

The Field of Research and Practice in Relation to the Psychological Dimension of Pregnancy and Birth

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Abstract: In early Psychoanalysis was discovered that preverbal experiences during and before birth have are meaningful and can influence later experience in a hidden way. Especially in Humanistic Psychology these observation were elaborated. This paper gives an overview of pre- and perinatal perspectives to different practical fields and fields of the humanities. It aims to demonstrate the many fields to which Prenatal Psychology can provide valuable resources. Among them, I would like to emphasize the great practical significance it holds for the field of obstetrics, the health sciences, psychotherapy and the humanities. The challenge of Prenatal Psychology is its trans-disciplinary character. It integrates different levels of quantitative and qualitative levels of observation. So far, research has been mostly conducted by individuals or in the framework of small interdisciplinary groups such as the International Society for Prenatal and Perinatal Psychology and Medicine (ISPPM) in Europe and the Association for Prenatal Psychology and Health (APPPAH) in North America. However, the great theoretical and practical significance requires increased social awareness and action.

Keywords: prenatal psychology, perinatal psychology, preverbal experience, trans-disciplinarity, birth, pregnancy.

Problems of the scientific Situation

In the past few years, **Prenatal Psychology** has emerged as a field of trans-disciplinary research. It offers significant practical and conceptual insights to psychotherapy, psychosomatics, and obstetrics as well as other health and cultural sciences. As a field of research **Prenatal Psychology** saw its earliest beginnings in the 1920s, while its systematic development began in the 1970s. (Thomas Verny “The Secrete Life of the Unborn” 1981, Peter Fedor-Freybergh „Die Begegnung mit dem Ungeborenen (Encounter with the Unborn)“ 1987, “Encounter with the Unborn” 1989). Since 1989, the “International Journal of Prenatal and Perinatal Psychology and Medicine“ has been published in Europe alongside the “Journal of Prenatal and Perinatal Psychology and Health“ in Northern America, and regular scientific conferences to facilitate scientific exchange have taken place (see www.isppm.de,

www.birthpsychology.com).

For the academic sciences with their extensive specialization, it seems difficult to open up to trans-disciplinary approaches that attempt to integrate quantitative and qualitative methods. Science-oriented obstetrics may find it hard to integrate the psychological aspects. And the cultural sciences with their inclination for hermeneutics, as well as psychotherapy, may be at odds with Prenatal Psychology because for the majority of scientific orientated people had the opinion that psychic experiencing and relationship only begins after birth. The time before was seen as biological. As a result of this inadequate reception of evidence regarding pre- and perinatal preverbal experience, basic scientific insights concerning the biographical significance of pregnancy and birth for psyche and health have been ignored or insufficiently considered - both in theory and in practice. However, the empirical basis for the formative significance of pre-, peri- and postnatal experience is reliable: it brings together the methodical level of empirical science (neurology, epidemiology, stress research etc.), qualitative research in the field of practical birth preparation and obstetrics, as well as the experience-based understanding of psychotherapy. An extensive outline of this body of knowledge can be found in the “Handbook of Prenatal and Perinatal Psychology” (Evertz, Janus, Linder 2020).

Consequences for **Praxis**

Disregard for (or insufficient consideration of) pre-, peri- and postnatal conditions especially affects the following **medical, therapeutic and preventive practice fields**:

Early Support: The significance of prenatal conditions recently is covered by the media in great detail, however, the focus on early support is mainly directed towards conditions after birth and during infancy (see the German Journals: „Spiegel“ October 28th 2017; „Eltern“ September 2017; and the Austrian Journal „Die Furche“ September 21st 2017).

Birth Preparation: Established birth preparation focused mainly on the physical and medical aspects of birth. There tended to be a lack of awareness regarding the psychological condition of the parents, and especially of the relationship between the mother and child - nonetheless, these conditions are equally important (Raffai 2020, Schroth 2020a).

Obstetrics: Obstetric support and assistance places strong emphasis on the physical and medical aspects of the birthing process. The women’s very own power of giving birth remains at the edge of awareness. In many cases, it is subordinated to medical and financial aspects, resulting, among other things, in the excessive rate of caesarian sections (30%). Generally,

there is little awareness of the fact that all medical interventions can have deep psychological impact. The observations of the American prenatal psychologist William Emerson regarding the “consequences of obstetric interventions” might be a helpful source regarding this topic (Emerson 2014, 2020, Janus 2015). This situation is of great practical importance. The renowned professor for women’s health, Beate Schücking (2014), director of the University of Leipzig, ascribes the declining birthrate in Germany partly to the fact that many women experience the medical and technical orientation of clinical obstetrics as traumatizing and therefore decide against having another child. Obstetricians successfully focus on the objective of making birth “safe” in terms of survival, yet, they often remain unaware of the psychological ramifications. Sven Hildebrandt, obstetrician / gynaecologist in Dresden, is one of the few exceptions; in his publications and lectures he promotes “relationship oriented obstetrics” (2020). Prenatal coach Gunhild Knöbl (2014) collaborates with the women themselves to bring them into their very own power of giving birth. Her work seems of such great practical significance, I initiated a film project to make her knowledge visually accessible (Janus 2019a).

Neonatology: In the 1990s, a cooperation between neonatology and prenatal psychology helped to initiate and support a more sensitive approach for the treatment of premature infants, thus leading to a new standard of care (Linderkamp 2020).

Medical-obstetric Consultation: In his own practice in Pforzheim, the obstetrician / gynaecologist and psychotherapist, Rupert Linder (2020) developed the concept of “Encouraging Maternity Care”. It may offer an effective model in medical-psychological preparation for birth. Also see: Linder, Janus (2008).

Fostering Prenatal Mother-Child-Relations: In their psychotherapeutic work, the Hungarian analysts György Hidas and Jenő Raffai (2005, Blazy 2015, Raffai 2020, Schroth 2020) observed consequences resulting from incriminatory prenatal conditions. Based on these observations, they developed the so called „Bindungsanalyse“ (Bonding Analysis) — a method to support and foster the relationship between mother and child before birth. From the beginning, the mother draws from her very own maternal potential by means of contact with her child during the pregnancy. Individual observations as well as first empirical pilot studies regarding this method of fostering the prenatal mother-child relationship observed the absence of postpartum depression (Schroth 2020b) — otherwise, up to 20% of young mothers may suffer from this condition. An pilot evaluation of 188 attachment analyses showed less need for medical interventions, the children cried less, and there were no occurrences of excessive crying as can otherwise be observed in up to 20 % of all newborns (Görz-Schroth 2019).

Fostering the mother's autonomy in the framework of the prenatal mother-child relationship supports her in shaping the obstetric situation to her own needs. Children born thus seem to be more awake and emotionally mature than their peers who did not receive this prenatal support (see: www.bindungsanalyse.de, www.bindungsanalyse.at).

Reproductive Medicine: Biological-technical considerations tend to be dominant in this field. Considering its special charges, it would be of special significance to integrate the psychological dimension regarding mother and child, as outlined in the framework of Prenatal Psychology. See: „Der Mutter-Embryo-Dialog. Fruchtbarkeit und Unfruchtbarkeit im Spiegel der Psychotherapie (The Mother-Child-Dialogue. Fertility and Infertility Reflected in Psychotherapy“ by Ute Auhagen-Stephanos (2017, 2020).

Psychotherapy: The biographical significance of pre- and perinatal experience was discovered within the framework of psychotherapy (Rank 1924, Janov 1971, Janus 2018d). However, to established psychotherapy, these findings remain of marginal importance. This attitude is a result of the traditional estimation of the scientific orientated people that psychic experience and relationship only begin after birth. Nonetheless, the perspectives of Prenatal Psychology are gaining in importance. See: Ludwig Janus “Enduring Effects of Prenatal Life” (2011), „Die Pränatale Dimension in der Psychotherapie (The Prenatal Dimension in Psychotherapy“ (2013a), „Der Seelenraum des Ungeborenen (The Psychic Sphere of the Unborn“ (2012), “Texte zur pränatalen Dimension in der Psychotherapie (Papers to the Prenatal Dimension in Psychotherapy” (2020d) and, with Helga Levend, „Bindung beginnt vor der Geburt (Bonding Begins before Birth“ (2011), see also Käppeli 2012, 2013).

Psychosomatic Medicine: In psychosomatic medicine, we meet with a somewhat paradoxical situation. On the one hand, it is widely accepted that psycho-somatic disorders and somatization disorders are mainly rooted in traumatic stress during the infancy mother-child relationship (Köhle, Herzog, Joraschky, Kruse, Langewitz 2018). The time before and during birth however, remains beyond awareness. This paradox is probably due to the said traditional estimation that psychic experience and experienced relationship only begins after birth. And yet, the evidence produced by brain research, stress research, epidemiology and other fields of research, as well as by observations in psychotherapeutic settings, is unequivocal. A book I published, „Die pränatale Dimension in der psychosomatischen Medizin (The Prenatal Dimension in Psychosomatic Medicine)“ presents a number of examples of this evidence (Janus 2013b, see also Verny 2020, Emerson 2013, 2020, Egloff, Djordjevic 2019) Results of epidemiological research as published by Gluckman and Hanson in their books “The Fetal Matrix: Evolution, Development and Disease” (2004) and “Developmental Origins of Health

and Disease” (2006) point in the same direction.

Dissocial Disorders: Here, too, we have unequivocal evidence that pre-, peri- and postnatal stress, — especially the experience of violence and of being unwanted — are significant in creating a background for later antisocial development. (See the related chapter in “Enduring Effects of Prenatal Life” (Janus 2011, p.130ff., Dytrich, David, Matejcek, Schüller 1988, Raine 1997).

Psychotic Disorders: Even here, we can observe unequivocal correlations; however, the availability of systematic research in this field is limited. (See the related chapter in “Enduring Effects of Prenatal Life” Janus 2011, 135ff.).

Consequences for the Humanities

The **humanities** are yet another field for which Prenatal Psychology could provide valuable resources. At different times, different societies have had various ways to care for mothers and children during their first phase of life before, during and after pregnancy (Egloff 2017). These resulted in different psychological conditions for the infants at the beginning of their lives. In each of these societies, this care creates collective psychological meaning and has a formative influence on the mentality. In this context, the history of childhood, especially early and very early childhood, is the most significant field of research. This research happens in the framework of psycho-history. As the American psychoanalyst and psycho-historian Lloyd deMause (1982, 1996, 2002, also see Janus 2013c) defines it, psycho-history inquires after the psychological aspects of historical processes. History of Literature shares this aspect in that it reflects the development of mentalities and biographical correlations (Janus 2018c). It is generally accepted - not least as a result of the research of Prenatal Psychology - that the conditions of socialization at the beginning of life (especially the time from conception to age of three years) are of crucial significance. Now, it is essential to implement this knowledge in our policies and in the fields of prevention, parental education and pedagogic education (Grille 2005, Janus 2010, Axness 2012, Fuchs 2019, Käppeli 2019).

There is yet another significant aspect: the so called “psychological premature birth” as it was discovered and documented by the Swiss biologist Adolf Portmann (1969, see also Gould 1992). According to his evidence, evolution would require us to be precocial and ripe — like elephants that are born after a gestation period of 21 months. Our upright gait requiring a firm pelvic girdle, along with our brain growth, resulted in human babies being born as “secondary nestlings”, after a shortened gestation period of just nine months. As a result, in about 10% of human births, medical support is required. The fact that we come to this world in a rather

unfinished state, and its psychological implications, lead to the consequence that all along, humans have a relation to two different worlds; a real world and an imaginary otherworld (Janus 2018b). This psycho-biological condition provides the backdrop for cultural configurations that paint this otherworld as a magical-animistic universe and mythical world of the gods. At the same time, this “immaturity” was the elementary incentive to redesign the world to increasingly resemble the world of the womb that had been prematurely lost (Janus 2020 a). And considering today’s world of instant gratification, we have come a long way with regard to this desire. It seems to be a significant aspect of mankind’s psychological development that traditional cultures lived by projecting their elementary feelings: as a mythical world of magic interference, or as a world of mythical visions of their own psychic powers. Emotional regulation happened in relation to this otherworld (Janus 2020b). With the Enlightenment and the elementary social changes connected with it, a process evolved that changed the structure of mentality. Emotional regulation turned inwards, as expressed in the literature and art of the 19th and 20th century. (see Obrist 1988, 2006, 2013 and Janus 2013c, 2020c, Evertz 2017, Janus, Kurth, Reiss, Egloff 2015, 2017).

In part, these correlations are still speculative. Over the course of the last few years, they have been researched in the framework of psycho-history, and were presented in the literature mentioned above. Their scientific forum is the “International Journal for Psychohistory” as well as the “Jahrbücher für psychohistorische Forschung (Yearbooks of Psychohistoric Research”, Mattes, Heidelberg (see www.psychohistorie.de). If we include both the prenatal and natal reality of life, we can deepen our understanding of many of the aspects of cultural configurations. Here some examples:

Music: Hearing is the sense that particularly bridges both worlds - the pre- and postnatal realms. This may be a reason why music is so fascinating. When the philosopher Peter Sloterdijk asks his question: “Where are we when we listen to music?”, he’s pointing to the particular state of mind we enter when listening to music. The music psychologists Bernd Oberhoff (2008) and Richard Parncutt (2007) have published crucial contributions regarding the prenatal dimension of the experience of music.

Mythology: Pre- and perinatal “memories“ have a definitive influence on the content of mythologic tales - and this insight dates back to the beginnings of psychoanalysis. In his book „Der Mythos von der Geburt des Helden (The Myth of the Birth of the Hero)” (1909) Otto Rank, one of Freud’s students, called the mythological tales of the hero’s birth reflections of perinatal reminiscences. In his book „Das Trauma der Geburt (The Trauma of Birth)”, published in 1924, he further elaborated his ideas. Later authors such as Francis Mott (1960),

Francois Dor (2011), Terence Dowling (2011) and others further substantiated these thoughts. Dowling (2001, also see Janus 2013d) used the example of the tree of life that is present in all mythologies to show how this important element of myth can be traced back to the prenatal experience of the placenta.

Rites of Initiation: Tribal cultures accompany and support the passage from childhood and youth into adulthood with transitional rites of initiation that involve a symbolic regression into the world of the womb and rebirth. This return to the source was meant to facilitate the transition to the world of adults on a psychic level. (also see the respective chapter in “Enduring Effects of Prenatal Life”, Janus 2011, p. 167ff.).

Fairy Tales: As pointed out by the famous Russian researcher of fairy tales, Vladimir Propp, fairy tales narrate the themes that were staged and enacted in these rites of initiation. Again, they address a symbolic return to the origins of life during the crisis of becoming an adult, a return to the water of life and the tree of life that then, allows for the transition to the world of adults (see the respective chapter in “Enduring Effects of Prenatal Life”, Janus 2011, p. 170ff.).

Sacred Spaces, Temples and Churches: In his book “Art and Artist” (1932), Otto Rank pointed out that sacred spaces, temples and churches are designed in a way that facilitates inner contact with prenatal, existential feelings. He illustrates his deliberations with images of early temples that are shaped in actual uterine forms. Klaus Evertz, artist and cultural scientist in Cologne, further elaborated this subject matter (2014).

Modernist Art: The question of the unconscious, raised by psychoanalysis, met with strong resonance in the Modernist art of the 20th century. The work of artists such as Salvador Dalí and Paul Klee, reified the fact that this included pre- and perinatal experience. Two books published by Klaus Evertz and myself clarify these interrelations: „Kunstanalyse (Analysis of Art)” (2003) and „Kunst als kulturelles Bewusstsein vorgeburtlicher und geburtlicher Erfahrungen (Art as Cultural Consciousness of Pre- and Perinatal Experience)” (2008) (also see Klaus Evertz „Das erste Bild. Pränatale Ästhetik – Schriften zur Kunst. (The First Image. Prenatal Aesthetics). “ 2017).

The Psychology of Political Processes: The aforementioned psycho-historian Lloyd deMause (1996) substantiated the fact that the unconscious underpinnings of social change may be determined by the psychodynamics of the experience of birth. See his book: „The Emotional Life of Nations” (2002) as well as many articles in the „Jahrbüchern für psychohistorische Forschung (Yearbooks of Psychohistoric Research)“, Mattes, Heidelberg, see also „Der Wandel der Identitätsstrukturen im Laufe der Geschichte (Changing Structures

of Identity over the Course of History)“ edited by Janus, Kurth, Reiss, Egloff 2017).

Philosophy: With his book “Spheres” (2011), the philosopher Peter Sloterdijk presented a first draft of a philosophical analysis of the existential dimension of pregnancy that integrates the evidence of Prenatal Psychology. Regarding the process of birth; Artur Boelderl (2007) did the same with his book „Von Geburts wegen – unterwegs zu einer philosophischen Neonatologie (By Birth - Towards a Philosophical Natology)“, as well as Christina Schües „Philosophie der Geburt (Philosophy of Birth)“ (2012). Yet another aspect, the history of philosophy can be seen as a reflection of the evolution of mentalities and life realities (Janus 2019b).

Conclusion

My delineation shows the relevance of pre- and perinatal perspectives to different practical fields and fields of the humanities. It aims to demonstrate the many fields to which Prenatal Psychology can provide valuable resources. Among them, I would like to emphasize the great practical significance it holds for the field of obstetrics, the health sciences, psychotherapy and the humanities. That fact that, in general, the sciences are not at all or only very partially aware of these aspects, is not least due to the traditional consensus that psychic experience and relationships only begin after birth. So far, research has been mostly conducted by individuals or in the framework of small interdisciplinary groups such as the International Society for Prenatal and Perinatal Psychology and Medicine (ISPPM) in Europe and the Association for Prenatal Psychology and Health (APPPAH) in North America. However, the great theoretical and practical significance requires increased social awareness and action. In the end, it concerns the inner and practical perception of the elementary female dimension of life — a dimension we have not yet been able to sufficiently appreciate, due to our history being mainly informed by patriarchy. (Gimbutas 1989, Meier-Seethaler 1993, u.a.).

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