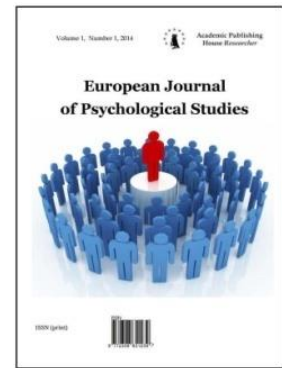


Copyright © 2016 by Academic Publishing House *Researcher*



Published in the Russian Federation  
European Journal of Psychological Studies  
Has been issued since 2014.  
ISSN: 2312-0363  
E-ISSN: 2409-3297  
Vol. 7, Is. 1, pp. 29-45, 2016

DOI: 10.13187/ejps.2016.7.29  
[www.ejournal12.com](http://www.ejournal12.com)



UDC 159

## **Psychological Development, Violence, and the Pacification Trend in World History**

Georg W. Oesterdiekhoff

Karlsruhe Institute for Technology, Germany  
PO Box 6980, 76128 Karlsruhe  
Department of sociology  
E-mail: [Oesterdiekhoff@t-online.de](mailto:Oesterdiekhoff@t-online.de)

### **Abstract**

Norbert Elias and Steven Pinker maintain that human's history manifests a pacification trend regarding both international and international relations. They describe a steady decline of violence and cruelty within families, villages, gender relations and child care on the one side and regarding sovereignties such as states and nations on the other side. Although institutional improvements are regarded as decisive to this pacification trend both authors earmark psychological transformations as even more crucial. Both authors describe that premodern humans are shaped by psychological structures that resemble to those of children, thus referring to the old tradition of comparing ontogeny and historical developments, widely spread in the pre-war era of social sciences. The article here describes that modern Piagetian cross-cultural psychology supports this view evidencing that premodern peoples do not develop the fourth stage of human development, the formal operations, to that depth and extent as modern humans do, due to the expansion of education and socialisation techniques in the past generations. This new theory, called structure-genetic theory programme, is able to explain the facts Elias and Pinker demonstrate in a surprising and convincing way. The conclusions that have to be drawn from these insights go far beyond the research of the history of violence and touch the foundations of man's history on earth.

**Keywords:** violence, arena games, punishment law, cannibalism, war, psychological development, developmental psychology.

### **Introduction**

Norbert Elias maintained in his theory of civilization that medieval (or pre-modern) peoples stood on childish stages, while modern Europeans (or modern peoples generally) attained more mature and more adult psychological stages. While pre-modern peoples tended to behave more uncivilized and primitive, manifesting lower thresholds of shame and embarrassment, showing lower levels of self-control and morals, and exhibiting higher rates of crime and violence, modern peoples developed psychologically further so as to establish higher levels of reason, rationality, shame, morals, responsibility, and self-control.

The following article supports this theory of Elias, thereby showing the crucial problems his theory suffers from, and demonstrating the solution to them, which can be won by the involvement of developmental psychology and structure-genetic sociology, the latter one a theory programme

I developed in the past 30 years. Elias' basic ideas, grounding his theory of civilization, appear in current social sciences as strange, because they are opposite to the two leading ideologies of our time, namely "cultural relativism" and "universality of rationality". The article shows that Elias' theory matches to leading approaches in the pre-war social sciences that recognized better the core elements of social evolution and history than the current approaches which obey rather to political correctness-led ideologies than to high scientific standards. Then the article evidences the stages of psychological development the humankind has gone through, basing on data and disciplines Elias ignored, basing on data superior to those Elias described, and their relevance to civilization, culture, morals, and behaviour. The article demonstrates that it is really possible to prove of the historical trend of pacification due to psychogenetic evolution, in a much more convincing way than Elias did. This will be shown with reference to phenomena such as punishment law, arena games, treatment of women and children, cannibalism, and the history of war.

### **Elias' theory of civilization**

Elias (1976/1994) combines sociogenetic developments and psychogenetic developments that relate to each other and create together the overall trend of social evolution and social change. Sociogenesis means the evolution of social relations, institutions, and states. Psychogenesis earmarks the evolution of the humans' psyche, going from childlike to adult stages, from primitive to civilized forms, in the course of history. The evolution from undifferentiated and simple structures to differentiated and complex structures concerns both the sociogenetic and psychogenetic evolutions. Primitive, stateless societies, mainly basing on subsistence economy, match to primitive, childish personalities, whereas modern nations, basing on public institutions, complex social relations, and other features, require for their functioning more civilized, more mature, and psychologically more developed personalities (and therefore peoples).

Elias' theory does not base on racial theories and on evolutionary biology but on the connection of his own developmental assumptions, so to speak a selfmade developmental psychology, and a selfmade socialisation theory. Primitive social institutions and environments allow or make it possible that the human's psyche has not to develop beyond lower, childish stages, whereas modern, complex social networks, relations, institutions, and states foster or force the people to climb on higher stages and to become more civilized and self-controlled. I would like to say already here that modern approaches are able to confirm this idea and to deepen and differentiate it enormously (Oesterdiekhoff 2012a, 2013a, 2009a, 2011).

Elias (1976, vol. 2, pp. 312-454) developed his theory of psychogenesis in the last chapter of the second volume of his book on civilization theory. It mainly relies on psychoanalytic terms turned into some kind of developmental psychology. The primitive or childish psyche consists of a very strong "Id", in connection with a very weak "Super-Ego", and a more or less weak "I". Therefore the personality stays under the influence of emotions, drives, and affects, has a lack of self-control and discipline, morals and conscience. The civilized or adult psyche, however, has a weak "Id", a strong "I" and a strong "Super-Ego" as well. Therefore a powerful reason and rationality on the one side and strong morals on the other side are able to master drives and wishes effectively. Psychoanalysts such as Freud (1975) had described children and their development to adults just this way. Elias (1976, vol. 2, pp. 312-454) mainly relies on Freud's description of this so-called dynamic structure-model and refers it to the psychogenetic evolution of humankind, maintaining that the adult psyche has continually evolved in Europe's early modern times, especially in the aristocratic palaces during the 17<sup>th</sup> century and later on in the middle classes. Beforehand the medieval peoples in Europe, and the non-European peoples and these by the 20<sup>th</sup> century mainly, stood on the childish stages.

Elias didn't mention the non-psychoanalytic child or developmental psychology of his time (Preyer, Wallon, Hall, Werner, Piaget, Stern, etc.) and the psychological test procedures of the Völkerpsychologie or Cross-Cultural Psychology of his time (Lurija, Porteus, Krüger, Wundt, Schultze, etc.). These approaches made empirical tests with children and adults of different cultures to work out certain stages of psychological development. These approaches were already capable to compare children to adults of various cultures and had some knowledge to carry out the comparison between children and pre-modern adults on the one side and adolescents and modern adults on the other side (e. g., Werner 1959; Lurija 1982; Schultze 1900). Below I will show that basing on this research industry the core element of the civilization theory can be proven much

better and that this procedure delivers the breakthrough regarding the improvement of the civilization theory and the progress of humanities and social sciences as well.

Elias did not refer to these theories and to this source of knowledge but solely relied on his Freudian-led selfmade approach (Oesterdiekhoff 2000, pp. 135-173). His procedure mainly consists of the simple contention that pre-modern peoples might have been characterized by the same structure that characterizes children according to the Freudian structure-model. However, neither Elias nor Freud had ever empirically tested pre-modern peoples basing on the psychoanalytic developmental psychology. There was no psychoanalytic theory that had then proved of the childlike structure of pre-modern man, basing on empirical tests conducted with hundreds or thousands of people from different cultures. Elias did the transfer of the structure-model of personality to history and medieval people by his own methods and ideas, but not by relying on empirical psychological tests and not by referring to non-psychoanalytic child or developmental or cross-cultural psychologies. His method consists of the psychoanalytic interpretation of a wide range of historical data, that is, by the designation of medieval behaviour patterns as being childlike, as being created by a childlike psyche. This assignment or this transfer solely bases on some kind of hermeneutic interpretation. The core element of the civilization theory bases on a contention and not on empirical tests, belonging to a matching theory of child development.

One of the reasons why Elias did not invest much in his theory of psychogenesis might be that in the Thirties of the past century scholars often assumed that pre-modern peoples have stood on childish stages. Nearly all classic founders of both non-psychoanalytic and psychoanalytic child psychology took it for granted that pre-modern peoples had childish psychological structures, and many authors of other social sciences and humanities thought in the same direction. However, his refusal to go deeper to evidence the psychogenetic evolution had tremendous disadvantages to his own theory and to the development of social sciences.

Critical authors could easily contest the empirical basis and the validity of his psychogenetic theory, saying that there was no psychogenetic evolution in history, maintaining pre-modern man is not different from modern man, having the same amount of reason, rationality, morals, and wisdom (Duerr 1993). Critical authors could say sociogenetic factors alone account for the, superficially regarded, primitive forms of behaviour in ancient times, and for the evolution of the manifold appearances of modernity.

Elias assumed that the rise of modern sciences, of modern society, and of modern humanism was the consequence of the psychogenetic evolution, triggered by and combined with the sociogenetic evolution. Conversely, he assigned bad table manners, high rates of violence, brutal treatment of women and children, and many other archaic forms to childish, primitive psychological stages, again in combination with sociogenetic traits.

Elias was so convinced of the validity of his theory that he believed the description of the historical data plus their psychological interpretation might be sufficient to fulfill every scientific standard. Therefore, he described the disgusting practices of the medieval times with reference to washing, cleaning, hygiene, eating, "toilet" practices, etc., believing, these data would suffice to evidence the childish nature of these peoples. He said medieval people eat like children with their hands, avoiding the use of cutlery. They refuse to wash their hands like children do, they have no table manners like unsocialized children – so they must have been psychologically like children. Against modern psychological knowledge, however, these data are by no means an empirical proof of the childish psychological stage, as Elias really believed. Apparently, everybody (every savage or archaic man) can learn to use cutlery or to wash himself rightly without to climb 5 or 10 developmental years, without to change his psychological nature down to the deepest foundations. It is not necessary to change his nature from a child to an adult in order to use cutlery, personal hygiene, to speak politely, and other forms of everyday manners. It is possible to learn these things while remaining a primitive, childish personality. That is why it is possible to teach children aged 5 to use cutlery or to brush teeth or similar easy things (Oesterdiekhoff 2000, pp. 155-185).

In the same way sociologists could say (and have said) that the rise of modern society or the rise of sciences did not require psychological advancements from childhood to adulthood but only institutional changes, changes of economy, society, and politics. The common materialistic

approaches in economy and sociology, from Marx to Luhmann, North, or Diamond, emphasized the possibility and the necessity as well to give up psychological explanations with this regard.

### **Elias' theory of violence and pacification**

The problem arises with reference to the main issue of this article, violence, too. Elias describes the endless wars of the Middle Ages, the duel culture, the brutal treatment of animals, and the crude treatment of women and children. He strongly believes that these descriptions suffice to evidence the childish, primitive personality of medieval man. He says these peoples had no sympathy, no capacities to take over perspectives, had no self-control, had lower levels of shame and embarrassment, were compelled by egocentrism, emotions, and drives – and therefore were much more cruel and sadistic than modern people do. And again he combines this psychological explanation with the sociogenetic explanation. He outlines that the lack of public institutions forced and enabled the people to exert physical violence. The lack of state (he seems to mean the lack of police and justice) creates primitive people with highly aggressive forms of behavior, and let the people stay on childish stages. Conversely, the evolution of the modern state (obviously mainly police control) forbids people to exert violence and punishes them when they try to do it. Moreover, the modern state socializes people not to exert violence, to raise their self-control and discipline, their guilt feelings and shame, and to become more civilized. The modern state is the main motor behind the psychogenetic evolution to more adult stages.

Again, I believe that it is possible to evidence the validity of this theory. However, I strongly contend that Elias hadn't any evidence to prove of his theory of violence. It is possible to have a right idea without having strong empirical indicators to evidence it. Authors such as Duerr (1993) delivered descriptions of war crimes and brutality during the 20<sup>th</sup> century – and practically showed that Elias' descriptions of medieval violence are by no means evidences of more sadism and a more primitive psyche in former times. However, even Duerr did not find the main problem of Elias' theory. I have analyzed it in my habilitation thesis (Oesterdiekhoff 2000). It would be possible to contest Elias' theory saying the sociogenetic factor might be alone responsible to the higher rates of violence in ancient times and to the trend of pacification during the past centuries. It would be possible to say that the trend of pacification itself isn't any proof of a psychogenetic progress and transformation. Without a controlling state (police, etc.) both childish and civilized people might exert higher rates of violence. Conversely, does a controlling state exist, childish and civilized people as well tend to lessen their violence and aggressive acts. Thus, the high rates of violence in ancient times are no evidence to the existence of a primitive psyche underlying these high rates, whereas the trend of pacification does not evidence the rise of psychogenetic evolution underlying this pacification. This argument shocks Elias' theory of civilization because it is mainly built on his description of violence. It is therefore absolutely necessary to reconstruct Elias' theory of civilization, to reconstruct the theory of the primitive psyche, and to reconstruct his theory of violence. This is what I have done in the past 30 years, basing on 12 books and some dozens articles meanwhile.

Some years ago, Steven Pinker (2011) published a bestseller, which is possibly the best book on the history of violence ever written. He presents data that are with regard to amount and statistics better than the data Elias and I showed in our books. He says that in search for a theory grounding the data he only found Elias as the single scholar who ever had developed a theory capable to explain the data that is, the higher rates of violence in former times and the recent trend of pacification. Pinker maintains that it is right that pre-modern people had been more childish and primitive, more sadistic and brutal, had less conscience and morals, less intelligence and less capacity to take over perspectives. Primitive peoples enjoyed seeing people tortured and in horrific pain due to their childish mentality. Conversely, modern peoples tend to be more peaceful due to their cognitive maturation (Pinker 2011, pp. 117ff, 132, 227, 261, 269, 707, 968, and 969).

However, Pinker's discussion of Elias' theory is scanty and superficial (Oesterdiekhoff 2013c). It fills only some pages in his 1000-pages book. Moreover, he does not invest any diligence into developing a more elaborated psychological theory. Repeatedly Pinker writes (2011, p. 998) we have no really great psychological theory to explain the trend of pacification, thus unwillingly manifesting some doubts into the validity and greatness of Elias' theory. Notwithstanding, some data Pinker presents are more close to necessitate a developmental psychology than the data Elias had presented. Altogether, Pinker's book shows that modern research has not advanced much

more referring the investigation into the psychological development basing the history of violence than Elias had already done. Yet I dare to contend to have delivered that fundamental psychological theory regarding the proof of the psychogenetic evolution of humankind from childhood to adulthood generally and regarding the history of violence specifically.

### **Psychological development of humankind from childhood to adulthood**

The centre of the civilization theory is the assumption that pre-modern man stood on childish stages and modern man climbed on higher stages to become more mature and adult. The weak foundation of this assumption on the Freudian structure-model, as conducted by Elias, threatens his whole theory and his theory of violence as well. It is therefore absolutely necessary to examine this centre of his theory more deeply. The Elias disciples ignored to do this work, usually having no idea that broad research streams had investigated into the childlike nature of pre-modern man, having accumulated huge masses of data and some promising theoretical approaches (Oesterdiekhoff 2000). In fact, some of these approaches were strong enough to evidence the childlike nature of pre-modern man, moreover, in a way Elias could only dream of (e.g., Schultze 1900; Werner 1926/1948). There have been many scholars of several disciplines who researched the phenomenon of the childlike nature of pre-modern man, especially from 1840 to 1945, or from 1780 to 1970. The hottest phase apparently was between 1900 and 1945. Hegel, Feuerbach, Comte, Bastian, Darwin, Huxley, Lubbock, Clodd, Haeckel, Schultze, Schneider, Krüger, Schweitzer, Blondel, Murphy, Allier, Vierkandt, etc. belonged to this group of scholars. Nearly all (!) classic representatives of the non-psychoanalytic child or developmental psychology such as Preyer, Sully, Wallon, Piaget, Baldwin, Hall, Stern, Jaensch, Werner, Bühler, Claparède, Janet, Zeininger, etc. knew about the similarities between primitive man and child, as most classic authors of psychoanalysis did, too (Oesterdiekhoff 2009a, 2011, 2012a, b, 2013a, b, d, 2015a, b). Nowadays it would be difficult to find any professor of child psychology who has comparable knowledge and judgment. Usually they know nothing about these coherences, a fact born in the victory of the two ideologies *cultural relativism* and *universalism of mind* after 1970/1980.

To my opinion and knowledge, the first author, who proved of the childlike nature of pre-modern man sufficiently and abundantly, was Fritz Schultze (1900). His approach was surmounted later by Heinz Werner (1926/1948). Werner compared children and primitives regarding all aspects of psyche and personality such as emotion, perception, reason, morals, and self-understanding. However, Werner was not able to draw the decisive conclusions and to bring the decisive definitions. He did not understand that he really had proven, willingly or not, of the childlike nature of primitive man. He had no idea that this was a breakthrough regarding the foundations of the humanities and the reconstruction of history.

The next big step followed with Jean Piaget (1974), the first man of child psychology ever. His researches cover all aspects of psychological development regarding physical, logical, social, and moral cognitions. In many or most of his articles and books, he inserted some remarks that the children's phenomena are similar or identical to those primitives or even ancient philosophers reveal. I collected his findings, showing that the "parallels" Piaget found clearly evidence that every characteristic of children are also those that define the psyche of primitive man (Oesterdiekhoff 2009a, 2011, 2012a, 2013a). However, Piaget's own position is somehow unclear. On the one hand he repeatedly said that primitive peoples usually do not surmount the second stage of human development, the preoperational stage, or that the fourth stage of human development, the formal operational stage, unfolding during adolescence, does not come into being in ancient societies, thus being a privilege of modern peoples and societies. On the other hand he never brought the decisive conclusions and definitions, he never wrote the encompassive book to the subject, and he never fully understood the implications and consequences regarding the foundations of humanities and the reconstruction of history. He only touched the subject without knowing that he was close to devastate the traditional social sciences in order to rebuild their foundations on much higher scientific levels. He was close to become the Darwin or the Newton of the social sciences and humanities, the scholar whose future existence James Frazer in 1927 and Helmut Schneider in 1909 had prognosticated.

The next progress was reached with the Piagetian Cross-Cultural Psychology (PCCP), coming into being in the Thirties, conducting several thousand empirical researches across continents and cultures, and attaining a status to be the most powerful cross-cultural research in psychology next

to the intelligence research (Dasen & Berry 1974; Dasen 1977; Lurija 1982; Flynn 2007; Piaget 1974; Oesterdiekhoff 2009a, 2011). The result of these researches is that pre-modern peoples stay either on preoperational or concrete-operational stages or intermediary stages, and do not attain the adolescent stage of formal operations, which adolescents of modern cultures develop between their 10<sup>th</sup> and 20<sup>th</sup> year, stepwise and to variously high summits. Usually the test psychologists did not understand the full meaning of these results and, from 1970 onwards, the ideologies of “political correctness” mentioned oppressed the right interpretation of these results and seduced many authors to present confused and even ridiculous misinterpretations. Rape of logic and data was the usual procedure. Really nobody understood for a very long time that PCCP had proven the previous assumptions of Piaget, Schultze and Werner, and many other scholars such as Janet and Claparède, who both urged Piaget to research the “parallels” between ontogenesis and history thoroughly. Hallpike (1979) and Oesterdiekhoff (1987/2009a) were the first to draw the conclusions of decades of PCCP research. I (2000) was the first to show that PCCP had verified Elias’ theory of civilization.

Already Janet, Schultze, Claparède, Allier, Murphy, and Werner determined that primitive peoples run through the same stages as all humans do after birth but stop earlier in life. The theory of the “arrested development” was born. These authors already knew that there are no hereditary factors working but cultural and socialisation factors. The milieu theory was born, too. Without modern school curriculum, modern occupational life, and other modern traits, people, living in jungles, deserts, slums, or underdeveloped regions such as peasant societies, nomadic bands, or agrarian civilizations, use not to develop beyond the developmental stage of children. Primitive adults differ from children by their life experience and knowledge but not by their psychological stage. Only modern cultures have the power to force and to foster as well humans to develop into higher stages (Hallpike 1979; Oesterdiekhoff 2009a, 2011, 2013a, b).

### **Structure-genetic sociology as the heir of the civilization theory**

From 1984/1987 onwards I worked out my theory programme structure-genetic sociology. My first book from 1987 (2009a) showed that (1) every single aspect of children’s psyche is identical with those typical for primitive man, (2) the “parallels” cover the whole range of psyche and personality, including logical, physical, social, and moral issues, (3) the results cover all types of pre-modern societies such as stone age cultures, peasant societies, agrarian civilizations such as the ancient Mediterranean, China, India, Japan, mediaeval Europe, and underdeveloped regions in current Third World nations, (4) transitional stages between childhood and adolescence concern some intellectuals and milieus in antiquity, and some milieus living in the long phase between 1650 and 1900 mainly, and (5) the process of transformation continues during the past century in the most advanced nations and will not end in future as already Schultze (1900) had predicted.

The main anthropological conclusions and definitions are: “Pre-modern humans stay on anthropological or psychological stages of children mainly between 5 and 10 years of age apart from their life experience and knowledge”, “Modern humans have attained anthropological or psychological stages 5, 10 and even more years of mental or developmental age than pre-modern humans do”, “Humankind manifested many forms of intermediary or mixed stages, especially in the long transitional phases”. Although the above-mentioned scholars, including Elias, Piaget, Werner, and Hallpike, came close to these conclusions they did not formulate them except me (Oesterdiekhoff 2000, pp. 97-123, 2009a, pp. 63-129, 2013a, pp. 49-78, 2011, pp. 40-60, 2012b, 2013b, 2015b).

The fact of the childlike psyche of primitive man is the most important fact humanities and social sciences have ever conveyed in their whole history, they imply revolutionary breakthroughs to the foundations of the humanities and social sciences and to the reconstruction of history. Every humanity and social science discipline necessitates a theory of the human being. The knowledge upon the psychogenetic evolution brings the most elaborated theory of the human being ever developed. Only on this basis a fundamental theory of history is possible. Every discipline is requested to reconstruct their knowledge basing on this theory, from economy, political sciences, ethnology to psychology, sociology, religious, American or Chinese studies, etc.

In 1987 following publications I did the work to reconstruct the whole history of humankind and to elaborate the to my strong opinion most fundamental theory of humanities and social sciences (see especially my *magnus opus* 2013a or the shorter English book of 2011). I described that

(1) The anthropological or psychological evolution from childish, primitive man to modern man, exhibiting the climbing of more than 10 developmental years, has changed the forms of reason, consciousness, logic, rationality, worldview, customs, and morals. The gap between animals and humans has deepened because child and primitive man are more close to the developmental stages of mammals. This mental evolution carries the whole development of society, economy, population, culture, law, morals, customs, religion, philosophy, science, arts, music, etc.

(2) The study of the whole history of economy, population, and society necessitates the consideration of the psychological peculiarities of primitive man. The long phase of Pleistocene, the weak population growth of former times, the traits of archaic societies, and the rise of modern, industrial society are understandable only against the background of the new theory.

(3) The rise of modern, industrial society, of the modern sciences, of the era of Enlightenment, of modern humanism, and modern democracy have resulted from the origination of the adolescent stage of formal operations.

(4) The political development regarding national structures such as government, representation, constitutional state, and civil society and regarding international affairs such as wars and diplomatic relations depends from the stages the peoples stay on. The evolution of democracy on the national basis and the international pacification of the world reflect psychogenetic evolutions.

(5) The social life of humans, their social relations, their behaviour and customs follow the stages the peoples stay on.

(6) The evolution from morals and customs such as cannibalism, human sacrifices, slavery, etc. to the continuously developing forms of humanism mainly since 1700 exhibits the psychogenetic evolution.

(7) The evolution from sadistic violence to pacification both in small groups and between nations follows the psychogenetic transformation.

(8) The evolution of law and justice exhibits the evolution of preoperational to formal operational stages.

(9) The evolution of philosophy from antiquity onwards and the rise of sciences after 1650 results from psychogenesis and the historical evolution of the formal operations.

(10) The psychological development accounts to the phenomenon of religion on the one side and to the rise of sciences, secularization, and agnosticism on the other side, as already Feuerbach had described. Only developmental psychology can explain the phenomena magic and religion.

I estimate my theory programme as being the theoretical heir of Elias' civilization theory specifically and classical sociology (Comte, Spencer, Durkheim, Weber, etc.) generally. It is obviously that structure-genetic sociology goes much beyond the limits and possibilities that characterize every classical sociological theory. It has closed gaps, it has deepened foundations, and it has unified masses of data and transferred in one systematic theory with a superior explanatory power than the currently spread rational choice theories or system theories, too. Moreover, it brings to humanities and social sciences that long-searched foundation Darwinian Theory brought to biology and Newtonian Theory brought to physics, just the way Schneider in 1909 and Frazer in 1927 had predicted.

### **Structure-genetic sociology and the history of violence**

Beyond the possibilities of Elias, the theory of the childlike psyche of primitive man and of the recent psychogenetic evolutions is now fully evidenced, basing on data and theoretical models that are clear and empirically examined. This theory helps to support Elias' assumption that both sociogenetic and psychogenetic factors account to the extremely forms of violence in the past and the recent pacification trend. Now we have the proof that sociogenetic factors alone do not account for the history of violence and pacification.

Against the knowledge of developmental psychology, it is beyond any doubt that children tend to higher forms of verbal and bodily aggression than adolescents and adults do. The peak of aggression is reached with children aged two or three, lessens then continuously, whereas adults are more peaceful than adolescents aged 16 or 18. The formation of neocortex, not accomplished before the age of 25, corresponding to the rise of formal operations, responsible for foresight and morals, is one reason for the continuous pacification of adolescents. Whichever factors may ever contribute to violence (social milieu, frustration, hormones, etc.), the developmental stage is

decisive and fundamental. That is the true psychological background behind Elias' theory of psychogenetic factors of violence (Oesterdiekhoff 2000, pp. 285-315, 2012a, pp. 369-391), behind the descriptions of Pinker and Oesterdiekhoff, too.

The simple fact of the childlike nature of primitive man suffices to evidence that there must exist a link between the high amount of violence and aggression in the past and childlike nature of man on the one side and a link between the recent trend of pacification and the psychogenetic transformation on the other side. This is a priori clear and without any doubt. The lower thresholds of the primitive psyche regarding violence acts concern manifold aspects and dimensions. It refers to the tight connection between drives, emotions, affects, egocentrism, and cognitive aspects that altogether constitute the primitive psyche. It refers to the lower intelligence, rationality, empathy, compassion, and perspective-taking abilities of primitive man. It refers to the childish egocentrism and the low capacity to understand motives and intentions. It refers to the primitive level of argumentation and justification. Conversely, civilized persons ranging on anthropological or psychological stages of 5, 10, or more developmental ages more than primitive humans have a better self-control, more rationality and intelligence, more capacities to understand motives and intentions, etc. Therefore, they tend to restrain more from violent acts and aggressions. They are capable to exert violence but the thresholds are much higher (Oesterdiekhoff 2000, pp. 285-315, 2012a, pp. 369-391). For example, people on formal operational stages restrain much more than people on lower stages from obedience to official persons who command to torture and kill people in the Milgram experiment (Milgram 1975; Oesterdiekhoff 2012a, pp. 384f, 2011, pp. 165f).

I published my results on the history of violence especially in following works (Oesterdiekhoff 2000, pp. 285-314, 2006, 2009b, c, 2011, 2012a, pp. 369-434, 2013a, pp. 495-522, 2014c, 2015b, most relevant are 2000 and 2012a). Whoever wants to go more into details is requested to study those sources.

### **The history of punishment law**

Every pre-modern society around the world has known bodily punishments or humiliation such as e.g. burning, spearing, crucifixion, stoning, decapitation, drowning, burying alive, torn to pieces, etc. Usually even easy delicts such as theft, betray, lying, or insult can suffice to charge a person with execution or some kind of defacing. Cannibal cultures often eat the criminal. We find this sadistic form of punishment law as typical and obliging even in cultures such as the Black Australians, the pre-Columbian Indians of both America, the Black and Arabic Africa, Papua New Guinea, Oceania, the indigenous people of North Asia, the Eskimo, the ancient Germans, Celts, Egyptians, etc. It is typical for hunter and gatherer societies and for nomadic bands, it is characteristic for neolithic cultures and peasant societies, and it is to find in the famous agrarian civilizations such as the Greek-Roman Mediterranean, pre-modern China, India, Japan, and mediaeval Europe by the age of Enlightenment (Dülmen 1988; Oesterdiekhoff 2000, pp. 307-309, 2009a, 319-321, 2014c, 2012a, 2013a; 2011, pp. 162-175; Post 1880; Schild 1980, p. 93; Wrede 2004; Hallpike 2004).

The universality of the sadistic form of punishment law across the whole pre-modern world, across the five continents and all types of pre-modern societies reflects that there most exist a common origin to it. Why do the various and divergent pre-modern societies not differ regarding the existence of this sadistic punishment system, why, for example, pre-modern Russia or China had not the non-physical and humane punishment system of the modern world so as to have at least two exceptions to the law of the universality of the brutal punishment law across the whole pre-modern world? What is the cause to this universality and to the evolution of the modern, humane punishment law, originated at first in world history in Europe after 1700?

At first glance, it is absolutely evident that mental and psychological factors alone account to the link between even moderate and soft delicts on the one side and hard and sadistic punishments on the other side. It is evident that a very hard, sadistic, egocentric and primitive mentality must be provided in order to be able to explain the thirst for cruel and painful punishments such as humiliation for stealing crops or insulting somebody. Historians themselves have judged that pre-modern people must have had a hard and sadistic mentality deviant from modern mentality and psychology (Schild 1980, p. 93; Wiedemann 1995; Baker 2000; Pinker 2011, pp. 206ff).

Developmental psychology has researched children's ideas on punishment. Astonishingly, the younger the children are they more they are in favour of topmost strong punishments for any



delicts. To their eyes, only very severe punishments are justified and appropriate punishments. The older the children are the more they prefer moderate and balanced punishments, those that match psychologically to the extent of the crime and to the intentions behind. This phenomenon is independent from the social environments children are raised but reflects only the anthropological stage children stay upon. It is an universal trait that characterize every small child (Piaget 1932; Oesterdiekhoff 2014c, 2013a, pp. 377-390). Altogether, the sadistic punishment law system of the whole pre-modern world must be referred to the childish, primitive mentality of ancient man.

Conversely, the continuous emergence of the humane punishment system first in Europe after 1700, and due to the Westernization in the whole world after 1900, reflects the same psychogenetic transformation that developmental psychology describes regarding children after their 8<sup>th</sup> or 10<sup>th</sup> year of life. While primitive man remained on childish stages, thus in favour of very hard and brutal punishments, modern man after 1700, in the past generations more and more, supported the humane system as modern children do after their 8<sup>th</sup> or 10<sup>th</sup> year of life.

### **Cannibalism**

Homo habilis and homo erectus had been cannibals. Homo sapiens in Pleistocene and Neolithic era was a cannibal, too. Most humans in world history have been cannibals across all five continents. Cannibalism existed in Europe and Asia as a frequent phenomenon in neolithic times, lessening more and more during antiquity. Cannibalism prevailed in both America by the 19<sup>th</sup> century and partly later on, in Africa and Oceania by the 19<sup>th</sup> and 20<sup>th</sup> centuries.

The study of the causes to cannibalism reveals that they were not only widespread referring intertribal relations, as a consequence of warfare. Cannibalism was common within tribes, clans and families, too. Family members could eat each other, not only due to famine and anger, custom and ritual but due to pleasure and joy. Cannibalism is not explainable solely in terms of religion and ritual as some authors tried to. Cannibalism is not explainable in terms of hunger and lacking storage as some authors had maintained. The research clearly evidences that cannibalism is frequent even then when environments provide enough food from sea, wood, and agriculture over many generations. The research rather shows the lack of moral inhibitions, the lack of sympathy and compassion, the lack of compunctions and critical considerations, the lack of shame, and the prevalence of primitive lust ambitions among the cannibals of the world. The research describes that lust for human flesh and the joy for sadism and torture was the usual phenomenon in the world history of cannibalism. A common ritual was to feed the captured people in prisons for long times to have people to eat with more flesh, letting the people know their fate as the witch in the myth of Hänsel and Gretel did (Volhard 1939; Stephenson 1957; Pinker 2011, p. 212; Henseler & Schumann 2003; Hobhouse 1906; Hallpike 2004; Oesterdiekhoff 2006, pp. 17f, 2013a, pp. 512-517, 2011, pp. 171-172).

The horror of cannibalistic societies and environments is hardly imaginable. To my opinion, cannibalism is a more primitive phenomenon than the war crimes of the 20<sup>th</sup> century. If the Germans in World War II had captured the Russian soldiers to eat them as a usual phenomenon, as a typical circumstance, side-effect or target of the war, as a phenomenon published in newspapers and glorified by military, politics, and public opinion, then and only then there would not exist a psychological stage difference between European peoples of the 20<sup>th</sup> century and the cannibalistic cultures of the past. Decisive for an assignment to psychological stages is not the number of dead people and the extent of damages but the primitivity of the psyche behind violence, the level of stage exhibiting motives, intentions, considerations, compunctions, and compassion. This in view, it is clear that the usual cannibalism of the past is much more primitive than the World Wars. Of course, I will show below that the war history of the 20<sup>th</sup> century is in itself a developmental phenomenon. It does not reflect the universal human nature but the psychological stages European peoples stood at 1940. It matches to transitional stages, to stages that are partly surmounted today, two generations later, and that will be surmounted in future more and more as the stage of cannibalism is today and was 1940 totally eradicated. Every ladder has numerous steps, not only two. If the foot is on the second step it is not any more on the first step, but it has not already climbed the third step (Oesterdiekhoff 2013a, pp. 512-517, 2011, pp. 171-172).

### **The Roman arena games**

The Roman arena games were born in fights at graveyards to provide dead people with blood and energy, to smooth the dead to avoid their revenge, a custom to find in every archaic society across the five continents around the world (Frazer 1975, pp. 377-397). 700.000 people and millions of animals died alone in Rome's amphitheatre during 400 years, from the year 80 onwards. Thus, in the arenas around the Mediterranean Sea the number of victims was enormous.

The games consisted of the following constituents: duels between fighters, chases of animals, execution of delinquents, and combats with ships (Baker 2000; Darwin 1998; Grant 1971; Koehne & Ewigleben 2000; Meijer 2007; Auguet 1994; Sueton 2004; Tertullian 2002; Wiedemann 1995). Fatal duels between fighters were a custom in every pre-modern society, usually permitted or even requested by principles of honor, custom, or state. Only modern societies, during or after the era of Enlightenment, forbade duels as a common procedure to settle conflicts. Thus, this core element of the arena games reflects common folklore and morals of every archaic society and is therefore by no means typical Roman as one might think at first.

The second main phenomenon of the games, the execution of criminals, by humiliation, crucifixion, burning or sword, by mass fights between the criminals, or by letting beasts kill and eat convicts, is typical for the pre-modern world across the continents, as I described above. Execution in front of an audience to entertain them is the usual procedure around the globe in the whole pre-modern world, in tribal societies and civilizations as well. It is not a Roman speciality.

The third element, the chases of beast, letting them fight with each other, crocodiles against lions, etc., or letting gladiators or criminals fight with bears or leopards, was likewise not a Roman speciality but a common pleasure to find across the whole pre-modern world. This custom is to find in the whole history of China, India, Russia, Europe, America, and Africa from the oldest up to recent times. The Spanish bull fights and the world-wide fatal dog or coq fights are soft survivals of the cruelties of the past.

The difference between the Roman games and the worldwide archaic customs is only given by the gigantic frame and the enormous means invested. Thus, the analysis of the psychological origins of the games makes it possible to gain far-reaching insights into the pre-modern mentality referring violence and sadism, morals and compassion. Therefore, I encompassingly and thoroughly analyzed the Roman games two times so far (Oesterdiekhoff 2009c, 2012a, pp. 392-434).

The arena games stood in the centre of the leisure time practices and entertainment culture in the antiquity. They belonged to the most important feasts and spectacles in ancient culture. People enjoyed seeing the games and was in high expectation to their openings. In the Colosseum in Rome, the emperor, his family, the elite of the state, and the vestal virgins sat in the first rows, the middle classes of knights, etc. in the following rows, and the lower classes sat on the highest places, more distant from the bloody scene. Every report narrates us that the whole people enjoyed seeing the blood streaming, the naked girls or women being torn to pieces by beasts, or burned alive as torches, hundreds of delinquents fighting against each other until the last one fell in the sand, or men fighting against crocodiles or lions, wolves or bears (Tertullian 2004; Sueton 2002). There was no party or group of intellectuals or politicians who fought against these games. There was no opposition who tried to stop the games. Whoever objected to the games was held to be a coward (Wiedemann 1995; Grant 1971; Auguet 1994).

The only cause to the existence of the games was the lust and joy of the people. It was their understanding of entertainment and pleasure that kept the games going through centuries. However, this obvious fact implies that the primitive, childish psyche was the single cause to the existence of the games. I described the peculiarities of the primitive psyche regarding violence above. I must not repeat these traits again in order to make clear that they alone account to the existence of the games. Some historians had already remarked that the games hint to a more primitive mentality of ancient man (Auguet 1994; Baker 2000; Wiedemann 1995), as even Charles Darwin (1998) wrote, basing his ideas on Francis Galton and John Lubbock. As structure-genetic sociology had proven of the fact of the childish mentality of the ancient Roman man, too, it is out of question that developmental psychology alone explains the history of morals generally and the customs mentioned specifically.

Whoever objected WW I and II, the holocaust, the Spanish civil war, and the Jugoslawian war 15-20 years ago, might exhibit the same rate of aggression and violence, primitiveness and thoughtlessness, is in error. Only under one condition would it be possible to say that there exist no psychological stage differences between ancient and contemporary morals and behaviour, violence and sadism. When we would hear that the German parliament decides to use the Olympic stadion for games like the Roman games to honor antiquity and to amuse the people of Berlin and its tourists, when the chancellor and the president, the politicians and the intellectuals visit the stadion to enjoy watching at the attacking lions, the dying women, and the gladiators fighting, when the international press informs the world about the spectacles without much criticism, being enthusiastic of the German activities, then and only then the contemporary world would be as primitive and childish as the ancient world had been. Historians have to recognize that it is absolutely impossible to think about any historical constellation that might it possible for the Roman games to experience a reload in the contemporary modern world. In case we come to watch at TV some landing UFO in the centre of Berlin – we have to conclude that this is not a physical impossibility. Such things may happen – and now they really happen, thus would be the conclusion of the bystanders and watchers of the extraterrests. However, you will never see the ancient activities of the Colosseum in the Olympic stadion of Berlin in 2015 or 2020. This would not be a physical impossibility but a historical because psychological impossibility!

It is absolutely clear that only structure-genetic sociology is capable to explain the hiatus irrationalis, the unbridgeable gap between antiquity and modernity with regard to morals and customs, psyche and mentality, to explain both the universal existence of the three main parts of the Roman games across the whole pre-modern world and the abolishment of these forms of brutality and sadism since the era of Enlightenment, at first in Europe and later on worldwide. Only people staying on childish anthropological stages do these things and enjoy them as the ancient people did. Only people on higher anthropological stages are ready to abolish these entertainment programs and do this inevitably. Psychogenetic transformation is the single cause to the abolishment of the games (Oesterdiekhoff 2009c, 2013a, pp. 519-522, 2011, pp. 173-175, 2012a, pp. 392-435).

### **The history of war**

A third of humankind in the whole pre-modern world died from homicide, inside and outside of family, clan, and tribe to similar rates. This percentage concerns more or less Pleistocene, hunter and gatherer societies, peasant societies, and the famous agrarian civilizations as well. The surviving tribal societies on Stone Age level reached this percentage of homicide still during the 20<sup>th</sup> century (Keegan 1993; Kelley 1996). The first states in antiquity reduced the casualties by the factor 5 and the territorial state from 1500 onwards reduced them by the factor 30 (Pinker 2011, p. 1011). Notwithstanding, between 1400 and 1700 in Europe, three wars between states started each year (altogether roughly 900) (Pinker 2011, p. 252). 26% of British aristocracy died from homicide in the 14<sup>th</sup> and 15<sup>th</sup> centuries (Pinker 2011, p. 136).

It is absolutely clear that the war history of the 20<sup>th</sup> century is a continuation of this warfare culture and mentality. However, Auguste Comte and Herbert Spencer predicted the disappearance of war in modern society. The 19<sup>th</sup> century was much more peaceful, at least in Europe, than all the centuries before. How then can we explain the war history of the following century?

The era of Enlightenment with his emphasis on morals, peace, liberty, and justice was the breakthrough of the adolescent stage of formal operations at least in the educated milieus and their surroundings. The ideas of democracy and constitutional state were born, both originating in the fourth stage of formal operations (Piaget 1932; Oesterdiekhoff 2013a, pp. 391-494, 2013b, 2014a, b, d, 2015b; Pinker 2011, p. 986). Slavery, feudalism, dictatorship, and violence was banned or horrified. The long for world peace and world government was expressed by philosophers such as Kant or Condorcet (Porter 2000).

The belief in magic and witches, sorcerers and spectres, and manifold other superstitions, being a part of the childlike psyche (Piaget 1975; Werner 1948; Oesterdiekhoff 2009a, 2011, 2012a, 2013a; Rindermann 2014) had lessened during the whole 18<sup>th</sup> and 19<sup>th</sup> centuries, thus expressing the psychological maturation of the whole population in Europe. However, the psychological maturation of the modern populations from 1700 and 2000 went slowly, continuously, from one very small step to the next. To climb from anthropological stages of children aged 7 to stages of

adolescents aged 15 or more, modern populations needed 200 or 300 years. Therefore, bigger parts of Europeans believed in witches and sorcerers, magic and superstitions still in the first half of the 20<sup>th</sup> century, although on a much lower level than pre-modern societies do. The decisive devastation of superstition across the population took rather place after WW II. People of the countryside expected from the priests in the beginning of the last century good weather and rain, and ran to the ceremonies in expectation to receive goods and luck as today in Africa. Major parts of magic that still existed a hundred years ago in Europe, nowadays eradicated in the most advanced nations, were those of tribal societies in Black Australia or Black Africa, however on a lower rate and to a weaker extent (Wuttke 1860; Staewen 1991; Oesterdiekhoff 2013a, 2009a, 2011, 2015a).

Intelligence research has shown that European peoples before WW II had intelligence scores of less than 75, comparable to modern African nations. That reflects anthropological stages of children aged 12. The big push came after WW II, between 1950 and 1990, especially due to improvements in education and job enrichments. The Flynn effect of rising intelligence is a worldwide phenomenon, dependent from modernization and westernization. It is a part of the worldwide evolution of the adolescent stage of formal operations. This implies that only a smaller percentage of the Europeans a hundred years ago had attained some higher phases within the formal stage, which unfolds stepwise between the 10<sup>th</sup> and 20<sup>th</sup> year of age (Flynn 2007; Oesterdiekhoff 2012a, pp. 130-192, 2011, pp. 40-75, 2009a, pp. 82-98, 2012b, 2013a).

Altogether, Europeans a hundred years ago stood on higher stages than their mediaeval ancestors but on lower stages than their descendants of today. Their adherence to rests of magic and superstition is only one form of manifestation of their intermediary stage. Their weak support of democracy and constitutional state is the socio-moral dimension of their stage position. Only in the first decade of the past century the first European nations established democracies, first the Scandinavian nations, then Great Britain, and France. Germany joined this process in 1919. However, Europeans needed centuries to secure democracy against adherence to authoritarian forms of government. The European fascism is one manifestation of their reluctance of democracy and constitutional state. I regard the antisemitism, the idea the Jews be chargable of damaging the world and should be sent away or annihilated, as a prolongation of the magical belief in witches, who are accountable of every misfortune and have to be killed in order to free society from damages (Oesterdiekhoff 2012a, pp. 427-430). Fascism is an intermediary stage between archaism and modernity, explainable in terms of structure-genetic sociology, also in its understanding of international affairs. However, the "era of fascism" (Ernst Nolte) reflects the overall weak anthropological stage of the populations of industrial societies at that time. Adherence to authoritarian forms of politics, antisemitism, warfare mentality, imperialistic attitudes, etc. shaped the mentality of bigger percentages of people across North America and Europe, not to speak from the rest of the world.

Great Britain influenced or occupied a third of the world's surface at that time. The country felt the right to govern foreign nations and to lead war when they wanted to free themselves from British imperialism. To conquer other nations or to lead wars for – in the eyes of today – immaterial reasons was usual in the world a 100 years ago. Warfare to defend honor or to punish insults was by no means ridiculus at that time but was requested in case a nation wanted to stabilize his position and honor in the world system.

No country could feel secure against foreign attacks and invasions, against tries to lose smaller or bigger parts of its country to the succesful invader or even to lose its whole existence or sovereignty, to become a province living in dependence from the victorious invader. Colonialism and imperialism can only exist when the occupying nations are ready to warfare in case of rebellions. Imperialism cannot exist without warfare mentality and ignorance of the rights and independence of nations. Imperialism cannot exist without ignorance of democracy and liberty rights. Nazi Fascism was then not too far distant from the mentality of Japanese, Italian, British and French imperialism. The difference was rather between those who had lost their territories and wanted to expand again (Germany) and those who had kept their territories successfully (France, Great Britain).

Every nation was trying to keep the international relations in a way to be able to defend their borders against possible invaders or to incorporate weaker neighbours. Poland shared with Germany some parts of the Czech Republic in 1938 without shame, and Russia and Germany

swallowed together Poland in 1939. England and France declared war on Germany not to defend Poland but to prevent Germany from becoming an expanding imperialist that could threaten them and their empires again. They did not declare war on Russia although the country did the same as Germany did. The big push, however, started with the German invasion in Russia in 1941. What were the reasons behind?

Hitler in his book “Mein Kampf” had demanded a huge German expansion in the East to found an empire reaching at least to the Ural, thereby destroying the Russian empire and its population of allegedly racially inferior Slavic people. This new empire, with perhaps 200 millions of Germans, so his idea, could master the world and could be strong enough to defeat any competitor. His plan in the Thirties was to prepare the German army so as he could dare the attack around 1945 – otherwise the Soviet economy and military would be too strong for the means the Germans might have available. He estimated that the struggle for power in Europe between Soviet Communism and the rest was inevitable and that he had only a few years available to carry out the plan due to the shift of means in favor of the USSR.

Hitler’s idea to use a foreign people as slaves and to eradicate them was strange but not totally lacking a 100 years ago. Theodore Roosevelt, the American president, estimated that 9 of 10 Indians in America had deserved to be killed (Pinker 2011, p.497). The European nations, conquering North America, had annihilated the indigenous people to build up their own economy, society, culture, and population. That was the usual procedure in the whole pre-modern world since Pleistocene (Keeley 1996). Hitler’s, Stalin’s, and Mao’s fear their people could be eradicated and totally vanish reflects the survival of these strategies, mentalities, and fears by the advanced 20<sup>th</sup> century. If you do not want to see your people perished you must perish other people and conquer their country. I do not know whether Hitler was influenced by the American example when considering his plans to conquer Russia. Nevertheless, the time span between the American example and the Barbarossa campaign was roughly 50 years. In any way, Hitler was inspired by British India when considering the conquest of Russia.

In a certain way, Hitler reached some of his war plans but otherwise than wished. The Barbarossa campaign prevented the Soviets to conquer whole Europe. The operation “overlord”, the landing of the allies in France 1944, secured the continuous residence of the US-Americans in Europe. The German generals in France 1944 wanted to open the front to let the allies go to East in order to stop the Soviets from conquering Germany and Europe but Hitler refused to this idea. The immediate beginning of the cold war between the USA and Soviet Russia threw his shades before 1944, as already Churchill (2010: 1101-1124) recognized. The US army defended Western Europe against the Soviet imperialism from 1945 up to 1990. There is a high probability that, without the American presence in Europe, Western Europe would have shared the fate of the Eastern European nations after 1945, namely to become some kind of provinces under the rule of Moscow.

There is also a high probability that even without WW II the Soviet Union had conquered whole Europe at anytime between 1950-1990 of the past century due to the lack of American protection on the one side and to the growing economic and military power of the Soviet Union on the other side, supported by the will to dominate the whole world, manifested at the communist congresses in Moscow from 1928 onwards. Tries to solicitate communist revolutions in Western, Southern and Middle Europe from the second decade of the past century onwards reveal the readiness to conquer and master whole Europe. The idea of the communist revolution was in the eyes of the Cremlin only the medium to the accomplishment of the conquest. Therefore is it possible to say that Hitler indirectly accomplished at least some parts of his war plans, namely the containment of the USSR (Oesterdiekhoff 2012a, pp. 424-434, 2013a, pp. 507-512).

Altogether, the international system of states was very unstable during the 20<sup>th</sup> century, in Europe and worldwide. Every country was in fear of invasion, conquests, and losses of territory. There was a general lack of acceptance of the sovereignty of territory. This again was combined with a general lack of acceptance of democracy. Democracy is the twin sister of the sovereignty of territory. The cause to this instability of the international system was the reciprocal fear of the nations, a tradition lasting to Pleistocene up to recent times. The reason to this fear was, however, the remains of the primitive mentality. There are no material profits the European nations – or the Pacific nations at that time – could have gained by war that could exceed the costs of war. The plan behind the Barbarossa campaign was not to enrich economy but to defeat foreign and hostile

ethnicities. Under the rule of democracy and sovereignty of territory, however, the question of ethnicity is immaterial. Under the rule of democracy and sovereignty of territory questions of ethnicity, people, and nations are answered as being non-existent. Under this rule states are only administration units but not beings ready to swallow other nations. Therefore, wars under the conditions of former times had been more or less preventive wars (Oesterdiekhoff 2013a, pp. 507-512, 2015b).

Moreover, primitive peoples are inclined to enslave and to eradicate foreign ethnicities, to take their territory and to people it with own blood. Primitive peoples do not accept the freedom and liberty of foreign ethnicities but are ready to attack (Keeley 1996; Keegan 1993). Because every primitive people has this mentality they are all forced to lead wars – and therefore the wars are somehow preventive wars. Therefore, I see the last cause to the instability of the international system up to 1945 and later on in rests of the primitive mentality.

The emergence of the humanitarian revolution during the 20<sup>th</sup> century, especially after 1945, is sometimes described already (Porter 2000; Pinker 2011, pp. 318, 378, 614, 641). The pacification of the world, climbing stepwise for centuries and especially after 1800 and again with more power after 1945 and especially after 1980, is a main subject of the contemporary historical and political sciences. Pinker (2011, p. 998) says we are missing the great theory that is able to explain the humanitarian revolution, carrying among other things the pacification of the world. To my opinion, structure-genetic sociology is the big theory searched for long to explain the humanitarian revolution. The humanitarian revolution of the past 250 and especially of the past 50 years is the manifestation of the rise of the adolescent stage of formal operations regarding morals, customs, and violence.

Of course, many people living in the first half of the 20<sup>th</sup> century could not share the imperialistic and warfare mentality due to their somewhat higher psychological stage. Nowadays a majority of Europeans have difficulties to understand the former adherence to authoritarian ideologies, the widespread antisemitism, warfare for immaterial reasons, imperialistic expansion, the extreme nationalism, the racial theories, etc. that influenced the mental atmosphere of that time. Although only 80 years ago, the mentality of the grandparents or great-grandparents seems to many of today's people as strange. A speech of Goebbels or Hitler, the actions of Stalin or Mao, the French activities in Algeria seem to come from another era or planet. Mentality, mind, reason, and emotions seem to have changed somewhat – from more primitive to a little bit lesser primitive mentality. This isn't accidental but reflects the rise of 20 or 30 IQ scores, that is a psychological maturation of roughly 5 years. This maturation has anchored more deeply democracy, constitutional state, liberty rights, better treatment of women, children, and handicapped persons, has fostered the stability of the international system, diplomatic relations, and has led to a continuation of the pacification of the world.

Of course, today's world is far from being perfect. Great wars are lesser probable but still possible. Only the thresholds to lead war are higher than ever before (Pinker 2011, p. 382). This does not refute developmental psychology or structure-genetic sociology but requests them. In fact, not all nations share the same high amount of humanism that has spread in the most advanced nations of today. Not only the adherents of Islamic fundamentalism belong to those who stay still on lower stages but many nations, milieus, and groups, even very influential politicians and world leaders. Notwithstanding, there does no reason exist why the process of psychological development should not go further and climb on ladder steps much higher than those the world presently occupies. The total ban of wars, of capital punishment, of maltreatment of ethnicities, of dictatorships, and of slavery is in the perspective of future generations. The new theory is the only one capable to explain these main trajectories.

Altogether, the violent history of the past century is by no means a refutation of the theory of the moral, psychological, and emotional development of the humankind towards higher stages. Cannibalism and Roman arena games are psychologically more primitive than the cruel wars of the past century. Fascism and World Wars belong to intermediary psychological stages between childhood and adulthood – belong to people with lesser IQ scores than today, belong to stages of humans, whose distance to the primitive world was not so far as it is today (Oesterdiekhoff 2011, pp. 162-175, 2013a, pp. 495-522, 2014b, d).

## Conclusions

Elias' theory of civilization and violence is mainly right. However, his theoretical system is weakly carpentered; his theory of psychogenesis suffers from scanty theoretical stability and missing empirical foundations, and his theory of violence lacks any systematic reference between theory and empirical indicators. Structure-genetic sociology, basing on many books and articles, has deepened the theory of psychogenesis and has a much better relation between theory and empirical indicators. I have shown that it is possible to analyze the historical data with reference to psychogenetic theory in a way that enables to prove of the fact of the pacification of the world as a deeply psychogenetic transformation. Structure-genetic sociology can show that there has been a humanitarian revolution as manifestation of psychogenetic transformations. Mankind has not only raised its intelligence but its anthropological or psychological stages, concerning all aspects of personality and psyche. The evolution of morals and social affairs is only one manifestation of this psychological transformation.

To my opinion, structure-genetic sociology is the heir of the civilization theory of Elias. The new theory has proven of the childish anthropological stage of pre-modern humankind in a way superior to former approaches from Baldwin over Werner and Elias to Hallpike, whose endeavours were limited in comparison. The new theory has shown, beyond the scope of Elias' theory, that the history of population, society, economy, culture, philosophy, sciences, religion, morals, politics, customs, and manners is understandable only against the notions developmental psychology has provided. Developmental psychology delivers the key to understand the history of humankind regarding the most fundamental aspects and dimensions. The new theory is the essential lever to move social sciences and humanities on stages they have never seen before. It throws a new light on man's history on earth.

## References:

1. Auguet, R. (1994). *Cruelty and Civilization. The Roman Games*. New York: Routledge.
2. Baker, Alan (2000). *The Gladiator*. London: Eburg Press 2000.
3. Churchill, Winston (2010/1948). *Der Zweite Weltkrieg*. Frankfurt am Main: Fischer. (Original English 1948)
4. Darwin, C. (1998/1872). *The Descent of Man*. New York: Prometheus Books.
5. Dasen, P. & Berry, J. W. (eds.) (1974). *Culture and Cognition. Readings in Cross-Cultural Psychology*. London: Methuen & Co.
6. Dasen, P. (ed.) (1977). *Piagetian Cross-Cultural Psychology*. New York: Gardner Press.
7. Duerr, Hans Peter (1993). *Der Mythos vom Zivilisationsprozess*. Bd. 3: Obszönität und Gewalt. Frankfurt am Main: Suhrkamp. (The Myth of the Civilizing Process, transl.).
8. Dülmen, Richard van (1988). *Theater des Schreckens*. München: C. H. Beck. (Theater of Horror, transl.).
9. Elias, N. (1976/1937). *Über den Prozess der Zivilisation*. Zwei Bände. Frankfurt am Main: Suhrkamp. (The Civilizing Process. Williston, Vermont. 1994).
10. Flynn, J. (2007). *What is Intelligence?* Cambridge: University Press.
11. Freud, Sigmund (1975). *Gesammelte Werke*. Frankfurt: Fischer Verlag.
12. Frazer, James George (1975/1918). *Folklore in Old Testament*. New York City: Hart Publishing Company.
13. Grant, Michael (1971). *The Gladiators*. New York: Penguin Book.
14. Hallpike, C. (1979). *Foundations of Primitive Thought*. Oxford: Clarendon Press.
15. Hallpike, C. (2004). *The Evolution of Moral Understanding*. London: PRG.
16. Henseler, Klaus & Nik Schumann (2003). *Vom Menschsein und vom Gefressenwerden. Eine illustrierte Geschichte des Kannibalismus*. Hamburg: Meiden-Verlag. (On Cannibalism, transl.).
17. Hobhouse, L. T. (1906). *Morals in Evolution. A Study in Comparative Ethics*. London: Chapman and Hall.
18. Keegan, John (1993). *A History of Warfare*. New York: Knopf.
19. Keeley, Lawrence H. (1996). *War Before Civilization*. Oxford: Oxford University Press.
20. Koehne, Eckart & Cornelia Ewigleben (Hrsg.) (2000). *Gladiatoren und Caesaren. Die Macht der Unterhaltung im antiken Rom*. Hamburg: Museum für Kunst und Gewerbe. (Gladiators and Emperors, transl.).

21. Kohlberg, Lawrence (1993). *The Psychology of Moral Development*. New York.
22. Luria, A. R. (1982/1974/1933). *Cognitive Development. Its Cultural and Social Foundations*. Harvard: University Press.
23. Meijer, Fik (2007). *The Gladiators*. New York: Dunne.
24. Milgram, Stanley (1975). *Obedience to Authority*. New York: Harper & Brothers.
25. Oesterdiekhoff, G. W. (2000). *Zivilisation und Strukturgenese. Norbert Elias und Jean Piaget im Vergleich* Frankfurt am Main: Suhrkamp Verlag. (Civilization and Structural Genesis, transl.).
26. Oesterdiekhoff, G. W. (2006). *Archaische Kultur und moderne Zivilisation*. Hamburg / Münster: Lit-Verlag. (Archaic Culture and Modern Civilization, transl.).
27. Oesterdiekhoff, G. W. (2009a). *Mental Growth of Humankind in History*. Norderstedt: Bod.
28. Oesterdiekhoff, G. W. (2009b). Trials Against Animals. A Contribution to the Developmental Theory of Mind and Rationality. *The Mankind Quarterly*, 3(4), 346-380.
29. Oesterdiekhoff, G. W. (2009c). The Arena Games in the Roman Empire. A Contribution to the Explanation of the History of Morals and Humanity. *Croatian Journal of Ethnology*, 46(1), 177-202.
30. Oesterdiekhoff, G. W. (2011). *The Steps of Man Towards Civilization. The Key to Disclose the Riddle of History*. Norderstedt: Bod.
31. Oesterdiekhoff, G. W. (2012a). *Die geistige Entwicklung der Menschheit*. Weilerswist: Velbrück Verlag. (The Mental Development of Humankind, transl.).
32. Oesterdiekhoff, G. W. (2012b). Was Pre-Modern Man a Child? *Intelligence*, 40, 470-478.
33. Oesterdiekhoff, G. W. (2012c). Ontogeny and History. The Leading Theories Reconsidered. *Cultural-Historical Psychology*, 3, 60-69.
34. Oesterdiekhoff, G. W. (2013a). *Die Entwicklung der Menschheit von der Kindheitsphase zur Erwachsenenreife*. Wiesbaden: Springer VS. (The Development of Humankind from Childhood to Adulthood, transl.).
35. Oesterdiekhoff, G. W. (2013b). The Relevance of Piagetian Cross-Cultural Psychology to Humanities and Social Sciences. *American Journal of Psychology*, 126, 4, 477-492.
36. Oesterdiekhoff, G. W. (2013c). Entry: Steven Pinker. Gewalt. In: Oesterdiekhoff, G. W. (Ed.), *Lexikon der soziologischen Werke*, Wiesbaden: Springer VS, pp. 587-588.
37. Oesterdiekhoff, G. W. (2014a). The Rise of Modern, Industrial Society. The Cognitive-Developmental Approach as Key to Disclose the Most Fascinating Riddle in History. In: *The Mankind Quarterly*, vol. 54, 3 u. 4, 262-312.
38. Oesterdiekhoff, G. W. (2014b). Psychological Stage Development and Societal Evolution. A Completely New Foundation to the Interrelationship between Psychology and Sociology. In: *Cultura. International Journal of Philosophy of Culture and Axiology* 11, 1, 165-192.
39. Oesterdiekhoff, G. W. (2014c). Evolution of Law and Justice from Ancient to Modern Times. In: *Journal on European History of Law*, vol. 5, no. 1, 54-64.
40. Oesterdiekhoff, G. W. (2014d). The Role of Developmental Psychology to Understanding History, Culture, and Social Change. In: *Journal of Social Sciences*, 10, 4, 185-195. DOI: 10.3844/jssp.2014.185.195.
41. Oesterdiekhoff, G. W. (2015a). The Nature of Pre-Modern Mind. Tylor, Frazer, Lévy-Bruhl, Evans-Pritchard, Piaget and Beyond. In: *Anthropos*, 110, 1, 15-25.
42. Oesterdiekhoff, G. W. (2015b). *Denkschrift zur Gründung eines Max-Planck-Instituts für Humanwissenschaften*. Münster / Hamburg: Lit-Verlag. (Memorandum to the Foundation of the Max-Planck-Institute of the Humanities, transl.).
43. Piaget, J. (1932). *The Moral Judgment of the Child*. New York: Kegan, Trench, Trubner & Co.
44. Piaget, J. (1974/1966). Need and Significance of Cross-Cultural Studies in Genetic Psychology. In: P. Dasen & J. Berry (Eds.), *Culture and Cognition* (pp. 299-310). London: Methuen & Co.
45. Piaget, J. (1975/1926). *The Child's Conception of the World*. New York: Littlefield, Adams & Co.
46. Piaget, Jean & Bärbel Inhelder (1969). *The Psychology of the Child*. New York: Basic Books.



47. Pinker, Steven (2011). *Gewalt. Eine neue Geschichte der Menschheit*. Frankfurt: S. Fischer. (The Better Angels of Our Nature, New York 2011).
48. Porter, R. (2000). *The Creation of the Modern World*. New York: Norton & Company.
49. Post, Albert Hermann (1880). *Bausteine für eine allgemeine Rechtswissenschaft auf vergleichend-ethnologischer Grundlage*. Oldenburg. (Elements of Law, Basing on Comparative Ethnography, transl.).
50. Rindermann, Heiner et al. (2014). Cognitive Ability and Epistemic Rationality. A Study in Nigeria and Germany. In: *Intelligence*, 47, 23-33.
51. Schild, Wolfgang (1980) *Alte Gerichtsbarkeit*. München: C. H. Beck. (Ancient Jurisprudence, transl.).
52. Schultze, Fritz (1900). *Psychologie der Naturvölker*. Leipzig. (Psychology of Savages, transl.).
53. Staewen, Christoph (1991). *Kulturelle und psychologische Bedingungen der Zusammenarbeit mit Afrikanern*. München: Weltforum Verlag. (Cultural Conditions of Co-operation with Black Africans, transl.).
54. Stephenson, Robert Louis (1957). *Reise durch die Südsee*. Rudolstadt: Greifenverlag. (Sailing the South Seas, Otago, New Zealand).
55. Sueton (2004/100). *Kaiserbiografien*. Essen: Magnus Verlag. (De Vita Caesarum, orig.).
56. Tertullian (2002/190-200). *Über die Spiele*. Stuttgart: Reclam. (De Spectaculis, orig.).
57. Volhard, Ewald (1939). *Kannibalismus*. Stuttgart: Strecker und Schroeder. (Cannibalism, transl.).
58. Werner, H. (1948). *Comparative Psychology of Mental Development*. Chicago: Follet. (Original German edition, Einführung in die Entwicklungspsychologie. Leipzig 1926)
59. Wiedemann, Thomas (1995). *Emperors and Gladiators*. Florence: Routledge.
60. Wrede, Richard (2004/1890) *Die Körperstrafen. Von der Urzeit bis ins 20. Jahrhundert*. Wiesbaden: Marix Verlag. (The History of Punishments, transl.).
61. Wuttke, Adolf (1860). *Der deutsche Volksaberglaube der Gegenwart*. Hamburg: Agentur des rauhen Hauses. (German Superstition in Present Times, transl.).