare that have been so difficult to grasp so far.

Excursus II on the dichotomy of the two basal ego states

The fundamentally different states of a self-experience of primordial vitality before birth to the change of a state of great helplessness and powerlessness after birth is reflected in the religious ideas that there is a dimension of paradisiacal all-connectedness and a dimension of helpless and guilt-ridden creature opposite to this. This experience is determined by the functionalities of the brain stem and midbrain because of neuronal immaturity. A realistic grasp of the reality of the transition from the prenatal to the postnatal world is not possible within this framework. Everything remains on a level of sensations and feelings without differentiation of inside and outside. The consequence of this is that the child, out of its prenatal vitality, experiences the perception of the world at birth as if it itself had created this world, as reflected in the religious ideas of a God who creates the world, see Genesis 1: "And God said, let there be light, and there was light." It is the power of the child that creates itself

with the help of the mother to the world, and therefore "then there was light". The saddening experience of helplessness and powerlessness after birth because of neurological immaturity, on the other hand, causes this idea of having made the world to be transferred to the other level of experience of a 'higher reality' or a "dreamtime," but one can thus remain in an inner relation to it. The prenatal self constitutes the idea of a God and thus bridges the abyss of powerlessness and helplessness caused by the too early birth. It is again the genuinely human creativity to shape social life as a realization of this primordial constellation, that is, as an interplay between the kings and popes as representatives of prenatal omnipotence and the people as representatives of postnatal helplessness and dependence. This is a security-giving cultural design evidenced in mode one, in which everyone participates in different ways. The potentials from mode two make it possible to let this staging, which has grown out of the sensations and feelings of early experience, also become real as a shaping in the world and to reshape the world, for example, through agriculture and animal husbandry and urban settlements, in such a way that this staging becomes vivid and credible on the one hand and at the same time also corresponds to the real conditions and the possibilities of the people (Crisan 2013).

A primordial form of these social designs has been described by psychohistorian Horia Crisan (2015) as "The Intrauterine Relationship Matrix: The Indian paradigm of unconscious organizational schemes of social structures." According to this, this "relational matrix" forms the organizational scheme of social structures as a realization of early experiences of unity and security and is the binding agent for their internal cohesion. This is the background for the fact that changes in these structures are fought out in a birth-symbolic way as a struggle for survival or war, as Stanislav Grof (1983), David Wasdell (1993), and especially Lloyd deMause (1996) have described so impressively. At the same time, however, this also brings into play the transformational power in social events. Paradigmatically, this is fleshed out in the rites of passage that mentally shape and accompany the transition from adolescence to adulthood (Janus 2011, p. 167ff.), as told in many variations in fairy tales as narrated processes of adolescence that, as it were, describe this event in mode one. According to the conventional view, these descriptions take place on an unreal fantasy level of creative imagination. Through the findings of prenatal psychology, we can today recognize the real reference of this imagination in the very concrete experiences in the mother-child relationship, which are traumatically burdened in historical cultures, especially in patriarchal ones, which will be presented in a separate excursus.

Excursus III on the traumatic burdens in the prenatal period, birth and the time afterwards.

This topic had already been mentioned to some extent and will now be dealt with in greater depth in this excursus. Within the framework of prenatal psychology, there are extensive casuistic observations on this subject, which will only be referred to summarily here. For me, always impressive were the interviews with mothers of murderers, who reported on the catastrophic exposure to violence during pregnancy of the mothers with the children who later became perpetrators of violence (Gareis, Wiesnet 1974). A detailed overview is also given in the book edited by Grigory Brekhman and Peter Fedor-Freybergh "The Phenomenon of Violence" (2005) and also in the article by Andreas Zöllner "Prenatal Psychology and Violence" (1999). Only in recent years has there been research on the effects of prenatal stress on brain development, in the form of enlargement of the amygdala and less development of the hypothalamus and prefrontal cortex. This could also affect entire societies with their histories of continuous violence. This would give further organic background to the difficulty of Russian society in evolving out of its historically violent structures. From the level of prenatal stress alone, one can predict difficulties in stress regulation (Mareckova, K. et al. 2018, Scheinost D, et al. 2017, Van den Bergh, B. et al. 2017). The deformation of affective regulation through postnatal and likely prenatal traumatization is also demonstrated by the recent film "System Sprenger (destroyer)," which I reviewed to highlight these connections (Janus 2021a). The insight into the life-historical significance of traumatic stress in the early stages of life, enabled the American psychohistorian Lloyd deMause to write his fundamental work "Restaging Fetal Traumas in War and Social Violence" (1996) on this topic. All these aspects are necessary for an understanding of the immense complexity of a war event, which brings me back to the initial topic of the psychodynamics of World War II.

Psychodynamics of the Second World War

The First World War, in the enormity of its staging of violence, had in a sense exposed the veiling of violence in the social structures of the empires and the churches, causing them to lose their credibility as emotional protective powers. It had become obvious that the resolution of social conflicts through violence did not bring a 'solution' but created new problems through the collateral damage. The intensive reflection of conflicts in personal and social relationships in literature in the 19th century made it possible, within the framework of the psychotherapies that developed in the 20th century, to also reflect on the very personal backgrounds of conflicts in stresses in one's own life history. This was initially done within

the framework of Freud's psychoanalysis, which was still characterized by patriarchal structures, on the conflicts in the relationship to the father, but then also, in my opinion, with particular clarity within the framework of Otto Rank's psychoanalysis and the background tradition emanating from it, on the conflicts in the relationship to the mother, especially on its pre-linguistic dimension (Janus 1989a, 1998b, 2000). The same direction of a consideration of the importance of early mother experiences took place in the mainstream tradition of psychoanalysis but, in my opinion, more fractured and oriented to different authorities such as Melanie Klein and Wilfred Bion. A more detailed discussion of this differential development, however, would go beyond the subject matter of this paper. I have endeavored to do so elsewhere (Janus 1989). Because of the greater clarity regarding the experiential meaning of prenatal and birth experiences, I refer in this paper primarily to the perspectives opened in this regard by Otto Rank and Lloyd deMause.

However, until the pre-linguistic period, the topic and the possibility of reflecting on inner states of mind was, on the whole, present only within the framework of enlightened bourgeois-liberal segments of the population, as occurred in the literature, philosophy, and visual arts of the 1920s and modernity (Janus, Evertz 2008, Janus 2018a, 2018b, 2019, 2020). The majority of the population, however, still lived within the outdated patriarchal violence-ridden family and social authority structures. The part of the population committed to the ideals of the Enlightenment could describe these structures (Reich 1933, Adorno, Horkheimer 1988). But it could not influence them, because the majority of the population was not yet able to reflect on inner sensitivities, or only to a limited extent. An essential background for this was the casual beating of children and letting infants scream to exhaustion, in which the lack of empathy for the needs of the children in the early period of their lives was expressed. The brutality and violence in dealing with children as a background for their reenactment in the war events was impressively described by Lloyd deMause in his article "The Causes of World War II and the Holocaust" (2001). It was not until the 1970s that social changes occurred here in the sense of increasing empathy, so that today, in retrospect, the family violence and disregard for the basal needs of infants at that time seem strange and even bizarre to us. The usual attribution to the Nazis shortens the view of the reality of the time. It is rather the other way around; the National Socialist movement could only prevail because it translated family violence into violent social and political action. In essence, this affected only about a third of the population, but it cast a spell over another third, turning them into "fellow travelers" or "willing helpers."

Moreover, the absolute emotional and social irresponsibility of the decision-makers of the First World War, who were driven by male power instincts, had made a large part of the soldiers deeply traumatized and disoriented, so that they acted out the violent behavior that was effective in them and indeed offensively advocated by the political rulers in the violent activities of the militias and the street fights of the twenties, because a reflection of inner sensitivities and responsibility for one's own actions was not even possible against this background and under these circumstances. All this led to a repetition of the model of conflict resolution through violence, as it had already been practiced in the First World War. It is now the case that this instinctive male rivalry as a behavior stemming from the primate heritage not only determined the decision-makers in Germany, but these structures were also effective, albeit to a lesser extent and relativized by the democratic approaches, in the Western states. In the Soviet Union, they were even still dominant in shaping society. Therefore, the actions of the decision-makers also took place in the mode of "sleepwalking," as Christopher Clark had described it for the First World War, as explained above. The role of Western states in the war effort is described in the book "The War Had Many Fathers" (Schulze-Rohnhof 2019). The orientation towards an instinctive rivalry determined political action, from which ultimately violence always appeared as the 'solution'.

It is clear that the previous explanations only explain part of the abysmal cruelty in German warfare and in Russian warfare in the Ukraine. Approaches to an explanation will be formulated in a further excursus.

Excursus IV on the abysmal cruelty in German warfare (and also in the current Russian warfare)

For this we have to come to the already mentioned prenatal and perinatal aspects in the motivational background of Hitler and the followers, who executed his orders. This, in turn, was in resonance with a considerable part of the German population, precisely the aforementioned estimated third of the narrower National Socialists, who acted primarily out of the elementary deformation of affective regulation through prenatal, birth and postnatal traumatization. We know the relevance of these deformations of affective regulation from the observation of the developmental conditions of later murderers and also people with psychotic experience (Gareis, Wiesnet 1974). In individual observations it is often clear that these stressful conditions apply to a large proportion of people who have grown up in deprived motional conditions. But only in individual observation do these relationships become directly and immediately accessible. In this respect, the objection that these are only individual

observations and thus exceptional cases and therefore have no further relevance does not apply. Studies can only ever capture partial aspects; only individual case observations can make the full complexity of psycho-social reality accessible.

Under the conditions of prenatal experiences of violence or a lack of emotional perception by its parents, a child has no other option at all than to feel vital threat in the world, and then, if that is possible, to free itself from this threat by murderous actions, or even by absolute withdrawal. The condition of a lack of empathy before birth has been described by the psychoanalyst Theodor Hau (1982) as "intrauterine hospitalism", which can only be recognized today in its full significance against the background of many thousands of experiences in regression therapy settings. In these settings, methods for an inner confrontation with prenatal and birth experiences have been developed. This broad field of therapeutic experience can only be referred to here (Janov 1984, Grof 1983, Hollweg 1995, Schindler 2010, Janus 2013a, Evertz, Janus, Linder 2014, 2021). But it enables possibilities of understanding collective situations.

A typical processing of unprocessed traumatization consists in the so-called 'scapegoat reaction', i.e. a reenactment of one's own traumatization on the other, which Lloyd deMause in particular has illustrated in detail using the concept of the "social alter" (alter ego), on whom one's own childhood misfortune is executed (Boelderl 2001, DeMause 2005a). The "social alter" is the beaten and abused child one once was oneself. This is the background for the actually very strange devaluation projections of the Nazis onto the Polish and Russian population as "subhumans", which is a re-staging of the devaluation and humiliation of children as 'good-for-nothings', who 'will never become anything', so common in earlier German education (Erikson 1975).

It is also important to consider that early experiences only show themselves in the form of scenic visualization. This is one aspect of the fact that these connections can be so difficult to understand from rational consciousness. An example of this is the visualization of early poisoning experiences, which are a not uncommon content of psychotic experiences and can be a visualization of prenatal or birth poisoning experiences. They are the background for the bizarre killing stagings of the National Socialists, in which poisoning by exhaust gases and finally by Zyklon B took place in the 'gas chambers', which from the prenatal psychological point of view, as strange as it may seem, can be understood as scenic visualizations of uterine and perinatal poisoning experiences. These are not eccentric individual situations, but rather broader socialization conditions with corresponding experiences, which make the evidence of

the collective staging possible in the first place. The fact that these stagings of killing took place predominantly not in Germany itself, but in the conquered territories of Poland and Russia, has its background in the fact that they were split-off and elementarily unconscious experiences, whose re-stagings therefore had to take place outside their own country. Although they were carried out by Germans, they appear beyond any possibility of understanding. Yet 'holy killing' or sacrifice is a central motif in human cultural history and even, as the sacrifice of Jesus, the central paradigm in the Christian relationship to God. It has its psychological background in the prematurity of human birth, which has its model in terms of experience in being born and coming into the world in immaturity and helplessness. In order to come into the world and into life, the child has to sacrifice the completeness of the life it had before birth. By repeating this primordial experience in the ritual human sacrifice, in the vicarious animal sacrifice, in the symbolic sacrifice of the Son of God, in the sacrifice of the joy of life in Puritanism, or in the partial self-sacrifice of neurotic suffering, people try to maintain continuity with the origin of existence through the more or less concrete repetition of the loss of connection with the prenatal world of origin in their own direction (Janus 2011, pp. 188ff.). If one was originally a victim, one regains oneself by performing the sacrifice oneself. A guiding principle of the history of humanity, as Adorno and Horkheimer already pointed out, is the "internalization of the victim" (Adorno, Horkheimer 1988). What is an intellectually grasped context for Adorno and Horkheimer can only be grasped in its experiential context within the framework of prenatal psychology. In this context, the neuronal immaturity at birth has the consequence that its immediacy can only be processed on an emotional level as elementary guilt and fear. In the beginning of human history this 'guilt' is re-staged in the victim and then later in the indicated sequence is shaped in the limitations of life, until it is then recognized in early psychoanalysis in the 'unconscious feeling of guilt' in the elementary anxiety coming from the depths of inner experience. In later psychoanalysis this is then modified in various ways: as 'basic anxiety' in Karen Horney, as the 'paranoid position' in Melanie Klein's psychoanalysis, or the 'primal catastrophe' in Wilfred Bion's psychoanalysis. Before that, on the level of philosophy, fear had already been recognized by Søren Kierkegaard as a paradigm of human existence, which was associated by Martin Heidegger with the 'Geworfenheit' (thrownness of man), which, on the background of his peasant origin, has an indirect birth reference, insofar as there the word 'werfen (throwing)' is used to name the birthing in animals.

It is clear that in perspective this opens up a wide field for understanding the background motivations of political action, which has been pursued and elaborated with remarkable

energy and straightforwardness within the framework of psychohistory in the "Journal of Psychohistory", in the publications of Lloyd deMause and in the conference proceedings of the "German Society for Psychohistory and Political Psychology" (GPPP), cf. for example, Janus, Kurth 2000, 2004, Janus et. al. 2017, Kurth, Rheinheimer 2001, Kurth et. al 2007, 2008, Knoch et.al. 2012, 2018.

I will now give just one example of the pre- and perinatal motivational backgrounds in political action, and that is the motive of world domination, which was sought by the so-called 'greats' of patriarchal history such as Alexander, Caesar, Napoleon, and finally Hitler, and in a resonance with the respective societies that seems strange from today's perspective. World domination is to restore prenatal omnipotence in the real world. The child, who felt himself to be the 'master of his world' before birth, wants to restore this situation in world domination. The primordial situation of prenatal 'omnipotence' lives on in our dreams and forms the motive to shape this dream in reality in order to establish the inner continuity with the initial situation of life. The ruler thus carries out a dream which, in the background of their experience, is shared by the members of his society. With Alexander, this was the conquest of the then known world circle, likewise with Caesar, who therefore had to conquer England as well, completely senselessly. With Napoleon a similar motive appears: because he could not conquer England directly, he planned the Russian campaign in order to bring England to its knees by conquering India. This motif was repeated with Hitler, whose goal was also to further break England's 'world domination' realized in the Commonwealth, in conjunction with Japan, via the conquest of Russia. All this line has a trance-like and dream-like character. This fits with Shakespeare's (1609) observation that world events are made of dreams, as expressed in Prospero's words in Act 4, Scene 1 of *The Tempest*: "We are of the same stuff as dreams are made." What was poetic intuition here can be understood today in the context of prenatal psychology in its motivation from primal experiences before and during birth. The undertakings of Alexander and Caesar and even Napoleon were still admired in the trance in the societies of that time towards the higher appearing powers in spite of the tremendous collateral damages in the realization of prenatal and perinatal experiences already at that time. Today, however, the obvious absurdity and cruelty of the realization of prenatal and perinatal experiences in the real world can be seen through as a psychological problem (DeMause 1996, 2005, Janus 2021e). In this sense we can today Putins belief reflect, that the Breakdown of the Soviet Empire is the biggest catastrophe of the 20th century, has its background in his feeling, that only a life in a world power could compensate his basic insecurity feelings from his traumatic childhood conditions (Fuchs 2022). Thus, there is also

the chance of an inner processing of the enormous complexity of our mental condition in a responsible relationship to ourselves and to the world, and thus also the chance of "growing out of the 'slaughterhouse' of world history" (Janus 2018c).

Concluding remarks

Albert Einstein had asked the following question in his letter of July 30, 1932 to Sigmund Freud: "Is there a way to free people from the doom of war? Is there any way to guide the psychic development of men so that they become more resistant to the psychoses of hatred and annihilation?" (Freud 1932, pp. 130-138). Freud's answer was, by its very nature, based on the state of knowledge of psychoanalysis at that time and also still within the framework of patriarchal thinking. That is why he can succinctly state: "Conflicts of interest among people are thus decided in principle by the use of power. So it is in the whole animal kingdom, from which man should not exclude himself." One must understand the today strange self-evidence of this statement from the situation of that time, when one began to understand at all the psychodynamics of the authoritarian character and the psychodynamics of fascism. Today, in contrast, the focus is on the ability to cooperate as an essential element that enabled the amazing development of human history (Bauer 2008, Hrdy 2010, Bregman 2019, Tomasello 2020, among others). And from prenatal psychology we can add that this capacity for cooperation has an essential root in the fact that mutual understanding between mother and child in the early stages of life lays the foundation for this particular capacity for cooperation.

Because of this perspective on conflict resolution through violence, it is also coherent when Freud further formulates: "A safe prevention of wars is only possible if men agree on the establishment of a central power to which the judgment in all conflicts of interest is delegated." This is then the 'solution' as it was found in the time-conditioned form of fascist and communist dictatorships on the national level and what is indeed still the common 'solution' in further parts of the world today. As we can say today, this was true when large parts of the population had grown up under massive traumatizing childhood conditions, so that they could identify with a tyranny that replicated family violence on the social level (Fuchs 2019). This, of course, was not the perspective of Freud, who was probably thinking more of a world government oriented toward the values of humanity.

In a counter-perspective unrelated to his first argument, Freud emphasizes in the second part of his answer the importance of emotional bonds as a means against war: "Everything that establishes emotional bonds among men must counteract war." The importance of this perspective can also be conceptually deepened today because of attachment research and

prenatal psychology. This also provides a partial answer to Albert Einstein's question, "Is there a way to guide the psychic development of human beings so that they become more resistant to the psychoses of hatred and annihilation?" The decisive answer today, contrary to Freud's skepticism, is an unequivocal 'yes': the improvement of socialization conditions and improvement of parental competence are the decisive means to achieve a capacity for conflict and peace within societies and societies with each other. For this, the improvement of parent-child relationships in the 19th and 20th centuries can be seen as a 'life experiment' in the Western world. These connections have also already been widely reflected upon (Grille 2005, Janus 2010, Axness 2012, Reiss et al. 2019). Freud's formulations also make clear once again the time-conditionality of his reflections when he formulates: "The ideal state would of course be a community of people who have subjected their instinctual life to the dictatorship of reason." This also makes vivid the extent to which the possibilities of understanding have changed here, when today we see the basis for peaceable human societies in emotionally balanced relationships based on mutual understanding and human rights. My conjecture on how this change could have come about is that the obvious disaster of 'solution by power' in World War II, reduced this 'solution' to absurdity, so that the writer Walter Köppen could paradigmatically formulate: "Violence is not the solution".

Another horizon of knowledge, which developed only in the second half of the last century, results from biological behavioral research, which in the first place opened up an understanding also of the effectiveness of drives in human behavior (Tinbergen 1966). With the research of the instinctive 'follow reaction' in the context of attachment research, one segment has already been covered here. Another is the exploration of the instinctual basis of male rivalry behavior from the primate heritage, as was so dominant in the political events leading up to the two world wars in particular (De Waal 2009). Complementary to this, it is important to also perceive the female dimension of the social behavior of mothers with their children and the behavior of siblings with each other from the primate heritage more than has been done so far (Thanner 1997, Hrdy 2010).

A major problem in psychoanalytic theory was that it understood and 'explained' various behaviors of humans especially in the field of sexuality and aggression generalizing from the then novel epochal understanding of Darwinian evolutionary theory as animal inheritance of drives. In this way, however, socialization-related backgrounds of human behavior were inadmissibly faded out or biologized. This applies, for example, to the formative importance of the earliest pre-linguistic experiences in the relationship with the mother, which, because of the special conditions of 'physiological prematurity' and the associated neuronal immaturity,

can cause massive deformations of affect regulation in a way typical for Homo sapiens, depending on the conditions in the early maternal relationship and the condition of the mother in general, because the child does not yet have any further processing possibilities. This is the background for the deregulated feelings that can be observed under depriving developmental conditions, such as addictive needs for closeness, extreme feelings of threat, escalating feelings of guilt, basal fearfulness, uncontrolled aggressiveness, etc. . This deregulation of feelings then results in later undesirable developments. The unregulated feelings originating from depriving early maternal relationship were observed in the early psychoanalysis and just understood as biological drive expressions such as primal masochism, primal sadism, death drive, etc., in order to conceptually classify the phenomena such as uncontrolled sexualization, uncontrolled aggressions and self-destructive tendencies, just still without understanding of the socialization background in depriving prenatal, natal and postnatal experiences. As already said, these experiences from the early period of life can only be stored one-to-one because of the neurological immaturity and just not reflexively classified and processed. Biological behavioral research made a differentiation possible here by its clear description and its clear concept of instincts, so that the psychoanalytic drive theory can be reflected in the way described (Tinbergen 1966). Biological behavioral research then makes it possible to understand the level of effectiveness of male rivalry behavior from the primate heritage in political action in the run-up to World War I and World War II and, of course, in the conduct of these wars. This is a background for the impression of "sleepwalking" of the decision makers, for whom the irrationality of their behavior was inaccessible, because they acted based on instinctive evidence.

Another problem limiting the possibilities of understanding in the early thirties was the lack of insight into the fact that the described instinctive rivalry behavior could be fatally alloyed with the basal affects deregulated by traumatization. This is then the essential background for already discussed so-called 'scapegoat reaction', which consists in a scenic re-staging of prenatal, natal and postnatal suffering and led to the unbelievable killings, tortures mistreatments in the concentration camps (Müller 2022) and the starvation of the Russian prisoners of war among others. The dynamics of these reenactments, which have been described so extensively and with great evidence in the Journal of Psychohistory, www.psychohistory.com, and the conference proceedings of the German Society for Psychohistory and Political Psychology, www.psychohistorie.de, have to this day largely eluded reflection within the framework of the established cultural, historical, and social sciences, and this shapes their intellectual ductus. For example, to cite a prominent example,

Neil MacGregor, the director of the British Museum, in his book "Living with the Gods" can unquestioningly describe the phenomena of religious life in history and the present as a 'high reality' of its own in a kind of trance-like subtlety and erudition over hundreds of pages, without any psychological or psychohistorical reflection, as if the achievements of the Enlightenment had never existed (MacGregor 2020). That the "spiritual communication" he repeatedly addresses might be a kind of projected pre-linguistic communication between child and mother is completely beyond his perception.

Ultimately, from this kind of bourgeois intellectual sophistication, there is unfortunately still a strong tendency to 'simply' forget the horrors of war after the war, as Sebastian Haffner once described it in a conversation as social unification towards the events of war. However, the absolute monstrosity of the so-called 'Final Solution' broke through this social denial and virtually required the 'German culture of remembrance'. A change in this situation of denial would only be possible if the 'sick' side of human cultural development or the "nightmare of history" (James Joyce) could be brought into view, as it was possible in the last century for the 'sick' side in individual development. Thus, the descriptive side of cultural, historical and social sciences would have to be brought into an inner connection with an individual self-experience as a matter of course. In psychotherapy, professional competence is unthinkable without self-experience. And in the same vein cultural-scientific, social-scientific and political competence would have to be considered 'unthinkable' without self-experience or without knowledge of one's own developmental conditions. We can see today that Freud's 'solution', a mitigation of the war tendencies by "strengthening the intellect, which begins to dominate the instinct life" was only a first step. Today, the strengthening of basal relational conditions and the emotional self-regulation and responsibility in personal and social relationships that this makes possible would have to be an important further step that could relativize the fixation on military force that still dominates politics. Thus, politics with Russia would have to include an understanding of the tremendously traumatizing history of this country and its inhabitants and its consequences (Ihanus 2001a, 2001b, 2016, Sadovnikova A 2017, Janus 2022b, et al.). This plays almost no role in the coverage of the current war events in Ukraine. Yet quite a bit is known about Putin's traumatic childhood conditions (Fuchs 2022, MüllerMeiningen 2022, et al.), which of course interacts with the traumatization of Russian society. In the same way, this applies to other conflict regions such as the Middle East (Janus 2015a), Afghanistan (Janus 2021e), and others. For this, psychohistory and prenatal psychology can be a valuable resource. This is what I wanted to convey with this text.

But I would like to add a crucial thought to my remarks to clarify their relevance. Individual life is characterized in its development by elemental transformations from the beginnings of conception, pregnancy, and birth through the stages of childhood and adolescent development to adult life. The dramatic nature of these transformations is also captured in today's approach of modern developmental psychology (Poscheschnik, Traxl 2016). However, it is not yet sufficiently present in the public consciousness, because we come from a historical tradition that actually set adulthood and the mentality of the respective time absolutely and regarded the development to it only as not so important preliminary stages. Here a fundamental change has come about through the psychotherapies of the 20th century, because the psychological importance of the earlier 'preliminary stages' of human development for personal understanding is now accepted. But the dynamics of the transformations we undergo in the course of our lives is, in my opinion, not yet sufficiently perceived in its real significance.

Paradigmatically, this can be shown by the still widespread fading out of the experiential meaning of birth, as I would like to repeat here because of its importance: which becomes an existential experience in Homo sapiens precisely because of the neuronal immaturity in which it takes place, because the instinctive framing of a birth in the state of neuronal maturity as it is normal for many other mammals (e.g. little elephants) is missing. This is why change is experienced and processed by humans in resonance with the transformational experience of birth, as can be seen in the rites of passage, which all follow birth patterns (Janus 2011a, p. 167ff., Janus 2015b). The associated deregulation of basic affects, in particular guilt, shame, and fear, are then processed in the course of human history, first in ritual acts, then in complex reenactments, and finally, in the process of an internalization, also at the level of art, literature, philosophy, and social designs. This is a background of understanding elaborated by prenatal psychology and psychohistory in the course of the last decades. In relation to the topic of the psychodynamics of war, this means that in this understanding revolutions and wars are concretistic birth reenactments shaped by violence in order to realize structural changes in societies and mentality (Janus 2018d, p. 24ff.).

As the first, the already several times mentioned American psychohistorian Lloyd deMause has described this dynamic, exemplarily in the text "The Causes of World War II and the Holocaust" (2001) In it he describes in extenso the nowadays secured insight into the brutality of German educational structures and the related family and societal structures of violence. Therefore, the transformation from empire to democracy, burdened by enormous collateral damage in the form of traumatization of large parts of the population, could not be

followed by a large part of the population. Instead, the authoritarian structure of the empire was repeated in the new form of the authoritarian structure as a leader dictatorship, which drew its evidence from the open staging of the violence that a larger portion of the population had just become accustomed to from childhood. What took place in Spain as a civil war out of a similar problem, took place in Germany as a violent so-called "takeover of power," which, however, within a short time turned out to be the hijacking of a state by a crime syndicate. Because of the inability to transform and thus to realize a democratic mentality by the force of an internal "die-and-become" process, the change in the violent process of National Socialist rule took place with a culmination in war and in the Holocaust.

The dramaturgy of a destructive birth underlying this violent process is described with great lucidity by deMause in the second part of the aforementioned text in four phases: an innovative phase of the Weimar Republic and the "leap into modernity" overtaxing a large part of the population with an orientation toward personal responsibility and freedom; the overtaxing leads to the second "depressive phase," where out of the overtaxing the search is made for the fetal hero who can realize the liberation from adversity as a birth-symbolic hero's journey (Janus 2011, pp. 178ff.); tragically, from the patriarchally deformed mentality, the authoritarian leader is taken as this hero according to the familial model; this is then followed by the "manic phase" of a war as a repetition of a survival struggle of birth, with rapes and killing of the "split-off bad-boy-self-parts," culminating in the "final solution." It is the staging of elements of a destructive birth that ends with the death of the protagonist as a suicide and the execution of some of his helpers. The planning of a destructive world domination, which can only be maintained by annihilation and disenfranchisement of split-off traumatic parts of the self, also speaks, on the basis of prenatal psychological experiences, for a prenatal traumatization that is staged as self-destruction. But one can also understand the whole event as a collective staging with participation of the western world, in which all were involved, whereby the decision makers all still followed an orientation towards a 'solution by power'. Hence the impression of "sleepwalking" as in the First World War. Despite the immense collateral damage caused by this dysfunctionality, there is also a transformational effect in that, at least in West Germany, the liberal-democratic mentality became capable of gaining majority support and Europe was able to become the EU and the paradigm of dealing with conflicts within the framework of mutual understanding and negotiation.

Epilogue

In terms of the history of mentality, we still live in the echo of patriarchal traditions, which is why the experiential significance of the primary maternal relationship and its individual psychological and collective psychological significance are still largely marginalized and therefore hardly present in the public consciousness (Fodor 1949, Matejcek 1987, Häsing, Janus 1994, Kafkalides 1995, Levend, Janus 2011b, among others). The reluctance to address the issue of the maternal dimension in our lives and a public responsibility in this area has led to pregnancy and childbirth being 'expropriated' to a certain extent over the last 100 years and integrated entirely into the realm of a male-oriented medicine. 98% of births take place in clinics, in about 80% more or less pronounced obstetric interventions play an important role, to the point that a renowned Austrian obstetrician was able to publicly state without contradiction that vaginal birth was a 'discontinued model'. The intervention-rich births are not only traumatic for the child in 50-80% of the cases, but also to a considerable extent for the mother, which is hardly ever discussed. Under these conditions, births are often emotionally overwhelming borderline experiences for the women, which are therefore 'repressed' as much as possible. I see in this situation an essential background for the fact that, according to my impression, the women let the described marginalization of the topic happen, even if for some time there have been manifold individual initiatives to change this situation, which, however, have so far hardly developed any public effectiveness: there is no chair for the psychology of pregnancy and birth; the psychological aspects are not relevantly represented either in gynecological and obstetric training or in midwifery training; in the academic field of cultural, historical, and social sciences, the omission is complete; even in the psychotherapeutic field, prenatal psychology and psychohistory either play no role or a very marginal one, as can be seen in textbooks, for example, by the fact that birth and pregnancy do not appear representatively among the keywords. The fatal consequence is a lack of competence that can hardly be justified. Hence my effort to explain the relevance of the topic for understanding society as a whole using the example of war. Ultimately, it would be a matter of bringing the existential knowledge of a delivery room into an inner resonance with the emotional knowledge of a prenatal psychological self-experience group, the knowledge from the observation of the prenatal relationship in the context of the so-called "bonding analysis" (www.bindungsanalyse.de, www.bindungsanalyse.at) and the academic knowledge taught in lecture halls.

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