

The Effects of the Differences in the Early Bondings between the Teutons and the Romans

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Abstract: The thesis resting on works of deMause (2002) since the 70's about the early childhood and of Janus (1994, 2000) about the prenatal lifetime of a causal connection between the dealing with the bonding needs of the fetus and baby in a certain culture on the one hand and the experience and interpretation of the world following from it on the other hand is exemplary described for different cultures. Thereby the historical facts permit to characterize the prenatal and postnatal bonding experiences conjecturing in the following way as combinations: i.e. (good/good) for the Germanic, (bad/bad) for the ancient-Roman, (good/bad) for the late-ancient early-Christian and (good/middle) for the Carolingian culture. The second thesis arises from the observation that the Carolingian combination results from the mixture of the early-Christian with the Germanic combination. The two latter, in a completely different way solidified cultures experience thereby a kind of release. This is regarded as the substantial step on the historical way to ever more constructional resorts to the prenatal experience, whereby ever more bonding potential expresses itself in a ever more progressive social realization.

Keywords: early bonding, personality type, psychoclass, mentality, world interpretation, culture

Introduction

The bonding experiences and the handling with the needs for bonding of the fetus and baby are relevant for the experience and interpretation of the world by the entire group of a culture. They are passed on by mechanisms of the unconscious (splitting off, repression) over the generations and establish thus in the respective group – called *psychoclass* by deMause (2002) – a certain type of personality or a certain mentality. We determine now for different cultures the respective bonding quality.

The Ancient Germanic Culture

As half-nomads they breast-feed the baby for a long time and carry it at the body. Therefore the birth is processed only as interruption in a harmonious continuum existing beyond that. The transformation of the bonding of the fetus to the baby level succeeds here thus quite well. In the further development “during the [later] Initiation to the man collective as superior entirety above all basal fantasies of a vitally supplying . . . Imago are transferred. . . The group of relationship . . .

moves in the psychical system . . . to the place of the early mother.” (Jüngst 1997, p. 48)

The world is interpreted prenatal with cyclic time structure. One turning point is the change of the placenta from supplying to poisoning at the end of the pregnancy (deMause 2002) and the other turning point is the triumphant re-establishment of the good condition after the birth. Everything is interpreted according to this pattern, also death. Always fight the good, supplying process and the bad, poisoning against each other. This is reflected also in the experience of day and night. The cataclysmically original experience that the good sunlike placenta goes down by the turn of the fetus, is projected to the natural experience of the fall of the sun, which appears like a criminal act and as effect of the bad one. Accordingly it was allowed at night theft to kill the “so-called *handhafte* offender, who was surprised by someone, while still *the traces of his act stuck to the hand*” (Nitschke 2004, p. 69) (the poison could be seen in the blood). The good world (here tribe) comes thereby into the negative process, into which one inserts oneself fighting, sacrificing – here a person – (birth fight), because only after this point of reversal again the good world is victorious. Similarly sacrificing and longing for victory always belong to the war. “In the fight with the night now Beowulf defeated [the constricting (!) Lindworm and] Grendel: *At his shoulder was visible a fissure (!), the tendons and bands burst.*” (Nitschke 1991, p. 95)

Everyone is connected by the kinship network with the divine first progenitor (the placenta), there is not an individual in our sense. “According to salfrancian right a man before court had to swear together with 12 other men from his family, the oath helpers. Only together with these he became a person. . . . The [poisoned] honour of the group damaged by the act was always repaired by the penalty.” (Nitschke 2004, p. 68)

That kinship hierarchical and process-bound flowing of experience and knowledge prevents that an individual could make a choice. A substantial condition for progress – the possibility of looking for models outside of the group of relationship – is missing here. “[The king of East Gotes] Theoderich wants a connection between grandfathers and grandchildren. . . . *You endeavor yourself to leave after your death such sons, as you had once fathers. . . . In the fight your sons may see then under your model, what they will report later to their children.*” (ib., p. 61)

The Ancient Roman Culture

“Abortion, abandoning free-born children and killing of the child of a slave are usual and legal practice. . . . The citizen in Rome does not *have* a son, on the contrary he will *take* or *raise* the child (*tollere*). The father makes use from his right to raise the newborn child from the ground where the midwife has put it, to take it on his arm and state thus that he recognizes the child and does not abandon it. . . . The *voice of the blood* had little weight in Rome, more weighty and more noticeable was the voice of the surname. . . . The dominant Oligarchie reproduced itself by its legitimate children and by the sons of their former slaves. For the freedmen got the surname of that master, who had released them from the slavery, as surnames; they passed on his name.” (Veyne 1989, p. 23)

This atmosphere of elementary uncertainty in a household, resulting from those explanations, becomes now – mediated by the pregnant woman – noticeable for the fetus. For he is by no means a completely special nature for his parents but only one possibility under others. To this prenatal existence on call corresponds on the one hand the life of slaves up to the possible release (survival of birth), on the other hand the life of the children of the patriarch up to his death – in the fantasy of these children quasi their birth; the real life begins only thereafter. As the fetus is threatened constantly by abortion and postnatal by abandoning, so is the son threatened by premature disinheritance and by disregard during the opening of the will.

The prenatal basic feeling of being defenceless continues postnatal, so one notices for instance the killing and abandoning of other newborn children exactly. For the ancient Romans the birth incorporates itself into the chaotic pre- and postnatal world, represents thus no transition to another world. Their religion knows from there neither release nor another life after death. Because of their lack of bonding the relations of the Romans have a rather business character; this is valid also for the relations with their Gods. “If the Gods are patriarchs, then one can operate on the basis of gifts and gifts in return, in indication of a friendship between unequal partners, who live each their own lives and only to the mutual use step into contact.” (ib., p. 207)

The Late Ancient Culture of the Early Christians

The early Christianity, come out from a Jewish sect, was as threatened group dependent on absolute solidarity. “Starting point was understood the heart, as core of the motivation, reflection and imaginary intention, which, ideally, should be uniformly, simple and permeable [like unpoisoned blood] for the demands of God and the next one. . . . Their supporters expected to experience those solemn instants . . . , while *the hidden things of the heart* became obvious, as the community of the holy ones stood undivided and with cleared hearts in the presence of God.” (Brown 1989, p. 245) The Christians “rejected the divorce and disapproved a second marriage of the widows. . . . Adultery and sexual meetings between married pairs were considered as most remarkable excrescences of *negative privacy*, thus of the *falsehood of the heart*.” (ib., p. 254)

Into this solidarity the unborn life is contained. Unfortunately a mother, who dedicates her whole energy to reaching a quasi bodyless ascetic ideal, can the bonding needs of her baby fulfill only very insufficiently. Thus the fetus experiences with the birth a bonding loss and a transition from a paradisiac to a miserable terrestrial world. The change from good to bad is imputed by the baby not to the world, but to its needyness, in order to save the intactness of its world as a whole. From the view of the child it was as fetus good, because *undemandingly* and as a born baby bad, because needily to body contact and sucking. It cannot understand that the world had worsened, and thereafter to adjust itself.

Therefore humans absolutely want back into the lost paradies. The hermit in the desert tried to become again a fetus. One considers an expiring of sexuality in the engaged individual as possible, therefore the church guidance is connected to the celibacy. In this psychoclass the dominant hierarchy of the sin cannot be

surveyed. "On the cemeteries . . . the graves of virgins, monks and clerics are next to the graves of the martyrs. . . . The simple laymen followed them in the ranking, who were rewarded for their irreproachable Christian behavior." (ib., p. 271) In front of the altar are "at first the bishops and the clerics, then the singles of both kinds of sex and at last the married laymen. . . . In the background . . . the penitents waited, . . . spiritually humiliated, degrading dressed and unshaved [no fetus]." (ib., p. 265)

The two places heaven and earth are arranged also completely differently in the art, so for instance in the church San Apollinare in Ravenna. The dome is fantasized as supplemented to a ball and floating; the human figure concentrates on her hands like a fetus.

New Development in the West

After the early Christian psychoclass has mixed itself with the Germanic in the west, one can constitute a new type of personality there. The bonding patterns of fetus and baby exhibit now a certain similarity, so that for the associatively working pre-linguistic brain the prenatal life in the paradises now can be developed stepping out from the postnatal life on earth by forming analogies. The bonding of the fetus to the placenta is still pure contrary to the peccable bonding of the baby to the mother; the prenatal bonding however is no more somewhat completely different, from which one is (nearly) completely cut off, but rather becomes a purer version of the baby's bonding in fantasy.

In the east one only could accept the life with its social and sexual confusions and hope, after death to be again connected with God in "presocial and presexual glory of Adam and Eve" (ib., p. 292); in real life only few hermits succeeded in this. But in the west "a reflection of the . . . paradises did not only lie, as in Byzanz, over the enormous silence of the desert, but also over the hierarchy of serving and ordering in the catholic basilicas of the cities, not only over the public renouncement of the marriage in favor of a hermit's life, but also over the intensive private effort of married people, to approximate the own sexual life to that harmonious innocence of the conjugal sexuality, which Adam and Eve had exemplarily presented." (ib., p. 292)

In the eastern shame culture one needed to decide only once in its youth whether one became a monk or surrendered to the worldly joys in shame. In the western debt culture one felt constantly the presence of God even in the secret bedroom. This is only the first step of a long set of transformations of the prenatal potential, which lead in the historical process to more and more constructional realizations.

The Carolingian Culture

In this phase the two cultures mixed themselves so strongly that – the new western development continuing – the bonding patterns of fetus and baby correspond with each other more strongly, but by far less than in former times in the Germanic culture, where the birth represented only a short interruption. Since the human baby is a premature infant, it compensates its helplessness by medial and relationship-

developing abilities – voice, mimic, gesturing – in order to anchor itself in the relationship to the mother and to communicate its needs to the mother. (Janus 2005, p. 12) The relatively good pattern correlation activates now these medial and relationship-intensifying abilities in order to obtain still more correlation. For the mother is in the stronger position compared with the baby, it subordinates however its needs to those of the mother fantasizing in this situation to approximate hereby the fetus pattern in the long run.

Now attention is paid to persons with contact to the prenatal heaven and to the postnatal earth, who are fantasized as quasi omnipotent mothers with the ability to give the prenatal experience to the *earlyborn* baby further. The however real existing defectiveness of the baby experience in this regard is further interpreted as sinful neediness, now however additionally as request of these persons, to come by submitting already here on earth more strongly into *the flow of God*. The repression of the victim role thereby causes that one also passes demands downwards in the offender role. The flowing love of God manifests itself thus by taking in and passing on admonishments.

Here obviously the Germanic supplying process and the kinship network has been transformed. This is now no longer natural however, since one must pay attention thereby to the correct persons and places, like churches and monasteries, where holy persons work. Pippin let himself anoint to king. “Thus he relinquished the Germanic substantiation of the royalism: King was not [longer], who belonged to the family of the – divine – first progenitor [the placenta]; King became rather, who was anointed [breast-fed] by a priest [mother], who took the place of Samuel.” (Nitschke 2004, p. 133)

On the other hand now the prenatal bonding potential is no longer only regressiv as with the early Christians, but is interfered a bit to the terrestrial world. The important mediators have lived in the past and are now as holy persons with God, the most significant of them is Petrus, whereby the Popes are esteemed as his deputies. Thus Bonifaz transformed the Frankish church by subordinating it to the Pope. In a letter of the Pope Stephen II. *speaks Petrus himself* to king Pippin: “I, the Apostel of God, Petrus . . . gave you assistance and victory over your enemies due to divine strength. If you obey me, it will bring to you large wages.” (ib., p. 120) These letters of the Popes addressed to the Carolingian kings were even collected by these. Always the matter is receiving of and passing on demands, whereby oneself also becomes a mediator. Charles the Great is called by his friends *the instructor* or *the preacher*. “Charles the Great then guided the inhabitants of the realm by admonishments, which he formulated in his capitularies. . . . Thus an own form of legislation developed. It permitted to order much by admonishing but being forced by the ruler – a procedure unusual in each regard and up to now uncommon.” (ib., p. 134)

The flowing energy, the love and the admonishments merge for this type of personality. “Bonifaz said: *We address this admonishment to the king in pure friendship of love*. One wanted to show the working of this drive, as Alkwin said once: *I did not send this small letter of faithful admonishment to you, because you would be ignorant, but so that I show you the loyalty of the true love, which is in my chest (!)*.” (Nitschke 1991, p. 118)

The way of the economic is not oriented at special works but at relationships. The principle of fealty is based on the existing fantasy, that being provided and receiving of demands were merged inseparably.

Also in the art the persons are shown, who mediate between the two places heaven and earth. Thus evangelists are represented, who receive in the attitude of listening the word of God by a symbol and pass it on by writing it down. In the Utrechter psalter David prophesies, that God will dislodge Saul. David stands in the center, stretches one arm upward to God and the other one downward to the oil tree standing beside Saul. David transmits the flowing power of God.

Results

The mixture brings advantages for both cultures and both mentalities. The Germanic people are torn from their fixation to the group of relationship. Young people get so the ability to take themselves models outside of the kinship, so that new discoveries can be made. On the other side for the Christians the possibility of opening a part of the prenatal potential in the terrestrial life arises. This succeeds only weakly and from there in a way corresponding to their baby experience. Unfortunately the potential cannot be adapted to the possibilities of an adult brain later on. This is reserved for a later epoch.

I dare however the thesis, that this step made possible by the mixture represents the basis for the later superiority of the western Culture. The humans of the antiquity had an enormous knowledge. Since they were however structured without bonding, only very few people had an advantage from this.

The modern western society just profit from its high-grade differentiated network, whose visible part is however not at all the crux. In their fantasy the humans living there are always on the way to an even better implementation of the prenatal potential, which they all have experienced and will never doubt about. The more constructional the realizations of being connected to *flowing energy* become, the more harmonically the fantasy is spurred from that leading then again to still better realizations. The proof for the meaning of the prenatal potential in this progress consists of the fact, that this development was obviously not possible without the primitive Teutons.

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