

Clinical support "for

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Archetypes, inmaps & attachment

- Here's a photo of a "killer whale" mother. Her calf died and she carried it day and night for two weeks. Hundreds of hours in her dark sea home. The new field of affective neuroscience essentially has proven the reality of emotional experience in animals. We can never know what it's like to be a grieving mother orca, of course. On the other hand, her story is ours.
- Disney movies, romcoms, myths, fairy tales, songs, the world of literature—all these are depictions of the human experience. Love, love lost, mothering, caring run through many tales.
- Attachment grief, born of attachment love, is a stirring experience. This dilemma, needing, perhaps having love, perhaps just longing, perhaps having then losing, are just some of the fundamental facets of the emotional map we inherit, and which culture further brings into resolution.



Why inmaps?

- Carl Jung used the word *archetype* for these subconscious shapers of experience and meaning. I have previously proposed *inmaps* ("innate neurological meaning-appraisal-perceptual systems") as a theoretical, technical alternative to archetype. Inmaps form a broad category of inherited neural software. These have a conscious basis, with a field of influence arcing into arcing to consciousness. As major constituents of this 'preconscious' span, inmaps shape experiential meaning. Jung described archetypes as a river's landform, while the river itself was the conscious side, and comprised of the cultural variation on the theme. Inmaps do their work in the background, in our species' extant, sentient-forming matrix. They are higher-order than many other innate systems, for example, the five senses, thermoregulation, the vestibular system, proprioception, interoception. Inmap are distinct in their power to create and shape the embedded, associated meaning of the intrapersonal and interpersonal dynamics in their sphere of influence. Analogously, they are a major part of the our innate, embodied, OS coding—spanning unconscious to preconscious to conscious continuum.
- These evolutionary capacities were passed along as meaning-approximating shorthand, reflecting the echoes and layering of past, because of the massive advantages they proffered. Inmaps reflect the span from ancient, pre-mammalian nervous systems, to quivering, vulnerable mammals, to the brilliant and lethal social bands corresponding to the epic 'great leap forward' in rise of our species. Axiomatically, those with these scratchpad shortcuts had advantages across the lifespan and across the contexts of gathering, hunting, survival and especially the nuances of family and tribal life.
- The construct *inmaps* offers several advantages. For one, the term *archetype* has become very muddled, part of the cultural lexicon and tends to have a far narrower scope than the empirical evidence from evolutionary theory and neuroscience now support. As I see it, human "inmaps" encompass distinctive subsets. Future research will continue to add to and clarify these. Research

will help delineate, for example, 1) inmaps' neural substrates; 2) which inmaps we share with other animals and which are unique to humans; and 3) will approximate the timing and adaptive advantages of inmaps across evolution. Presently, research, clinical and empirical data suggest a broad range of human inmaps, encompassing these groupings:

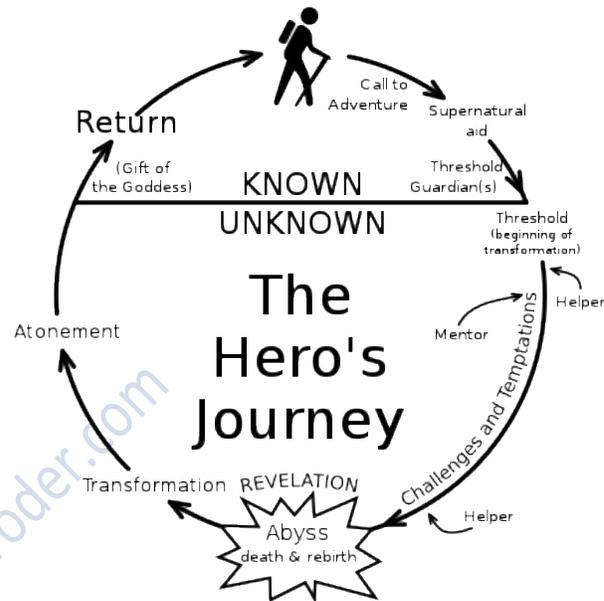
- Classical linguistic forms (first, second, third and plural) person-forms, e.g., *I/me, we/us, he/she/they/it*.
- Language acquisition capacities: Noam Chomsky's model (e.g., language acquisition device, universal grammar and deep structures) is the current, dominant theory.
- Classical Jungian forms and extensions:
 - **persona, ego, shadow**: Jung's shadow concept is, in my view, misunderstood and under-appreciated by clinicians. Major theorist, Ken Wilber simplifies his map of maps as body-mind-spirit-shadow.
 - **classical archetypal forms**: These span person to supra-person, with variants across human-supernatural continuum, e.g., jealous god: serpent, monster, king/queen, princess, warrior, trickster, wizard/magician, helper/rescuer, villain, temptress, saboteur, gods, goddesses, deities, spirits, angels, fairies, wizards, devil, other worlds, hell, heaven.
 - **superordinate-dynamical forms** - These reflect ancient phylogenetic, broad, structuring forms that span up from premammalian to the human inmap at a macro-level. These tend to be infused in other more surface forms, holonically, 'Russian-doll' style—commonly with a classical archetypal overlay. The depth of meaning related to a work, friend or intimate relationship could emanate from classical level form, such as a lover, tyrant or rescuer. Below this, a more pure, global tension might reflect one of more of these pairings.
 - *dominant/inferior*, alpha/suba (suggested shorthand for relative-lower status), god/man, ruler/ruled, boss/subordinate, heaven/earth, good/evil.
 - *safety/danger/threat, order/chaos*, prey/predator, homebounds/territory (cave, tree, fire-lit area, dwelling-collective)/outside (wilderness, desert, jungle, night); (ancient-instinctual subordinate level): snake, spider detection, loud sound, sound in the night. As Ian McGilchrist has brilliantly uncovered, these map onto brain hemisphericity. Left-brain is aligned with predator/order, and right with prey/danger and threat detection.
 - *masculine/feminine* principle (not male/female); yin/yang.
As mentioned, these dynamical, sentient tensions often accompanies a closely aligned, classical archetypal form. Some more examples of the latter include:
 - *blessing/curse* and finite/infinite tension-negotiating forms: luck, destiny, sacrifice, praise, prayer.
 - *us/them*, in-group/out-group, allies/enemies, I/Thou, self/"Self" (Jung's term).
 - *mother/child*, earth-animal-human mothers/Cosmic Mother (*Gaia, Virgin Mary*), *sister/brother, friend/foe, father, tribal members*.

The interplay of these levels is both common and tender. Consider the phrase 'let there be light'. This beautifully expresses both yin/yang poles. The feminine is felt in the divine's loving intention. Not 'make light', for example, to blind someone. But more, may all beings be happy—with this gift of light. This has the mother's care, her other-focus built in. Light itself is classically masculine, conscious, that which cleaves the dark, that which penetrates and the transforms the status quo. Explicit, of course, in this passage is a loving divinity, a 'higher' (in status) power, bringing sacred order into being. Later we learn, his human-divine child is 'the light'. At

great sacrifice, the Christ has brought this to earth, to humanity. In turn, followers turn their lives over to, pray to, and praise this exalted being. This completes the human-cosmos dynamic, 'made in the image of God'.

- **developmental forms** – narrative arcs / storylines / journey structures: birth/life/death, **night sea journey**, **hero's journey** [departure, initiation, apotheosis (dramatic climax), return].

For example, in **Lion King**, the Hero's Journey (home/adventure/home-reconfigured) is called the **Circle of Life**. **Simba** is the young upstart, hero-to-be. His father, **Mufasa**, King of (protector of / guarantor of safety) of the Circle of Life has died. Mufasa was killed by his brother **Scar**, a clear **shadow** element that like **predator to prey**, looms and lays in wait. Simba's **initiation** is in his being orphaned, being pushed out alone into the world, unwilling, unprepared. At this level of an initiate, he is both potential **warrior-hero** (King's son) and vulnerable. **Call to adventure** and the **feminine** element: Nila tells Simba he must help, the Kingdom is in in bad shape (chaos) due to Scar letting in coyotes (more of the predator element). The **mentor**, **Rafiki**, appears as to aides, **helper figures**, **Timon** and **Pumba**. Simba's guilt and fear is met with a **divine encounter**, the **Ghost of Mufasa** and he is emboldened. **Facing shadow**, confronting evil, standing up to predator and danger: Simba encounters and fights Scar. Constructive rage, where **darkness empowers the hero**: Scar's admission of killing Mufasa enrages Simba. **Apotheosis / climax**: Simba beats Scar, becomes King of the Circle of Life. **The hero's return**: Simba returns to the Kingdom as King, celebration, he and Nila, the **feminine**, have a son.



- **subpersonalities**: Hypothetically normal personality functioning actually stems from a dominant personality exists fluidly alongside distinctive subpersonalities, each with relative autonomy. In theory, there's a normal/abnormal continuum. This ranges from a healthy, federated personality composition to one with overly separate, disharmonious component personalities. The former overlaps with the concept of cohesive 'self-parts'. In theory, subpersonalities are typical of a normally functioning personality—and reflected when says, "part of me wants to _____ but..."



- Subpersonalities (per John Rowan’s theory) are imbued with the same implicit, evolutionary, implicit will to compete and live as runs through the normal and/or dominant personality. Subpersonalities and self-parts, from one viewpoint, have their own autonomous drive to survive. This leads to what from the outside is extremes of irrational self-sabotage and cruelty interspersed with healthy interpersonal capacities and potentials. This helps explain stubborn interpersonal dysfunctional patterns. Common varieties include codependent couples, the ‘hostile brothers archetype (e.g., Cain and Abel, Batman and Joker, [Egyptian deities] Set and Osiris), also perpetrator-victim duos.
- Subpersonalities are experiential, sentient center points, like mini-egos or planets. Each has some degree of its own viewpoint and sense of meaning. In part they are separate and independent and seek to remain so. And in part, in normal functioning, they are symbiotic and function so as to support the overall personality in the sense that they enable an alternative functionality and perspective.

- Panksepp / Affective Neuroscience: **Seven “emotional command systems”**: SEEKING, RAGE, LUST, CARE, PLAY, FEAR, PANIC/GRIEF. These are common to all mammals, primates, humans, based in subcortical regions, including the amygdala and hypothalamus. Fight-Flight is a small subset of the vast evolutionary inheritance. To take one part out of context distorts the rest. Indigenous cultures incorporate supernatural views, spirits, curses,

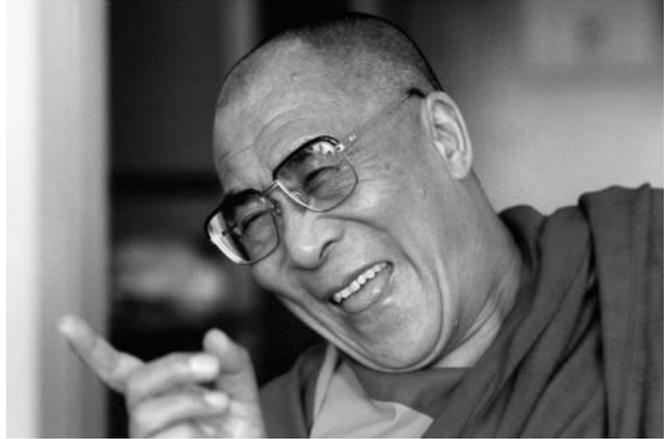
Affective Prototype	Distributed Neural Networks and Major Structures	Neuromodulators
Generalized Motivational Arousal – SEEKING	Ventral Tegmental Area (VTA) to lateral hypothalamic to periaqueductal gray (PAG), with diffuse mesolimbic and mesocortical “extensions.” Nucleus accumbens as crucial basal ganglia processor for emotional “habit” systems and affective learning.	DA (+), glutamate (+), many neuropeptides including opioids, neurotensin, CCK, and many other facilitators
RAGE (Affective Attack)	medial amygdala to bed nucleus of stria terminalis (BNST) to anterior and ventromedial and perifornical hypothalamic to more dorsal PAG	Substance P (+) (? Ach, glutamate (+) as nonspecific modulators?)
FEAR	central & lateral amygdala to medial hypothalamic to dorsal PAG to nucleus reticularis pontine caudalis	Glutamate (+) and neuropeptides (DBI, CRF, CCK, alpha MSH, NPY)
LUST (Sexuality)	BNST and corticomedial amygdala to preoptic and ventromedial hypothalamus to lateral ventral PAG	Sex Steroids (+) (T/E), vasopressin, oxytocin
Nurturance/maternal CARE	Anterior cingulate to bed nucleus of stria terminalis (BNST) to preoptic hypothalamic to VTA to more ventral PAG	Oxytocin (+), prolactin (+), dopamine, opioids
Separation Distress/PANIC (Social Bonding)	Anterior cingulate/anterior thalamus to BNST/ventral septum to midline & dorsomedial thalamus to dorsal preoptic hypothalamic to more dorsal PAG (close to circuits for physical pain)	Opioids (-/+) oxytocin (-/+), prolactin (-/+) CRF (+) for separation distress, ACh (-)
PLAY/ (Social Joy & Affection)	Parafascicular/centromedian thalamus, dorsomedial thalamus, posterior thalamus, projecting to ventral PAG (septum inhibitory re: play)	Opioids (+ in mod. amounts, – in large amounts), ACh (+), cannabinoids (+)

sacrifice, placing what Westerners experience as stress in a larger, mystical home. This provides the necessary context for a shaman to intervene, for example, and perform a ritual to reject the bad spirit and restore emotional stability. Or for the sufferer to seek spiritual guidance, make a sacrifice and pray. Ancient rites place a person’s emotional pain and fears in a sacred context. Scientifically-minded westerners are more trapped by the immediate, concrete parameters, the break-up or problem at work. In America, “advice”, “tools” and “coping skills” about how to get over some person or situation are easy to come by, both informally and professionally. One may correctly feel, “I already know that!” Results tend to be frustratingly slow and shallow because fluid connections to modern parallels of these deeper, mystical, spiritual levels of being are blocked.



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- We Westerners have much to learn, and much to learn from our past, from evolution and Panksepp's discoveries, and from indigenous peoples and practices. Not (only) abstractly, not (only) because appreciation of diversity is cool or the right thing to do but—concretely, directly, because we have the same body and roots in mother nature and need their wisdom. Without an embodied, spiritual foundation, we experience our emotional life in narrow, discrete ways.
- For example, we can be curious as to: Why PLAY (Panksepp capitalizes his seven affective prototypes for clarification) came to be a cornerstone our make-up? How amoral, ruthless, 'survival-of-the-fittest' evolution, across millions of years, has secured PLAY as a critical mainstay in its most elaborate, intelligent species? How a goal such as getting over heartbreak and massive stress might benefit from a more direct access to dimensions of our deep, affective inheritance? How these seven systems have contributed to the development and insights of great people and sages across history?



- **maternal attachment** and its later-lifespan offshoot: **pair bonding**. Attachment and adult attachment have been dominant topics in psychology and allied fields. Attachment is a centerpiece of the 'new paradigm' reconfiguring multiple, interconnected disciplines increasingly under a unified model. To name a couple aspects, psychotherapy may involve a recapitulation of attachment wounding, with the goal of 'a new ending on an old beginning' through healthy attachment. Relatedly, spiritual healing and growth may be a natural extension of the same (across body-mind-spirit), linking attachment, unconditional regard and lovingkindness. The orca mom in the photo above is a vivid demonstration of, evidence would suggest, attachment and grief. One of the most famous stories of Buddha involves his 'mustard seed' teaching. He encounters a young mother in profound grief carrying around her dead toddler.

He instructed her to go back to her village and gather mustard seeds from the households of those who have never been touched by the death. From those mustard seeds, he promised he would create a medicine to bring her son back to life.

<http://christicenter.org/2012/11/buddhism-parable-mustard-seed/>

Of course, she discovered how all neighbors in one way or another were indeed touched by death. And with this, she was released from both attachment and suffering.

- Special cultural forms, sociocultural adaptations: **romantic love myth**: Western view of falling in love, the soulmate quest, 'the one', resting in each other's embrace into eternity, riding off into the sunset; the **American dream**. The American dream has similarities to the romantic love myth. This is because both are core Western cultural inmaps. Both are highly individualistic and deeply competitive, e.g., "my soulmate", not what's best for the tribe according to the elders as in arranged marriage. These are independent not interdependent at core. The American dream is about each person finding/forging their voice, their vocation, their individually perfect career— based in individual effort and rewards. By definition then, those who are not successful did not succeed, did not do the hard work.

Money becomes meaning. Sayings follow the theme, 'pull yourself up by the bootstraps'. The idea is each of us, alone, gets up early, puts our nose to the grindstone, out-thinks and competes others, achieves riches, retires, buys a sailboat and sails off—perhaps with our soulmate as a culmination of these into the proverbial sunset. Nature is there for our entertainment. Family, friends, kids, god, spirituality are not in the picture—perhaps wave goodbye from the shore. While seemingly absurd, these cultural inmaps tend to play a major role in anxiety, depression, work and relationship problems.

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