

Determine the nature of Homo sapiens

Ludwig Janus

1. The question of human nature

Immanuel Kant's (1784) famous question, “What is man?” forms the starting point for many philosophical and scientific efforts to understand and determine the nature of Homo sapiens. Kant attempted to capture fundamental ways of thinking and characteristics of humans with his categories. In the 19th century Charles Darwin (1871) added a biological perspective by classifying humans as a special primate in the process of evolution. Sigmund Freud (1913, see also Janus 2025b) expanded this understanding to include the dimension of the unconscious—that psychological entity that contains repressed, socially unacceptable content. In doing so, he opened up a view of the deeper layers of the psyche that have a significant influence on humans' conscious self-image.

2. The pre-linguistic dimension of the unconscious

Otto Rank (1924, 1932) discovered beyond the insight of Freud that the unconscious contains not only repressed content, but also content that has *never been conscious*, i.e., never been reflexively conscious. This content originates from the pre-linguistic, early childhood, and prenatal stages of development and thus belongs to the **implicit memory**.

This implicit memory comprises three main dimensions:

1. the **prenatal period**,
2. the “**world change**” of birth,
3. and the **postnatal phase of the first year and a half of life**.

Neurobiologically, this corresponds to the early stages of brain development of the **brain stem** and **midbrain**. At birth only the stem brain is in function. One and a half year later functions the **hippocampus**, which enables initial social orientation and the **prefrontal cortex**, which forms the basis of the *theory of mind*—i.e., the ability to empathize and take on other people's perspectives—mature at 4-5 years of age.

3. The physiological prematurity of humans

A central feature of *Homo sapiens* is that their brain development takes place largely **after birth**, and to a greater extent than in other primates. Learning processes therefore begin at a stage of neurological immaturity (Janus 2025a). This “**physiological prematurity**” (Portmann, 1969, Gould 1992, see also Haeusler 2021) forces the infant to adapt to the outside world at a very early age. Freud (1926) intuitively recognized this connection and spoke of “**premature ego development**” as a consequence of this situation.

Modern brain research confirms this (Gomes et al. 2021): Due to the prematurity of their birth, humans must learn and act from their own perceptions and impulses from the very beginning. This is conveyed as a sense of ego and represents a profound **evolutionary new formation**. Animals do not have an Ego in this sense. They are guided by their hereditary instincts.

4. The magical Ego and the competition between instinct and personal impulse

In the early stages of development, humans have only limited ability to distinguish between the inner and outer worlds. We can therefore speak of a **magical sense of Ego**—a state in which reality and fantasy are still undifferentiated. While animals are guided by mature instincts, in humans **immature instinct patterns** compete with **impulses for action originating from the Ego**. This relativizes the dominance of instinctive behavior and supplements it with learning processes. That is why their feelings do not follow predetermined patterns of affect alone but also integrate their previous life experiences in a fundamental way, as modern memory research has shown with the theory of “constructed feelings” (Feldman-Barrett 2015).

While cognitive processes in animals merely serve to adapt instinctive actions to the respective environment (Tinbergen 1966), in humans they are also controlled by **preconscious fetal needs** due to the persistence of prenatal experience after birth caused by premature birth. Humans therefore use their cognitive abilities to create environmental conditions that meet these archaic needs. This is an essential root of their creativity, in that they create something in the world that does not yet exist, such as uterus-analogous vessels or uterus-analogous sacred spaces and dwellings (Rank 1932, pp. 161ff., 176ff., see also Janus 2021, 2024a).

5. The cultural shaping of the environment as a reflection of fetal needs

The earliest cultural achievements of humans can be understood as an expression of this inner dynamic:

- **Fire** realizes the fetal experience of warmth in the outside world.
- **Clothing** realizes the primal experience of being protected in an “egg skin” in reality.
- **Dwellings** embody the security of the womb.

This mimetic or simulative “transfer” of inner experiences to the outside world began in the **Paleolithic Age** and continued in the **Neolithic Age**, when humans transformed the world into a “**nurturing world**” through the cultivation of plants and sedentary lifestyles – a kind of restoration of fetal care and security in the outside world.

6. The magical Ego and the birth of individuality

The “magical Ego” rooted in the fetal self gave humans a special sense of ego-confidence unknown in the animal kingdom. Archaic rulers embodied this magical power: they were considered mediators between the divine and earthly orders, and society symbolically participated in their superhuman power.

If tribal cultures can be assigned the ‘magical Ego’ with its spirits, then early advanced civilizations can be assigned a ‘**mythical**’ that can imagine its grown capacity for action as goddesses and gods, as this was developed in a late form in the Iliad. Earthly events are a reflection of heavenly events or the splendor of earliest childhood experiences.

With the **Enlightenment**, however, there was a profound **mutation of consciousness** (Obrist 1988, 2014, see also Janus, Kurth, Reiß, Egloff 2015, Janus, Kurth, Reiß, Egloff 2017).

Divine authority was internalized. Schiller (1795, p. 204) formulated this change in his poem “Das Ideal und das Leben” (The Ideal and Life) with the words: “Und nimmst Du die Gottheit in deinen Willen auf, steigt sie von ihrem Weltenthron” (And if you take the deity into your will, it descends from its world throne).

Humans began to live from their own selves—no longer from the power of the ruler.

The **deposition of the king** and the **establishment of the republic** in France became symbols of this change in consciousness, which found expression in philosophy, art, and music.

This made a clear **separation between inside and outside** possible (Obrist 1988, 2014). The disadvantage of earlier magical and mythical security—a trance-like narrowing of consciousness—was abandoned in favor of individual freedom and self-reflection. All the purposeful technical developments of modern times, such as voyages of discovery, the observation and reflection of natural phenomena, social organization, technical inventions, and so on, are based in their newer extent on this mutation of consciousness, because it enables a clear separation between inside and outside. What used to be social structure, my God or ruler and we or I in the group, has now become the structure of the individual, my Self and my I or Ego, with the novel claim of personal responsibility. In this sense, cultural evolution interacts with an ever-changing balance between the cooperation of the left and right hemispheres of the brain (Jaynes 1993, Gilchrist 2017).

7. Need for relationships and social responsibility

Modern psychology and attachment research ultimately led to the realization that humans are **fundamentally dependent on relationships**. Only through stable emotional bonds can **self-determined subjectivity** develop, and this from the very beginning (Levend, Janus 2011, Volz-Boers 2026).

Unfavorable early relationship conditions shape feelings of worthlessness or destructive aggression. It is to Otto Rank's credit that he was the first to open up the space for their therapeutic processing with his “Technik der Psychoanalyse” (Technique of Psychoanalysis) (1926, 1928, 1931; see also Grof 1983, Janov 1984, Hollweg 1995, Janus 2013a, 2013b, 2024, Evertz 2024, Klippel-Heidekrüger, Janus 2022, Schüffel 2013, among others). Such unfavorable influences have an effect not only on an individual level, but also collectively: entire population groups can develop destructive tendencies that manifest themselves in authoritarian movements and violent leaders – whether in National Socialism or in the authoritarian systems of our time (DeMause 2005, Fuchs 2019, Janus 2021a). It was only gradually recognized that not only the postnatal child but also the prenatal child needs relationships (Levend, Janus 2011, Hidas, Raffai 2006, Volz-Boers 2026). This insight highlights the enormous **responsibility of society** for its conditions of socialization (Emerson 2000, Grille 2005, Janus 2010, Linder 2014, Djordjevic, Egloff 2016, Egloff, Djordjevic 2020, Evertz, Janus, Linder 2021). Perhaps reflecting on the widespread denial of all these connections within the framework of ‘widened’ psychoanalysis (Janus 2016, 2021) can help us to truly recognize and acknowledge this responsibility. The psychodynamics of “denial” were described in detail by Rank in his book “Grundzüge einer Genetischen Psychologie” (Fundamentals of a Genetic Psychology) (1926/1927). This ‘denial’ or, rather, ‘non-perception’ of the significance of the earliest mother-child reality at the level of reflexive consciousness was also effective in Freud and was described by his biographer Whitebook (2018, p. 409) as a ‘lacuna in his perception’.

In conclusion, we can say that we are still living in the **aftermath of unfavorable socialization experiences**, the awareness and processing of which is a prerequisite for a more humane future for *Homo sapiens* (Reiß, Janus, Kurth in collaboration with Weidenhaupt 2024, Lackner, Janus, Kurth, Reiß in collaboration with Weidenhaupt 2026). In order to meet this challenge, it is necessary to determine the nature of *Homo sapiens* in a new way, because this determines the possible scope of action. Prenatal psychological and psychohistorical research has yielded the following formulations on the nature of *Homo sapiens*, the individual aspects of which I have explained in several books: The history of humanity is a “*psychological developmental process*” through different stages of mentality: the magical experience of tribal cultures, the mythical experience of ancient cultures, and the reflective experience of modern times (Janus 2008, see also Gebser 1949). The peculiarity of *Homo sapiens* essentially consists in the fact that, due to immaturity at birth, their experience and behavior are determined both by their primate instincts and by persistent fetal needs, as I have

formulated in a book title: “Homo foetalis et sapins – das Wechselspiel von fötalem Erleben mit den Primateninstinkten und dem Verstand als Wesenskern des Menschen” (Homo foetalis – the interplay of fetal experience, primate instincts, and the mind as the core of human nature) (2018a). At the beginning of cultural development, humanity was under the spell of magical-mythical experiences caused by immaturity at birth, as reflected in mythologies and religions; the continual failure of this relationship to reality led to a growing cognitive penetration of reality, as I expressed in a book title on the history of philosophy: “Vom Kosmos zur Erde, von der Mythologie zur Psychologie. Die Geschichte der Philosophie als eine Reflexion der Evolution der Mentalitäten” (From Cosmos to Earth – From Myth to Psychology. The History of Philosophy as a Reflection of the Evolution of Mentalities) (2019).

It is precisely the ongoing performance and transformation of cultural and mental structures throughout history that are a fundamental element of historical development and the nature of Homo sapiens, as I have described in detail in another book: „Grundstrukturen menschlichen Seins Unfertig-Werdend –Kreativ. Psychologische Ergänzungen zu Ontologie, Erkenntnistheorie und zur Philosophie des Parmenides“ (Basic Structures of Human Existence: Unfinished-Becoming-Creative. Psychological Additions to Ontology, Epistemology, and the Philosophy of Parmenides) (2020). It follows from this that social structures can only be understood by taking into account their fetal conditionality, as another book title puts it: “Mundus foetalis - Die Widerspiegelung der Struktur der fötalen Lebenswelt in der gesellschaftlichen und kulturellen Lebenswelt“ (Mundus foetalis - The Reflection of the Structure of the Fetal Life-World in the Social and Cultural Life-World). (2021, see also Sloterdijk 1998). The above-mentioned development of mentality thus interacts with a corresponding shaping of social reality, which is only possible through a strengthening of cognitive elements. This, in turn, undermines the magical elements of shaping reality. Building a palace or a temple for the ruler or god requires mind and mobilizes the impulse to use one’s mind for one’s own security or one’s own dwelling, so to speak.

8. Attempt to determine the nature of human beings

From the synopsis of the above-mentioned aspects, we can understand something of the crisis-prone nature of European history, as I will attempt to outline in the following sentences: The cosmic experience of the early Middle Ages, which was still conditioned by tribal culture and had arisen through the merging of Germanic tribal confederations in the course of the migration of nations period, lost its social binding force due to the increasing penetration of cognitive elements as they had developed in antiquity. In the catastrophe of the Thirty Years' War, a shift in mentality took place toward greater self-determination and the resulting recognition of the other, which found expression in the invention of the ‘concept of tolerance’ in the peace negotiations in Münster and Osnabrück, which then allowed the war to end. This then paved the way, via the intermediate stage of absolutist monarchies with their egocosmic character, for the “mutation of consciousness” in the Enlightenment (Obrist 1988) with its demand for self-determination. This step was taken by a relatively small section of society, in particular the Jewish part of society, which sought to achieve social recognition in this way. However, the majority was still overwhelmed by this, which led to a relapse into the culturally and historically outdated egocosmic structure of the ‘Führer dictatorship’, whose pseudo-religious security stemmed from an inner connection to a still violent family environment and corresponding structures of servitude. The development of mentality indicated here naturally interacts with the dynamic development and improvement of parent-child relationships, as recorded and described by the psychohistorian Lloyd deMause (1969).

An attempt to determine the nature of Homo sapiens would therefore go in the following direction: due to its premature birth, *Homo sapiens* finds itself in an irresolvable tension between an archaic experience and a corresponding magical-mythical relationship to the

world on the one hand, and a reflexive experience and a corresponding relationship to the world on the other. The reality constructs corresponding to these mentalities continuously strengthen the potential for a “theory of mind” determined by the prefrontal cortex, resulting in a shift from right-brain dominance to left-brain dominance (Jaynes 1993) with the corresponding cognitive curiosity. The underlying interference between archaic experience and reflexive experience plays a dynamic role in this process.

One of the discoverers of an essential dimension of this interaction is the Austrian physicist Georg Grössing (1994), who recognized the ‘uterine sky’ and its fascination for the prenatal child in its projection onto the starry sky as a ‘prelude to natural science’. He was inspired by the book by the English prenatal psychologist David Wasdell “Die pränatalen und perinatalen Wurzeln von Religion und Krieg” (The Prenatal and Perinatal Roots of Religion and War). (1993). As already mentioned on several occasions (Rank 1924, pp. 72-190), this interplay also plays a central role at the level of cultural creations, as Otto Rank paradigmatically formulated in “Kunst und Künstler” (Art and Artist)” (1932, p. 125): "The work of art, as we can surmise from the nature of aesthetic pleasure, creates a unity not only in its creation but also in its effect, which in this case means a spiritual unity between the artist and the recipient. This unity is, of course, only temporary and symbolic, but the satisfaction that arises from it indicates that it is not only a matter of the temporary identification of two individuals, but also of the potential restoration of a unity with the universe that once existed and was lost. At the time, I found the individual psychological root of this feeling of unity in the “Trauma of Birth” in the prenatal state, the restoration of which the individual strives for in the sense of a longing for immortality. ... At the time, I identified the individual urge to restore this lost unity as an essential factor in the creation of human culture."

The Cologne painter and art psychotherapist applied this profound insight to the recognition of the prenatal roots of painting (Evertz, Janus 2008, Evertz 2017). The English music psychologist Richard Parncutt (2007, 2024) has done something similar for the prenatal roots of music. The ‘sacred trees’ have a special significance as a central symbol in cultural history, whose roots in the experience with the placenta were first discovered by the English prenatal psychologist Terence Dowling (Dowling, Leineweber 2001). In a related way, the Darmstadt-based child and adolescent psychotherapist Ralph Frenken (2016, 2024) has described the symbolic significance of the placenta in its various forms. Ultimately, Lloyd deMause preceded these observations with his concept of “fetal drama” and his emphasis on the fundamental importance of prenatal and perinatal experiences for understanding societal creations and processes, as expressed in the title of his text on this subject, “Restaging Fetal Traumas in Wars and Social Violence” (1996).

All of these would now be examples of the uniqueness of *Homo sapiens*, who, due to their immaturity at birth and the resulting immediacy of birth, relate to two worlds in ever-new ways throughout their lives: on the one hand, to the archaic pre-linguistic world and, on the other hand, to a linguistically -reflexive world, which historically relate to each other in ever new ways. And I see our task as taking responsibility for the historical process, which has so far been largely natural and unconscious (Janus 2024b, Hildebrandt, Janus 2024).

Finally, I would like to quote Otto Rank (1924, p. 113) once again on religious experience in order to illustrate the intimate connection between this experience and the prenatal period: "The ultimate tendency of all religious formation lies in the creation of a helpful and protective primal being, in whose bosom one can escape from all hardships and thoughts and to whom one ultimately returns in an otherworldly, future life, which is the faithful, albeit highly sublimated, image of the paradise once abandoned. This tendency is most consistently developed in the entire ancient worldview, summarized in Christian mythology, ..."

This seemingly simple and straightforward statement also confronts us with the fact that even religion-like derivatives such as ideological beliefs, protective associations or groups, and so-

called ‘truths’ ultimately derive their evidence from a reference to a pre-linguistic primal experience.

References

Darwin C (1871) Die Abstammung des Menschen (The Descent of Man). Kröner, Stuttgart 2002.

DeMause L (1969) Hört ihr die Kinder weinen? (Do You Hear the Children Cry?) Suhrkamp, Frankfurt.

DeMause L (1996) Restaging fetal traumas in war and social violence. In: Int J of Prenatal and Perinatal Psychology and Medicine 8: 171–212.

DeMause L (2005) Das emotionale Leben der Nationen (The Emotional Life of Nations). Drava, Klagenfurt.

Djordjevic D, Egloff G (2016). Frühe Kindheit: Förderung der intuitiven Elternfähigkeiten (Early childhood: promoting intuitive parenting skills). Dtsch Ärztebl PP 14(2):68-69.

Dowling T, Leineweber D (2001) Ein Urbild des Lebensbaum (An archetype of the tree of life). Deutsche Hebammenzeitschrift 12: 17-20.

Egloff G, Djordjevic D (eds.) (2020). Pre- and Postnatal Psychology and Medicine. New York: Nova Science.

Emerson W (2000) Das verletzliche Ungeborene, Behandlungstechniken und Forschungsbefunde zu prä- und perinatalen Traumata bei Kindern (The vulnerable unborn, treatment techniques and research findings to pre- and perinatal trauma in children). In: Harms T (ed.) In die Welt kommen. Die neuen Babytherapien. Coming into the world, the new baby therapies. Leutner, Berlin. pp. 39-52.

Evertz K, Janus L (2003) Kunstanalyse. Ästhetische Erfahrung und frühes Erleben (Art Analysis. Aesthetic Experience and Early Life). Mattes, Heidelberg.

Evertz K (2017) Das erste Bild – Pränatale Ästhetik – Texte zur Kunst von 1998-2015 (The First Image - Prenatal Aesthetics - Writings on Art 1998 – 2015). Mattes, Heidelberg.

Evertz K (2024) The Psychology of Prenatal Development. A Therapeutic Synopsis of Human Existence. Routledge, London.

Evertz K, Janus L, Linder R (eds.) (2021) Handbook of Prenatal and Perinatal Psychology. Springer, New York.

Feldman Barrett L (2025) Wie Gefühle entstehen. Eine neue Sicht auf unsere Gefühle (How Feelings Arise. A New View of Our Emotions). Rowohlt, Hamburg.

Frenken R (2016) Symbol Placenta. Springer, Wiesbaden.

- Frenken R (2024) Paläolitische Kunst. Pränatale Bilder (Palaeolithic Art. Prenatal Psychological Images). VWB, Aachen.
- Freud S (1913) Das Unbewusste (The Unconscious). In: GW X. Fischer, Frankfurt/M. pp. 263–303.
- Freud S (2026) Hemmung, Symptom und Angst (Inhibition, Symptom, and Anxiety). GW 14, 111–205.
- Fuchs S (2019) Die Kindheit ist politisch! Kriege, Terror, Extremismus, Diktaturen und Gewalt als Folge destruktiver Kindheitserfahrungen (Childhood is political. Wars, Terror, Extremism, Dictatures and Violence as consequences of destructive childhood experiences). Mattes, Heidelberg.
- Gebser J (1949) Ursprung und Gegenwart (Origin and Present). Deutsche Verlagsanstalt, Stuttgart.
- Gilchrist I (2017) The Master and his Emissary. Yale University Press, New Haven, London.
- Gómez-Robles et al. (2024) The Evolution of Human Altriciality and Brain Development in Comparative Context. Nature Ecology & Evolution 8: 133-146.
- Gould S (1992) Human Babies as Embryos. In: Gould, Stephen “Ever since Darwin.” Norton, New York, pp. 70-77.
- Grille R (2005) Parenting for a Peaceful World. Longueville Media, Alexandria, Australia.
- Grof S (1983) Topographie des Unbewußten (Topography of the Unconscious). Klett-Cotta, Stuttgart.
- Grössing G (1994) Der Uterus-Himmel als Vorbild der Naturforschung (The uterine heaven as model for science). Int. J. Prenatal and Perinatal Psychology and Medicine Vol. 6, No. 2: 315-335 (see also digitization via www.mattes.de).
- Haeusler M, Grunstra N, Martin R, Krenn V, Fornai, C, Webb N (2021) The obstetrical dilemma hypothesis: there’s life in the old dog yet. Biol Rev Camb Philos Soc 96(5): 2031-2057
- Hidas G, Raffai J (2006) Die Nabelschnur der Seele (The Umbilical Cord of the Soul). Psychosozial, Gießen.
- Hollweg W (1995) Über die Wahrheit, die freimacht (On the truth that sets you free). Mattes, Heidelberg.
- Janov A (1984) Frühe Prägungen (Early imprints). Fischer, Frankfurt.
- Janus L (2008) Die Geschichte der Menschheit als ein psychologischer Entwicklungsprozess (Human history as a psychological developmental process). Mattes, Heidelberg.
- Janus L (2010) Über die grundsätzliche Bedeutung der Förderung der Elternkompetenz (On the fundamentals and necessities of promoting parental competence). In: Völmicke E,

Brudermüller G (eds.) Familie – ein öffentliches Gut (Family – a public good). Königshausen und Neumann, Würzburg. pp. 207-218.

Janus L (ed.) (2013a) die Prenatal Dimension in der Psychotherapie (The prenatal dimension in psychotherapy). Mattes, Heidelberg.

Janus L (2013b) (ed.) Die Prenatal Dimension in der psychosomatischen Medizin (The prenatal dimension in psychosomatic medicine). Psychosozial, Gießen.

Janus L (2016) Freud und die pränatale Dimension des Erlebens (Freud and the prenatal dimension of experience). Forum der Psychoanalyse 19: 285-298.

Janus L (2018a) Homo foetalis – das Wechselspiel des fötalen Erlebens mit den Primateninstinkten und dem Verstand als Wesenskern des Menschen (Homo foetalis – the interplay of fetal hereditary life, primate instincts, and the mind as the core essence of human beings). Mattes, Heidelberg.

Janus L (2018b) Psychohistorische Überlegungen zum Herauswachsen aus dem Schlachthaus der Geschichte (Psychohistorical considerations on emerging from the “slaughterhouse of history”). In: Knoch H., Kurth W., Reiß H. (eds.) Violence and Trauma. Mattes, Heidelberg. pp. 253-280.

Janus L (2019) Vom Kosmos zur Erde – von der Mythologie zur Psychologie. Die Geschichte der Philosophie als eine Widerspiegelung der Mentalitätsentwicklung (From the Cosmos to Earth – From Myth to Psychology. The History of Philosophy as a Reflection of the Evolution of Mentalities). Mattes, Heidelberg.

Janus L (2020) Grundstrukturen menschlichen Seins: Unfertig-Werdend –Kreativ. Psychologische Ergänzungen zu Ontologie, Erkenntnistheorie und zur Philosophie des Parmenides (Basic Structures of Human Existence: Becoming - Unfinished – Creative. Psychological Additions to Ontology, Epistemology, and the Philosophy of Parmenides). Mattes, Heidelberg.

Janus L (2021a) The Dictatorships of the 20th Century and their Origins in the Pre- and Perinatal Period. Journal of Prenatal and Perinatal Psychology and Health 35(2): 176-193.

Janus L (2021b) Mundus foetalis - Die Widerspiegelung der Struktur der fötalen Lebenswelt in der gesellschaftlichen und kulturellen Lebenswelt (Mundus foetalis – The Reflection of the Structure of the Fetal Life World in the Social and Cultural Life World). Mattes, Heidelberg.

Janus L (2021c) Möglichkeiten der Erneuerung der Psychoanalyse durch Vervollständigung der theoretischen und praktischen Grundlagen (Possibilities of a renewal of psychoanalysis by completion of their theoretical and practical basics). In: Zeitschrift für Individualpsychologie 46, 3: 201-223.

Janus L (2024a) Enduring Effects of Prenatal Experiences – Echoes of the Womb. Cambridge Scholars Publishing, Newcastle-on-Tyne.

Janus L (2024b) Auf dem Weg zur Verantwortung für den geschichtlichen Prozess, der wir selbst sind (On the path to responsibility for the historical process that we ourselves are). In: Reiß H, Janus L, Kurth W in collaboration with Stefan Weidenhaupt (eds.) Geschichte zwischen Albtraum und Wunscherfüllung (History between nightmare and wish fulfillment). Mattes, Heidelberg. pp. 13-32.

Janus L (2025a) Die Psychodynamik der Unreife bei der Geburt (The psychodynamics of immaturity at birth). In: Müller F, Zill H (eds.) Frühe Störungen (Early disorders). Brandes & Apsel, Frankfurt, pp. 67-82.

Janus L (2025b) Überlegungen zu Freuds Theorie des Unbewussten (Reflections on Freud's theory of the unconscious). Y – Z Atop Denk 2025, 5(6), 1.

Janus L, Kurth W, Reis H, Egloff G (eds.) (2015) Verantwortung für unsere Gefühle. Die emotionale Dimension der Aufklärung (Responsibility for our feelings. The emotional dimension of enlightenment). Mattes, Heidelberg.

Janus, L, Kurth W, Reiß H, Egloff G (eds.) (2017) Der Wandel der Identitäten, Strukturen und Beziehungen im Laufe der Geschichte – gesellschaftliche und politische Prozesse verstehen (The transformation of identities, structures, and relationships throughout history – understanding social and political processes). Mattes, Heidelberg.

Janus L, Egloff G, Reiß H, Kurth W (eds.) (2019) Die weiblich-mütterliche Dimension und die kindheitliche Dimension im individuellen Leben und in der Geschichte der Menschheit (The feminine-maternal dimension and the childhood dimension in individual lives and in the history of humanity). Mattes, Heidelberg.

Jaynes J (1993) der Ursprung des Bewusstseins (The Origin of Consciousness). Rowohlt, Einbek near Hamburg.

Kant I (1784) Was ist Aufklärung? (What is Enlightenment?) Berlinische Monatszeitschrift H 12, Berlin. pp. 481-494.

Klippel-Heidekrüger M, Janus L (eds.) (2022) Vielfältige Zugänge zum vorsprachlichen und geburtlichen Erleben (Different accesses to the prelinguistic experience and the experience during birth). Mattes, Heidelberg

Lackner C, Janus L, Kurth W, Reiß H, in collaboration with Weidenhaupt S (eds.) (2026). "Und dann rutschte die Seele nach rechts." Psychohistorische Analysen des Zeitgeschehens und konkrete Vorschläge für die nächsten Schritte im gesellschaftlichen Handeln („And then the soul slipped to the right.” Psychohistorical analyses of current events and concrete proposals for the next steps in social action). Mattes, Heidelberg.

Levend H, Janus L (2011) Bindung beginnt bevor der Geburt (Bonding begins before birth). Mattes, Heidelberg.

Linder R (2014) Ermutigende Mutterschaftsfürsorge (Encouraging prenatal care). In: Lehrbuch der Pränatalen Psychologie (Textbook of Prenatal Psychology). Mattes, Heidelberg. pp. 597-609.

Obrist W (1988) die Mutation des Bewusstseins. (The mutation of consciousness). Lang, Frankfurt.

Obrist W (2014) The mutation of European consciousness. London, Karnac.

Parncutt R (2024) The prenatal origins of human behavioral modernity: A speculative theory. In: Hildebrandt S, Janus L (eds.) Mein erstes Universum – neues Wissen über die ersten 1000 Tage (My first universe – new knowledge about the first 1000 days). Mattes, Heidelberg. pp. 129-146.

Parncutt R, Kessler A (2007) Musik als eine virtuelle Person (Music as a virtual person). In: Oberhoff B, Leikert S (eds.) Die Widerspiegelung der Seele in der Musik (The psyche reflected in music). Psychosozial, Giessen. pp. 88-112.

Portmann A (1969) Biologische Fragmente zu einer Theorie des Menschen (Biological fragments on a theory of man). Schwabe, Basel.

Rank O (1924) Das Trauma der Geburt (The trauma of birth). Psychosozial, Giessen 1998.

Rank O (1926/1927) Grundzüge einer Genetischen Psychologie (Fundamentals of a Genetic Psychology). Psychosozial, Giessen 1924.

Rank O (1926,1929, 1931) Die Technik der Psychoanalyse (The Technique of Psychoanalysis). Psychosozial, Giessen 2006.

Rank O (1932) Kunst und Künstler (Art and Artist). Psychosozial, Giessen 2000.

Reiß H, Janus L, Kurth W, in collaboration with Weidenhaupt S (eds.) (2024) Geschichte zwischen Albtraum und Wunscherfüllung (History between Nightmare and Wish Fulfillment). Mattes, Heidelberg

Schiller F (1795) Gedichte (Poems). Gesammelte Werke (Collected Works) Vol. 1. Hanser, Munich 1987.

Schüffel W (2013) Wie kann das Symptom zu einer Brücke vom Präverbalen zum Transverbalen werden? (How can the symptom become an updated bridge from the preverbal to the transverbal?) In: Janus L (ed.) Die Prenatal Dimension in der psychosomatischen Medizin (The prenatal dimension in psychosomatic medicine). Psychosozial, Giessen. pp. 19-32.

Sloterdijk P (1998) Sphären I (Spheres I). Suhrkamp, Frankfurt.

Tinbergen N (1966) Instinktlehre (The Theory of Instinct). Parey, Berlin.

Volz-Boers U (2026) Stärkung der Bindung von Anfang an (Strengthening bonds from the very beginning). Psychosozial, Gießen.

Waddell D (1993) Die pränatalen und perinatalen Wurzeln von Religion und Krieg (The prenatal and perinatal roots of religion and war). Centaurus, Freiburg (also available for download from www.Ludwig-Janus.de).

Whitebook J (2018) Freud – sein Leben und sein Denken. (Freud. His life and thinking).
Klett-Cotta, Stuttgart.

Author's address:

Dr. med. Ludwig Janus, Jahnstr. 46, 69221 Dossenheim,

janus.ludwig@gmail.com, 0049 6221 801650,

www.Ludwig-Janus.de, www.praenatalpsychologie.de.