RESOLVING THE MISSING LINK WITHIN EATING DISORDER TREATMENT:   
BRINGING THE SCIENCE OF PHYSICS, COSMOLOGY, AND CONSCIOUSNESS INQUIRY TOWARD A NEW ERA IN MENTAL HEALTH

by

Frances White

A Dissertation Submitted to the Faculty

of the California Institute of Integral Studies

in Partial Fulfillment of the Requirements for the Degree of

Doctor of Philosophy in Transformative Studies

with a focus in Consciousness Studies

California Institute of Integral Studies

San Francisco, CA

2020

CERTIFICATE OF APPROVAL

I certify that I have read RESOLVING THE MISSING LINK WITHIN EATING DISORDER TREATMENT: BRINGING THE SCIENCE OF PHYSICS, COSMOLOGY, AND CONSCIOUSNESS INQUIRY TOWARD A NEW ERA IN MENTAL HEALTH by Frances White, and that in my opinion this work meets the criteria for approving a dissertation submitted in partial fulfillment of the requirements for the Doctor of Philosophy in Transformative Studies with a focus in Consciousness Studies at the California Institute of Integral Studies.

Allan Combs, Ph.D., Chair,

Professor, Transformative Studies

Brian Swimme, Ph.D.

Professor, Philosophy, Cosmology, Consciousness

Anita Johnston, Ph.D., Clinical Psychology

Clinical Director, Ai Pono Eating Disorder Programs

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Frances White

California Institute of Integral Studies, 2020

Leslie Combs, Ph.D., Committee Chair

Resolving the Missing Link within Eating Disorder Treatment:  
Bringing the Science of Physics, Cosmology and Consciousness Inquiry Toward a New Era of Mental Health

Abstract

In this dissertation I make a case for how mental health care, specifically disordered eating, is in need of an adjunctive field of discourse, that being theories on philosophy of consciousness, cosmology, and the new epistemology of science based on physics. Without psychological inquiry and education on new theories about consciousness and new perspectives on the nature of reality, mental health treatment is incomplete and outdated. I bring these topics to the eating disorder field in three ways: by choosing the scientific and philosophical discourse to be added into treatment; by translating the complex and abstract topics into psychologically relevant, lay public coursework; and, finally, through the creation of actual processes that help bring the material into direct experience. The science and philosophy discourse topics that will transform disordered eating are presented through lecture, inquiry for consideration, and discussion options. Consciousness, cosmology, and the new epistemology of science based on physics is simplified with examples of how it can be implemented within individual sessions, group sessions, or workshops for disordered eating treatment and with application to other mental health problems. The psychological application of the material is further enhanced through my description of a variety of experiential processes, from writing assignments and guided visualizations to storytelling, rituals, encounters in nature, and embodiment activities. I have created the lectures, inquiry, and experiential processes within a dynamic body of work, named the Emergence Courses, that have been introduced to professionals treating disordered eating and to clients for use.

Acknowledgements

The support and encouragement I have had over the full decade it took to get these ideas down on paper demonstrates many countless acts of blind faith from those that have rooted me on, told the painful truth, and just loved me from the sidelines. To my children, my siblings, and to Terry White, MFT, partner in crime in raising our children and learning about the eating disorder business together. Thank you for your natural gift and teachings in depth psychology and for your sense of humor, which put us in fits of hysteria throughout the challenges of our shared clients and with the insane frustrations of the insurance industry.

Thank you, Lisa Moreno, for the bravery it took to be the passenger in that fateful ride across the Golden Gate Bridge to test my phobia of bridges, a testament to our friendship. You are one of bravest and spiritually true forces of love on this planet. To Char Michaels for convincing me in college that I had a gift that might prove to be a calling, a life purpose, which you named as a capacity to translate off putting scientific material into inspiring and interesting teachings. There have been many low moments when a whispering of your ideas got me through.

Thank you, Leslie/Allan Combs for your casual positivity as my committee chair. You do not nag or hassle. Your criticism is brief and rare which represents your “chill” form of faith, support, and caring. Brian Swimme, your book, *Hidden Heart of the Cosmos: Humanity and the New Story* (1996), was my inspiration for this degree, and by the way, when science meets heart, you are the representative archetype of the brilliance alongside patience and kindness that is transforming the world.

To Anita Johnston, my outside committee member, truth teller, and mystic, who alongside Carolyn Costin, are my comrades as co leaders for decades of Tending the Feminine Psyche Professional Retreats. You . . . fierce creative muses, rebellious comrades in crime toward our love of our clients and our fight toward fair treatment for all; You . . . who joined me in running with wolves, collaborated on the science and soul level of this work.

To the entire tribe of women that attended our Tending the Feminine Psyche Professional Retreats, who had the courage to come and sleep in yurts, old cabins, fancy tents, occasionally great condos, and who participated in what I believe must be the most outrageously courageous and creative effort any eating disorder workshop may have held.

To all my clients. You are my teachers. Thank you for your courage.

To all my personal psychotherapists, therapists, wherever you are. There are no words.

Dedication

This dissertation is dedicated to Barry Manley, physicist, inventor, and life partner, who provided me a stunning space-time paradigm in which to finish this dream. Barry is deeply devoted to the cause of bettering humanity through his unending patience and generosity. Thank you, my love.

I also dedicate this to my adult children, Arielle Schaffer-White and Austin White, to you, who propped me up in a thousand ways, while scratching your heads, wondering what I might be doing all of this for. I hope to make you proud. To your compassion and riotous humor, the two of which make for the best alchemy. May you know that dreams keep unfolding the older one gets!

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Chapter 1: Introduction

In this theoretical work, I deliver a brand new transdisciplinary approach to mental health treatment. I do this by taking the astounding and mostly unknown physics, consciousness, and cosmology of the last century and walking participants through the front doors of the clinical treatment of disordered eating, and in doing so provide a format for illuminating lay public teachings and processes. My longstanding professional history in the treatment and theoretical discourse of body image driven eating and exercise disorders has provided me a trial forum to explore what I believe is the missing link in clinical treatment: inquiry about consciousness. The discoveries in physics, cosmology, and neuroscience within the last century implicate consciousness as a universal ordering principle within psychological subjectivity, as well as a new cosmological origin. (Levy, 2018; Sabbadini, 2017). Hence, it is a century overdue to bring the new epistemology of physics and consciousness discourse into the halls of clinical psychological work.

The last century of scientific ground-breaking discoveries have been deemed too complex to understand evidenced by the fact that few in our society know about the breakthroughs in quantum physics, and consciousness. For reasons I examine here, too taboo to bring into the current culture despite the desperate need for a new paradigm of meaning. I bring the ever-present inquiry into the personal inquiry about who and what humans are, as well as humankind’s bafflement about the very nature of reality, into the clinical rooms of mental health treatment. Having been the grateful recipient of mental health care as well as a provider, I am aware that attunement to timing regarding these basic yet existential topics is critical.

My persistent and life long curiosity about consciousness, physics, and the new epistemology of science led to extensive research through this dissertation effort and a product. This product is the Emergence Courses, designed as a scientific philosophical adjunct to standard eating disorder treatment methods, creating a more complete mental health treatment. As a side note, I formally use capital letters for the word “courses”, following the title Emergence throughout this paper. Otherwise when I refer to Emergence work or processes or another descriptive, I will not capitalize these other references to this coursework.

I began debuting the Emergence Course content and experiential processes, through the eating disorder field, where I owned day treatment clinics. I continue to use them throughout my eating disorder professional retreat-trainings for women, Tending the Feminine PsycheWorkshops, described throughout this paper. The educational teachings about the revolution in science, based on quantum physics and consciousness, which are core to this coursework, changes the entire paradigm of how we imagine reality in the most optimistic sense. I will also add that I use the second person throughout this paper, especially through my own unpublished material, which I cite throughout the body of this dissertation, especially in the appendixes. I use the second person to highlight the immediacy of and personal nature of its scope, that is, integrating philosophy, cosmology and consciousness into mental health treatment.

Each of the teachings in the course are paired with experiential processes, which I created to bring the teachings to life. The entire body of work needed a name, so I decided on the name *Emergence Courses* after the systems theory phenomena known as emergence, in which the birth of brand new forms or entities are generated, giving rise to a greater whole than the sum of its parts (Combs, 2009; Gleick, 2008). In other words, emergence implies a generative new holistic entity or energy, breaking through the boundaries of the ingredients that contribute to it. The educational teachings about the revolution in science, based on quantum physics and consciousness, changes the entire paradigm of how we imagine reality in the most optimistic sense. I posit the teachings and experiential processes within this coursework provide professionals and clients just such a generative awakening as they meet themselves on a whole new level, as the new awareness that consciousness is begins breaking through the limits of standard psychotherapy. This work is meant as an adjunct to eating disorder recovery endeavors, which are long overdue for such a supplement. This is a work whose time has come, and someone who has a foot in both the field of eating disorders as well as philosophies of consciousness and physics, as I do, might be honored to do the job.

I birthed the Emergence Courses to bring in a return toward philosophy, one based on the implications of science, in addition to the other aspects of powerful self-inquiry that occur in ideal clinical psychology environments. From my experience, few of the lay public, including professionals treating disordered eating, have a clue that quantum mechanics and relativity have forever changed our world. Few understand the new implications of the central role our own personal subjectivity plays, where an epic interface between neuroscience and the quantum field, or superposition (Laszlo,2007), hosts the boundless radiance of consciousness (Combs, 2009; Pylkkanen, 2007; Stapp, 2011). Without a clear understanding of the new theories and inquiries into consciousness, humankind continues to live in a crisis of perception, one that directly fuels the crisis in felt meaning (Needleman, 2003; W. Thompson, 1981, 1996).

In short, the product of my theoretical research, the Emergence Courses, are a set of optimistic, didactic teachings and experiential processes that I argue will fill the unnamable impoverishment of the soul that accompanies the mechanistic scientific epistemology of reality. I am proposing that the level of human alienation that naturally abides within the dark rationalism of our current culture’s default mode of thinking should have a name, if not a diagnosis of its own. Psychotherapy is too burdened with individual trauma, childhood histories, relationship struggles, overwhelm, and addiction to begin to know what to do with the steady desacralization of the world, while the solutions about new universal ordering principles simply await translation from the towers of academia to the everyday people.

I am a part of this new effort. Through decades of experience in speaking to professionals treating eating disorders and other mental health problems, psychotherapists, physicians and registered dietitian specialists, I am aware that they are already taxed with insurance company demands to get more accomplished in less and less time. This is why the professional workshops for women, with the eco retreat style renewal , include these teachings about cosmology, consciousness, and physics, along with yoga and dance classes, deep immersion in nature, and riotous improvisation through storytelling. The only reason these professional retreats do not include men is that I have not gotten that far in my work, but I intend to. The retreats that I describe, fill up, with waiting lists, and I assume they do because of the attention to consciousness that occurs throughout our week together on many levels.

My professional history treating disordered eating provides a launching pad for this body of work, which will drastically upgrade the current epistemology of science based psychological treatment into an explosive new metalevel of wonder and meaning in life. I am using eating disorders as an initial home for this work, with a plan to write a series of books aimed at translating the implications of quantum physics, neuroscience as it relates to consciousness, and cosmology into psychological discourse.

As an example, let me pose some familiar questions for consideration. These questions could offer a challenge that an entire genre of philosophical discourse could speak to if this discourse was present in mental health treatment. When people go into mental health treatment, as part of what comes up in their psychological work they might eventually dare to ask, “Who or what are we, as human beings?” “What is the underlying nature of reality?” “How can I find meaning in just being a human being?” or “What is consciousness?”

Without relying on spirituality or religion, which most therapists are trained to avoid, most of us in the field, I argue, do not even know that the answers to these questions are actually taking form through the unlikely door of physics (Chopra & Kafatos, 2017; Kafatos & Nadeau, 2000), cosmology (Swimme, 1996), and neuroscience (Hameroff, Kaszniak, & Scott, 1996). The Emergence Courses will add this new discourse and these inquiry processes to standard mental health treatment, filling a void in mental health treatment. From my experience, the professionals treating mental health are already overwhelmed by the level of suffering in patients seeking treatment for disordered eating, and the many coexisting and related disorders such as addiction, anxiety and depression. From my perspective, the need for mental health services are demanding because we are all a product of generations of people who were simply trying to survive, without the time, energy or understanding about how to attach, attune and parent infants and children. As a result, I think about the many individuals, suffering psychologically in today’s world, that I see as a product of the many hundreds, if not thousands of years of deep psychological disruption, not only from the loss of community and connectedness needed for healthy child psychology, but we are also the descendants of those who suffered deeply from the rise patriarchal power dominance, severe racial inequality and atrocities, poverty and food insecurity on a variety of levels, the industrial revolution and separation from our ecological home, generational child abuse and neglect, to name a few. From my own perspective on life, including the level of abuse and neglect, and mental health problems within my own family, clients, and colleagues, it appears that those who have come before us have not had the time, resources, or most important the knowledge about psychology, especially the bonding and skills needed to raise children. Now that some within our culture, want to make the effort toward psychological healing, what I observe in my own specialty with disordered eating, is that we have much work to do to reach all of the people who do not have access to treatment. Yet the focus of this paper, is more about expanding eating disorder treatment, as a model for other mental health work, toward the inquiry about our own place in the cosmos, as conscious beings.

Mental health treatment has not had the scientific discoveries, until the last century, to even offer a discussion about the cosmos or our home in the atoms that make up the molecules of our planet or our earthsuit, our bodyhome in physical matter. Mental health treatment does not question our personal, subjective sense of awareness, nor the deeper consciousness at the root of subjectivity, since consciousness has been assumed to simply be an aberrant, chance, byproduct of the brain (Combs, 2009). Even if we closely follow the contents of subjectivity and the processes of subjectivity through phenomenological practices, for example, in using mindfulness as a part of behavioral therapy (Godfrey, Gallo, & Afari, 2015), an integral aspect of acceptance and commitment therapy (R. Harris, 2019), or even the well renowned intuitive eating approach to treating disordered eating (Tribole & Resch, 1995), these practices are not yet understood to be central to a new paradigm of consciousness, one that I am introducing here, toward standard treatment of eating disorders.

The reason that these and other inquiries related to the nature and meaning of consciousness, are not included in mental health treatment is simple in my view. Most people remain unaware of what physics uncovered over a century ago that will change the entire world in the same way other revolutions in science epistemology have done in times past (Kuhn, 1962; Levy, 2018). Most people remain unaware that mathematics and science are pointing toward a fundamental level of consciousness within the universe, a new paradigm of science that is nearly unimaginably astounding (Chopra & Kafatos, 2017; E. Harris, 2000; Levy, 2018; Sabbadini, 2017).

I have created a set of profound teachings, based on brilliant scientists, philosophers, and mathematicians, such as (Einstein, 2006; Heisenberg, 1958; Russell, 2002; Sabbadini, 2017; Schrodinger, 1964; Stapp, 2009, 2011), along with my own deeply immersive phenomenal processes, as a part of the Emergence Courses. These teachings can be learned by any interested mental health professional, including the registered dietitian nutritionists specializing in eating disorders as well as psychiatrists, physicians, and those many professionals running treatment centers. The Emergence teachings offer a simplified understanding of the revolution in science epistemology, as described in this paper, as well as a clear means of translating the implications of the science toward psychological discourse. Through this series of translations that I have made, the mental health field can turn the corner from ignorance to enlightenment when it comes to how consciousness and the cosmological home interface, dance, and relate. The new epistemology of science is integral and engaging in its participatory mystique, pointing away from the hostile universe of crushing statistics toward an enchanted universe within which one can feel deeply interrelated (Swimme, 1996, 2005; Tarnas, 2006).

I will continue to be an advocate for the burdened field of psychology in today’s world, and I do not intend to add more pressure through my adjunctive new wing of philosophy. I am all too familiar with the weariness of those in the mental health field, working hard to herald the cause of just staying alive, much less heralding finding purpose, if not awe and wonder, in life again. Although there are many societal, industrial, economic, ecological, political, and cultural factors that contribute to today’s problems, I can imagine that those in the field of mental health recovery are either too busy or not interested in the revolution in the epistemology of science based on the interfaces between quantum physics; relativity; cosmology; and, importantly, neuroscience.

These topics just happen to match my longstanding curiosity about the nature of reality and how humankind constructs meaning. I am very lucky to have had my life work as a dietitian nutritionist and theorist within the psychological field of disordered eating end up in a sacred run in with the questions that I formerly believed only spirituality and religion could answer.

Throughout my life, I have had a closeted interest in physics, cosmology, and consciousness, especially as they illuminate the secret hidden in the heart of the cosmos, the nature of underlying reality. I came out of that closet after reading Brian Swimme’s (1996) *Hidden Heart of the Cosmos* and meeting Richard Tarnas (1991, 2006), who wrote my letter of recommendation for admission both of whom have guided me toward fully showing up for yet a new level of life at the California Institute of Integral Studies.

I believe this work will change the course of disordered eating treatment, if not help herald the change in the entire mental health care treatment system. I am confident that I am not alone. Many are taking up the torch as the new structure of consciousness, originally described by Jean Gebser (1949), breaks through the old, crumbling mental structure with its devastating loss of soul. I am grateful to hold the torch, running forward to exclaim, as Paul Levy (2018) said and I paraphrase, the psychological implications of quantum mechanics should be shouted about from rooftops. Well, I am doing just that.

Chapter 2: Significance

This chapter on significance outlines the original contribution this dissertation makes to scholarship, answering the questions about who the audience for this work is and what disciplines and important issues are brought up in this work. These brief pages will name the academic, social, personal, and spiritual significance of this work.

I begin by stating that the origin of this work starts with an early personal fascination with questions about the very basic nature of reality. This fascination drove personal and professional research that, I hope, will benefit humanity. This is, to my knowledge, the first paper introducing clinical mental health professionals and clients within the eating disorder field to the much needed revolutionary discourse exploring consciousness (Combs, 1993, 1995, 2009; Chopra & Kafatos, 2017) and the new epistemology of science based on the last century’s astonishing discoveries of physics and cosmology (Levy, 2018; Swimme, 1996, 2005; Tarnas, 2006). I address the social, academic, personal, and spiritual significance of this work.

Of social and academic significance is how such seemingly distant disciplines, that of clinical psychology on one end and the inquiry into the science and philosophies of consciousness on the other, turn out to be imperative, I argue, to advancing mental health treatment in the next century and beyond. There has been a paradigmatic revolution in science that stands to drastically and optimistically affect the entire culture on an individual psychological and mass global–sociological level (Chopra & Kafatos, 2017; Levy, 2018; Peat, 2002; Penrose, 1997). This epistemological revolution in science is based on quantum mechanics and relativity (Spretnak, 2011; Stapp, 2011).

The implications of this paradigm changing revolution in science appears to be socially unrealized, at least according to my ongoing inquiry of people through lectures, conferences, social media, and contacts. Granted, many people seem aware that quantum physics is doing some extremely interesting things, driving technological innovations on many fronts, but there appears to me to be little collective understanding of the implications of quantum mechanics on consciousness and the nature of reality (Chopra & Kafatos, 2017; B. Green, 2004). These discoveries stand to transform the very nature of psychological inquiry, past normal inquiry into the many potentially formative issues related to family of origin; our birth experience; and childhood, teen, and adult traumas that influence our psyches in countless ways.

This work points an additional compass direction toward a science philosophy view of psychological inquiry and discourse into a much needed realm that is both existential and grounded science epistemology. I am introducing long overdue new quantum mechanics and consciousness research that will transform the way we think about the nature of reality. I see that as humans live in a culture that does not have an epistemological inquiry which challenges old, outdated notions of perception of the world, much less the psychological options for transformation of our perception. As is presented through this work, the psychological field will never be the same once these astounding new paradigms of science are understood, which is the goal of my Emergence Courses. One cannot imagine yet the new paradigms of science, which directly affects every aspect of the field of psychology in the long run.

Backing up, one’s constructs of reality directly affect the felt sense of meaning in one’s life (Barfield, 1977; Gebser, 1949). Those in the field of neuroscience, cosmology, and quantum physics seem to hold a secret knowledge that needs to get out to the world, that being that this seemingly hard and fast reality we experience is something of a compromise between the rigging of the brain and a greater, primary consciousness, which humans are holistically interrelated to (Kafatos & Nadeau, 2000; Sabbadini, 2017). These theories are where philosophers of science and consciousness, artists, mathematicians, and naturalists enter the culture. A growing body of creative theorists and artists, naturalists, and philosophers serve to illuminate and clarify the implications for the meaning of humankind’s modern day lives (Gebser, 1949; Kegan, 1995), based on advances in consciousness and the new science described here (Barron, Montouri & Barron, 1997; Bateson, 2002; Kafatos & Nadeau, 2000; Levy, 2018; Tauber, 2009; W. Thompson, 1981, 1996).

Hence, my goal of bringing the new discoveries about physics and consciousness through the door of science epistemology to clinical psychological work is of epic importance to the felt meaning of the life, for all of humankind. The Emergence Courses, presented here, introduce those suffering from disordered eating and those many professionals treating disordered eating to the first translations of this dawning new paradigm of science. Since I estimate, based on my work in the field, that 75% of the U.S. population is or will be thought to have some aspect of disordered eating, a huge percentage of society would benefit from education in the topics that the Emergence Courses contain. There are also the countless professionals in the field of health, medicine, nutrition, nutritional psychology, and psychotherapy that add to this potential recipient population of the Emergence Courses.

Granted, these courses are a rouse. Yes, this work describes important psychological and nutritional etiology and treatment for disordered eating, but it also embeds a quantum perspective as foundational to the treatment approach. I am convinced beyond a shadow of a doubt that the conversational discourse in clinical recovery efforts for eating disorders and much of mental health discourse is far too limited. Readers will be able to consider the shift that would occur in replacing discourse about political drama, reports of consumer based financial trends, or daily reports of murders throughout the United States with simplified translations of a new paradigm of science based on new research about consciousness, quantum mechanics, and a new epistemology of science. The exchange of wall street statistics for the implications of quantum science may seem farfetched, but, in fact, in this paper I argue quite the opposite. Based on my experience with physicians, engineers, and scientists in just over the past month, I posit that the entire field of academic physics and engineering is riding on quantum mechanics, which appears to still be buried out of view of popular discourse. In an effort to move forward, the Emergence Courses offer a new effort to help the epistemology of science finally do a better job in transforming the world, in this case, through clinical psychology and eating disorder recovery.

The academic significance of this work is transdisciplinary, a cause taken up by Montuori (2005). As with other scientific revolutions (Kuhn, 1962), the new paradigm of science (Bohm & Hiley 1995; Bohm & Peat, 2011; Chopra & Kafatos, 2017; Needleman, 2003; Sabbadini, 2017), is difficult to summarize. Because this revolution in science epistemology is based on quantum mechanics (Kafatos & Nadeau, 2000; Kafatos, Tanzi, & Chopra, 2011), biophysics (Lanza & Berman, 2009; Lipton, 2008; E. Thompson, 2007), and neuroscience (Doidge, 2015; McGilchrist, 2019), it has stayed buried in academia and research labs due to its perceived complexity. Rather than making their way to revisioning lay public understanding about the nature of reality, the implications of this science lie dormant, while everyday life moves on in an outdated paradigm of limited classical science (Levy, 2018; Needleman, 2003; Russell, 2002; Sabbadini, 2017).

Regarding the significance of the revolution of science on clinical psychology and recovery from disordered eating (as one model of application of these ideas), my belief is that these theories stand to reorient every single human being’s experience of life. I posit that the new science will not only astound the lay public but also offer a refreshing and unspeakable value toward simply being. The paradigm of consumerism pressure and advertiser’s hold on our society (Fraser, 1998; Lustig, 2018; Swimme, 1996), stands to be freed up, as a new perspective on the mystery of consciousness brings with it possibilities of feeling more astounding wonder that the cosmos in which humanity evolved is alive, enchanted, purposeful, and participatory (Schrodinger, 1964; Tarnas, 2006). The psychological changes in children that learn this new paradigm of science and consciousness could drastically change humanity’s future (Needleman, 1982, 2003; Swimme 1996).

I claim that the science and consciousness education in my Emergence Courses stands to transform the current education systems. Growing up within a science model that points toward a holistic and interrelated unity based on consciousness, a consciousness in which every individual is a part, as primary would, in my opinion, address a significant portion of the crisis in meaning to which so many authors point such as W. Thompson, (1996), Gebser, (1949) Swimme, (1996), Tarnas, (1991, 2006). With the devastating levels of mental health problems, especially adolescent and adult depression (National Institute for Mental Health [NIMH], 2019a & 2019b); mass shootings (Rosenbert, 2013); and planetary destruction from megabusiness and agricultural profit greed (Davis, 2011; Hauter, 2012; Lustig, 2018; Pollan, 2008`), a culturally widespread mass revision of reality based on science might help the cynics and materialists reconsider their outdated paradigm. I am certainly finding it wildly optimistic to present these theories throughout my professional lectures and trainings in the field of disordered eating. I also insert the coursework into my private practice when questions about the meaning of life and constructs of negative thinking and self loathing take hold of my clients.

In my thinking through my personal experience with clients, a psychotherapist sometimes reasons with someone about how they are unconditionally valuable and loveable; this new paradigm of consciousness adds a neutral sort of beauty to ideas about worth that can support this reasoning but have been relegated to spirituality and religion until now. I support spirituality and religion, excepting pushing either on a nonbeliever, such as an agnostic or atheist, who also hosts a soul in search of meaning. It appears to me that deeply held belief systems are difficult to change, so this generation may need to wait for the next generation, to those small children who could awaken through preschool and primary school to this new epistemology of science based on consciousness. What a difference these scientific theories will make to our human search for meaning. These theoretical notions are outlined in the syllabus of the Emergence Courses and described through this paper and in Appendix A.

Some other examples of how the Emergence Courses and others like them could initiate mass psychological changes in society are through the inevitable deepening reverence for taking in the more subtle aspects of life and nature (Bateson, 2002), for putting more attention on a given moment (Spira, 2008), and for honoring and respecting that other people have an equal level of consciousness. Realizing that everyone has the same level of consciousness would illuminate the illusion that humankind is in a race, pitted one against the other (Laing, 1983) for social standing.

Academically, many alternative views of science and nature may get more attention through this new revolution of consciousness based science, even if they do not produce new billion dollar technologies. The new paradigm of science, described in the Emergence Courses in this paper, could help humankind reconsider the astonishing reality of nature, such as is described in Rupert Sheldrake’s (2009) work on how background morphic fields may host informative blueprints through morphic resonance patterns that, he proposes, may inform the nature of biophysics (Laszlo, 2007, 2008) or synchronicities (Combs & Holland, 1996; Peat 1991), creating breakthroughs in space and time that can be transmitted instantly without a classical science explanation.

These ideas offer scientifically based breakthroughs that may soon hit psychological academia. For example, they offer explanations of how instantly transmitted gestalts of learning (Sheldrake, 2009), or genetic changes (Chopra & Tanzi, 2015) rapidly occur within the old paradigm of molecular biology that describe the slogging process of neurochemical physiology (Hameroff, Kaszniak, & Chalmers, 1999; Lipton, 2008). Another example of the academic and scientific gifts of these new quantum mechanical theories are daringly suggested by Shlain (1962) in *Art and Physics: Parallel Visions in Space, Time, and Light.* Shlain illuminates how artists host and express the genius of coded mathematics and science breakthroughs; these breakthroughs eventually emerge in the research labs of science but, sometimes, after artists have already given expression to the ideas.

In these next pages, the interface between the brain, consciousness, and quantum mechanics illuminates an entire vista of new possible means through which we each construct the perceived reality that we navigate about in. What we take to be the outer world of places and things, are, in fact not really there as the static, stable, objectifiable entities we take them for granted as being. Rather, in some mysterious manner, our consciousness works through the sensory apparatus within our miraculous brain, interfacing with the formations of atoms, the quantum potential being hosted by a wavelike quantum field. Consciousness uses the brain to organize our given moment of experience and, furthermore, roots that experience into our perception of time and space. Behind the scenes, while our brains perceive objects in space and the passing of time, there are no real things nor linear time. What there actually is beyond our human perception of matter, light, and energy, beyond the seeming existence of our physical body, is impossible to know. What we do know, is that whatever our outer life appears to be, our minds extract our own experience of the real, multisensory life through interfacing with the surrounding quantum potential(Sabbadini, 2017). Our consciousness and all forms of consciousness in the universe take on a primary role within existence. As a result of the new science of physics and consciousness, the psychological importance of personal subjectivity, our inner life, has become central instead of peripheral when considering the science of what we can truly know and prove. In other words, the outdated model of consciousness is thought to be an epiphenomena of the slab of grey matter in the human skull, the brain (Dennett, 1991). Describing the significance of these discoveries seems, in my opinion, absurd, because these discoveries and implications have a self-evident basis for astounding changes in all facets of being a human being (transitioning from classical science toward a new reality based on quantum mechanics and consciousness). In the chapters that follow, I argue that the field of psychology must pay attention to this upcoming epistemology and prepare itself for the individual, academic, and clinical psychological onslaught that will be needed to help the rest of the world through the implications being discussed in this work.

The Gift in My Anxiety Disorder: A Brief Personal History

In her book, *Jung: A Feminist Revision,* Susan Rowland (2002) begins, “A life story is a helpful way of approaching any body of ideas for the first time” (p. 2). My purpose in telling this section of my life story is to demonstrate how I came to understand the benevolence and intelligence within the cosmos through a profound psychological illness. The lessons learned through my lived experience are woven inextricably through the theories and practices that have specialized my work with disordered eating, although I had no intention on a career in psychology. I was in specializing in health science and medical nutrition, yet my soul had other plans. This story demonstrates many levels of cosmic fate and destiny, including a satorilike experience that informed the Emergence Courses presented here. I have whittled this story down to what I believe is useful to the reader. Now, at 63 years old, I look back on this personal story and the professional years that followed, and I see a pattern emerging. This pattern involves my tendency to break through organized categories of specialties, only to find myself breaking through to new levels of disciplinary discourse entirely; This has happened in four stages so far. Yet, I may be getting ahead of myself.

The Early Years

I was born in 1956, the oldest of five children born in close succession, one right after the other, to a nuclear engineer father and a mother. This mother would lose her mind and be taken away by the time I was eight. My father’s parents moved into our San Fernando Valley home to raise us after the courts awarded him custody. The neighbors had testified that the oldest child, me, was raising the kids, especially the two year old. We kids hoped for a rescue with our grandparents taking charge, but they had been raised with extreme physical violence, which continued in our home. Since my role was protector, I developed a sense of responsibility and an inflated sense of power and control. My outgoing personality covered what must have been terrible vulnerability and sadness.

I remember throwing up a lot from nervousness. What saved me was a tendency toward existential musings, whether sensing God from my forts in trees, or wandering in nature with imaginary guardian angels. I knew to defy the Catholic school teachings which limited God to a judge in the sky. Somehow, I remained filled with curiosity and spiritual optimism despite what was happening in my outer life.

Fast Forward, the LSD Trip at 19 Years Old

After developing a wonderful group of friends and a succession of respectful boyfriends through my teen years, I fell madly in love at the age of 18. The following story relates the illness I would get and the nature of the work I would do in the years to come based on that illness. My boyfriend and I took LSD on a surf camping trip, a trip that on many levels would change the destiny of my life. We hiked miles away from humanity to a beautiful cove, with its rising tide coming close to the 200 foot cliffs behind us. One moment we were laughing. The next, he fell over, foaming at the mouth and writhing in the sand dune with a grand mal seizure. Reality shifted in less than 5 seconds from utter heaven to a total nightmare. The seizure seemed to go on for eternity, after which he stopped breathing. The aloneness of that moment is one of those experiences that introduces one’s soul to hell on earth. When he did finally come to, he was deranged; he could not speak, nor move well, nor was he “himself” at all. Never mind that the tide was beginning to threaten drowning us against the cliffs and I was still cursedly on the drug that triggered this unspeakable neuro backfiring.

We crawled at first to get back to the campground. He would stop, and I would push him and pull him, side by side with him, while the world around me appeared more and more like a sinister cartoon in the utter terror and survival trial that we were in. I intermittently bargained with God that I would never do drugs again if, by some miracle, we were saved from this hell. We got back to the camping site and hour by hour he slowly recovered, significantly better by that evening.

The doctor said the LSD was likely contaminated, but my boy–love ended up having a deeper neurological problem. He had several more seizures followed by a psychotic break in the weeks that followed. He entered a state of the art psychiatric hospital and, to his parents’ entire financial waste, stayed there for 3 full months. In there, lithium was the brand new experimental drug that brought him back to himself.

What I could not have known was that the trigger of losing him to a psychiatric break would mirror the loss of my mother, through her psychiatric illness. Knowing what I know now about the mystery of destiny, I think my mother’s mental health descent and abandonment of us kids may have activated something within my depths to attract this traumatic incident with my boyfriend, giving me a chance to hit “replay” and heal my core wounds. What matters is that I formed and repressed an utter terror of going insane. Having shoved this fear of losing my mind deep into the shadow of my unconscious, I could not have known that it began gaining strength and power there in the dark.

It took 6 months after he recovered and we had returned to our fairly normal life for the crack in my psychological foundation to rupture. In my thinking, some things rupture little by little with small quakes shaking things loose. Mine was titanic.

The Disorder Hits

I was working at my summer job in 1974. It was the day Nixon resigned. I remember looking at the face of a coworker as she talked when suddenly her face distorted at the same time a dissonant organlike musical chord went off in my head. Everything appeared to be melting. I sprinted out of the building in terror, flinging open the door to escape, only to confront a malevolent nightmarish perspective outside as well. I will never forget the way, suddenly and out of nowhere, everything had become visually, auditorily, and emotionally horrifying and ominous. It felt just like that unforgettable day on the beach, stuck on LSD.

These severe panic attacks, as they would later be known, always hit with vertigo and a sense of depersonalizing madness, while I remained painfully aware of it all from within in the eye of the storm. Fortunately, I was not truly psychotic, as I was well aware of feeling insane. I could not escape the eerie organ sounds, the alarming colors and visual distortions that accompanied these attacks. My worst fear in life was happening, and that was that I had, in fact, lost my mind. After each attack ended, I continued to experience hours of terrifying perceptual distortion. The attacks continued to occur, multiple times a day, coming from out of nowhere, for the next 2 years.

People in my world of family and friends did not go to psychiatrists. Diagnoses like panic disorder, depression, or psychotic breaks, like my boyfriend had experienced, were unheard of in my early 20s social group. Hence, my family and friends stayed away. I called my boyfriend’s psychiatrist, who knew me by then. “I’ve been expecting this,” he said, as he had observed my vigilance in caring for my boyfriend through his illness. He will never know what a relief it was to have even a remotely normalizing comment made. Our sessions began in earnest twice a week.

Things became much worse before they got better. I became phobic of the places that I had the attacks. Hence, I became phobic of leaving home, being in open spaces, flying, elevators, cycling, hiking, and watching sunsets on the beach. Everything had a sinister feeling to it. I could not find my way back to the psychological realm I had lived in all of my life, where I had been free spirited and adventurous, loving nature and being alone.

It turned out that LSD had somehow affected my brain in a way so that when my breakdown was due (and it was), my hardwiring reverted to the perceptual distortions of the drug. I would see trails, colors and patterns without the good mood that can accompany hallucinogenic trips. The ground was either on a slant or felt like a mattress, and the background loomed into the foreground wherever I was. These perceptual distortions were accompanied by a horrifying sense of abysmal doom. I lost almost all hope for my life. There remained only a small shred of hope that some form of God or universal meaning could possibly exist in all of this. I had done this to myself and assumed this was my punishment.

Understanding the nature of reality and possible meaning of life was and still is at the heart of my own daily pulse. When the anxiety, panic disorder, and ensuing depression took my reality hostage, I tried to hold onto a shred of hope that the meaningless void I now lived in, this terrifying abysmal sense of the emptiness of this new reality, had to heal. What I was to learn was that I was experiencing an internal split from the true interconnectedness and interrelatedness that we as humans normally experience in a cohesive, integrated psyche. The distortions in my outer world were a manifestation of my inner life. I would later be shown that the false sense of ego identity that I fashioned out of an inflated sense of strength hid the pain and vulnerability of my childhood experiences. In building my barrier of control, I had gone too far. All it took was the trigger of almost losing my boyfriend to insanity, and that tether that connected me to the ground of fundamental reality snapped. Some good news did eventually emerge when these alienating symptoms hinted of a coded message for me from an intelligence somewhere in the universe.

Symptoms Became Coded Messengers With Meaning

Although I learned to adapt and function with the symptoms as a full time college student, getting excellent grades and eventually transferring to the University of California, at Santa Barbara, I pressed the psychiatrist for explanations about the unusual and persistent nature of my symptoms. We started with my sense that the floor felt like it was tilted backwards. He asked what it made me want to do and how it made me want to react. I explained that I had to grip the chair, tense my entire body, and hold on tight to keep from actually sliding backwards across a room that I also knew was not actually on a slant.

He asked when in my life had I felt like that; for example, as a young child, how had this same sense of physical vigilance felt familiar? I scanned my younger life and realized that such a feeling was common. From 2 years old and on, as my mother was slipping away and chaos ensued, my tense, attentive vigilance kept everything from sliding away. At least that is how I experienced it.

We went through my fear of bridges. The psychiatrist asked, “Why the fear?”

“Because there is nowhere to pull over.”

“What does that matter?”

“Because you can’t stop or slow down if you want to. You can’t just hold traffic up for yourself. You will be seen as crazy.” I assumed the fear of bridges was related to a fear of heights, but in that moment I could see that I felt trapped on bridges because one has to push through and just drive at everyone else’s pace, instead of having the freedom to stop. In other words, the pressure to keep it looking together was driving the phobia. Worse still, I would soon learn, is that when we try to hold it together, to appear cool to the outside world, we are fundamentally abandoning ourselves in that moment. The means of inquiry the psychiatrist led me through would be the breakthrough I would provide years down the road, when few people understood eating disorders. With eating disorders, I have found that people think their fear of being fat is truly a fear of being fat. What I learned is that the psyche speaks in metaphors. My terror on the bridge was just a symptom of something much broader, just as people’s phobia of donuts is not about the donuts. I would come to discover and teach that the loud symptoms that distract us can often act as a cover for a psychological dilemma, one that we do not know how to face. It turns out that being trapped on a bridge, suppressing a panic attack, was a metaphor for my life as a four year old. I was trapped with a mother that was slipping away, a father that became physically violent, and children that seemed dependent on my stoic strength to make everyone happy, organized, and safe.

My psychiatrist and I discovered that each of my symptoms had a direct metaphorical interpretation. The psyche’s use of metaphor to communicate would become a concept that I utilized in the new theories about eating disorder treatment. I did not know yet that Carl Jung (1964) described the language of metaphor, and that Marion Woodman (1980) alongside Anita Johnston (1996) would also tie together eating and body image fears as metaphoric guides through the feminine psyche. Instead, I started with my own strange, specific phobias, one at a time, that, when decoded, pointed toward specific memories from childhood. The phobias both distracted me from the memories while also holding a mysterious key to unlock them when I was ready.

From the phobias, I learned that there was younger me, alive within my then 20 something self. In fact, I discovered that she was the one throwing nuclear bombs at me in the form of panic attacks. She was the one getting my attention by imprisoning me with phobias. This astounding good news meant that instead of being permanently broken, I was being honored in a strange and terrifying way by a presence from the past so that I could heal it. There was another side to the coin of this anxiety nightmare—a brutal yet numinous intelligence was seeking wholeness and integration. This astounding experience of finding a presence within myself, which had more or less bottled up a concentrate of emotions from long ago and converted those emotions to severe panic attacks and strange perceptions of reality, would fuel my former cosmologic optimism once again. This astonishing phase of therapy would also inform a technique that I summoned almost a decade later, when no one knew what to do with the droves of disordered eaters that entered my nutrition practice seeking help. I could not know yet that fate would ask me to blast through the ceiling of my dietitian license and dive in with psychotherapists to figure out what the baffling symptoms of self-starvation or a routine of bingeing and vomiting meant and what to do about them.

One More Layer of Meaning

As time went on, I decoded each symptom and pieced together most of the story that had been hidden within my inner life. I was, overall, becoming less anxious. That was the good news. The bad news was that the panic attacks did not stop. They would hit without notice, much like an earthquake explodes out of nowhere.

One day, in complete and total exasperation, I looked up and asked God, “What the hell do you want from me?” I went on to claim my rights as a hardworking, generous person, who did all sorts of good deeds, demanding to know what the point was of being good. If I was not going to be rewarded with freedom from attacks, what was the point of following God’s rules? I stood there and demanded an answer.

An answer came through. “I am not that God.”

I had never posed an inward inquiry before. I had not expected an answer. I both heard and ­felt the response, “I am not that God,” I somehow knew exactly what was being communicated. Whatever or whoever this inner soul God was, it was saying that the system does not work through racking up points by following rules, then being rewarded. How it works is that we are to align ourselves with self-care, taking responsibility for our own fun, rest, and experiences that creatively nurture ourselves. I could not believe it. The schema I had known involved earning my right to joy. I had never considered for one moment that whatever the source of all life is, that I was mandated to enjoy it, or more important, that my symptoms would not abate until I created a life in which self-care was central. I was to forget this principle repeatedly, working way too hard at times with a career and family and relapsing with anxiety. Still, through a rather direct association to overwork triggering my symptoms and self-care releasing me from them, I began to invent a set of theories that I would eventually name *psychological physics*. The first psychological physics theory was that self-care was directly related to the abatement of many psychological symptoms, a psychological premise that was self-evident in the therapy field, decades later, with disordered eating recovery. Another key involved self-inquiry. Just ask. Ask who? Ask whoever they are deep within us, those gods, goddesses, guides, inner children, and other selves within our interiority. As this story progresses, this inward directed inquiry became all the more powerful a tool.

Another Level of Inquiry: The Place Where Love Stepped in

Once I started taking better care of my creative interests, by reading, relaxing, and working to stave off the guilt I had previously associated with having fun, my anxiety attacks lessened. I was getting the lay of the land of my inner life, and I began to trust the coming and going and nature of my symptoms. The more I did so, hell was slowly becoming heavenly at times.

Then came another turning point. Despite the growing trust in the disorder, which paralleled a growing trust in the cosmos as a whole, I still did have panic attacks, and one day I had a particularly bad one. Once again, I summoned that question, “What do you want from me?” and asked it to whoever or whatever it is that I address at these times. The answer took about an hour, whereupon I experienced the following communication:

“Love me no matter what.”

“Love me no matter what?” I asked, sort of pretending ignorance. I had learned to love myself to such a great degree. What did my psyche mean by this answer? Then I thought about driving over bridges, which was still a terrific phobia. My psyche, answered my question by showing me in a type of flash of insight, a vision of myself, trying to drive across a bridge, white knuckled, with a reeling sense of vertigo, and screaming, whether silently or out loud. What became clear was that I was so focused on not making a fool of myself on that bridge that I totally abandoned my inner child. Instead of being inwardly compassionate, I was rigid with terror that I would humiliate myself in front of everyone.

“Oh!” I thought. So, love me no matter what means staying connected to my inside self, lovingly. It means talking that four year old who is still back with mom, paralyzed with stress, through the panic attack. I was being shown evidence that never occurred to me. That is, to soothe and truly love myself while the attack is actually happening.

This insight was to be a deeply coded forewarning for future clients and for myself about cosmic law. I have found in my work that most people have a condition in which they judge themselves so deeply and feel so much shame that they inadvertently abandon themselves. For some, it is getting fat; for others, it is being weak or going broke. For me, it was going insane. In this way, I posit by having one’s worst fear happen, one gets a shot at a miracle.

The Miracle: An Event That Was Formative Toward the Emergence Courses

What became clear to me through my experience and central to my future theories on healing mental health problems, was that insight alone is not transformative. Insight just ponies us up for the real work, the action. I would later develop a series of stages of recovery, where I teach that the second stage of recovery, simply named *insight gathering*, leads to the third stage, the *fork in the road*. In this third stage, one has a choice between real action or just going on with life with the insight but not acting. It is only through the fourth stage, defined as the *action* stage, that real transformation occurs. I still had to put the action of loving myself, no matter what, during an anxiety attack to work.

I decided to drive straight onto the Golden Gate Bridge to confront the phobia, and to do so without abandoning my inner child. My plan was to stay deeply connected to my vulnerable, younger self, as though she were a real, separate child that absolutely needed and deserved my full love while I was smack in the middle of full blown, sustained panic. I would maintain that connection as the sickening terror mounted, no matter what.

I drove onto the bridge with the usual vertigo, sweating, and encroaching sense of abysmal terror. That is when I started talking to her (myself), validating her (my) terror. I reassured her (me) that I understood that our current panic made total sense and that we, together, were feeling what it was like to be her, back in time. Next, a deep, deep sadness began to take me over, while at the same time a powerful empathy emerged for my younger, abandoned self. My inner critic was rolling like a hyena in the corner of my mind, mocking my connecting efforts to this younger me. I forged on, anyway. “They can haul us off in a helicopter if need be.” I was not budging from my focus on caring and connecting with her despite seeming trapped in my car, way high in the sky on this bridge.

I think I started bawling. A friend sat in the car with me, witnessing it all, prepared to take the wheel if needed. Deep forces within me were reuniting. Then suddenly, all around me, an explosion of light filled everything. With the explosion of light came the most powerful blast of love I have ever or could ever imagine feeling. I experienced an opening for several electrocuting seconds of lightning bolts of love from all directions, hitting me. I cannot accurately describe this. The force of it, the feeling of it, and the light that came with it was totally and completely astounding. It was as if some kind of barrier broke. The barrier that keeps humans organized in their little space–time nervous systems with their little thoughts, separated from what must be a field of love surrounding them, had just shattered. The blasting love and light shook for probably 3 to 5 seconds. This was nothing like the LSD like high or symptoms. This was more real than anything I have ever experienced, in fact, more real than the steering wheel under my hands at this moment. The next thing I knew was that all fear of being on the bridge was gone. It was gone. I felt utter peace and total freedom, and, in fact, I had a wildly joyful release that made me laugh out loud with delight. The whole phobia was gone.

“Love me no matter what” had to be one of the keys to life on planet earth. I knew if this had happened to me, it could happen to anyone. I knew from that experience that, surrounding the structure of our nervous system, love exists in a boundless sea of benevolent light and that we can align with it. This love was from out there, to in here, whatever out there and in here even was. This direct experience made clear to me that universe was, in fact, conscious after all. And it was this miraculous experience that was to ignite a fire underneath my work with others, where, I have witnessed and now believe that our science paradigm and epistemology of our culture is limited to what is considered real through objectifiable evidence. Although I would later get degrees in health science and nutrition science, I sequestered this experience of miraculous and loving light, my former phobias, and the extremely challenging distorted perception of reality through my anxiety into a separate compartment. From my educational experience in the sciences, I generally gleaned that science spoke of validity through external observables. The internal observables from my subjective end of things, however, were louder and clearer than objective reality. For a long time, I just compartmentalized these truths until the direction of life created a purposeful model of coherence between subjectivity and objectivity.

Clearly, I had been on a wild ride with regard to the nature of reality, which is one of the focuses of this paper, that is, bringing consciousness, philosophies of science, and cosmology directly into the field of psychology in the most optimistic sense. At the point of my breakthrough on the bridge, I could not have known that I would bring the discoveries from my lived experience into mainstream psychology, nor that I would utilize my experiences of my strange symptoms toward decoding the equally baffling symptoms within the brand new field of eating disorders within a decade. First of all, I had no intention of going into the mental health field. Second, eating disorders were still relatively unknown from my experience. Nonetheless, the unfolding progression of recovery steps through my disorder, culminating in the psychospiritual transformative event on the bridge, confirmed something I had always intimately sensed as a child. That is, that one can trust a level of consciousness that lies outside of one’s direct sensory knowing. The implications of my experience connect subjective and objective perceptions of reality. It became quietly unquestionable to me that the nature of reality includes a force of consciousness through each and every one, one that illuminates the cosmos with creative intelligence. I also know through firsthand experience that this earth school can be brutal, and not everyone gets to have high breakthrough answers in this lifetime, as they may not believe in pushing themselves forward, through inquiry toward trusting.

In conclusion, I went on to follow through with the same bridge inspired, inner child experience with each phobia, such as flying in airplanes and hiking far off in isolation, that I once used to enjoy. One by one, these phobias resolved (except for my fear of heights, which I have always had problems with) and my symptoms only return now and then as whisperings that I might have somehow forgotten a level of self-care or to spend ample time in self-inquiry. Otherwise, I made a full recovery.

**Professional History: From Dietitian to Quantum Theorist on Consciousness?**

As the anxiety disorder healed, I finished my bachelor’s degree in health science with a plan to enter a master’s program to become a nutritionist. Back then, in 1979, in my experience, being a nutritionist was not yet loaded with the stigma that I think it has now, where, in my experience, what one does or does not believe that eating defines your moral character. That is, phrases like we all often hear today such as “I don’t do dairy,” implies some odd relationship with dairy products. What verb is implied by saying “do”? Another example of our culture’s personal egoic identity with food is the phrase, “I am organic” or “I am vegan,” as though one’s personal character is somehow intimately defined by what we include or exclude from our diet. My interest in nutrition was simply to use my love of biochemistry, yet I was not quite up for the challenge of becoming a physician. Being a nutritionist, sounded like a good compromise.

I moved to Davis, California to go to the University of California at Davis, after marrying Terry White, who became a Jungian based therapist and my partner in eating disorder treatment. I received my master’s degree in nutrition, published research for the medical school (Jacob & White, 1983), and completed the coursework toward my registered dietitian license, which allowed me to legally practice nutrition, to work closely with physicians, and to get insurance reimbursement. By the time I completed my year long internship and started a large private practice with a physician in Santa Barbara, it was the mid 1980s and I personally could find no professionals out of the many I sought, who were psychiatrists, psychologists, masters level social workers and therapists, none of whom knew what to do with a new set of diagnostic criteria: anorexia nervosa and bulimia nervosa.

The solutions to treating anorexia and bulimia had psychiatrists, psychologists, and master’s level psychotherapists scratching their heads. Symptoms, such as feeling fat while starving oneself into emaciation; repeatedly vomiting up most of one’s meals, some of which were binges in the thousands of calories; or running 10 miles with stress fractures (Costin, 2007), were actually killing people. An early example of such a tragedy was the death of superstar Karen Carpenter in 1983 (Tongston, 2019) from anorexia nervosa. Overeating disorders were not recognized as a psychological problem. Instead overeating was considered a sign of moral weakness, gluttony, and a failure of character. My current theories disagree with these outdated judgements and instead show overeating as a complex syndrome that can emerge from any one of five different etiologies. People can have one or all five of the drivers for overeating, and treatment needs to be highly specialized for each individual (White, 2017, 2019).

Despite my lack of understanding about eating disorders, the physician I worked with and I began treating patients with wide varieties of disordered eating, including anorexia nervosa and bulimia nervosa according to the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013). This physician had an unusual combination of specialties in nutrition, internal medicine, and hyperalimentation, which drew patients in from all throughout Santa Barbara and surrounding cities. Hyperalimentation involves feeding patients through a variety of intravenous methods, which was used in the 1980s when anorexia nervosa became severe. Today there is more emphasis on using gastrointestinal tube refeeding when absolutely necessary (Gaudiani, 2019).

In working with the medical community, I not only received an influx of patients with anorexia nervosa and bulimia, but also had droves of people coming in for weight loss diets. As I dietitian, I could produce a wide variety of extremely calculated, personalized weight loss diets, tailored to specific patient needs, although I had hoped to utilize my education in more interesting challenges. I was, however, about to uncover an eating disorder epidemic within the weight loss patient community who were coming to us for diets. This emergent discovery would change the course of my professional life, heading me straight toward the psychology field that I had hoped to avoid. It began with a client who had the courage to speak up and hold me accountable for my own ignorance.

This brave woman interrupted my elite, newly created behavior modification group for weight loss patients called Taking Charge. She raised her hand, interrupting my lesson, and explained that I was not addressing the kind of eating behavior that she and her friends routinely suffered from. This provided a much needed wakeup call for me. I was thin, fit, and had never had an overeating problem. I had named my course Taking Charge, based on the behavior modification techniques of the mid 1980s, which, looking back, seem to me demeaning to anyone with a degree of intelligence. This participant politely went on to say that the level of advice I was giving, did not come close to addressing the pattern of eating she came to us to get help with. She then described a ritual of going to the grocery store at 11:00 p.m. at night, buying a Sara Lee chocolate cake, and eating the entire thing, within a time span of 15 minutes, right there in the car.

I remember standing there at the front of the room with my chalk still in my hand from writing on the board, without a clue as to what she was talking about. I put the chalk down and sat down with the group, who were by now all animatedly sharing their own preferred binge foods. I asked them to tell me more about the experience of eating such a quantity of food. They took me through a visualization so that I could understand the rebellion that overtook them after dieting for weeks or months. I mention this visualization because this method of dissecting phenomenological experience became key to me developing an understanding of disordered eating and key to how I would teach the new Emergence Courses, the subject of this paper.

The client went on to describe the arousal phase of planning the binge, the exquisite experience of taking the first few bites, the building dissociation through the binge, and the self-loathing and fatigue that followed. From this visualization experience, it became clear to me that this was not a simple behavioral problem, a lack of willpower or act of gluttony. The descriptions of overeating and binge eating that I finally began eliciting described a psychological loss of control. Instead of telling my clients what to do, I finally learned to ask about their lived experience.

My clients gave me the book by Geneen Roth (1982), *Feeding the Hungry Heart: The Experience of Compulsive Eating.* This book focuses on the psychological ground at the root of overeating problems, and how all weight loss diets drive overeating into full blown eating disorders. I called Geneen Roth the next day and said, “I am a dietitian with a large population of compulsive eaters. I have made the mistake of putting them on diets as well as not recommending psychotherapy.” I asked her to come give a workshop and training for our staff and clients, which she did. Within a few years, I began giving her national Breaking Free workshops on weekends and then began advising Roth on theories that I was developing based on working with hundreds of overeaters across the United States on any given weekend.

Transforming Disordered Eating Using the Hidden Gems of My Transformation

Through those 5 years in practice with my physician colleague, the influx of clients suffering from anorexia nervosa, bulimia, exercise addiction, and overeating problems also required tandem psychological specialists. I turned to the psychology community in Santa Barbara for help. That is when I discovered that none of the many psychiatrists and psychologists, I consulted with had effective ideas about treatment for eating disorders. They did not know what to do with the clients we shared as a team. Out of sheer desperation, I decided to apply what I had learned from my own experience, daring to trust that my client’s unique eating and body image symptoms might also have an intelligence behind them.

Without a degree or license to practice psychology, several psychiatrists and psychologists in the Santa Barbara community readily agreed to supervise my work, in essence teaching me how to do psychotherapy. Why they did so is complicated, uncommon, and questionable. They told me that I had an unusual intuitive grasp of the psyche and that no one else knew what they were doing anyway. Certainly, my own extensive recovery provided a rich background experience from which to draw some counseling skills; nonetheless, I was being encouraged to practice psychotherapy outside the bounds of my RD license. I did not know any better at first, and I rolled up my sleeves and began applying some of the key gems from my own healing in the clinical practice with my patients.

I began using deep self-inquiry with clients about their symptoms and showing them how to track the metaphor in their answers. I surmised that this was a brand new treatment strategy at the time, since the therapists I consulted with and did regular supervision with had not employed any effort to work directly with the symptoms themselves. The eating disorder field was so new, from my experience, hence opinion, that the psychotherapists I met with admitted that their skills were limited to more standard guidelines for practicing general therapy. They were used to treating issues such as underlying depression, anxiety, or self-esteem problems. While the psychological treatment of underlying trauma, family stress, or relationship crisis was useful, there were no techniques developed yet to address the actual eating symptoms such as purging meals, obsessive calorie counting, body dysmorphia, or avoidance of specific food groups. This niche is the one I filled early on in the field.

I worked to help the clients create an inner roadmap of their multilayered, unique disorder, based on their actual symptoms, such as their rituals with food, their inner dialogue with the different parts of themselves, and their erroneous beliefs and perseveration on and with the science of nutrition. Working together with their therapists, we clinicians now had better results helping clients find their way out of deep, vicious cycles of beliefs, thoughts, and behaviors. I developed many techniques that were working, techniques that were at times philosophical, at times psychological, at times behavioral, and at times nutritional. I explored people’s sense of personal cosmology, how their own inner life and symptoms created trust or distrust of the universe. I created inquiry tools to speak to the eating disordered parts of themselves, the dieter, the binger, the exercise addict, or the exercise resistor. We decoded the metaphors within the types of foods they specifically avoided or overate, as well as the metaphors of food phobias, and their own unique relationship to their body image. Clients learned to meet their younger selves through these sessions, those hidden aspects of their own past that lurked within the many disordered eating characteristics. It was and still is beautiful to witness recovering individuals gain a mythic respect for the journey of their lives and the disorder that beckoned them home to themselves. The relevance of this development of therapy techniques, alongside the attending therapists treating the patient, is that the techniques I developed were learned from my own illness and, as will be described, continued to evolve to become the Emergence Courses, central to this paper.

An Unusual Professional Path: Developing Counseling Psychology Skills

Through the next decade, I was invited to join psychotherapist supervision groups, as well as pay consultation fees to psychiatrists, psychologists, and master’s level therapists, to ensure that I learned the key counseling skills that are normally a part of a psychotherapy license. I just did not have the time to go back to complete another master’s degree and obtain another clinical license when I had a full clinic of clients depending on me, not to mention two small children, and was leading workshops around the country. I do not recommend that people practice psychotherapy without a license; nonetheless, through the combination of my evolving counseling skills and my own treatment techniques, I launched myself as one of the pioneers within the eating disorder field to address the transdisciplinary marriage between psychology; nutrition science; medicine; and the societal, economic, and political issues driving disordered eating (Setnick, 2019; Roth, 1994, 1996). Throughout this time, I was not formally publishing my work, hence I cannot reference for these claims, other than the exercise resistance syndrome article I was able to publish (White & Montell, 1996). I will be listing the institutions that used me to train psychotherapists and other health practitioners in treating eating disorders, which I do below. My focus was on dealing with the hundreds if not thousands of practitioners that, like I had been, were lost as to what to do with disordered eating. I was discovering a real set of treatment theories, which evolved and became the basis for the professional trainings I will be describing soon in this work. Nonetheless, I had not taken the time to publish formal articles or books during this period of intense client load and developmental strategies for dealing with what I saw was a mental and physical health crisis.

Being at this forefront of the eating disorder epidemic, I was not the only registered dietitian that found herself desperate for advanced psychological counseling skills. Beckoned by the many dietitians that learned of my work, I began giving eating disorder training conferences for psychotherapists and dietitians around the country by the early 1990s. Through these conferences, I established a new paradigm of treatment for disordered eating based on what I had discovered from my own anxiety disorder recovery and the inquiry based treatment I created by following the client’s symptoms and the messages that emerged from them.

Finally, I realized that my physician colleague and I needed to bring a team of therapists into our practice, which was now mostly filled with disordered eaters. After doing so, I gained further training in psychology, through having a front row seat for many years, as to what types of therapies actually work toward true recovery from disordered eating. Amidst the many theories and practical applications of psychology, from gestalt therapy, cognitive behavioral therapy, psychoanalytic type, Jungian or depth psychology, art and dance therapy, family therapy, couples therapy, process groups, and individual counseling sessions, I could see who got well. My own theoretical metastructure as to what really impacts and transforms disordered eating began taking shape.

Something Was Missing in Eating Disorder Treatment

Despite all the specialized therapy techniques and supervision that I was immersed in, I privately knew that something was missing throughout eating disorder treatment. That “something” was the epic discourse about individual and universal consciousness. I had a key and guiding level of trust that all of the mental health agony emerging through eating disorders, addiction, depression, and anxiety could be purposeful, a coded invitation from our deepest conscious soul toward transformation. I communicated these ideas here and there, but I could find no discourse platform for these ideas to unfold. I started to become restless with the limited theories about treatment, while, at the same time, I was thrilled to be at the forefront where I felt I was really making a huge difference in peoples’ lives and recovery.

Quitting Conferences: Creating My Own Eating Disorder Professional Eco-Retreats

At the conferences I spoke at, it became clear that my theories were interesting to both dietitians and psychotherapists, and I was repeatedly invited to train professionals across the United States on many fronts of treating disordered eating. Geneen Roth (1991) became a *New York Times* bestselling author. Our collaboration, that is, me giving her weekend long Breaking Freeworkshops*,* provided me with the opportunity to work with several hundred people at any given conference. At these events, the psychology professionals who were assisting the participants began inquiring about more training on my theories about treating disordered eating.

During this early period in the 1990s, while I was flying around the country giving conferences for hundreds of people under the immense florescent lighting within these megaimpersonal hotels, my anxiety symptoms flared. It was becoming more and more difficult to do the conferences. I did what I have learned to do with my anxiety. Ask myself, deeply: What it is I want or need, instead?

I asked myself on a deep level, “What is it you really want, in order for these symptoms to abate?” The answer came in a vision flash. I saw a group of women sitting outdoors, singing or chanting in a circle. I had no idea what this vision meant, since at that time in my life, I had never heard of women’s circles or retreats where women and men learn in environments close to the earth, much less where they practice drumming and chanting and the like. I simply had this vision. In fact, I was so confused that I mused with humor that perhaps my soul was showing me something about Girl Scouts. After all, Girl Scouts had been a significant alternate family in my life. Ultimately, I let the vision guide me and decided to shed my conference suit for hiking and yoga clothes, while taking a huge financial risk to rent a nearby yoga retreat center, set on a mountainside in Santa Barbara, California.

I invited all the professionals interested in my theories, and they came. The first 5 day professional retreat for women included yoga, storytelling, drumming, art, poetry, outdoor free time, and hours of intense didactic teaching. It was a huge success and set the stage for the company I created, Inner Escapes Workshops,in 1994. Through offering this type of retreat across the United States, I connected with a market of professional women who were also looking for alternative experiences from the crowded, frenetic hotel conferences being offered for professional advancement. I found many women were seeking a deeper connection to nature, ritual, mythology, and the experience of meaningful conversation in a sacred circle format instead of a power point presentation.

A miraculous archetypal emergence was breaking through in these retreats, which eventually were named Tending the Feminine Psyche. Through my busy private practice, it was becoming clear to me that something other than a one on one session format or even group therapy was needed to heal eating disorders. I posit that something at a deeper level was missing within the clinical setting, which was found by women in these retreats with a counsel circle format, a central alter of symbolic items, the tradition of a Native American talking stick, (McGaa, 1990), and a social reverence toward one another that was unlike normal female socializing patterns I had experienced. I found a new cadence with nature and connectedness to one another and ourselves occurred throughout the retreats, as we worked together in a cooperative versus competitive environment. I did not realize but would later learn that somehow the collective archetypal feminine soul had reached up and grabbed my psyche through the anxiety symptoms in the conference settings, inspiring the inquiry and vision that inspired these new retreat based events.

I had barely been exposed to archetypal psychology and only through my husband at the time and his master’s program at Pacifica Graduate Institute in Santa Barbara. Nowadays, such retreats like those I have taught at Esalen Institute in Big Sur, the Omega Institute in New York, and Blue Spirit in Costa Rica are common.

At the time these began, I had no knowledge of the feminine principle described by my soon to be beloved mentor, Marion Woodman (1980, 1982, 1993). I had no idea I would permanently collaborate, in 2010, with Anita Johnston (1996) and her archetypal wisdom about the faces of the feminine, nor learn of the majestic plethora of goddess anthropology and depth psychology (Eliade, 1979; Gimbutas, 1989; von Franz, 1972). This discourse about the archetypal feminine principle simply erupted through my otherwise Western, scientific, and dietitian’s mind. It would expand through the retreats and filter into eating disorder therapy around the country.

A final note about training psychology professionals. I have had the honor of being a guest lecturer at the Jungian based Pacifica Graduate Institute in Santa Barbara county, teaching the clinical psychology master’s students the specialty skills required for working with eating disorders, under Jennifer Freed, (2020), who oversaw the students at that time. I have also trained the master’s students in psychology at Antioch University in Santa Barbara; the University of California, Santa Barbara extension program; and recently at California Polytech University, San Luis Obispo. It is always humorous being introduced as a dietitian and nutrition therapist with no degrees in psychology, while invited there to train psychotherapists in the making.

Archetypal Psychology Merges with Consciousness and Quantum Physics Through Tending the Feminine Psyche Retreats

The relevance of these holistic trainings for professionals is that the Tending the Feminine Psyche retreats*,* which continue to this day, allowed me to experiment with the novel physics and consciousness theories that I wanted to transmute into experiential processes. The early seeds of the Emergence Courses were planted through these extremely integral, creative retreats. After several years of doing them solo, I was honored to have two primary leaders in the field of eating disorders join me. They continue to be significant cofounders of the Emergence teachings, promoting topics about consciousness, physics, and the nature of reality inspired by my teachings. We cross fertilize one another in a transdisciplinary pollination.

The first collaborator was Carolyn Costin (1997, 2007; Costin & Grabb, 2012), who continues as a coleader, colleague and dear friend to me to this day. She originally launched my deeper understanding of restrictive eating disorders (anorexia nervosa and bulimia nervosa) through her brilliance and collaborated as a teacher through the Tending the Feminine Psyche retreats.She was the first to open eating disorder treatment centers, named Monte Nido, that brought in yoga, and other holistic approaches to her state of the art centers, and created many of the early theories on how to treat even the most severe disorders. Costin is an expert in temperament types that drive eating disorders among many areas of specialty, and she would be the first to admit that her genius level of literal thinking temperament was not always suited for her role in the improvisational style mythology that gets acted out each evening of these retreats. I will say, and most participants would agree, there was a lot of uproarious laughing during the retreats involving the impromptu costumes and role playing during the myth telling periods where Costin was involved. These myths are staged to bring a depth of humor as well as epic perspectives and insights to participants, through archetypal characters acting out real life sagas that the women deeply connect to. One example, my favorite myth, is the Sealskin Soulskin Story, which I first heard in Clarissa Estes’ (1992) *Women Who Run with the Wolves: Myths and Stories of the Wild Woman Archetype.*

The second collaborator in Tending the Feminine Psyche retreats is the Jungian wise woman, and author, Anita Johnston whose depth psychological work with food, metaphor, and storytelling enriched the workshops by giving professionals in the eating disorder field a spectrum of archetypes within themselves that expanded a soul sense of who they were. Johnston and I had both studied with Jungian analyst and author Marion Woodman (1980, 1982, 1993), bringing Woodman’s expanded views of the feminine principle to become deeply embedded in our workshops.

Through these Tending the Feminine Psyche professional trainings, I saw the Jungian work that had made its way into these retreats spread to the large groups of clients that were affected by the participation of the professionals, their therapists, dietitians, or psychiatrists. I was invited across the country to give these same retreats for clients, which I did. This forum for reaching people, through retreats, written handbooks, recorded videos, and livestream video teachings, form some of the marketing seeds for the Emergence teachings to spread and inform our society.

“Identification and Treatment of Exercise Resistance: A Syndrome Associated With Eating Disorders” (White & Montell, 1996)

During my years in private practice, I published an original article with Frances Montell titled “Identification and Treatment of Exercise Resistance: A Syndrome Associated with Eating Disorders.” It was the first theory that exercise resistance might actually be a phenomenon or disorder in and of itself (White & Montell, 1996). Reviewing the points made in our article, the unique principles of treating exercise resistance involve evolutionary psychology with an archetypal feel alongside inquiry based phenomenological inquiry. I have plans for a book on exercise resistance in women in the near future. Geneen Roth (1994) mentioned my exercise resistance theory in her book, *When You Eat at the Refrigerator, Pull Up a Chair* (pp. 166–167). In the meantime, I lecture and blog regularly on the topic, with several video blogs on my website and a podcast (White, 2018).

Toward a Focus on Physics, Consciousness, and the Nature of Reality

I was restless having disordered eating treatment as my sole professional focus. I had not planned on going into psychology, much less such intense and life or death psychological treatment processes for my career, although it allowed me an incredible opportunity to explore and work further with psyches besides my own. The richness of my experience with clients and professionals was forever life changing. Nonetheless, a few symptoms of my anxiety disorder returned. The psychotic appearing shifts in my perception of reality did not return, thankfully. A persistent, low level anxiety set in, however, prompting me to return to psychotherapy, this time with Jungian analyst and Pacifica Graduate Institute professor, Lionel Corbett, MD.

Lionel Corbett (2011, 2015) was the one to turn toward his computer right in the session, as I was lamenting the need to find a consciousness and cosmology outlet for my soul. He looked up CIIS, which was akin to the Pacifica Graduate Institute. Right there he found the consciousness and transformative studies distance program, and I began the application process. Synchronistically, I happened to be taking an archetypal astrology course with guest lecturer and CIIS professor, the well known author of *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View,* Richard Tarnas (Tarnas, 1991).

Richard Tarnas, had just published his new 2006 book, *Cosmos and Psyche: Intimations of a New World View*, and although I was starstruck by his humble brilliance, I requested a paid consultation with him for advice about entering the Transformative Studies PhD program with a focus in Consciousness Studies at CIIS. He was not necessarily impressed or confident in the left turn I was making in my career from my background as a supposed dietitian treating eating disorders toward the implications of physics within the nature of (omitted reality) consciousness. After less than encouraging news about what he thought of my potential at CIIS, I remembered that I had a copy of my astrology chart nearby from class and decided to present it to him.

He concentrated briefly on the chart, looked up and said something to me about a trine in Saturn, Uranus and Mercury that pointed to an actual capacity to do such a PhD. Having a change of heart after absorbing my chart and what that trine represented, some combination of communication skills, rebellious tendencies to break out of systemic norms, and fierce militant determination, he agreed to write a letter of recommendation. Thanks to Richard Tarnas, the Emergence Courses were written and stand to transform the mental health field.

When I got to my first intensive at CIIS, having rarely found people interested in consciousness and the nature of reality, I exclaimed with delight how wonderful it was to be with like minded new friends, when one of the students looked me in the eye and said, “Welcome home.” I promptly burst into tears.

Finding Physics and Consciousness Mentors

I have loved everything about CIIS except its long distance away from me physically. After my courses I realized that as a nonmathematician in this life, I was going to need a lot of help to understand the true mathematics and implications of theoretical quantum mechanics in order to make sense out of how consciousness and the nature of reality could be legitimately understood. The omega point I mentioned earlier, a concept of Teilhard de Chardin (1955), was in fact beckoning me in a stronger gravitational pull than ever, towards eventually teaching about consciousness from the new epistemology of quantum science and cosmology.

First, I attended a small conference in Pari, Italy given by one of the adjunct physics professors, David Peat (1991), on synchronicity. At this small, intimate retreat I was able to pick his brain on many topics. It was there that his colleague, a physicist with a past focus on black holes, Shantena Sabbadini (2017), deeply moved me with his expertise and cotranslation of the I Ching (Ritsema & Sabbadini, 2005), an oracle translated under the auspices of the Eranos Foundation. He agreed to my request to mentor me about physics, and we had a lively educational exchange over email spanning over a year.

In addition, my new life partner of 7 years, Barry Manley, a physicist and patented inventor (1999a, 1999b, 1999c, 1999d, 1999e), has been tutoring me in theories about abstract mathematics, theoretical physics, and objective science perspectives to weed out any nonacademic misrepresentations of science that I might mix up with the true implications of physics. I have learned more from Barry’s tutoring about the seemingly cosmic, coded genius within the language of mathematics than I ever could imagine, given my limited advanced education in math. I do not pretend to have any newfound mathematical capacity, but I hope that I have honored his incredible genius, even if my application of physics is more philosophical, while he created patents for state of the art new inventions (e.g., U.S. Patent No. 5,798,027; U.S. Patent No. 5,855,745; U.S. Patent No. 5,882,492; U.S. Patent No. 5,980,707; U.S. Patent No. 5,993,613).

Eating Disorder Treatment Clinics Where Emergence Theories Can Be Explored

A final segment with regard to the topic of professional history was the creation of my own outpatient treatment centers for disordered eaters (co-owned with my former husband), Central Coast Treatment Centers for Eating, Exercise, & Body Image Disorders. Through the 10 years of owning Central Coast Treatment Centers, I designed the curriculum, wrote the 200 page workbooks, trained the staff of psychotherapists and dietitians, and continued seeing patients. These clinics provided what the industry standards label as PHP level of care, also known as day treatment and IOP level of care; provided daytime or evening 3 hour treatment sessions. These state of the art centers were located in Santa Barbara, the Santa Ynez Valley, and San Luis Obispo, California.

As a co-owner and program designer, I enjoyed an immense amount of creative freedom alongside significant patient responsibility. I could sneak in my desire to integrate the new ideas about the nature of consciousness with psychotherapy. I began to include philosophical inquiry into the nature of reality and our cultural construct of meaning into the group topics and individual sessions at my clinics. I taught some of the new science of quantum mechanics and relativity to explore how clients responded to information that challenged their static, classical science perceptions. I also taught theories about individual and universal consciousness to broaden clients’ perception of themselves.

The lessons learned from my experience through these clinical sessions was encouraging in terms of developing a new philosophical wing of eating disorder treatment based on these topics. My goal in doing so was and is to provide both an intellectual and experiential pathway out of the limited subjective trap most of us live in, toward a radically new metaparadigm about who and what we are. With what might have seemed like spiritual discourse in the past, clients could now learn theories that consciousness exists outside the limits of linear time and space in a way that is mind bending to our limited nervous system (Chopra & Kafatos, 2017).

Concepts such as nonlocality were introduced, describing the impossible seeming nature of a given quantum particle to become a wave that is everywhere at once before becoming localized by an observer, such as themselves (Sabbadini, 2017). I began to include philosophical inquiry into the nature of reality and our cultural construct of meaning into the group topics and individual sessions at my clinics. By teaching many of the implications of quantum mechanics and relativity, I could observe how clients responded and see what worked to inspire meaning in them. I also taught theories about individual and universal consciousness to broaden clients’ perceptions of themselves.

The lessons learned from this observational research perspective shared in the online resource, *Research Methods in Psychology,* in the chapter titled, “Observational Research In Psychology” (Price, Jhangiani, Chiang, Leighton, & Cuttleret, 2017) encouraged me to develop a new philosophical wing of eating disorder treatment based on these topics. Few people know the astonishing new paradigm of science that has emerged (Kafatos & Nadeau, 2000). My goal was to provide an intellectual and experiential pathway out of the stagnant entrapment of reality painted by classical physics, a psychological result of an outdated epistemology of science (Levy, 2018). Up until this point, one could enter eating disorder treatment and recover a sense of true self and empowerment, even become free of symptoms, only to return to the confined postmodern reality fueled spiritually by outdated science models.

Conclusion

The time has come for me to take the coded wisdom that emerged through my anxiety disorder, and the revelation that we inhabit a responsive, terrifically conscious universe, to a whole new level. It is my good fortune to be born at a time when the implications of quantum mechanics are rousing rigorous scientists to bring consciousness into our understanding about the nature of reality (Haisch, 2006; Russell, 2002). The time has come to create a new standard of treatment for mental health disorders, one that integrates these implications, along with deep inquiry into the meaning of life, into traditional psychological treatment. Everyone deserves to know what science has discovered in the last century, as it is wildly optimistic and places every individual human life smack in the center of a much more enchanted universe (Swimme, 1996; Tarnas, 2006).

In the following chapters I describe how I merge teachings about the nature of reality and the construct of meaning into the theoretical and methodological aspects of the Emergence Courses, for the psychotherapeutic treatment of disordered eating. It is important to note that in the courses the particular theoretical focus and integration of clinical treatment occurs with careful attention to timing and relevance of the material presented for the clients. In other words, these new teachings are not just randomly brought in amidst the early crisis stage of an eating disorder. The coursework is extensive, so there is much to choose from and utilize. Samples of the coursework topics and processes are described in Appendix A. The various topics and processes can be inserted into existing treatment at clinicians’ discretion, picking and choosing which topics or experiences might fit for a particular individual or group session.

The Emergence Courses are also *open*, meaning they continue to evolve and transform, rather than being a stagnant, established, or limited paradigm of teachings. All the original courses are set, and what changes are the new ones that are added alongside new experiential processes.

Chapter 4: Literature Review

In this literature review, I cross the wild frontier of transdisciplinary territory from the current, standard treatment of disordered eating toward the missing link within that treatment, that of inquiry and discourse about the nature of consciousness and the new epistemology of science based on physics discoveries of just over a century ago. The topics I review in this chapter are the very topics that are brought to light and taught directly through my Emergence Courses, the product of this theoretical report. I posit that the Emergence Courses provide a breakthrough in mental health treatment, bringing the long overdue philosophical updates about consciousness and the nature of reality directly into psychological, sociological, nutritional, and medical treatment, right where they belong. I argue from my experience in the field that, as of this point, topics related to consciousness inquiry are not a part of eating disorder treatment, nor general mental health therapies, leaving a critical void for folks seeking a full exploration of life’s meaning. I have utilized the Emergence processes in eating disorder treatment and, as outlined, therefore provide a model for upgrading all mental health treatment through individual understanding of the new revolution in the epistemology of science, which connects human subjectivity to creative purpose within a newly enchanted cosmos.

The topics and experiential processes within the Emergence Courses can be reviewed in Appendix A. These course topics fall into five subcategories, each of which is briefly reviewed in this literature review chapter. The course topic categories are as follows: (a) inquiry and discourse about the nature of consciousness, states, and levels of consciousness; (b) the evolution of consciousness theorists, with an emphasis on Jean Gebser’s (1949) structures of consciousness; (c) the importance of the revolution in the epistemology of science, based on quantum physics, relativity, and cosmology, toward eating disorder and mental health treatment; and (d) a final focus on eating disorder treatment.

The scope of each of these course topics and their subtopics is only briefly reviewed, since there is such a breadth of territory to cover. The degree that each topic is reviewed mirrors the level of teaching and review that is provided directly within the Emergence Courses. I structured these teachings so that a professional treating disordered eating can pick and choose which actual topics to use at any given time in their clinic and can refer to my background reference notes that delve deeper into the topic at hand. Being able to pick and choose from these philosophical inquiry topics on consciousness and the nature of reality helps clients and professionals position the topics into disordered eating discourse as they see fit. Doing so may seem rather abstract, as discourse about quantum mechanics or consciousness may seem far from relevant toward those recovering from eating disorders. As my theoretical perspectives describe, however, nothing could be further from the truth.

The literature review is written as though I am speaking to the reader as a participant in the Emergence Courses. This accomplishes two things. The review is completed, and the reader may get a feel for the encouraging voice behind these topics. Although the coursework itself encourages background literature review and does make reference recommendations, much of the detail offered here is for those professionals or clients with disordered eating that want to pursue further study. Curiosity is often roused through my courses, which, admittedly, is the point.

Inquiry Into Discourse About the Nature of Consciousness, Evolution of Consciousness, and States and Levels of Consciousness

I posit that a new term is needed for the range of consciousness concepts, one that goes beyond what the standard dictionary definition offers. For example, the Merriam-Webster dictionary defines consciousness as follows:

Definition of *consciousness*

1 a : the quality or state of being aware especially of something within oneself

b : the state or fact of being [conscious](https://www.merriam-webster.com/dictionary/conscious) of an external object, state, or fact

c : [awareness](https://www.merriam-webster.com/dictionary/awareness)

*especially* : concern for some social or political cause.   
 // The organization aims to raise the political consciousness of teenagers.

2 : the state of being characterized by sensation, emotion, volition, and thought :  
 [mind](https://www.merriam-webster.com/dictionary/mind)

3 : the totality of conscious states of an individual

4 : the normal state of conscious life regained consciousness

5 : the upper level of mental life of which the person is aware as contrasted with  
 unconscious processes. (Consciousness, n.d.)

The question being brought to life by the Emergence Courses, in order to transform eating disorder treatment, involves inquiry into the nature of consciousness as the fundamental essence of who, or what, one is as a human being. The consciousness I am seeking to explore underlies the psychological aspects of mind, emotions, belief systems, and ego identity that are regularly defined in traditional psychotherapies (American Psychiatric Association, 2006). The spectrum of theories about consciousness, reviewed briefly here, falls somewhere in between the definition list from Merriam-Webster and the spiritual or religious quest for the soul, although, as I show in this chapter, the philosophies and scientific discourse on consciousness can end up having a very spiritual as well as soulful feeling about them. I am interested in bringing theories of consciousness to secular society so that the many atheists and agnostics can explore the new science about the nature of our reality and have access to these theories. After all, it is science itself that stumbled upon consciousness in the physics laboratories of the last century, where, to their dismay, it would not leave (Levy, 2018). Few people that I discuss consciousness with, know this history, the interesting background story where scientists discovered consciousness. It is described below in the double slit experiments (Levy, 2018).

The simple fact is that the neuroscientists prodding, poking, and searching for consciousness could not find it, and this was named the hard problem of consciousness (Dennett, 1991). Neuroscientists can find neuro correlates in the brain that are associated with awareness, that is, with a variety of brain functions such as memory, sensory experience, cognitive functioning, and even the seemingly different personalities housed within each of our brain hemispheres (McGilchrist, 2019).

One might think, then, that consciousness is just not there, if neuroscientists cannot find it. Those closer to this side of the fence claim that consciousness is a phenomenological, subjective experience, a coordinated symphony of sensory systems and brain functions that produces our waking experience of being conscious. In other words, material scientists reduce consciousness to an epiphenomenon of the brain as described by Dennett (1991). For example, the debate about whether consciousness is a product of the brain or the brain is a product of consciousness, or whether it is likely a system within itself, with cybernetic feedback toward emergent processes, is addressed by many volumes of collected brilliant research. Examples of these volumes of discourse on consciousness, the mind, and the brain are as follows: *Irriducible Mind: Toward a Psychology for the 21st Century* (E.F. Kelly, E.W. Kelly, Crabtree, Gauld, Grosso, & Greyson, 2007); the many volumes of *Toward a Science of Consciousness: Tucson Discussions and Debates*, edited by Stuart Hameroff and his colleagues over many years (e.g., Hameroff, Kaszniak & Scott, 1996 and 1998; Hameroff, Kaszniak, & Chalmers, 1999); and *Consciousness and the Universe: Quantum Physics, Evolution, Brain, and Mind*, edited by Sir Roger Penrose, Stuart Hameroff, and Subhash Kak and published in 2009. These examples continue the debates that erupt through consciousness discourse regarding free will and causality, states of consciousness and the unconscious, the evolutionary origins of consciousness, near death experiences, biomolecular systems within the brain, and quantum action, alongside the inevitable argument as to whether consciousness exists or not. Dennett (1991), in fact, goes on to describe the stream of experience that we think of as consciousness as what is known as neural Darwinism, even going so far as to deny the first person in lieu of the third person objective.

This sort of absence of consciousness in classical scientific inquiry can be traced to many reductionistic epistemologies. One example is Stephen Gould’s (2002) *The Structure of Evolutionary Theory*, which does not include consciousness within its detailed perspectives and arguments. This magnum opus is beyond most non-biologists’ comprehension, with its discourse on how to think about thinking on such advanced sciences as phylogenetics, taxonomy, and divergence within genetic strains. Another example is this: While it points to the epistemological emphasis on ontological evolution, in Darwin’s (2019) recent republication of *Origin of Species*, there is a glaring absence of discourse on consciousness as we consider human evolution. Yet, according to Richardson’s (1987) book, *The Heart of William James,* James reported that Darwin did consult with philosopher Chauncey Wring to consider the role of human agency or will in representing human consciousness. Wring, a proponent of consideration for consciousness, claimed that human agency gives humans evolutionary advantage regarding where to place human attention in order to survive.

William James (1977), the father of psychology and consciousness in the United States, would, in my opinion, be right here, supporting the essentiality of the Emergence Courses to remind this last century of psychology theorists and practitioners that consciousness inquiry is as fundamental to the mental health treatment field as any other pursuit of inquiry. He described consciousness as the stream of experiencing, coordinating all of the sensory and creative input from both one’s outer world and inner world into the organized mystery of subjective awareness. William James (1977), lamented that consciousness, as such a brilliant source of the depths and wonder of human life, was at risk of disappearing altogether as philosophy and science began to bifurcate external reality from our interiority. The diverging paths of objectivity and subjectivity split apart, shrinking subjectivity as a lowly master to the all encompassing vista of the objectifiable world. Combs (2009) described this Descartes’ dualism, what this split in mind versus matter is referred to, in his rebuttal summary of consciousness theories contained in his book titled, *Consciousness Explained Better: Towards an Integral Understanding of the Multifaceted Nature of Consciousness.* Here Combs characterizes consciousness as a process instead of a thing, referring to Alfred North Whitehead’s (1933) term, *misplaced concreteness,* for the habit of describing processes as things or nouns. Consciousness would be described as a process, as awareness, and in humans, a capacity to be aware of our awareness (Singer, 2007; Swimme, 2005), versus a thing one would find in the brain. Later in this chapter, I discuss the important epistemological differences when language uses static primary nouns, or things, to describe what are actually verbs, or processes. I also look at how verbs allow for more of a sense of flow, of active intelligence, bringing life to topics such as consciousness (Bohm & Peat, 2011).

Theories about what consciousness is continue to evolve. Little did anyone suspect what was coming with the implications of quantum mechanics and relativity, which I will address in this chapter. Although quantum theory, as described by Stapp (2011) in his *Mindful Universe: Quantum Mechanics and the Participating Observer,* and special relativity (Einstein, 2006) emerged in the early 20th century, consciousness as a verifiable component of science would go dormant while it cycled through the dark invisible side of collective scientific thought. Throughout most of the 20th century, mechanistic classical science presided, and it emphasized the value of ontology, of what can be observed over the unknowable essence of consciousness (Needleman, 2003). Eventually, consciousness would begin its dawning, through quantum mechanics and cosmology and through the integral, brilliant, and philosophical summaries of science and philosophical advances. These summaries were transmitted through authors of the past who were the cornerstone of physics, for example, Heisenberg (1958) in *Physics and Philosophy* and Schrodinger (1964) in *My View of the World*, as well as more modern day authors, such as Richard Tarnas (1991, 2006) and Brian Swimme (1996, 2005). As a result of many transdisciplinary factors is this: our culture’s crisis in meaning (Gebser, 1949, Heisenberg, 1958,; McGilchrist, 2019; Tarnas, 1991; W. Thompson, 1981), is in part, related to the level of consciousness structured within the psyche of humanity. Gebser described an original seed of consciousness, which at the beginning of time maintains the potential to transform to higher levels throughout epochs of human evolution (Feuerstein, 1987, 1992). Today humankind finds itself at the disadvantaged end of our current epoch, the mental–rational structure of consciousness, through the downside of our industrial era, characterized by the breakneck speed at which technology is outpacing humanity’s ability to cope with it. This is described by Russell in *Waking Up in Time: Finding Inner Peace in Times of Accelerating Change* (Russell, 1998). Nonetheless, whether it is through the seed of consciousness pushing through humanity or the pull of consciousness beckoned by Teilhard de Chardin’s concept of the omega point (de Chardin, 1955), the implications of quantum mechanics are bringing consciousness discourse toward its return and reconsideration at this time (Kafatos & Nadeau, 2000; Levy, 2018; Sabbadini, 2017; Stapp, 2009, 2011).

Consciousness, in all of its mysterious enigmatic force, has risen as a primary and fundamental force within the cosmos in the last decade, where it has taken center stage as the central illuminating source of subjectivity (Chopra & Kafatos, 2017; A. Harris, 2019; E. Harris, 2000; Lanza & Berman, 2009). The issues with the absence of discourse on such a personally subjective and universal mystery in mental health treatment hopefully become evident through the scope of this paper. Here, I discuss the more recent importance given to subjectivity since interest in consciousness has begun rising again. This is happening through the conundrum that quantum mechanics has introduced on the essential nature of the observer during experiments that track what starts out as a quantum wave that then emerges as a quantum particle. These quantum particles make up the atoms, molecules and structures of our ontological reality, and somehow we, as conscious beings are a key aspect of this transformation of the wave form of the quantum world, into the particle form within which we live (Rosenblum & Kuttner, 2006; Schild, 2011; Sabbadini, 2017). It is interesting to keep in mind that the physical body is also part of this outside world, considering our subjectivity resides in way that feels inside of our perception of it.

Many authors, including myself, celebrate the much needed revitalization of felt meaning and a unifying sense of purpose that comes through valuing consciousness as a generative source of brilliant awareness and creativity within every human being, such as Pylkkanen, (2007), Swimme and Berry, (1992), and Shaefer (2013). The experience of consciousness through our human subjectivity, is one inarguable fact. We know we are experiencing beings, with a phenomenological, moment by moment awareness and capacity for multiple options of attention and focus (Heidegger, 2010; Husserl, 1970; Ouspensky, 1931/2013). This simple fact, that we are the center of our experience, is the single most important element and consideration in the field of psychology (James, 1977). This idea is self-evident if psychology is about treating the human psyche, mind, emotions, and behaviors. Hence, I posit consciousness, as a newly reborn topic at the center of subjectivity, needs to become a central theme within the mental health field, where it appears to me to be relatively shunned. The reasons for this are likely due to a poor understanding of what consciousness is, especially within solid science. In the arguments about the nature of consciousness, it is easy to confuse the contents of consciousness with consciousness itself (Chalmers, 1995, 1996), and important to understand consciousness as a vast capacity, a light of awareness, without associating the subject of ones’ attention at any given moment, as equaling the capacity for attention. The Emergence Courses bring the many facets of consciousness to the table, bringing this incredible faculty of awareness to life through many teachings and processes, beginning with disordered eating.

As materialist classical science raged forward in the early 20th century, interest in consciousness appeared to set, like a large sun disappearing in the horizon (Needleman, 1982, 2003; Neumann, 1954; Russell, 2002; Tarnas, 2006). I need to honor and acknowledge a few of the original, infamous physicists who did wade directly into their own philosophical wonder about consciousness, even as reductionist science grew in ferocity, moving consciousness as a phenomenal mystery of life toward a correlate in the brain. One example of such a scientist with a philosophical soul is Erwin Schrodinger (1964, 1967) who can be paraphrased as saying that consciousness is fundamental, and that we cannot account for it, based on anything but itself. Levy (2018), in this book, *The Quantum Revelation: A radical synthesis of science and spirituality* summarizes the many physicists over the last century and a half that have dared to marvel at the nature of consciousness. Brilliant physicists worked to understand the implications of the mathematics they had contributed theories toward, such as David Bohm (1980), who proposed a holistic system through which consciousness and reality fuse, in *Wholeness and the Implicate Order*, and Heisenberg (1958) who wrote, *Physics and Philosophy.* Contemporary physicists are sounding the bell that consciousness is primary throughout the cosmos, creating a radical new sense of the universe and our place in it. These authors include Chopra, (2017) a neuroscience physician, who collaborated with Kafatos (2017), to write *You are Universe: Discovering Your Cosmic Self and Why It Matters.* Lanza and Berman, (2009) also theorize in *Biocentrism: How Life and Consciousness are the Keys to Understanding the Nature of the Universe,* that it is our inner life that projects this outer world into seeming existence. Russell, (2002), Stapp, (2009, 2011) and Walker, (2000) are a few more examples of more recent physicists and theorists that take advantage of the latest science, with their perspective about the nature of consciousness and reality. These type of theorist philosophers of science are creating a new fundamental cosmology, one which informs the entire field of psychology about who and what we are as human beings, where we can now reimagine our role as cocreators in a universe that can be seen as enchanted in its aliveness, albeit its mystery (Swimme, 1996, 2005).

Consciousness is currently continuing to rise in the horizon of science and the psyche, even if much of the lay culture cannot see it yet, just as those with integral vision of our human potential predicted (e.g., Gebser, 1949; Combs, 1995, 2009; Wilber, 1983, 2000, 2001). I am optimistic that consciousness theories will help resurrect this world as they find a home within the field of psychology. It all started from William James (1977) first bringing consciousness into psychology, where consciousness comes back again, through my Emergence Courses landing as a part of standard mental health treatment.

Whatever the essence of consciousness is, many have noted that there needs to be a better language for it. There are views that use a more verb based or process based language to reveal the holistic mystery of consciousness and the nature of reality, such as as the *Tao te Ching*, thought to be written by Laozi in the sixth century B.C. (Ritsema & Sabbadini, 2005). The writing itself, the use of language, unlocks the type of linear, rational thinking that can limit our imagination. Zen koans do the same thing, holding within them an underlying code or message that may communicate more directly with our unconscious than our materialist mind set (Shukman, 2019). Physicist David Bohm (1980) proposed a verb based language form, the rheomode, as a better means of also expressing the wholeness and flow of reality in his book, *Wholeness and the Implicate Order*; he says, “thus, the way could be opened for a world view in which consciousness and reality would not be fragmented from each other” (p. xiv). The idea that language for consciousness might be better verb based versus noun based, as a phenomenological process source of all that is, as the philosopher, Whitehead frames the nature of subjectivity (Whitehead, 1933). David Peat (1995) followed his mentor, Bohm’s, interest in process based linguists, which he described through his encounters with Native American culture in *Blackfoot Physics: A Journey Into the Native American Worldview*.

According to A. Harris (2019) in his recent book, *Consciousness: A Brief Guide to the Fundamental Mystery of Mind,* there is a spectrum of perspectives about who or what aspects of the universe are conscious at all. Through my Emergence Course, I offer many views. Many recent science philosophers believe that consciousness exists as a proto intelligence enlivening every aspect of the quantum world (Peat, 1987, 2002). These and others describe consciousness as spanning across all realms outside of time and space (Alexander, 2012; Aurobindo 1993; Schwartz, 2019;). This seems obvious to me, since some things of the mathematical world and the extended quantum wave form, or superposition, exist outside of space and time, as described by Friedman in his book on the subject, *The Hidden Domain: Home of the Quantum Wave Function, Nature’s Creative Source* (Friedman, 1997) and also by Shaefer in *Infinite Potential: What Quantum Physics Reveals About How We Should Live* (Shaefer, 2013). In other words, if there is consciousness as a proto intelligence throughout the quantum world, then when it is in its wave function, it would be transitioning from our experience of quantum particles within our world to their disappearance to wherever it is the wave form exists, certainly outside of space and time (Levy, 2018). These mind boggling aspects of quantum mechanics are discussed further in the next few sections on the revolutions in science paradigms, where I argue that the seeming active intelligence within quantum behavior, as described by Peat (Peat, 2002), has astounding implications for humans psychologically by breaking through the limits and boundaries of how humankind thinks about reality. For this reason, I am bringing the new physics and consciousness discourse toward reimagining our own psychology in deeply expansive ways.

Consciousness has also been described as existing at a variety of levels and states in human beings, and those levels can be viewed across lifetimes of reincarnation (Aurobindo, 1993; Chaudhuri, 1998; Khema, 1987; Wilber, 2001, 2006a) or within one lifetime of personal evolution. The latter is described by Martin in his book, *The Finders*, which explores how ordinary people having awakenings (Martin, 2019), and Joye in her book, *Developing Supersensible Perception: Knowledge of the Higher Worlds Through Entheogens, Prayer , and Nondual Awareness* (Joye, 2019). Another book, Loch Kelly’s (2019) *The Way of Effortless Mindfulness: A Revolutionary Guide for Living an Awakened Life*, takes theories from Dzogchen Tibetan Buddhism alongside an understanding of neuroscience and internal family systems psychology by R. Schwartz & Sweezy, (2020) to create theories on higher states of being;. E. F. Kelly, E. W. Kelly, Crabtree, Gauld, Grosso, and Greyson (2007) are a team within the many new authors creating modernized psychological theories based on many parapsychological phenomenon. In my own satori like experience, described in the chapter Personal and Professional History, I was driving over the Golden Gate bridge to challenge my phobia of bridges. The luminous explosion of penetrating love that suddenly occurred on the bridge has remained the single most significant and miraculous experience in my life. This brief but powerful altered state of consciousness provided a glimpse into what seemed like a realm of intelligent, searing love and oneness that surrounds everyone, but one does not experience it in normal states of consciousness due to, in my thinking, some type of boundary blocking reception of it.

Hawkins (2014), in *Power vs. Force: The Hidden Determinants of Human Behavior*, another book on levels of consciousness, offers an attempt at a systemized explanation for the wide variance of levels from deep goodness to seeming evil, paralleling acts of violence with miracles throughout humanity. Speaking of altered states of consciousness, the use of psychedelics in psychologically controlled doses and environments has taken on more recent popularity as a means of altering the limits and boundaries of the waking state in order to expand consciousness in the treatment of depression, addiction, terminal illness, and other painful states of being. This is according to Pollan’s report on the subject, *How to Change Your Mind: What the New Science of Psychedelics* *Teaches Us About Consciousness, Dying, Addiction, Depression, and Transcendence* (Pollan, 2018)*.* Haridy (2019) describes the launching of a psilocybin trial for anorexia nervosa at the John Hopkins Psychedelic Research Unit in an article in New Atlas.

The levels and states of consciousness conceptualized by the wide variety of teachers, bring new, as well as perennial ideas about deeply accessed states of awareness that can be accessed through spiritual practices (Aurobindo, 1993; Khema, 1987), a deep focus through the arts, and nature (Bateson, 2002; Needleman, 2003), or through simply having a full emotional and mental breakdown, such as I experienced and described in the personal story aspect of this paper. One beautiful example of an individual who described such emotional breakdown toward an eventual higher level of consciousness is the astrophysicist student, Jeffry Foster (2012). Other authors describing levels and states of consciousness, use different systems of thinking about this topic, offering different models or perspectives (e.g., Hawkins, 2014; E. F. Kelly et al., 2007; Martin, 2019; Wilber, 2000). In describing how different levels and states consciousness may exist, there is an attempt to explain the vast differences in our humanity, beyond differences in intelligence, creativity, or emotional development (Kegan, 1982). Varying levels of consciousness within humanity, may be something we are born with, or evolve toward, using a variety focused meditation techniques or creativity practices (Aurobindo, 1993; Chaudhuri, 1998; Khema, 1987, Singer, 2007; Spira, 2008). The idea of spectrums of consciousness form a new genre of theoretical perspectives which can be useful to identify and navigate, (A. Harris; Wilber, 1983, 2000, 2001, 2006a), and may contribute greatly to psychological well being. Altering states of consciousness through the careful use of psychedelic drugs, in carefully controlled settings, with trained assistants is showing promise in helping with fear of death, depression, anxiety and addiction (Pollan, 2018). The idea of levels and states of consciousness, once a part of perennial wisdom practices, including mysticism, are mostly lost to much of our current reductionist culture, yet have promise toward what Gebser (1949) describes as the new, incoming integral structure of consciousness. Since the Emergence Courses are designed to introduce consciousness theories directly into the field of psychology, it is exciting to consider the areas that we have choices to explore and utilize techniques that might greatly enhance the level or state we exist within. Quality of life, creativity, sense of meaning and wonder, all have great potential to be enhanced (Ferrer, 2002), which can inspire recovery and would help prevent relapse from disordered eating and other mental health diagnosis.

The topics listed below are some of the key topics, discourse and inquiry offered within the Emergence Courses. In addition to discussions of consciousness, as described above, I also emphasize the evolution of consciousness, especially theories of Jean Gebser (1949), because of the way his theories help explain our lost sense of meaning, as described by Kegan, (1995), in *In Over Our Heads: The Mental Demands of Modern Life.* Gebser’s evolution of consciousness theories directly interface with meaning in life, through the lens of perception of reality, key to my work. I venture heavily into his theories about the structures of consciousness (Feuerstein, 1987; Kavolis, 1974) described in the sections below. Included in the coursework is also epistemology of science, and its role in construction of meaning, and topics on consciousness as it relates to cosmology and physics. All of these topics, including depth psychology and somatic experience are ultimately woven toward direct application for transformative psychological efforts.

Evolution of Consciousness—a Few Theorists in My Emergence Courses

Erich Neumann (1954), in his *Origins and History of Consciousness*, describes the transcendental process whereby the highest level of creative potential of ego consciousness occurs through individuation within Western culture. Most important is that through this individuation, as the ego aspect of consciousness pulls away from the underlying wholeness, or underlying matrix of unity, it must integrate much of the underlying transpersonal realm into the diffuse nature of itself. In this way, one holds a potential to remember what one forgot one knew, deeply, through an evolutionary bank of collective symbolized knowledge.

As an example of this phenomena of seeming to remember something one did not know one knew, is something fascinating that rippled through a set of teachings within the Emergence Courses. It occurred with myself initially, then with my participants when we began discussing female body image and sexuality through the research about ancient feminine anthropology and goddess religions (Eisler, 1987; Gimbutas, 1989). I cannot begin to describe the sense of wonder and the full body–soul response in the room as I and my coleaders began teaching myths, showing ancient symbols of the mother goddess, and leading guided visualizations to take female participants back through time, to the periods when the feminine was revered as creatrix instead of objectified as a sex object. It was, and still is, my view that current day lack of knowledge and embodied understanding of the sacred feminine throughout time places a deep psychic and cultural strain on all genders. It is my belief that the true etiological seed of eating disorders lies within the lost eras of goddess honoring, where, as Eisler, (1987) describes in her *The Chalice and the Blade, Our History, Our Future*, a balance in power shifted toward male dominance and, with it, a loss of cooperative creativity. I teach that what also shifted was the honoring and deep regard for women’s sexuality (Beak, 2015), and the natural fat that is a part of the female form. Fat became demeaned, holding the projection of weakness, inferiority, and perversion (Estes, 1992; Rowland, 2002; Woodman, 1980, 1982, 1993).

Within my professional trainings for eating disorders, I witnessed an overwhelming resonance of recognition emerging through the circle of dietitians and psychologists learning about ancient goddess worship, alongside the archetypes of the faces of the feminine, such as maiden, mother, and crone, through myths, legends, and faery tales (von Franz, 1972; Johnston, 1996). This dawning of remembering occurred in my participants back in the 1990s, predating the now popular topic of goddesses in feminist circles. Again, the response within those workshops was similar to experiencing a collective psychic earthquake, symbolizing what I would describe as deep bone level memories of what participants forgot they somehow, somewhere, already knew. The evolution of the feminine psyche appeared to be a collective phenomenon, as Jung would describe as a part of the collective unconscious which remains accessible to each of us, when tapped into (Jung, 1983, 1997).

Other Evolution of Consciousness Theorists

The number and breadth of theorists and theories on evolution of consciousness exceed the scope of this paper, so I am reviewing only those that I bring into the Emergence coursework. I admit to having a bias toward those philosophers that allude to a meaningful intelligence that, in some noetic way, influences the destiny of consciousness evolution. One of my favorites is Teilhard de Chardin (1955), who intuited a systems theory type of attractor throughout the cosmos, which de Chardin (1955) named the *omega point*. Systems theory illuminates many aspects of what has seemed to scientists to be simply chaos, only to discover an astonishing order hidden beneath the limits of what we can perceive. One of the many dynamics discovered through systems theories, is that of the attractor, described by Gleick (2008), Combs, (1995), as a powerful energetic centralizing and organizing point of high order within chaos. Teilhard de Chardin’s theories that a personal and evolutionary omega point influences the human psyche, could be thought of, in my opinion as such an omega point. In other words, I think of this omega point attractor, as an archetype or blueprint eliciting a gravitational beckoning of consciousness evolution across time, towards a divine higher soul level destiny for humanity. The relevance of the omega point, is the sense of purpose and individual destiny that is aroused in my Emergence participants. I share my own optimism about such a gravitational pull, through the calling that beckoned me through an anxiety disorder and into a career in the nutrition and psychology field where entire new theories emerged and took form, drawing me forward into this new body of work in physics, consciousness, and cosmology.

My Emergence participants are awestruck at the idea that their eating disorders might host such eventual meaning and destiny, from their suffering. Like James Hillman’s (1996) *The Soul’s Code: In Search of Character and Calling*, there is a way that he and Gebser (1949) join with Chardin to imply a deep evolutionary calling imbedded within the consciousness of humanity. This evolution of consciousness appears in individual callings as Hillman describes the sort of affinities and traits that we are born with as codes that direct our future potential destiny (Hillman, 1996). Richard Tarnas (2006) describes this very human destiny in *Cosmos and Psyche: Intimations of a New World View*, through the archetypal astrology lens that deeply penetrates through consciousness on a historical, cultural, and astoundingly individual level. It was Richard Tarnas who, after looking at my astrology chart, saw a trine in Mercury, Saturn, and Uranus that he felt pointed toward my destiny in getting a PhD from the California Institute of Integral Studies, and he then wrote the letter of recommendation that resulted in my acceptance.

Jean Gebser

Jean Gebser (1949) is an evolution of consciousness philosopher who wrote a magnum opus, *Ever Present Origin*, a work of unimaginable genius and perspective on the seed, or dawning, of human consciousness and its cosmic course throughout human history. His work is central to my Emergence Courses for reasons that I make clear throughout this paper. Wrestling his abstract brilliance down into bite size, enticing concepts for professionals treating eating disorders and clients was and is well worth the effort, as he gives a whole new dimensionality to our past and present lived experience as psychological entities struggling with mental health.

I refer to Gebser’s (1949) theories from his magnum opus, *Ever Present Origin*, throughout my Emergence Courses for the mental health field for the following reason: He describes the variances in the human experience of the nature of reality through overlapping phases of evolution of consciousness, where each phase, or structure of consciousness, parallels a different felt quality of reality and meaning. According to Gebser, our experience of reality shifts with each structural change of consciousness. These shifts, to name a few, include that of perception of space; perception of time; a sense of separation or alienation versus a grounded feeling of connectedness; and, finally, our intellectual prowess versus a sense of embodiment and immersion within nature.

Since epistemology of science and one’s perception of reality directly infuse one’s day-to-day felt sense of meaning, Gebser’s (1949) philosophies could fill in an enormous void in psychological treatment by giving an epistemological look at how and why we as a culture feel “locked in” to the trap within our racing minds, scrambling for the next technology, technique, or purchase to quell what, I believe, is an ongoing longing for more from our souls. Gebser’s theories are central to the field of psychology because, in my opinion, his theories about consciousness evolution explain many of the problematic syndromes within current culture, such as how his described mental structure of consciousness results in todays’ highly externalized focus of attention, our hyperindividualized ground of being, as well our tendency to feel cut off from ourselves or from nature. These ways we orient our perception can be removed from a psychologically pathologizing one, toward a better understanding of the state of our consciousness. I describe how I go about explaining this to participants in later sections.

Through teaching Gebser’s (1949) structures of consciousness, I have noticed a refreshing freeing up in participants as one can unburden self -blame for many of the miserable patterns in perception, and just view these patterns as part of a passing phase in evolution. Also I observe that his theories about the incoming new eras of consciousness, the integral structure, fosters hope and encouragement in participants, for reasons I hope to make clear.

I would argue that his theories deserve a philosophical home next to Carl Jung’s (1983, 1997) in the way they both created ingenious metavistas of the terrain of human consciousness and psychology. In fact, as of the writing of this paper, on the home page of the Jean Gebser Society, there is displayed a looming title for a conference that occurred in 2019. It is still there, with the following phrase written in a large banner: “Gebser + Jung Here and Now” (Jean Gebser Society, n.d., par. 1).

The problem, as William Thompson (1996) also writes about Gebser is the following:

But his high cultural European approach to the evolution of consciousness makes it difficult for Americans to appreciate his work. We have so replaced culture with psychology, psychotherapy, and simplistic workshops on how to fix the depressive flats of our lives that we prefer the compulsive mappings and textbook categorizations of Ken Wilber to the poetic insights of Jean Gebser. (p. 12)

Perhaps Thompson would be happy to know that someone is changing the course of psychotherapy, beginning with all those involved in eating disorder treatment, by bringing Jean Gebser’s (1949) ideas straight into clinical teachings.

Gebser (1949) describes five structures of consciousness that humanity has or will pass through. These structures and their cultural importance are also described by Combs (2003), Feuerstein (1987, 1992), Kavolis (1974), and Kramer (1992), along with W. Thompson, (1996). These and many other authors describing Gebser’s abstract and complex yet epic panoramic view of human consciousness evolution are summarized here in my extremely simplified way.

A Brief Summary of Gebser’s Structures of Consciousness

Beginning with our ever present origin (Gebser, 1949), the seed of all potential structures of consciousness are unfolding throughout time while maintaining the sacred original blueprint (within every seed) for humankinds awakening. Beginning first with the archaic; then magical; mythic; mental; and, finally, integral structure, each so called structure of consciousness creates deep shifts in the lived experience of reality of each given epoch of evolutionary history (Combs, 1993; Feuerstein, 1987).

Here is a description of each of his structures of consciousness, which are named in order from the beginning of humankind through the present day to the future structure that is currently activated: archaic, magical, mythic, mental and integral. First, going back to the origin of humanity, the archaic structure of consciousness could be described as similar to the awareness experience of a human in utero or as a neonate in a dreamlike, highly diffused state where space and time are merged into one ongoing present moment and no sense of a separate self dominates the felt experience of being alive (Gebser, 1972, 1993, 1996; Feuerstein, 1987).

Next, the magical structure of consciousness emerged, which is described as a mirror to the inner experience of being a young toddler (Kegan, 1982). Through this structure of consciousness, according to Gebser (1949), Kavolis, (1974), Feuerstein (1987), and Kramer, (1992), an emerging sense of self arose, meaning that a very undeveloped differentiation between a more primitive self and others begins. This early stage of self is described by Kegan (1982) in her book, *The Evolving Self: Problem and Process in Human Development*.

Throughout this magical structure stage, Gebser (1949) and Feuerstein (1987, 1992) describe the beginnings of differentiation between the subject (person) toward projection onto the object (nature and other humans). This differentiation of subjective experience and objectified perspective takes off and advances with each upcoming structure. Humans within the magical and eventual future structures of consciousness will begin to externally project more and more internal psychic content toward the outer world (Castoriadis, 1993; Combs, 2003; Feuerstein, 1987; Kavolis, 1974). Through the magical structure, time continues to be experienced as a present sense of ongoing “now,” as exists within the archaic structure, but begins to coalesce into a more discrete sense of time, alongside a slowly growing individual identity within the tribe. The dream state of the archaic structure transforms into the initial individuation within the magical structure, forming the beginnings of individuation. Through the magical structure of consciousness, projection onto external objects intensifies, creating a voodoo like objectification of meaning and power onto distant objects (Gebser, 1949). Here is where the seeds of disordered eating begin. I believe that the importance of a number on a scale, a nutrition label, or a google article about health would not even become a blip on our radar until we had evolved toward a capacity for intrapsychic focus toward an objective point of reference of worth and value. But I am getting ahead of myself.

The next phase of evolution of consciousness according to Gebser (1949) is the mythic structure, and it is here that personal ego identity takes on more formation, building an individual sense of personal importance and power (Kavolis, 1974; Kramer, 1992; Wilber, 2000), yet still embedded within an enormously powerful Eros of the culture and cosmos (Gebser, 1949; W. Thompson, 1981, 1996). With any given stage of gathering individuation, there comes with it an alienation. Nonetheless, this structure maintains an enormous root within the embedded culture in which there is still a significant amount of diffused identity into a holistic sense of a larger mythical Eros (Campbell, 2008; Gebser, 1949; Jung & Camptell, 1971). In this mythic structure of consciousness, the ego and intellect emerge from the primal soup of the archaic and magical structures toward a perceived reality where time becomes cyclical, be it moon phases or seasons that circle through life. Time is not linear yet. Space is perceived in more of a two dimensional fresco realm, with much less of a degree of the three dimensional perspective than today. The objectifying power of this phase was more limited, as the ego was still more immersed within a soulful, rich relationship within itself, within nature, and in relatedness to others (Gebser, 1949; Feuerstein, 1987, 1992; Combs, 2003).

As Gebser (1949) goes on to describe, from here the rational mental structure emerged, near 500 B.C., and took full bloom near the Renaissance period. In this current structure, the intellect and ego arose from the soul of the cosmos and our inner world to dominate over nature, just as the mind is physically perched over the body. Perception of space took on a high degree of three dimensionality, with a tendency to objectify anything outside of the mind itself, experiencing a great degree of separateness between oneself, nature, and others. In this way, I notice within my psychological practice and my own inner life that there is more fear of the abysmal nature of aloneness, especially in the Newtonian construct of cosmology where the dark void of space is introjected psychologically (Swimme, 1996). Time in the mental structure is perceived as linear, and the ego identity becomes highly competitive, seeking power in its separateness to pack much accomplishment into time segments (Gebser, 1949; Kavolis, 1974; Kramer, 1992; H. Steiner & Gebser, 1962).

In short, the advanced intellect with its objectifying power of the mental structure of consciousness gave birth to the science and technology advances of today, an insurmountable feat although we are suffering devastating consequences (XinRong & Dincer, 2017). It is difficult to evaluate the exponential advantages of today’s industrial inventions, of which I remain deeply grateful. The point of this paper is to awaken individuals to theories about consciousness, and consciousness evolution, which add an entirely additional and I believe useful perspective about our situation, here, as humans on planet earth. My hope is to add an inspiring element of science, rooted in a new epistemology of consciousness, toward understanding the mysteries of life, at least as we experience life as human beings.

The idea that one’s experience of space and time can drastically shift is a point that I discuss from science epistemology, cosmology, and physics sections of the Emergence Courses. Looking through the lens of Gebser’s (1949) structures of consciousness, our current mental structure places one’s experience of reality at face value and I hope to demonstrate that the way in which we perceive the reality of space, time and connectedness is driving some aspects of our crisis in meaning. This is era of evidence based science (which I also value), we are not encouraged to question the nature of reality. It happens that Gebser (1949, 1972, 1992) not only describes psychologically relevant shifts in our perception, but also that our culture is currently in a decline phase of the mental structure of consciousness. What this decline or shadow aspect means is that the more negative aspects of any given consciousness structure becomes dominant.

An example of this decline phase or shadow aspect of the mental structure of consciousness in today’s world, is one’s sense of reality as being stagnant, imprisoning, and alienating, (Feuerstein, 1987; W. Thompson, 1996). In the mental health field, one spends much time evaluating belief systems and learning new coping skills while never suspecting that consciousness evolution may be contributing deeply to a perception of fundamental reality as being confining versus connected and freeing. Gebser (1949) described the incoming integral structure of consciousness as one that will add a qualitative dimensionality, a more intense, and richer potential for experience.

I believe that eating disorders are rooted in the current mental structure, as are many other devastating mental health states, such as depression, suicide, mass killings, and addiction, especially in adolescents, as Needleman (1982) laments about the soulless nature of our classical science epistemology. Like H. Steiner and Gebser (1962) describe in *Anxiety: A Condition of Modern Man,* some degree of humanity’s anxiety driven despair emerges as a part of the manner in which brains construct and perceive time alongside the idea that we can own time by filling it with so called productivity.

Gebser (1949, 1972, 1993), describes the egoic hyperindividualism within the current decline phase of the mental structure of consciousness, which can be seen in combination with a perspective of linear time, fueling human competition toward status, consumerism and unexamined efforts toward productivity. Combs (1992) furthers the encouragement to reconsider the modern day, mental structure perspective, evident through the title of his book, *Cooperation: Beyond the Age of Competition.* Laing (1983), a revolutionary author and highly influential psychiatrist, normalized the madness that results from such a fragmented, driven way of living, in modern day life, through his book, *The Politics of Experience.* He points toward the creative potential within every human being that becomes wasted through the hidden competition at the root of our culture, of which I will add, eating disorders are a part of. In fact, at the risk of repeating myself, disordered eating, in my opinion is a collective expression of the insanity that occurs when linear time is filled with externalized goals, in what can seem like a parody championship for a body type, a perfect diet or fitness workout, and the secret pride for a willpower of restraint. As the symptoms worsen with obsessive, intrusive thoughts about food or body image, the creative potential of that human being is temporarily hijacked. As described by Woodman (1980, 1982), Moore (1992) and Johnston, (1996), the soul knows what it is doing. The soul has a hidden agenda, as psychological symptoms become overwhelming, misery ensues and functionality becomes impaired. The crippling effect of escalating symptoms, such as gorging on so much food that one dissociates and sleeps for hours or running 17 miles in the dark with injuries mounting, grow to demand the psyche’s attention.

In Edinger’s (1972), *Ego and Archetype,* he describes the psychological collapse that can occur with eating disorders, as the result of an individual ego identity getting too far from the core soul self. These psychological theories beautiful align with Gebser’s mental structural downfall. As the individual devotes more and more attention to the details of body weight, food ingredients, clothes sizes, or the imagined projection of other’s judgments, alongside the co-existing litany of self-loathing, true self care is abandoned. The *ego self axis* is a term described by Edinger as the distance between the core true self that is hosted in part through the unconscious versus the ego or personal identity striving for social approval. It is that ego identity that most often drives an eating disorder on the surface by forming a separate seeming eating disorder self (Costin, 2007). This eating disorder self, drives left brain focus and attention to achieving the diet, exercise, and body image goals that a given individual cognitively downloaded from the media or culture (McGilchrist, 2019; Stapp, 2009). As this gap between the soul self and surface ego (driven by the determined eating disorder self) grows, it lengthens the ego-self axis according to Edinger’s (1972) model. As a result, the ego identity aspect of the self gets so far away from its own deeper source, named here according to Jung (1983) as the true self, that the ego self weakens and eventually collapses. As a result, the ego identity does a sort of face plant into the unconscious, with an emotional breakdown level of depression or anxiety that can feel insurmountable. I teach that our capacity for the deep separation from ourselves is particularly magnified by our underlying structure of consciousness.

My own anxiety disorder was such a collapse. I could no longer frantically work to win the imagined life race that I had created, and through a total emotional breakdown, I had to come face to face with my own depths. Little did I know that within my own interiority, were brilliant threads of a type of spiritual, ingenious coded enlightenment that would unfold and reveal itself to me as I learned to attend to my inner life. Even today, I still need to remember that if I devote my attention to a perception of a societal productivity race, my symptoms will return to warn me to deepen my attention toward my own inner resources.

Returning to Jean Gebser (1949), I interpret his theories about the current declining mental structure of consciousness, and his prediction that we are in a crisis in felt meaning, as a warning about the leveling effect of what Edinger (1972) might have named a collective ego-self axis collapse. In other words, our current cultural decline of mental health in the last half century is reflected through the rise in suicides (NIMH, 2019d), depression (NIMH, 2019a, 2019b, 2019c) and anxiety (NIMH, 2017a), alongside the rise in overall mental health problems (Rosenbert, 2013; Weir, 2019), not to mention the rise in eating disorders (NIMH, 2017b, 2017c, 2017d).

I will mention some of the other aspects of the downfall of the mental structure, besides the growing mental health crisis (Kramer, 1992; W. Thompson, 1996). It is beyond the scope of this paper to summarize the socio economic, cultural, and planetary destruction of our world, as was forewarned by Gebser(1949). I will mention a few avenues of devastation, of which most of humanity remains aware. We can view international corporations and industries’ persistence in ecological destruction (Bateson, 2002; Lustig, 2018; Swimme, 1996; Swimme & Berry, 1992; Tarnas, 2006; Tauber, 2009; W. Thompson, 1981; Woodman, 1993), alongside global warming One other feature within the psychology of the mental structure is the aiming of our attention toward egoic power over the phenomena of cooperation (Combs, 1992; Eliade, 1979).

Besides the problems of personal self-warfare, gender power dominance versus cooperation values, embedded in the mental structure of consciousness may contribute to the many thousands of years of conflict and full blown war, as is summarized in the anthropologic perspective of Eisler (1987). The egoic hunger for power can be seen sociologically, economically, politically, nationally and internationally as devastating and annihilating forces against the intelligent human heart, seeking meaning in life (Combs, 1992, 2003; Gebser, 1949; Gendlin, 1962; Nicolescu, 2008; W. Thompson, 1981, 1996).

Through the evolution of consciousness, in addition to human responsibility, we are hopefully beginning a breakthrough toward the integral structure of consciousness, from which an entirely new, expansive and holistic perception of reality may emerge. Because of Gebser’s (1949) obscurity within the academic and psychological field (W. Thompson, 1996), the influences of the evolution of consciousness are unrecognized, which can burden the field of psychology and sociology with the heavy lifting of figuring our way out of this mess. The incoming integral structure of consciousness (Feuerstein, 1987, 1992), is also expected to facilitate the psyche’s ability to perceive a new transparency toward an extraordinary sense of interrelatedness and an imaginative creative faculty toward a win-win, versus win lose power struggle. The integral structure of consciousness can be encouraged through the Emergence Courses, as individuals and group recognize the signs of their own powerful internal shifts that may begin as glimmers and sparks.

Gebser’s Structures of Consciousness Contribute to Disordered Eating Etiology

At the risk of repeating myself, disordered eating in my opinion, is directly related to the current mental rational consciousness structure as described by Gebser (1949), which helps to better understand how to think about and treat the suffering these disorders cause. The mental structure of consciousness is thought to route perception through an ingrained consciousness prism of sorts, setting one up toward self-abandonment as one’s focus becomes externalized toward endlessly arising goals (Feuerstein, 1987, 1992; Gebser, 1949;). One’s focus on the horizon of needed accomplishments illuminates the ever present lures of winning the particular race that one might value. Through the mental structure of consciousness, relative to the other evolutionary periods of consciousness, it is as though we have turned ourselves inside out. What gets extinguished through this hurling of attention outward, is the natural Eros for the arts, rich in the unconscious language of metaphor (Campbell, 2008; Meade, 2012; Woodman, 1980, 1982) and for the soul’s needed home within the deep immersion in nature, as lamented by Bateson in the book, *Understanding Gregory Bateson: Mind, Beauty, and the Sacred Earth,* by Charlton (Charlton, 2008).

The separation paradigm of Gebser’s (1949) described mental structure has an objectification prowess directing one’s attention toward potential obsession levels of external accomplishments, such as body image measurements or willful capacity to restrict food. Most often, within ingrained belief systems and unchecked personal values (R. Harris, 2019), one is oblivious to these prioritized pathways. The psychological community is astute at evaluating such errant belief systems (Corstorphine, 2006), the phenomenological tracking of patterns of thought and feelings (E. Thompson, 2007) that can become so ingrained within experience that one remains unaware of their hidden influence. What the psychological community is not aware of is that a consciousness meta structure is likely guiding the formation of these values and beliefs. Why does this idea matter? Because as clinicians and individuals with our own problems working within current standard psychological tools, we are missing one of the most powerful set of theories.

The Emergence Courses bring the missing link of such perspectives and theories into clinical treatment for disordered eating. Here I will give some specific examples of how Gebser’s (1949) theories about evolution of consciousness contribute to the already known problems within our culture that foster disordered eating. My point insists that we are in a temporary, albeit centuries long, problem within his described mental structure of consciousness. Yet if we, as professionals and clients who are immersed in the field of disordered eating, could grasp the dynamics of what a structure of consciousness is, I have seen that it stirs something deep within that original seed of our conscious knowing, which can allow us to evolve more quickly toward Gebser’s description of integral consciousness (Aurobindo, 1993; Campbell, 2008; Gebser, 1949; Wilber, 1983, 2000, 2001, 2006a).

In the meantime, while one remains immersed within the mental structure of consciousness, some of the risk factors that promote disordered eating, are that one’s attention becomes sucked into the mechanism of advertiser’s ploys. Instead of enjoying a sense of belonging, inclusion, and purpose within one’s tribe and one’s home in the natural world, disordered eaters have a sort of autoimmune psychological dilemma, where an inner critic forms into its own archetypal cruel stepmother and begins to attack itself (Estes, 1992; Woodman, 1980, 1982; von Franz, 1972). I have discovered that the deep schism created between the inner critic, which is integral within disordered eating in my experience, and the deepest aspects of our vulnerable self, which combine to wreak havoc within the psyche (Singer, 2007). I learned this lesson from my anxiety disorder, and once I surrendered to a career in psychological counseling, the evidence of this split off from self -dynamic was clearly at the root of problems with my clients. Through Carolyn Costin’s (2007) lectures at my retreats, and her books, *The Eating Disorder Sourcebook: A Comprehensive Guide to the Causes, Treatments, and Prevention of Eating Disorders,* and through her collaboration with coauthor Gwen Grabb (2012) in their book *Eight Keys to Recovery From an Eating Disorder: Effective Strategies from Therapeutic Practice and Personal Experience*, she named the different seeming selves within struggling individuals. The eating disorder self versus healthy self could be better understood and worked with through her theories.

The enormous polarity and tension between the inner critic and our core being, ends up surfacing in symptoms that can be frustrating to interpret (Moore, 1992; Johnston, 1996; Schwartz & Sweezy, 2020; Singer, 2007). For example, if someone feels fat while they are emaciated, the body image distortion feels real. Doing the psychological work to decode the symptom of feeling fat to get to the underlying metaphor does not feel as important as going running to get thin. Hence, adding a dynamic explanation about the very nature of our minds, our consciousness structures alongside understanding the nature and language of the unconscious (Edinger, 1972; Hillman, 1996; Jung, 1983, 1997; Moore, 1992), are key to integrate, as I do within the Emergence Courses.

Returning to Gebser’s (1949) structures of consciousness, I believe, the current day mental structure contributes to mental health problems through the objectifying focus of externalized attention, versus internal awareness of embodiment, which is a marker of this era of consciousness evolution. Gebser describes many such variances in attention and perception of reality through each structure. Through each epoch of consciousness evolution, not only does perception of space and time change, our individual sense of belonging and connectedness changes (Gebser, 1949, 1972, 1992). A rich description in these bodies of work point toward an all-time high through our general culture, facilitating a perception of reality that is dominated by what one thinks of as intellectual disembodiment and also societal alienation. These and other ailments of the mental structure of consciousness can be experienced by individuals as personal flaws, never dreaming that there is no one to blame, just an evolutionary phase in humanity. Once realized, one can then apply practices to overcome the confines of the mental structure, such as creative endeavors, encouraged by Chaudhuri (1998), who initially came to the United States and establish what would become the California Institute of Integral Studies. He describes the deeply rooted faculty of creativity as an alchemic transformer of stuck emotions that we are designed to release. The many transpersonal and deeply integral psychological and spiritual practices that exist (Aurbindo, 1993; Braud & Anderson, 1998; Ferrer, 2002; Khema, 1987; Singer, 2007) are too many to credit, yet form ingrained mechanisms within everyone that offer transformation. If people better understood that some of the areas they feel locked in and stuck by, are part of an inherited software, more individuals might take up the many practices and tools available in the same way they might purchase a computer virus clean up program.

Gebser (1949) theorized that we are currently wired toward a sense of separateness with others, not only within ourselves, since we have moved up from our deeper heart and soul capacity of the mythical structure toward an ever increasing foreground of thinking and background self-talk. I am proposing that this combination of a felt sense of alienation, within ourselves and outside of ourselves, alongside the seeming babysitter of our blathering mind is a contributor to disordered eating and other mental health disorders. Going further, this background of ongoing background thinking is theorized to occur through the new left brain dominance, as described by McGilchrist (2019), who also theorizes that anorexia nervosa is a direct result of left brain dominant problems. I would add my belief that our current mental structure of consciousness is driving our left brain dominance.

Since Gebser’s (1949) theories are relatively unrecognized within the lay public, the causes of eating disorders exclude his theories, and from my knowledge, all theories of consciousness evolution and perception of reality are excluded in eating disorder etiology. The important point I am making is that our current culture’s intense focus on external body image, external food labels, readings on a stair master machine, or social competition related to external body ontology are in part fed by our mental structure of consciousness. I am not excluding or denying the importance of all the other theories about cultural, economic, gender identity, societal, family, genetics, trauma, attachment and all other sources of disordered eating etiology. In other sections I have further argued that all notions of consciousness as a scientific and philosophical phenomenon are ignored in standard mental health etiology and treatment. Therefore, evolution of consciousness theories are a major anchor within the Emergence Courses, in order to illuminate a whole new perspective about the manner in which we inhabit our minds and the choices we will discover we have toward how and where we place our precious faculty of attention.

Standard eating disorder treatment tracks body image problems, thought to be the gateway into disordered eating (Costin, 2007). Treatment for disordered eating explores body image issues through childhood, adolescence, society, and media problems (Costin, 1997; Costin & Grabb, 2012; N. Wolf, 2002). More recognition is being given in treatment to the psychological dynamics of embodiment, meaning how one experiences life through the somatic aspect of being (McGilchrist, 2019; Ogden & Fisher 2015). The importance of waking up to our human experience within what I playfully call our *earthsuits* is a key teaching within the Emergence Courses to ground participants’ newly attuning attention within themselves.

In other words, science may point us toward the reminder that we live within a universe, a solar system, on a planet, and within an atmosphere, and yet I am also emphasizing our lives within a bag of skin and bones, embodied within the matter of our physicality. The purpose in doing so is to pull our highly intellectualized perspective of life back down to the ground of our being, where we can access more integral, holistic intelligence which resides outside the brain. Then, the Emergence Courses allow participants to work with additional resources. If nothing else, these courses are designed to move our neurological home to the right brain, or, as Ian McGilchrist (2019) names it, the master that can experience a meaningful interconnected gestalt, instead of the left brain, where our current culture has shifted toward within the left brains’ highly focused obsessive habits. According to McGilchrist, these left brain habits may produce dopamine hits, but they do not create a nest for day-to-day peace through embodiment, nor sustained inspiration for creativity or a deeply rooted felt sense of meaning.

Embodiment is a relatively new term within the field of psychology, most related to the amazing work being done with healing trauma (van der Kolk, 2014). Marion Woodman (1980, 1982, 1993) was at the forefront of the cultural problems with loss of embodiment. From her perspective of the archetypal field of the deep feminine principle (existing within both genders), the need to attend to our inhabitation of the soma, that material body that interfaces between psyche and soul, becomes paramount in our current day obsession with the detailed reflection of our body image. She elaborates about our disembodiment as human beings, trapped in the obsessive mind of our own singular objectification of ourselves. She describes the perfectionistic comparisons of our potentially endless circuit of attention toward body image in *Addiction to Perfection: A Still Unravished Bride* (Woodman, 1980). I would simply add that, according to Gebser (1949), this tendency to objectify and scathingly judge any one aspect of ourselves, including our bodies, is a phenomenon related to the less known theories of Gebser’s evolutionary structures of consciousness. Two examples of such objectifying are described in Stampler’s (2014) *History of Women’s Clothing Sizes*, which has become a competitive measure of female size success, and Buck’s (2016) article *How the Bathroom Scale Fueled Fat Shaming*. These are just two examples of externalized orientation to our life worth and value, one’s identification with clothing size and scale weight.

We are used to orienting ourselves throughout evolution, from our interior experience within our earthsuits, in which have lived for millennia within nature, not our new home of egoic desire (W. Thompson, 1996). Consider this perfect eating disorder storm, where one’s mental structure of consciousness is theorized to move one’s attention from inhabiting the body toward the ladder climb of ongoing intellectual busyness. Our many centuries old capacity for hyperfocus, which I am describing through Gebser’s (1949) lens of the mental structure of consciousness, is capable of a narcissistic shift of attention toward a critique of one’s own body. The left hemisphere is where perfectionistic objectification of body image overrides the potential holistic experience of embodiment; the right hemisphere gives the gift of feeling the sensual beauty of temperature, sunrise, or the cosmos when the stars shock us back into wonder. McGilchrist (2019) makes a case that chronic anorexia nervosa is in part from an over reliance on the left hemisphere over the right (p. 405). He points to what I will paraphrase as an unbalanced hoarding of attention by the left brain through the corpus collosum, the mediating bands of neural connectivity between the two hemispheres. According to McGilchrist, the left hemisphere tends to keep one’s center of attention there, inhibiting the corpus collosum from allowing as smooth and easy access to return to the broader, experiencing right hemisphere. This may be how we can get stuck in thought loops, obsessive thinking, fear, and loss of meaning. This, in my ideas, is one of the mechanisms that the mental rational structure of consciousness uses to facilitate entirely different schemas of reality as described by the physicist Henry Stapp (2009, 2011), David Bohm (1980), and summarized by Levy (2018).

The absurd result is that both women and men, vulnerable to disordered eating, find one’s focus hijacked toward comparing body part segments, such as thighs, abs, butt, and arms. In this light it is interesting to consider how the objectifying power of mirrors (Fox, 1997), scales (Buck, 2016), and the incessant barrage of photographs (DiNuzzo, 2017) likely contribute to the distance that we experience between our inner life and the perception of ourselves from some two dimensional reflective devise. From Gebser’s (1949) point of view, and frankly my own, it is hard to imagine that we were evolutionarily designed to transfer our lives from living out of doors without confronting our own reflection, toward our modern day assault of reflective mirrors, windows, photographs, and social media. Never mind the many technological devices that calculate body fat, muscle quality, or oxygen capacity which calculates our energy expenditure.

My argument is not so much against objective measurements as it is about how we personally deal with this information. The psychology of negative body image, in my opinion, is related to the many measuring devices we are encouraged to buy, use, and discriminate our worth from. We, in the field of treating disordered eating can encourage people to avoid these contraptions, and avoid social media, which is easier said than done. The reason for the reluctance of individuals to avoid external measurement and reflective devices, when advised, is, in my opinion, because there is a lack of understanding about our current evolution of consciousness. We live in a scientific epistemological value system where quantifying the details of food stuff, physical body measurements, output measurements about calories burned on an elliptical devise or steps traveled in a given day are condoned as key to healing. Little does the public know, as I describe my sense of treating these disorders, that the part of our brain that cares about our appearance, and wants to measure things, is not connected to the part of our brain that is longing, deeply soulful, or possibly even suffering from a demanding addiction. Without a perspective about the epoch of consciousness evolution we exist within, one may not understand that the ever increasing state of externalization and competition we, especially our adolescents experience (Greenthal, 2019), is in part an aspect of consciousness evolution (Neumann, 1954; W. Thompson, 1996).

There are many sources in the disordered eating section of the literature review that address body image such as, *Desperately Seeking Self: An Inner Guide Book for People with Eating Problems* (Fodor, 1997)*, Binge Eating Disorder: The Journey to Recovery and Beyond* (Pershing & Turner, 2019), *Eight Keys to Recovery from an Eating Disorder: Effective Strategies from Therapeutic Practice and Personal Experience* (Costin & Grabb, 2012) and *Intuitive Eating*: *A Revolutionary Program that Works* (Tribole & Resch, 1995). There are none that I have found that address body image as it relates to Gebser’s (1949) evolution in consciousness, nor, for that matter, any mental health theories that bring consciousness and perception of reality as it relates to the new epistemology of quantum science and consciousness into the picture.

A New Dawn: The Emerging Gifts in Depth, Somatic Work, and Integral Consciousness

To make my concluding points about Gebser’s (1949) mental structure of consciousness as it relates to disordered eating from body image problems, traditional psychological understanding of negative body image has not met up with evolution of consciousness theories, according to Gebser and other evolution of consciousness commentators (e.g., Burge, 2010; Castoriadis, 1993; Chaudhuri, 1998; Combs, 1992, 1993; W. Thompson, 1996). Hence, the techniques to help heal body image problems are limited to standard psychological treatments. Carolyn Costin (2007), author and past owner of a vast empire of successful eating disorder treatment centers, admits through her teachings in the Tending the Feminine Psyche Professional Retreat Trainings that negative body image is often an entry door to disordered eating, as well as the last symptom to exit the beleaguered mind. She describes standard treatments for body image problems such as body drawings or positive efforts at mirror gazing often make matters worse, not better (Costin, 1997; Costin & Grabb, 2012).

The reason these techniques do not work so well, I argue, is because we are nestled within Gebser’s (1949) mental structure of consciousness that by nature prioritizes attention toward objectification and critical viewpoint of over and above the more heart and soul level integration and acceptance of our body image. This reason is what, I posit, the psychotherapeutic community could add to the body of knowledge from which it currently works.

Nonetheless, I want to acknowledge the amazing new field of somatic healing of eating disorders through the gates of body image, trauma healing, and attachment (Brewerton, 2005; Cavanaugh & Lemberg, 1999; Ferrer, 2002; Grilo & Mitchell, 2010; Maine & Kelly, 2005; Miranda, 2014; van der Kolk, 2014), which I argue happens in resonance with the incoming new integral structure of consciousness (Wilber, 2000), which I will describe in more detail below. Never mind the healing potential within one’s simple return to poetry, the arts, and the immersion in nature (Bartoft, 1996; Bateson, 2002; Lachman, 2007; Spira, 2008; Swimme, 1996), toward seeking interconnectedness that shifts our analytical minds toward the cyclical nature of awe and wonder again (Abram, 1996).

By moving awareness toward embodiment within the holistic and transcendent nature of consciousness (de Chardin, 1955; Ferrer, 2002; Gendlin, 1962), including the realm of our hearts, our imaginations, and our beings, humankind can come home to ourselves (Abram, 1996; Barfield, 1977; Barron; Emerson, 2000; W. Thompson, 1981, 1996; Woodman & Mellick, 2000). To do so, I insist that we as professionals and those seeking answers need to understand the deeper evolutionary root within consciousness for why art, mindfulness, or nature experiences is so powerful. We can now use our focused mental structure of consciousness toward the very healing of ourselves, in an ouroboros alchemic return toward our own source wisdom (Combs, 2009; Eliade, 1979). In this way, we also facilitate the emergence of the incoming, integral structure of consciousness (Gebser, 1949).

Gebser (1949), gives a ray of light and perspective that humankind is experiencing a potential awakening through consciousness evolution. We may be about to witness a bursting through of the new integral structure of consciousness (Wilber, 1983, 2000, 2001; Tarnas, 2006; Spretnak, 2011; Schwartz, 2019) which, as I understand it, has begun and hopefully will continue throughout this century. Gebser (1949) warned that humankind still maintains a responsibility to herald this transformation. I own this responsibility through this effort to promote the Emergence Courses about consciousness evolution as a new integral aspect of disordered eating treatment and eventually the broader genre of all relevant mental health treatment. These theories and practices avoid spiritual traps that, in my experience, turn off seekers of recovery and meaning who are atheist or agnostic, offering a science and philosophy of the interior potential within our own human psyche. I have no hesitation in acknowledging all of the perennial knowledge and spiritual paths toward the kind of new perspective I am trying to describe. I am simply working to boost those already interested in such paths, through science and philosophy information within the Emergence Courses, and to offer the many atheists and agnostics a new entire genre from which to consider existence, much less mental health.

Philosophy and Epistemology of Science

The evolution of consciousness discussed in the previous section merges into the next core topic within the Emergence Courses, the epistemology of science. The reason that I argue for a place at the table of mental health and eating disorder treatment for inclusion about epistemology of science is that it forms a hidden background perspective within human psychology (Kuhn, 1962; Levy, 2018; Needleman, 2003; Schwartz, 2019). Just like we in the psychological field review a client’s family history, social history, and even genetic and cultural history, we do not consider science empistemological history, which orients the lens through which we organize perception. Science epistemology, or construction of knowledge, is taught from early childhood by being passed down through family and educators via the structure of language and the meaning assigned to things (Cawthron & Rowell 1978; Laszlo, 2008; Needleman 1982, 2003). Our science epistemology becomes integrated into fundamental beliefs, informing ones’ cosmological view of the universe and the meaning of our role within it (Kuhn, 1962; Needleman, 2003; Swimme, 1996).

If we examine our science epistemology about the subject of consciousness, we, might discover a bias toward the old classical science view that consciousness emerges from the brain, that matter, a brain, creates consciousness (Combs, 2009). We, as a culture might also discover that we had not been taught much about the evolution of consciousness, such as Jean Gebser (1949) describes, even if we are aware of the vast psychological theories of Carl Jung (Jung, 1997, 1983; Jung & Campbell, 1971). In my opinion, both Jung and Gebser developed their ingenious, sweeping theories based on anthropology; world culture; and a penetrating integration of the arts, history, and phenomenological and depth psychology with a nearly psychic seeming imagination about the inner cosmos of consciousness during the early to mid twentieth century. Our epistemology of science could easily include aspects of the depth psychology of Jung, if we have been introduced to psychology through lay publishing, coursework, or perhaps our own psychotherapy.

What I argue here is that our current mental health field is steeped in a science epistemology that is missing many current and evolutionary perspectives about consciousness. These ideas about the possible nature of consciousness, the states and levels, evolution, and cosmological implications, will be brought to light for mental health treatment through the Emergence Courses, finally offering those working with their own or other’s psychological healing a chance for engaging with these life changing theories. There is one area of research that is upgrading science epistemology regarding the nature of consciousness, and that is through recent renewed research on highly controlled use of psychedelics for depression, anxiety, addiction, and end of life (Pollan, 2018). The John Hopkins University center for psychedelic research has the first study of psilocybin use in the treatment of anorexia nervosa (Haridy, 2019). Through psychedelic research, much is being learned about consciousness, as are those neurological studies on various states of consciousness through meditation (Levy, 2018). This new knowledge is also included within the Emergence Courses, as the teachings advance alongside the science research advances.

The second major area for important discourse about science epistemology is the need to upgrade the outdated, reductionist Newtonian views about the nature of reality toward the new epistemology based on quantum physics (Levy, 2018). Below I hope it becomes clear to the reader why science epistemology is included in the Emergence course topics toward a new psychological framework for the nature of a much more integrated, holistic, and intensely creative reality.

The point of this paper is to add to the knowledge of those professionals treating eating disorders that would not have had the time or the hosted environment to understand that the language, values, and perspectives of current, classical science based reality turn out to be grounded in an epistemological set of beliefs that go unquestioned until a new revolution in science breaks through the old one. Consider the Copernican revolution and even the Newtonian revolution, which utterly astounded human perspective about the nature of reality. We are in another such revolution, based on the new epistemology of quantum physics and consciousness but few in our culture know about it. As a result, the optimistic new perspectives that point toward a participatory cosmogenetic or inherently creative cosmology is not known about where it could benefit the psychological world. Brian Swimme (1996, 2005) and Swimme and Berry (1992) describe this new perspective about cosmology centered on a universe that is intelligent and driven to create the level of consciousness we experience as humans, that is, the capacity for the universe to discover and know itself through our awareness of being aware. The science paradigms upon which the psychology field is built do not include the new information, discussed below, regarding the nature of reality or theories about our cosmological story.

Kuhn (1962) and Schwartz (2019) describe paradigms in science as coherent traditions of organized eras of fundamental scientific beliefs, as separate from specific disciplines or specialized fields of study. I am bringing the current revolution in the paradigm of science, based on quantum physics and consciousness to the disciplines of psychology, nutrition, and medicine involved in treating disordered eating. What Kuhn (1962) illuminates in his breakthrough book, *The* *Structure of Scientific Revolutions*, is that the revolutions in science occur when the traditional scientific methods do not answer an emergent inquiry, such as the particle wave nature of quantum entities. The second key factor Kuhn names in revolutions of science is the invention of breakthrough devices within science technology that offer the observer access to aspects of nature that the observer has never encountered. When I reflect on examples of this, microscopes, telescopes, calculators, and quantum particle accelerators come to mind. Kuhn discusses professionals encountering anomalies within a scientific field and says,

When it does—when, that is, the profession can no longer evade anomalies that subvert the existing tradition of scientific practice—then begin the extraordinary investigations that lead the profession at last to a new set of commitments, a new basis for the practice of science. The extraordinary episodes in which that shift of professional commitments occurs are the ones known in this essay as scientific revolutions. They are the tradition-shattering complements to the tradition bound activity of normal science. (p. 6)

Authors describing science epistemology, belief systems, thought forms, and perception come from a wide range of disciplines. Some of these include *Bertrand Russell: The Basic Writings of Bertrand Russell,* edited by Egner and Denonn (1961), David Bohm’s (1992) *Thought as a System,* E. F. Kelly et al.’s (2007) *Irreducible Mind: Toward a Psychology of the 21st Century*,and Tauber’s (2009) *Science and the Quest for Meaning.*

To repeat, epistemology of science is taught as part of the central curriculum of the Emergence Courses for two reasons: The first is that epistemology of science directly impacts our perception of reality (Chopra & Kafatos, 2017; Friedman, 1994; Needleman, 2003; Stapp, 2011) where perception of reality is inextricably tied, as self-evident, to meaning of life. The second is that this paper is based on the revolution in epistemology of science based on relativity (Einstein, 2015; Einstein & Infeld, 1966), quantum mechanics, and the physics implications of consciousness (Bohm, 1980; Heisenberg, 1958; Lanza, & Berman, 2009; Penrose, 1997; Pylkkanen, 2007; Rosenblum & Kuttner, 2006; Sabbadini, 2017; Shaefer, 2013; Schrodinger, 1964; Stapp, 2011).

Beginning with Richard Tarnas’ (1991) epilogue in *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*, participants in the Emergence Courses are introduced to how revolutions in science create revolutions in psychology, often challenging the dominating dogma of a given era. Of the many examples of scientific paradigm shifts that changed our world, such as Darwinian evolution (Darwin, 2019) and the Copernican revolution as described by Tarnas (1991). Integral to this paper is the lack of perspective connecting psychology and science epistemology. I know this from personal experience in the field. I went through my entire career in eating disorders without a clue about considering science epistemology, and I find the same within the professional community treating eating disorders.

Here is how Tarnas’ (1991) teachings about the Copernican revolution provide a useful example for my mental health coursework, by connecting epic scientific revolutions to the depth psychological structures of human subjectivity. Copernicus, Kepler, and Galileo launched the Copernican revolution (Kuhn, 1962; Tarnas, 1991). This shocking new paradigm of astronomy replaced the previous schema of religion as directing the cosmos. It bumped our royal earthly throne, which was seen as central within the heavens, off its fundamental, dominant place to become that of just another outer planet, circling the new kingly, central sun. As Tarnas goes on to explain, the ramifications of the Copernican revolution initiated a whole new scientific–industrial paradigm, one that would drastically change humankind’s psychology. Through a series of events, in the history following the Copernican revolution, human beings were forced to leave a second “garden of Eden,” that is, our center in the cosmos. Philosophers born since, such as Descartes and eventually Kant, went on to cast human subjectivity out into the cold, impersonal, and rational mind, which mirrored the cold, impersonal, and emptiness of outer space, our new home, orbiting the sun.

As a result of this scientific paradigm change, the value of human subjectivity shriveled as the vast, external scientific universe expanded and continues expanding today. In my theory, humans psychologically introject the epistemology of science deeply into the core sense of who they are, why they exist, and how to construct meaning and purpose for their lives. According to Tarnas (1991, 2006), and other’s view of the Copernican revolution (e.g., Kuhn, 1962; Needleman, 1982; Levy, 2018), human beings keep shrinking in their own unconscious sense of existential value while the infinite void of the universe keeps growing like a huge ballooning piece of bubble gum.

Our sense of basic importance or meaningful participation as humans has also withered in significance next to the crushing astronomy statistics to which we have increasing access (Needleman, 2003). I remember treating a sharp, competent, forty year old widow of a prominent scientist. This client, like many, with anorexia nervosa, put a great deal of pressure on herself to get more accomplished in her busy life, alongside her imposed starvation and extensive exercise regimen. Deep down, she described her existential sense of belonging as a void, feeling like a speck of dust floating within the vast, infinity of hundreds of millions of trillions of meaningless, sparkling stars. Wanting to avoid the abysmal sense she had inside, she grounded herself through regimented dieting, weighing herself frequently, completing her long checklist of accomplishments. Our limited, reductionist science paradigm, based on the counting and naming of objects, with staggering statistics on the number of galaxies or atoms throughout the universe, may inspire awe, but I have realized that our noun based language and habit of objectification maroons us as individuals in a vastness that can feel looming and empty. Later, I will suggest additional science perspectives that offer more of a cosmic interrelatedness and sense of participatory meaning.

The Emergence Courses bring a new epistemology of science into mental health treatment, as some individual psyches find it difficult to meaningfully ground themselves here on earth, with little reference to the innate value of just being. In fact, I have theorized that we live in a culture where much of our industrialized lifestyle separates us from our former immersion in nature, and fosters a type of psychological abysmal terror of aloneness that undermines humankind’s day-to-day life on an unconscious level. I find that in my practice this internalized sense of a dark void of abysmal space is something my clients relate to and run from using their eating disorders, although they have never had someone articulate the existential and seeming taboo nature of naming this dynamic. Then to my surprise, Brain Swimme’s (1996) cosmological epistemology in *Hidden Heart of the Cosmos: Humanity and the New Story* acknowledges and reframes this very looming void sense of infinite outer space as the all nourishing abyss. He adds the new epistemological quantum physics perspective, noting that we cannot see the full spectrum of light, and, within that, we cannot see what is actually a scintillating quantum creative frothing that is alive and light throughout what appears to be empty space. This is one small example of how the new quantum physics transforms and enlivens what has seemed like a dead, looming, meaningless void. This void can be outer space and also projected into our own interior psychology. There are many forthcoming examples of the new epistemology of science where surprising levels of consciousness, hence life, are interconnected and relating across space and time, at the quantum level and far beyond (Chopra & Kafatos, 2017; Lanza & Berman, 2009; Levy, 2018).

Further New Perspectives on Cosmology and Consciousness as Epistemology

I was originally introduced to the notion of cosmology through a wildly beautiful soul, Susan Osborn, a powerful singer presenter at my many of my workshops. Osborn is a friend of Brian Swimme’s and presented her storytelling and her epic singing–sounding method to my Tending the Feminine Psyche retreats on Orcas Island. At one point in her storytelling, she pulled out Swimme’s (1996) newly published book, *Hidden Heart of the Cosmos: Humanity and the New Story*, and began an astounding outcry about a brand new meaning for human life within Swimme’s newly enchanted view of the cosmos. It was through this very book that he describes something about cosmology (which differs from astronomy in that astronomy is an epistemological example of plain and simple observational science). Swimme writes,

Cosmology as an ancient wisdom tradition draws from science, theology, art, poetry and philosophy, but is, strictly speaking, its own distinct tradition. Its terminology does not eschew scientific or theological terms altogether, but generally seeks to make use of language arising out of our experience of living within an unfolding cosmos. (pp. 107–108)

I went on to follow Swimme through his coauthored projects. He helped to make a film series, *The Powers of the Universe*: *An Exploration of the Powers Coursing Through the Universe and Each of Us* (Swimme, 2005), and coauthored the book *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era. A Celebration of the Unfolding of the Cosmos*, introducing a cosmology that is rich in wonder and meaning for all living things (Swimme & Berry, 1992). As Swimme and Berry explain, throughout time, every culture creates their own cosmological story, each an entirely different perception of the cosmos.

At risk of repeating myself, our current cosmology happens to unfold straight out of classical reductionistic epistemological science (Tarnas, 1991, 2006), and, I argue, contributes directly to our troubled mental health. In my thinking, within this modern day Newtonian cosmology is an undertone of arrogance for the impersonal objectivity that the scientific method glorifies. I hope it becomes clear through my many theories included in the Emergence work that the psychological impacts of our current scientific attitudes are significant.

The problem is not in being objective, nor in abandoning evidence based research. Evidence based research goes without saying as a bedrock of scientific discovery, and the ingenious, creative solutions toward the advancement of all of life as we know it (Kuhn, 1962; Needleman, 2003). Rather, my argument is that our science epistemology penetrates through our early childhood, forming fundamental, organizing belief structures that, in effect, shrink human subjectivity into a meaningless, random artifact of the outcome of the big bang. Without religion or spirituality to rescue someone from a human life that is framed as an artifact of an evolutionary fluke, most of consciousness is viewed as beyond inconsiderate. If that were the truth of things, so be it. It is not the truth of things.

The new epistemology of science squares off with subjectivity by starting with the fact that it (our subjectivity) is all we truly count on, as being the one real observable (Chopra & Kafatos, 2017; James, 1977; Sabbadini, 2017). In other words, if we want to consider evidence based logic, the one and only thing we were now know, is that each of us as individuals are aware and that our own perception of awareness is actually pretty much it. I purposely am not citing this, so that the reader can consider the evidence of their own experience of being.

In other words, our own subjective experience is all that can actually be known to exist, now that scientists are questioning the nature of objective reality outside of us (Levy, 2018). Certainly, we can commiserate with others to see if our measurements of external reality corroborate with others, but even then, we venture outside the real limits of what is considered truly ontological. Currently, physicists and philosophers are realizing this basic conundrum about evidence based knowledge, including the notion that whatever we can measure that is outside of ourselves is still subjective, since it is dependent upon the mystery of how consciousness works through our nervous system to extract the reality we perceive (Chopra & Kafatos, 2017). Again, I am not arguing against scientific research, rather, I hope to add a major reminder that the science based on the new paradigm of quantum mechanics implies that our subjectivity is much more central to what one might call observables, than we thought (Stapp, 2009, 2011). In fact, there are many academic physicists and scientists that are now reorganizing subjectivity as having priority over objectivity, since we, as human beings, are limited to the measuring devices of our perceptual systems. One example of such academic rigor is Kafatos, Tanzi, and Chopra’s (2011) chapter titled “How Consciousness Becomes the Physical Universe,”in the book *Cosmology of Consciousness: Quantum Physics and the Neuroscience of Mind.*

Through this new epistemological view of subjectivity, we as human beings have a new psychological home (Tauber, 2009). Humanity may have been booted out of the ego centrality of pre Copernican epistemology into the ever shrinking, abysmal psyche of individual humanity, but Swimme (1996, 2005) and coauthors (e.g., Swimme & Berry, 1992) have resurrected our very subjectivity through their work. Swimme introduces the concept of omnicentricity, which describes the centrality of each human life within an infinite universe that miraculously expands in 360 degrees from each human center, no matter where they are located. The reason I mention omnicentricity may be for similar reasons as Swimme does, which is to point toward the mysterious and paradoxical physics and science within cosmology.

Now that we have the tools to understand this science better, humanity is directed toward a new understanding of our central subjectivity which opens up interesting psychological debate about the nature of reality. As our human consciousness has the capacity to be aware of itself, an exponential role for the universe occurs, as we learn more about its quantum nature, our fused entangled role within this nature, and the creative potential that I describe further in the section below. Through the new epistemology, there appears to be a soul of science for all of existence, not just human beings. This numinous sense is allowed to unfold for participants as they work with the Emergence material and processes.

Another psychologically revolutionary concept that Swimme (2005) shares in his *Powers of the Universe* film is that of human purpose in the cosmos. Swimme describes a creative purpose within the universe itself, a cosmogenesis of emergent energy, matter, and consciousness of which human beings are an expression. This idea of a cosmology of creative purpose toward the evolution of human consciousness is similar to Gebser’s (1949) concept of a cosmic origin, a seed that hosts all the unfolding structure of consciousness, granting ultimate purpose in every human life, no matter how grand or how small. I have witnessed these ideas give a breath of freedom and lightness of being to my burdened colleagues and clients because, in just existing, meaning and purpose is granted. In other words, permission to trade in all the frenetic doing with the receptivity of being acquires legitimacy through this cosmology. For better or worse, it is commonly understood that specific biases about religion and spirituality are not permitted to be taught by the clinician within standard mental health treatment. One’s value or worth may be taught as conditional, based on good works, memorized Bible passages, fasting, or levels of awakening. Cosmological ideas, theories about consciousness, and the science behind them can and should, I argue, be a part of mental health treatment, where appropriate, to give a new context to questions of meaning and purpose. In my experience, it is not so abstract to add some physics or cosmology to a therapy group or workshop, as my good friend, Osborn, did at our Orcas Island professional training, when she picked up Swimme’s (1996) *Hidden Heart of the Cosmos* and read a bit from it.

More New Science Epistemology Based on Quantum Physics and Consciousness

There is a revolution in science based on physics discoveries from the early 20th century that stands to revolutionize human psychology, in my unwavering opinion. What was understood as the “normal” outer world of things made of matter, alongside what we know as time and space, is a transition into something that is hardly describable. In one attempt to describe the new paradigm of reality, we would have to start with a given individuals’ subjective experience and imagine that this subjective state is somehow sensory wise, functioning to extract a given experience of reality from a field of possibilities (Schild, 2011; Shaefer, 2013). In other words, we may be pulling a sense of our external reality from a field of quantum possibilities and in some unimaginable way, living in what we think of as a hard, standard, outer world. The truth is, implications of science and mathematics are showing us that our reality is not really “there-there” (Chopra & Kafatos, 2017; Lanza & Berman, 2009; Sabbadini, 2017). In other words, there is a major mystery as to the nature of the actual manifested outer world that we live, which can seem radically disconcerting.

The bottom line, at least for the discussion of the nature of reality within a given psychology session or lecture, is that there is a totally new science paradigm underlying the nature of reality as it appears to us (Bohm, 1980; Peat, 2002; Stapp, 2009, 2011; E. Thompson, 2007; Tuszynski, 2006). This science points toward the fact that our sensory apparatus, as human beings, perceives the reality we experience just as every living aspect within nature, with a sensory apparatus, perceives its own version of reality. Thinking about a whale, with its sonar ability to see through physical bodies, or a bee that perceives a harmonic reality that humans do not live within clues one it that, clearly, one’s nervous system dictates one’s construct of the world around one (Chopra & Kafatos, 2017).

The philosophic and scientific truth is that we do not know what reality is, yet certainly we know that classical science epistemology is long outdated in the idea that our perception points to so called reality (Laszlo, 2008; Sabbadini, 2017; Stapp, 2009, 2011). The Emergence Courses describe the incredibly optimistic possibilities about a brand new, holistic nature of reality that is liberating from the static epistemology of classical science, points toward a psychologically central, grounded but intensely creative participatory new paradigm of consciousness (Levy, 2018).

One of the reasons that this intellectually vertiginous paradigm of relativity and quantum science is not known to the general public, I posit, is the complexity and translation of the implications of the abstract physics mathematics into everyday language. The Emergence Courses are just such a translation, bringing a revolution in physics down to day-to-day life. Even more important, the Emergence Courses translate the nearly impossible concepts of physics, cosmology, and implications about a new understanding of consciousness toward a key philosophical center to be added to standard psychological inquiry.

There are many renowned scientists who have translated quantum mechanics, relativity, and the consciousness implications of physics to help the interested lay public (e.g., Bohm, 1980; Haisch, 2006; Kafatos & Nadeau, 2000; Peat, 1991; Russell, 2002; Sabbadini, 2017; Shaefer, 2013). Many of these authors remind their readers that the powerful unconscious schema of classical reductionist science penetrates our education system, where the new theories of consciousness are still sleeping in obscurity. The new physics may not have reached public understanding yet, but through this paper, and forthcoming books, these ideas can enter mainstream psychology where the world can grapple with its mind reeling implications. Relativity and quantum mechanics give the observer within an experiment a whole new central role in the outcome of the process (Hawking & Penrose, 1996; Rosenblum & Kuttner, 2006). This role has implications for the power of human consciousness that is utterly mind boggling, as described in Sabbadini’s (2017) book, *Pilgramages to Emptiness: Rethinking Reality Through Quantum Physics.* Brain Green (2004), in his book, *The Fabric of the Cosmos: Space, Time, and the Texture of Reality*, describes the early and ongoing success of quantum mechanics theory through advances throughout the last century of the double slit experiments. The quantum mechanical double split experiments were designed to explore the dual nature of the quantum world, this dual nature as seeming at times to be a wave and, at others, to become particles (Russell, 2002; Sabbadini, 2017). In the end, Schrodinger (1964, 1967), wrote the mathematics behind quantum mechanics, introducing what is known as the wave function of the quantum world.

This quantum wave function is a theoretical probability wave spanning across what one would think of as space, except that it is a mathematical construct that hosts a given quantum particle’s disappearance into a realm where it exists everywhere at once, yet nowhere in the space–time world (Friedman, 1997). In this everywhere at once place (in theoretical, not actual, space), there are greater probabilities that this field of wave-ness will collapse or become a particle, based on Schrodinger’s quantum mechanics theory. Schrodinger’s theory proved to have astounding accuracy (B. Green, 2004). This is to Einstein’s chagrin, who could not align with this version of the nature of reality, according to his biographer (Isaacson, 2007). The importance of these astounding discoveries have everything to do with psychology and the resurrection of a deeper meaning and purpose to life (Levy, 2018; Shaefer, 2013;).

The beauty of this imaginary yet real realm of a quantum field (Laszlo, 2007, 2008; Shaefer, 2013) points to the significance for what human experimentalists were measuring and the outcome they observed, based on the fact that their own consciousness was doing the measurements (Stapp, 2009, 2011). The results of a given experimental setup turns out to be dependent on the observer. What is even more astounding is that the experimental observer’s intent toward the experiment directly affected the measurement results (Stapp, 2009, 2011). The best description that I could find about the specific mechanism of human intention on outcome of an experiment are from Stapp’s (2009) description of his combined theories with von Neumann quantum theory, in *Mind, Matter and Quantum Mechanics, 3rd edition* (p. 289). Opposing views of his specific mechanisms were given by Hameroff and Penrose, as described in a paper by Stuart Hameroff (1998) entitled “Quantum Computation in Brain Microtubules? The Penrose-Hameroff Orch-OR Model of Consciousness*.*”How human consciousness interfaces with the quantum world such that one ends up in a common or shared perception of seeming things made of matter within space and time are theorized in Bohm’s (1980) and Bohm and Hiley’s (1995) implicate–explicate order theories. This is also described by Pylkkanen (2007) in *Mind, Matter, and the Implicate Order* and in many of David Peat’s books (e.g., Peat, 1987, 1991, 2002).

The astounding research results from many varieties and challenges to the double slit experiment inform the raging debates about the implications of this evidence based science (Kafatos & Nadeau, 2000; Laszlo, 2008; Rosenblum & Kuttner, 2006). So far, the implications of the experiments, which I share throughout the Emergence Courses, are nothing but outrageous, implicating our own human consciousness as deeply penetrating and affecting the reality we exist within (Feynman, 1964; Levy, 2018; Spretnak, 2011). To whatever degree we individually interface with the surrounding quantum world and end up affecting the “measurement” of what we perceive, meaning to whatever degree something within our own consciousness projects this outer life from somewhere deep within our inner life certainly needs to be known in the psychology field.

In fact, there is much intense theoretical debate about whether we exist within an external, local, real, outer world at all (Chopra & Kafatos, 2017; Lanza & Berman, 2009; Sabbadini, 2017). Clearly, the psychological implications of quantum mechanics are so astounding that Schrodinger (1964) wrote a philosophy book, *My View of the World,* as did some of the physicists of that time. Some other authors include Heisenberg (1958), and a description of the physicist Wolfgang Pauli and Carl Jung’s exchanges about physics and the unconscious, described by Miller (2009).

Brian Green (2004), theoretical physicist, mathematician, and string theorist, translates the baffling implications of quantum science and Einstein’s relativity toward an understanding of how we as humans end up perceiving reality. In his book, *The Fabric of the Cosmos: Quantum Leap*, Green (2004) carefully tracks the ongoing success of the mathematics of quantum mechanics. He presents the astounding quantum theories as they relate to the erecting of what appears to be a solid world of things around us. The truth of the matter, from the many quantum physics translators, besides Brian Green, such as Sabbadini (2017), Kafatos and Nadeau (2000), Russell (2002), and Bohm and Hiley (1995), it is our own nervous system that translates whatever surrounding quantum energies exist into a perception of solid objects, arranged in what appears to the space around our bodies. In other words, we, as beings, interface with the quantum world, and the product of that interface is the appearance of reality around us. Another way to think about it is that the human brain seems to “extract” and coordinate sensory information into constructs of perceived reality (Chopra & Kafatos, 2017; Lanza & Berman, 2009). In this way, I envision and teach that the human nervous system can be imagined as a filtering device, or a human measuring device, somehow collapsing the quantum wave function to create the reality in which one ends up living.

Going even further into the mystery of external reality, Chopra and Kafatos (2017) agree with Sabbadini (2017) in suggesting that there is no objective, local outer world in the way we think about it. There is no collapsing of a quantum wave into particles. Since scientists cannot find the mathematics to track the transition from wave to particle, a few bold physicists such as Sabbadini (2017) and Kafatos, Tanzi and Chopra (2011) who have had to admit to the world that the quantum field, in this case being the quantum superposition, is not actually transitioning from wave to the particles that make up our reality. Sabbadini (2017) is saying, if the math is not there, the process is not really happening, at least as we thought it might be. When I consulted physicist Peter Russell (1998, 2002) about this question, he described the mystery that, as conscious beings, we in some way interface with whatever it is that is out there, and through our perceptual apparatus, the localized outer world appears to us in the manner that we know it. Other scientists agree that this perception of an outer world, including our own experience of having a physical body, is actually a wild, participatory mystery (E. Harris, 2000; Nunez, 2002;). Such an unprecedented discovery about the allusive nature of reality is based on quantum physics and relativity discoveries of the early 20th century, yet from my experience of bringing this topic up through my personal and professional life, most of the public still knows little about it, (Chopra & Kafatos, 2017; Friedman, 1997).

Two other theorists that describe our subjective consciousness as central in hosting what appears to be our outer reality are the authors Lanza and Berman (2009). They wrote the first book that I read on the subject, *Biocentrism: How Life and Consciousness are the Keys to Understanding the True Nature of the Universe*. I will never forget sitting on a beach in Hawaii until after sunset, reading. It became so dark that I could barely see what was being revealed on the pages before me as they described my former view of a hard and fast reality as more of a waking dreamlike phenomena. Simply put, Lanza and Berman (2009) explained that I was projecting this outer world from my inner life, both of whom mirrored the kind admonitions that one of my personally beloved Jungian analysts had. Jungian analyst and author, Lionel Corbett (2007, 2011, 2015), chuckled with his wise eyes one day when I arrived at his office, out of breath and late for the appointment. He chided me about my thinking that my own ego identity had successfully made it to the appointment, while he knew that many unconscious forces within me were in some kind of arrangement or interface with a field of all potential. Corbett had a deeply humble sense of our participatory relationship to the soul of the universe, in however we ended up in the reality we think we can control.

The potential psychological implications of this new extraordinary and shocking paradigm of science will, I imagine, someday be well understood and integrated into a whole new discourse about the nature of reality within the psychology field. Until then, my Emergence Courses are an overdue initiation between the sciences behind the nature of reality and why it matters to us psychologically. Through the mystery of consciousness and the level of participatory mystique, I can imagine a whole new genre of psychological research and theories about how our individual and collective deeper belief systems in some way influence reality far beyond the already known placebo effects (Lipton, 2008), the old adage of self-fulfilling prophesy, or trauma reenactment theories (van der Kolk, 2014).

The Emergence Courses marry discourse about the psychological implications of quantum physics and relativity to that of new theories of consciousness and a whole new gestalt about potential meaning in life. For example, the mysteries of many dynamics, including that of synchronicity, finds a new home, as described by Combs and Holland (1996), as well as Jung (1973), and Peat (1991), where the entangled nature of the quantum cosmos and the archetypal nature within the human psyche meet and may be considered as some form of acknowledgement from the universe to stay awake and alive to the mysteries of being. Carl Jung related to physicist Pauli about these ideas of synchronous moments, providing an early bonding to psychology and theoretical physics, described by Miller (2009) in his book, *Jung, Pauli, and the pursuit of a scientific obsession*.

This brand new psychological territory, the philosophical inquiry into the nature of reality and consciousness, replaces classical physics with an astounding new paradigm of science. The Emergence Courses describe a new role, a new level of interrelatedness and creative meaning for every given individual, psychologically, within their life in this cosmos. The potential for these discoveries to be integrated as I have done into the psychology field is too large to vast to try and name. The potential sense of wonder and mystery for nature is described through the mathematical language of the universe, and the courses make the language of mathematics come alive. From the Emergence work, we get to remember that nature is far more intelligent than we can conceive.

Yet, as thrilling and inspiring as the new theories are, there needs to be careful consideration, from my experience, to attune to the particular stage of disordered eating recovery that someone is in and the level of importance that philosophies about the nature of reality imply and to certainly omit them for individuals that are not grounded psychologically, such as those with psychosis. Practitioners also may need to get a head start and brace themselves for the potential oncoming onslaught of the disorienting nature of this new science, an upheaval of which hosts many deep promises, I believe, in the long run. The Emergence didactic teachings, alongside the experiential processes are described in the syllabus (Appendix A), to pick and choose from a set of options. This syllabus is alive, active, and changing with new discoveries. Participants are gently introduced to the new realms of science, which combine background reviews about atoms, quantum particles, and examples using the miracle of photosynthesis which creates our food and the magnificence of mitochondria that process our food for energy as well. The courses are grounded in science, yet, from the feedback so far, they have the feeling of spirituality and which can lead to spiritual interest, if that benefits the individual. Yet they are rooted in consciousness science, physics theories, and cosmology, sciences that do often mirror perennial wisdom traditions (Combs, 1995; Russell, 1998; Wilber, 2000, 2001, 2006a, 2009).

Epistemology Based on Consciousness as a Primary, Fundamental Force Within the Universe

I remember thinking that if the observer dependent implications of quantum mechanics are true and if one follows these premises all the way through the arguments outlined, one has to look at the universe and wonder how it got here. No humans existed at the time of the big bang. Yet, following this likely naïve rationale, there would have to have been an observer present at the time of the big bang to manifest this unimaginable explosion of a singularity into a cosmos. No wonder many of the early physicists put their heads in the sand and were told by the financial explosion of businesses based on quantum mechanics, to just keep doing calculations, and to ignore the deeper implications of the quantum physics. (Feynman, 1998). In other words, the financially lucrative technology based on quantum mechanics meant billions of dollars if someone worked hard enough and evaded the existential musings about the implications of it all.

What I believe is relevant to the mental health community (and the entire lay public) are the implications that science, as in the implications of mathematics, may be the delivery service to let the lay public know, that consciousness appears to primary within the cosmos. In other words, many prominent scientists (Chopra & Kafatos, 2017; Kafatos & Nadeau, 2000; Levy, 2018; Sabbadini, 2017) are suggesting that the universe itself is conscious. One may not have to wait to become enlightened or take psychedelic drugs to experience this otherwise spiritual awakening, or scientific awakening, that consciousness, whatever it is, permeates throughout all realms of existence (Bohm, 1980).

These ideas are what I argue need to be brought front and center into the field of psychology, which otherwise hangs onto a hope that our deeper, true self, and our unconscious genius can guide us home. My addition to field is that, with the information I am bringing into the field about meaning related to the new theories of consciousness and the new epistemology of quantum physics, we stand to have a wide, explosive gestalt, an entirely new palate from which meaning of life and science merge (Gendlin, 1962; Green & Noble 2010; Haisch, 2006; E. Harris, 2000; Joye, 2019). I agree with these theorists referenced, but if people knew about them, it would help. Yet, our society is too busy to have the time, nor the necessary interest (as I have discovered within my own family and friend based tribe) to explore all of this. My gift, I hope, to the psychologically interested lay public and professionals, is this work. The optimistic message in this science, is that we are not only not alienated in our isolated selves, we are in a holistic field of entangled, interconnectedness that exists far beyond our day-to- day perception (Combs, 1996, 2003; Laszlo 2007, 2008; Sabbadini, 2017; Sheldrake, 2009; Stapp, 2009, 2011).

For a more interesting aspect of this literature review, the book, *Cosmology of Consciousness: Quantum Physics and the Neuroscience of Mind,* in the first chapter titled, How Consciousness Becomes the Physical Universe, (Kafatos, Tanzi, Chopra, 2011), argue that there are several new levels toward the understanding of biological life, including the human brain. Biological systems are described as having quantum status, which I interpret to mean that the quantum particles that make up, for example, the brain are entangled systems within the wave function of the quantum field, forming one holistic metasystem within the universe. This quote came to me early on as I studied quantum mechanics and consciousness and blasted me out of my classical science seat:

It is essential that we avoid the mistake of rooting a physical universe in the physical brain, for both are equally rooted in the non-physical. For practical purposes, this means that the brain must acquire quantum status, just as the atoms that make it up have. (p. 9)

Later in the same chapter, they write,

It is conceivable that the overall biological structures of the brain may require global relationships, which come down to processes of global complementarity—every single process is subordinated to the whole. Not just single neurons but massive clusters and networks communicate all but instantaneously. One must also account for the extreme efficiency with which biological organisms operate in a holistic manner, which may only be possible by the use of quantum mechanical formalisms at biological, and neurophysiological relevant scales. (p. 9–10)

And finally, this is the section that sealed my devotion to making the new epistemology of science and consciousness, in order to arouse the lay public about a full breakdown of classical science:

Our purpose here is not to settle these technical issues—or the many others that have arisen as theorists attempt to link quantum processes to the field of biology—but to propose that technical considerations are secondary. What is primary is to have a reliable model against which experiments can offer challenges. Such a model is not available as long as we *fail to account for the disappearance of the material universe implied by quantum theory. This disappearance is real. There is at bottom no strictly mechanistic, physical foundation for the cosmos. The situation is far more radical than most practicing scientists suppose*. (p. 11; italics mine)

What this chapter goes on to explain is that consciousness precedes everything, and that Wheeler, according to Levy (2018), was right in theorizing that human beings are included within the imagined field phenomena of a universal consciousness. Kafatos, Tanzi and Chopra (2011) go on to say that as human beings, “We are part of a feedback loop that links our conscious acts to the conscious response of the field” (p. 11).

I buckled my seatbelt for the ride towards the new scientific paradigm, which is based on turning classical science inside out in the following basic manner: Classical science presumes that consciousness is an emergent property of otherwise dead matter. Going back to what I had gathered from my schooling, I remember that matter magically became alive on earth when a lifeless sludge made its way to become single celled organisms through evolution. From there, I understood that I had been taught that consciousness also emerged from the material nature of the human brain. Chopra and Kafatos (2017) and many physicists and neuroscientists (e.g., E. F. Kelly et al., 2007; Russell, 1998, 2002; Schild, 2011; Stapp, 2011; E. Thompson, 2007; Walker, 2000;) explain in their books that consciousness cannot be found in the brain, although the neural correlates are there*.* Other books summarizing theories about universal cosmic consciousness include Friedman’s two books, *Bridging Science and Spirit: Common Elements in David Bohm’s Physics, the Perennial Philosophy and Seth* (Friedman, 1994)and *The Hidden Domain: Home of the Quantum Wave Function, Nature’s Source* (Friedman, 1997)*.* Paul Levy (2018) summarizes many authors, with an emphasis on Archibald Wheeler, in his book *The Quantum Revelation: A Radical Synthesis of Science and Spirituality.*

Revitalizing Meaning, Imagination and Creativity

Many of the quantum physics and consciousness books point toward a beckoning immanent level of meaning and cosmic wonder within the new participatory universal ordering principle, as described next. Walker’s (2000) *The Physics of Consciousness* and Rosenblum and Kuttner’s (2006) *The Quantum Enigma: Physics Encounters Consciousness* join with Shaefer's (2013) *Infinite Potential: What Quantum Physics Reveals About How We Should Live* and Laszlo’s (2008), *Quantum Shift in the Global Brain: How the New Scientific Reality Can Change Us and Our World* suggesting that a new level of meaning of life has been born through science. Since one key premise of this paper is the crisis in felt sense of meaning, described by Gebser (1949) and many philosophers (e.g. Tarnas, 1991, 2006; W. Thompson, 1981,1996), also evident in our mental health statistics, as described in Rosenbert’s (2013) article, *Abnormal Is the New Normal: Why Will Half of the U.S. Population Have a Diagnosable Mental Disorder*, the revitalized new level of meaning through the new quantum science and consciousness paradigm will not arrive too soon.

**Revitalizing Concepts of Meaning in Life for Everyone**

Religion and spirituality can satisfy a soul’s longing for meaning, yet as I have professionally experienced, eating disorder treatment cannot include religion or spirituality per se. Also, many of the professionals and clients I teach are atheist or agnostic, and many of the teens can be in a phase of resistance and cynicism. Using the new physics and consciousness theories, I set to work to find a way of integrating ideas into treatment that bring a new sense of meaning and wonder into new discussions of who and what one is as a human being of consciousness. As I describe below, creativity and imagination are key to a felt sense of meaning, as is a desire for belonging and purpose, inherent within the newly enchanted cosmos (Swimme, 1996; Tarnas, 2006).

One example of an author who put forth rays of hope for revitalizing and understanding meaning in life is Owen Barfield (1977), philosopher, critic, and literary expert. He wrote *The Rediscovery of Meaning and Other Essays,* challenging the dogma of scientific positivism with its emphasis on ontological qualifying and quantifying of things. In protesting the fragmenting nature of classical science, he emphasized the importance of human subjectivity and its search for the unifying felt experience within poetry and other arts, as well as apprehending nature as humankind, “shall have to look elsewhere for the spark of energy that keeps the spirit of man alive on Earth”(p. 91).

The following authors write about a need for a new or renewed breakthrough in apprehending nature as a powerful source of meaning. Bateson (2002), in *Mind and Nature: A Necessary Unity,* opens a vista of perspective on science, mind, and nature, as do essayists such as Emerson (2000) and Thoreau (2010). Bartoft (1996) writes about Goethe’s powerful perspective on the subjective experience of nature in *The Wholeness of Nature: Goethe’s Way Toward a Science of Conscious Participation in Nature*. Steiner (2000) also described Goethe’s paradigm of science and nature in his book, *Nature’s Open Secret: Introduction to Goethe’s Scientific Writings.* Goethe took a separate road from Newtonian views at a time when the awe and wonder of mechanistic science was emerging, the science of optics being one example of his creative perspective, generating meaningful wholeness. R. Steiner’s (book, *Nature’s Open Secret: Introduction to Goethe’s Scientific Writings,* is a philosophical gem illuminating both Goethe’s and his own subtle genius when it comes to the potential of perception for human beings. Jacob Needleman (2003), one of my favorite current day philosophers of science and meaning, writes in his book, *A Sense of the Cosmos: Scientific Knowledge and Spiritual Truth,* about the need to apprehend nature at a whole new level, as a way of extracting a higher level of meaning from one’s experience in the outdoors. An example of such apprehension is described in Abram’s (1996) gorgeously written *The Spell of the Sensuous: Perception and Language in a More-Than-Human World.*

Needleman (2003) also described something extremely powerful, as well as humbling, about the lost sense of meaning in life from our current epistemology of science, especially with regard to the arrogance of those of us within this science and technology era that consciously or unconsciously feel as though we have evolved “above” nature. In other words, there is a common sense, as described by Needleman, that woke me up to the idea that humankind somehow emerged through its own independent intellect toward a superiority that towers over all other phenomena and things. Another way of summarizing what he helped me sit up and realize is that our industrialized, consumerist culture has a collective attitude about somehow supersedes nature and the cosmos. It is easy to feel as though we have evolved above and beyond all existing intelligence and levels of consciousness. What Needleman reminds us is that we exist in a closed universal and cosmic system and as described by Godel’s theorem (Henrikson, 1999). Further, there much more intelligence and mysteries outside of the system we live within. Mathematically speaking there is more than the sum of everything within our universe. Every single phenomenon of our cosmos and humanity within it, at its highest level, contains more than the contents of all of it. Basically, what that means is that we, as humans, including our highest intellectual and spiritual aspects of our universe, are limited. Something more exists outside of our scientific premise that connects us all at this point. Such a mathematical theorem belongs inside of the new philosophical wonderings that need to be brought into and timed correctly with mental health treatment.

What Needleman (2003) reminds us in his epistemological and science of philosophy writings, is that whatever realms are beyond it are a closed system of sorts, a system whose ingredients and potential states of awakening and creativity already exist. As creative and enlightened as humans manage to get, he makes clear that universal consciousness already hosts everything, even everything emergent. His point is that humans have not evolved above and beyond the utter and astounding supracosmic genius of whatever consciousness exists out there as well as in here within our beings. I have experienced this consciousness as pushing myself and others toward humbling, loving, and powerful shifts in insight that can, with some effort become transformative.

Addressing issues of meaning, I point out that our inherent fulfillment through creativity (Montuori & Purser, 1999) and the flow of immersion within an activity (Chaudhuri, 1998; Csikszentmihalyi, 1990), imagination, and belonging can only emerge presuming that our basic survival needs are met. Basic survival needs can be understood through Maslow’s hierarchy of needs, which are described in Frager and Fadiman’s (1984) summary of major psychology theorists of the last century, *Personality and Personal Growth, sixth edition.* Here, self-actualization is described in terms of creativity and potentiality that become activated and realized, giving a sense of purpose within a given life. Malsow divided *deficiency psychology* from *being psychology*, the latter of which I am discussing. Going back to Csikszentmihalyi’s (1990) *Flow: The Psychology of Optimal Experience,* the Emergence Courses bring participants’ own access to states of flow, creativity, imagination, nature, cosmology, dreams, toward a felt sense of meaning relating these phenomena to their own psychological symptoms and pain. As such, each individual is encouraged to view their own inner universe as a playground of experience. With these new epistemologies of science, consciousness, and psychology, we are no longer grounded or entrapped within a static external reality. We are also set free from the classical science view that our inner life is simply a sideline artifact of cognitive neuroscience. We can begin to awaken to the utter wonder of every single aspect of consciousness.

The following authors offer perspective and high degrees of encouragement toward the universal power of creativity and imagination. For example, Montuori and Perser (1999) in *Social Creativity*; Barron et al. (1997) in *Creators on Creating: Awakening and Cultivating the Imaginative Mind*, point toward the epic divinity of creativity, as an integrative blast toward a level of higher level genius that harmonizes in frequency toward an invocation of all creative forces within humanity. Another example is from the spiritual master, Chaudhuri (1998), a protégé and devoted student of the philosopher Sri Aurobindo (1993). Chaudhuri launched the California Institute of Integral Studies when it was originally an East Meets West Institute. Chaudhuri (1998), in his lovely, brilliant *Being Evolution and Immortality*, writes in this book about the blockage in creativity that he theorizes highly contributes to human emotional distress. He views our creativity as a transformative system, built deeply into the nature of our being, that can, metaphorically speaking, alchemically transform powerfully destructive emotions that become lodged within our psyche. His theory is that the flow of creative energy must keep moving along, throughout life, to maintain our individual and collective human evolution. Without doing so, a stagnant level of constipated energy blocks the potential experience of major insights and explosive new internal levels of integral consciousness. Examples of the work it takes to move the blocked emotional energy toward transformative insight and change are many of the processes within the Emergence experiential ideas and theories. As such, Chaudhuri (1998), is one core inspiration for this work. He studied under his guru, Sri Aurobindo (McDermott, 1987), and I learned, came to the United States to begin an institute of integral study, which became the California Institute of Integral Studies, which, needless to say, has launched thousands of minds, creatively and spiritually. Those seeds, spread exponentially through the students attending and everyone they touch, have and will continue to transform the cosmos, through humanity.

Back to the topic of imagination. From my experience growing up, I found that imagination is something that classical science frames as a nursery concept. It was a faculty schoolchildren could use to escape the schoolroom or negative experiences. In more recent times, the genius of imagination is gathering respect, as shown in Isaacson’s (2007) *Einstein: His Life and Universe*. Here, Isaacson describes Einstein’s imaginative mind, where spontaneous blasts of insight revealed the nature of both of his epistemological revolutionary theories of relativity. Lachman (2007) described Rudolph Steiner’s life as one of erecting metatheories, institutions, and psychic revelations. One of his many core attitudes included using discipline toward imagination. Through Steiner’s perspective I have learned to consider imagination as the key portal connecting the day-to-day brain to all the learning that exists (consider a history class or literature course that takes imagination to translate the concepts into cognitive organization). He described the need for disciplined imagination to develop human consciousness away from its tendency toward doldrum surmising of our surrounding life to epic transcendental insight. Poets do the same thing.

Finally, as a testament to the need to revitalize imagination and creativity to launch eating disorder treatment far beyond the limits of reductionist thinking, Marion Woodman (1980, 1982, 1993), a Jungian analyst and major contributor to the field of eating disorders, is known to have said (and I paraphrase) that eating disorders are due to a failure of imagination (Miranda, 2014). I did not initially understand this phrase, which she repeated in the many workshops and conferences of hers that I attended. Now, I understand that imagination is the portal to all of the genius and potentiality of the cosmos, through the hidden domain of the quantum wave field (Friedman, 1997; Laszlo, 2007; Shaefer, 2013).

Eating Disorder Treatment

The field of eating disorder treatment is well established and researched based on the plethora of literature, conferences, treatment centers and educational lectures, blogs and articles, not to mention the *Practice guidelines for the treatment of patients with eating disorders* (American Psychiatric Association, 2006). This thesis is loaded with new science paradigms and arguments of the relevance to physics, cosmology, and consciousness toward mental health psychology. Since I am using disordered eating as a sample debut of the powerful meaning that can be introduced toward the field of psychological recovery, I will briefly say a few things about the field of disordered eating and eating disorders, and contribute many theories I have described within the field of nutritional psychology, as well as the subject of this paper on the essential need to get the field of disordered eating up to date on theories of consciousness and science that will forever change the course and destiny of counseling.

In this chapter, I will touch upon the established diagnosis and treatment protocol of the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013), toward my concerns about eating disorder diagnosis and corporate mental health industry. I understand the importance of having clear boundaries about specific mental health diagnosis, and clear descriptions of recommenced treatment, medications, and protocols. Nonetheless, within even traditional eating disorder diagnosis, there is much missing, much lagging far behind the system described in the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013), especially within the field of overeating disorders and what I describe later as disordered eating. These eras of psychological significant suffering deserve much mental health attention, never mind my work here to bring an additional genre of philosophical inquiry into consciousness, science and meaning of life into the filed.

I have lead treatment philosophies in overeating disorders from 1985 forward, before binge eating was even included as an official diagnosis in past *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013), publications, such as the previous *Diagnostic and Statistical Manual of Mental Disorders* (4th ed.; American Psychiatric Association, 1994). I hope to make clear that the politics within insurance reimbursement, in my experience, are at the helm of the politics of diagnosis and consequential insurance coverage. In any case, my real goal with the Emergence Courses fast forwards past the early days of treatment to this 21st century, on fire with new information. My goal is to add an adjunctive foundation of treatment, which is based on a lacking genre of discourse, the philosophy of science epistemology and the nature of realty, to existing standard disordered eating theories and treatment as a forum for all appropriate mental health treatment. Behind this paper, with this new epistemology of psychology and science, is my ongoing concern for the larger field outside of formal eating disorder diagnosis, that of “disordered eating,” which is undiagnosable within the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) standards. The glaring reason for my insistence on including the category of disordered eating, as presented throughout this paper, is that I will show that a majority of the U.S. public stands to suffer from disordered eating and, also, that these disorders not covered by most insurance policies. My goal is to help that effort.

The essence of this work is based on the optimistic premise that eating disorders as well as disordered eating are a collective cultural syndrome with inherent wisdom built into the actual symptoms, miserable as they are to those suffering from them (Johnston, 1996; Moore, 1992; Fodor, 1997). Although this section briefly reviews the pathology of disordered eating, I aim this review toward the wisdom that can be extracted from mental health dilemmas (Moore, 1992), such as disordered eating, toward integral consciousness evolution (Feuerstein, 1987, 1992; Gebser, 1949, 1992, 1996; Wilber, 1983, 2000, 2001;). The realization that symptoms have coded messages toward our healing are now embedded in Jungian psychology (Jung, 1997; Jung & Campbell, 1971; Moore, 1992). I will also be including a theoretical emphasis in those theorists that bring the feminine face of the sacred into the unconscious sources of body image driven disordered eating (Woodman, 1980, 1982, 1993). By this feminine face, I include all genders, all sexual orientations. Below is a description of the feminine and masculine principle, present in all genders, titled as such by Jung’s animus and anima theories, and handed down to the archetypal gestalts of Woodman (1980, 1982, 1993) and others (Eisler, 1987; Estes, 1992; Rowland, 2002). These views have nothing whatsoever to do with actual physical gender and are not intended toward any LGBTQ identity. As this dissertation has unfolded, I am aware that the social, economic, and individual sexual identity empowerment issues have exploded within media awareness, thankfully. It does not require a reference list to notice that at this point in life, any internet search that names sexual identity, gender, LGBTQ issues and the transdisciplinary branches from these inquires are a discourse in full transparency. Disordered eating, body image, weight management and healing from all of the multi layered issues named so far, form a critical, united front. My goal for this paper, is to bring the abstract, yet uniting science of consciousness, physics, and the nature of reality into the foreground of disordered eating recovery efforts. Such a task is formidable, and I ask for forgiveness where I have not had the allowed space here to give due academic honor to issues related to gender, politics, and social justice.

Going back to disordered eating and depth psychology, Marion Woodman (1980, 1982, 1993), reviews the psychic depths of the feminine, masculine, and disordered eating in three works: *The Owl Was A Baker’s Daughter: Obesity, Anorexia Nervosa and the Repressed Feminine—A Psychological Study* (Woodman, 1980), *Addiction to Perfection: A Still Unravished Bride: A Psychological Study* (Woodman, 1982),and *Conscious Femininity: Interviews With Marion Woodman, Studies in Jungian Psychology by Jungian Analysts* (Woodman, 1993).In these works, Woodman focuses her genius lens on the perfectionism driving anorexia nervosa and its backlash of loss of control with food, both ends of which she experienced personally. Woodman (1980, 1982, 1993) provides a depth psychological perspective on the masculine and feminine archetypal principles, which directly connects to the culture of disordered eating. Originally, Carl Jung’s anima–animus theories (Jung, 1983, Rowland, 2002) were expanded upon by Woodman for eating disorder etiology and eventually further helped by Johnston (1996). Both masculine and feminine archetypal principles can be imagined as territories or fields within the psyches of both men and women, and as I will briefly summarize, fuel the disordered eating epidemic. I work closely with these principles since learning of them through the many conferences and retreats I did with Woodman and my eventual collaboration with Johnston (1996).

I utilize and work with a Jungian perspective through my teaching about eating disorders at Pacifica Graduate Institute and my collaboration with Anita Johnston (1996), whose book, *Eating in the Light of the Moon: How Women Can Transform Their Relationship with Food Through Myths, Metaphors, and Storytelling* follows the genius of Woodman’s work. I elaborate from Johnston’s work by describing the archetypal principles of Jung (1983, 1997), Clarissa Estes (1992), and Woodman, referenced above, as coding for the following type of qualities: The masculine principle holds a blueprint for qualities of externalized single point focus, horizon seeking, goal oriented, intellect driven, linear, rational, hyperindividualistic, and competitive. The feminine principle hosts that aspect of both men and women that is inward, relational, cyclical, chaotic, creative, earthy, emotionally intuitive, and instinctual. The feminine principle is activated when living in a present moment, embodied and engaged in a meaningful felt experience.

Gebser’s (1949) description of our current mental structure of consciousness favors the masculine principle value system; hence, Woodman (1993) and Johnston (1996), make the point that the receptive and the generative properties of the feminine principle (versus the gender of female psychology) are overrun with a frantic level of externalized focus, a cultural “mind over matter” tendency to stoically push through a long list of productivity driven activities at the cost of imaginative musing, of connecting the dots of a more integrated life experience. Woodman believes, and I very much agree, that in using this model eating disorders are rooted in the radical imbalance of these principles where the feminine principle that exists in all of us, men and women, gets eclipsed by the driven, critical nature of the masculine principle. I understand from my work in the field among these groups that the gender based language of these two principles may elicit great protest among feminists and advocacy groups for the LGBTQ community. I would not mind a change in the naming of these two principles, but, for now, it is important to note that all genders have both principles. When they are out of balance, Woodman taught, eating disorders, addictions, obsessions, and the depression and anxiety that underlies them can erupt, as a calling home to a more balanced true self (Woodman & Mellick, 2000). Research related to this issue include Pershing and Turner (2019) and Hesse-Biber, (2016). Feminist views are thankfully rampant in the eating disorder field (Maine, McGilley, & Bunnell, 2010) where patients are predominately female (Costin, 2007; O’Dea & Abraham, 1999) but in which males and transgender individuals are increasing (Diemer, Grant, Munn-Chernoff, Patterson, & Duncan, 2015).

In my opinion, eating disorders and the broader category, disordered eating, have their deepest roots not only in the overshadowing of the feminine principle by the archetypal principles related to external productivity and external drive (Woodman, 1980, 1982, 1993) but in the deeper evolutionary loss of the goddess culture (Gimbutas, 1989). Here, according to Eisler (1987), the sacred feminine lived within a balance and reverence relative to the power dynamics of the masculine during the last two thousand to six thousand years*.* Again, I want to make the point that when I refer to the feminine or masculine, I am referring to Jungian principles. Rowland (2002) in her book *Jung: A Feminist Revision*, adds essential perspective on the original sexism of Jung’s work, bringing the gifts of his genius into the full light of feminist awareness. Research methods also need to find a feminist voice, which will be added to methodologies but I’ll mention, Goldberger, Tarule, Clinchy & [Belenky](https://www.amazon.com/Mary-Field-Belenky/e/B000AQW200/ref=dp_byline_cont_book_1)’s (1996) book, *Knowledge, Difference, and Power: Essays Inspired by Women’s Ways of Knowing,* as a key resource in this theoretical research project.

Regarding the unconscious and metaphor, the symbolic expression of eating disorder symptoms as modes of communication between the unconscious and ego identity, there is much to say. Tomas Moore (1992) summarized Carl Jungs theories in an accessible self -help book, *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life.* He was my first teacher about decreasing the pathologizing when doing so is helpful, and using symptoms, as I had done, as breadcrumbs to find ones’ way home to oneself. Miranda (2014) writes that Woodman described the language of the unconscious as that of metaphor, where metaphors serve to link or transfer powerful symbolic importance between the mind and body on three levels: mental, imaginative, and emotional. One possible example for eating disorders is this: the metaphor for food may be the mother; then, within eating disorders, the mother is either rejected or not needed, as with anorexia nervosa (Woodman, 1982) or inhaled and coveted, as with overeating disorders (Woodman, 1980). Anita Johnston, (1996) colleague, author and coleader in my professional trainings, has entire presentations about the power of metaphors with food, eating and body image. She helps participants translate the language of their unconscious, through their metaphors, whether with eating problems or dream images.

The transformative power within metaphor cannot be underestimated. For example, in my own life, my anxiety disorder symptoms were decoded with the help of my therapist to reveal specific memories of double binds that my younger self could not resolve. The unique, bizarre symptoms of my disorder provided a metaphoric road map, guiding me through to transformative breakthroughs. This experience mirrors Moore’s (1992) description of what can occur when one resists pathologizing symptoms as a sign of disease and brokenness. The metaphor “machine” within the unconscious projects meaning onto the foods one eats, the way one eats them, body image, and eventually sexuality (Johnston, 1996). Metaphors are alive in the archetypes that present themselves to us, in dreams, daily life, and in the legends and myths encountered (Campbell, 2008; Jung & Campbell, 1971).

Eating disorders, I realized early on, were a literal expression of deeply buried, coded blueprints (Hillman, 1996; Jung & Campbell, 1971; Woodman, 1980, 1982). This realization for me was one of intuitive dawning that seemed to come out of my intense level of clinical practice but nowhere from within my direct knowledge. This experience mirrors Neumann’s (1954) description in *The Origins and History of Consciousness.* My imaginative pull also follows the ideas of Teilhard de Chardin (1955), where an omega point has been incessantly calling my soul forward, through the unlikely door of physiology, health, eating disorders and now philosophies of physics, consciousness, and cosmology. My goal is the gift of the Emergence Courses, so that all of the rest of the disordered eating population and their practitioners can benefit from a level of science epistemology that few have grasped in our current culture. Why do this? I do this because the new science will forever change the nature of psychology, never mind disordered eating.

There are eating disorder resources that relate to what we refer to as soul, which I interpret to mean some median between our deepest core being, our consciousness, whatever we discover that to be. The point about a soul-self, or true self as a reference for healing eating disorders is alluded to in Fodor’s (1997), *Desperately Seeking Self: An Inner Guidebook for People with Eating Problems,* where this author describes eating disorder symptoms as the tip of the iceberg hovering above the deeper messages of the true self in the ocean of the unconscious. Carolyn Costin and Gwen Grabb’s (2012), *Eight Keys to Recovery from an Eating Disorder: Effective Strategies from Therapeutic Practice and Personal Experience* identify inner aspects of self, such as the eating disorder self, versus the true self, which become split off from one another and must integrate in order to reach transformative levels of healing. This book is also full of straight up practical advice for dealing with the eating disorder self and the ongoing obsessions and behavioral cravings that occur day-to-day. Returning to one’s inner process and working on self-trust bring alongside the many mindfulness based practices for eating disorders, as is presented in acceptance and commitment therapy, (Godfrey, Gallo, & Afari, 2015; Manlick, Cochran, & Koon, 2013) which brings into the clinical work, the simple admonition of living mindfully, offered by the Dalai Lama (1998).

The treatment focus from the soul horizon viewpoint is also beautifully expounded upon in the book, *The Untethered Soul: The Journey Beyond Yourself* by Singer (2007). Here, Singer, offers a true gift to all of us in his poetic, yet practical depth perspective of being human within a very critical outer world and inner world, against our very vulnerable deepest self. These rich views of managing our relationship to self are described by the internal family systems model for therapy, by Richard Schwhartz (R. Schwartz & Sweezy, 2020). Schwartz has created a system of psychotherapy through which the many parts of our inner life can find a relatedness, deep within his ideas about psychologically internalized family systems. Within any given eating disorder, I have discovered many aspects of self, from an inner binge eater, an inner rebel, an inner dieter or restrictor, an internalized exercise resistor or over exerciser, and the list goes on. The key is to find integration and relatedness in the end, not to put any one part of self away. As Carolyn Costin has said in many of our Tending the Feminine Psyche Retreats, we do not aim to get rid of the eating disorders selves. We just want to put them out of a job.

Brief Literature Review of Eating Disorders and Disordered Eating

The field of eating disorder etiology and treatment is well defined, and a full review far exceeds the scope of this paper. My Emergence Courses are considered adjuncts to the standard treatment for eating disorders, which I provided through my private practice and through the clinics I cocreated with Terry White (my business partner and former husband) up until 2018, to provide IOP and PHP programs for the Santa Barbara county community.

This former business, Central Coast Treatment Centers for Eating, Exercise, and Body Image Problems, utilized all the standard practices for treating eating disorders, and most of the services were authorized through the major behavioral health companies. In order to be compliant with these companies, we followed the American Psychiatric Association Practice Guidelines for Eating Disorders (American Psychiatric Association, 2006), along with the listed guidelines and criterion for the qualifications and standards of care, to receive authorization for payment for outpatient, IOP, or PHP level of treatment. Major health insurance companies can be cited by looking up their websites and finding standards of care of eating disorder authorization. There, the criterion can be found for outpatient, IOP, PHP and residential treatment levels of care. There are none that cover disordered eating, only *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) for eating disorders, and even at that, it is very difficult as a business owner treating eating disorders to get and keep authorization for treatment from insurance companies. Most people are on their own.

American Psychiatric Association Practice Guidelines for Eating Disorders:

*The American Psychiatric Associations’ Practice Guideline for the Treatment of Patients with Eating Disorders, Third Edition* is the evidence based summary or reference for treatment considerations for those that meet the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) criterion for eating disorders. The treatment considerations summarized in this publication focus on first prioritizing a course of treatment based on client’s fundamental physiological and psychological safety. Medical and nutritional evaluations establish early on whether a client is suitable for some form of outpatient treatment or whether they need to be hospitalized in a medical ward or, more commonly, a residential mental health treatment center that specializes in eating disorders (American Psychiatric Association, 2006).

Standard eating disorder diagnosis is described in the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013), although this paper does not include the less common feeding and eating disorders, as I believe they are less likely to be helped by the Emergence Courses, due to the unusual nature of these disorders. A few examples of the less common eating disorders include avoidant restrictive food intake disorder (ARFID), which is characterized by extremely selective eating habits (National Eating Disorder Association, n.d.-a); and rumination disorder, in which food is repeatedly regurgitated from the esophagus back up into the throat and mouth to be swallowed again in a ritual like fashion (National Eating Disorder Association, n.d.-b).

Treatment recommendations for the main eating disorders, binge eating disorder, anorexia nervosa, bulimia nervosa, are very simply outlined in the *Practice Guideline for the Treatment of Patients with Eating Disorders, Third Edition* by the American Psychiatric Association (American Psychiatric Association, 2006). Other foundational resources for eating disorder treatment include the following: Brewerton (2005), Brewerton and Costin (2011), Cavanaugh and Lemberg (1999), and Lemberg and Cohn (1999).

Needless to say, these brilliant thinkers do not include a mention of the nature of consciousness or the underlying inquiries about the nature of reality that, I argue, form an undercurrent of angst, driving many mental health problems. To continue with a brief literature overview of eating disorder treatment, I would like to start by naming the three professional disciplines involved in treatment: registered dietitian nutritionists, psychotherapists, and physicians.

Registered Dietitian Nutritionist Specializing in Disordered Eating

I was, but am now retired as, a registered dietitian nutritionist that formed part of the early frontrunners in what became known as the field of nutritional psychology. My own unpublished workbook describing the scope of nutritional psychology is included below in the disordered eating section and identifies the broad new range that exists between the realm of licensed psychotherapists and registered dietitians (Herrin & Larkin, 2013; Kromberg, 2000; Setnick, 2015).

As my professional history describes, the field of psychology had initially been extremely limited in understanding how to analyze and manage the many symptoms of someone with an eating disorder, such as how to approach the ritual of binge eating and purging, stealing food to overeat, or hoarding food (when money is not an issue) while starving and compulsively exercising despite being underweight. In my own, and my colleagues experience, there were and are many symptoms that crossed over those boundaries between what a registered dietitian should address versus what a psychotherapist should address. As a result of my own work, and those of the other early dietitians on the frontier of eating disorders, such as Sandra Kronberg (2000), the field of nutritional psychology was born.

**Nutritional Psychology As A New Paradigm of Psychology Including Eating, Body Image, Fitness Compulsivity, and My Theories on Exercise Resistance**

I have coined the term, nutritional psychology, and early on, became a leader in learning how to work with and name this specialized field of registered dietitians. It became clear that there were so many overlaps between specialized registered dietitians and the disciplines of psychology, medicine, and the social sciences that became immersed and integrated within the in the field of health sciences, dieting behaviors, overeating paradigms and my own published theories about exercise resistance syndrome (White & Montell, 1996). Here is my professional workbook summary for what constitutes this new field of nutritional psychology, and a second aspect of my professional workbook, with an excerpt from my upcoming book on exercise resistance syndrome in women. The field of nutritional psychology is a developing field, in stages of creativity through its natural transdisciplinary course. Again, the first section involves nutrition and eating. The second aspect of nutritional psychology is my original work with Exercise Resistance Syndrome theories.

**Nutritional Psychology**

This is my original handout outlining my theories about what constitutes nutritional psychology, from my current professional workbook for Tending the Feminine Psyche Professional Retreats for women treating disordered eating. As will be described, nutritional psychology deals with how we as human beings process nutrition, exercise, health, and body weight information, a territory that has become a psychological terrain of its own. The second aspect of this next subchapter is that of exercise resistance syndrome, which I believe also falls into the genre of nutritional psychology. Exercise resistance in women has become a psychological outgrowth of the dieting, fitness, body image, and health efforts that plague our current culture, alongside the many deeply important other reasons to stop exercising that relate to socioeconomic problems, trauma, sexuality, exercise addiction issues, and past athletic performance identity (White, 2018; White & Montell, 1996). I plan to write many books referring to my discoveries about exercise resistance in women, but for now, the second part of this next list describes some of the key aspects to consider about this subject.

I. Introducing Nutritional Psychology ~ the specialized psychology related to eating, body image and exercise. Individual nutritional psychology is informed by:

A. Evolutionary Psychology—the non-negotiable, deeply programmed, collective psychological relationship we have toward food & eating, body image and sexuality, physical activity and health psychology

B. Personal physiological-neuro-chemical responses to various foods and toward various types of eating situations, results in the fact that some individuals find stress relief in non-hunger eating, while others under stress completely lose any appetite for food. Some individuals make more serotonin or have more of a dopamine response to overeating (non hunger eating), while others do not.

C. Advertising and social media replace the deep history we have for mentoring by the wise elders of a community and rites of passage. These major archetypal programmed aspects of our collective psyche are where the advertising and social media land, hence the deep affect they have on us.

D. The effect of weight loss diets & restrictive health-motivated diets on the inner life and future life of individuals. The more influence to diet, the earlier in life they began, the more actual diets tried, the more powerful the rebound overeating disorder can be.

E. Understanding the faculty of willpower ~ Western cultural attitudes about willpower, strength of character and the facts about its accessibility and its limits

F. Individual personality temperament ~ the genetics that affect tenacity, impulsivity, pleasing authority, rebellion, perfectionism versus flexibility, rigidity, and other core traits involved in eating, exercise & body image. Use of the brain map and core neuro linguistic programming theory of needs from each quadrant shows the key variability in individuals to help unlock personal traits.

G. Tendency toward addiction ~ the question of addictive personality, (in fear of the demanding nature of wanting . . .) addiction to eating rituals or specific types of foods.

H. Childhood experiences of eating ~ associations to foods and situations with food affect eating, exercise and body image psychology throughout life.

I. Cultural and spiritual attitudes about eating, dining and community ~ ingrained habits with cooking, shopping, sharing meals, with specific food rituals, be them positive or painful will deeply affect conscious and unconscious values about eating.

J. Individual emotional eating habits, emotional history and use of food as a coping, protective defense.

K. Treatments for overeating problems, which have become significant aspects of one’s history (i.e., going to an ‘eating guru for help and getting worse . . .)

L. Body Image: The power of the collective unconscious, the current cultural attitudes, familial factors and personal history toward one’s psychological experience of body image. In our culture, issues around sexuality and separately competition for perceived ‘mating value’ can be enormous contributors to depth levels of body image.

M. The Collective & Personal Unconscious . . . food and eating as metaphor and messenger toward depth psychology (example . . . in current culture meeting the feminine soul, the deeper creative, wild, in the moment, meaning seeking aspect of self that can express itself through overeating.)

N. Level of interest in recovery and transformation ~ level of willingness to explore, desire to change, level or stage of motivation.

O. Health as an external “ego-identity” versus an inner state of physical well-being. The confusion about the *appearance* versus *feeling inherently alive.*

P. Body Image driven dieting and health efforts create the backlash of disordered eating and further body hate. The authoritative tone to “right eating”/“right body” forms unquestioned beliefs and standards which drive the life diminishing pre-occupation with weight, food and eventually overeating.

II. Exercise Resistance Syndrome and Reclaiming in Women is an original concept, published in a sociology journal, *Women’s Health Issues* (White & Montell, 1996). Some of the main points within this unique approach to women’s exercise resistance are:

1. Trust yourself.

If you cannot seem to get or stay active, there is a reason and that reason will emerge and inform your life. Trust that as a female mammal, there is an underlying, ever-present, inherent connection to physical activity, whether you have exercised in the last many years or not! It is there. We will go mining for what happened to eclipse your ability to connect to an aspect of your being, which may be hidden, but is alive and well.

1. Locate where your fall on the spectrum of exercise resistance provides the first clues on the road map out.

Take stock of what you tell yourself about why your exercise motivation decreased, evaporated or perhaps never existed. Examine your beliefs about yourself, through these unique, guiding inquiry questions and collective information from a large soul-tribe of women who have contributed to this growing body of work. The cultural and psychological seeds of exercise resistance fall outside of the rhetoric of our health media and advertising industry, so be prepared to rescue yourself from the rubble of resounding judgment, self incrimination or simply bafflement about why you are the way you are with exercise.

1. Go WITH the resistance.

Right when you think you *should* be checking into the gym, or busting out your running shoes, do the exact opposite. Put your feet up. Right where the motto, “Just do it.”, used to exist, paste the phrase, “Not yet.” The use of paradox in this book dares any reader to enter a phase of *owning her resistance*, which means enthusiastically NOT exercising during the first part of this motivation retrieval process. Deciding NOT to exercise arrests the tug of war between the resistor and critic, until the answers come and a whole new deal is struck new between oneself and the inner-mover.

1. Self-inquiry

Meet the precious aspects of yourself that went underground, the misunderstood, perhaps enraged, the unprotected, wildish parts of your being that decided to take the energy you had for physical fitness and run off. Through the section on focused self- inquiry, hundreds of intelligent, creative, hard working women, have uncovered the brilliance within their exercise resistance.

The critical judge will be suspended for the time being, while a much more powerful tool—penetrating curiosity, bulldozes through your life map and brings to the surface of your awareness new insights on who you are as a being in a body, and why motivation to move that body seems to elude you.

1. Envisioning from the Inside Out

No one can tell you how to move, why to do it, what you’ll do or when to start. Instead of outside advice, you consult the vary parts of yourself that formed the resistance, and a vision emerges. From this vision you design a blueprint with a broad scope for your own private plan, with possibilities that are beyond the limited version of yourself that you may have started with.

1. Integration and Re-Decision Ritual

A soul’s agreement is made, from this day forward, till death do we part, in a commitment ritual between yourself and your body. This sacred opportunity to contract with yourself

fuses the meaning and assurance toward reclaiming your life with freedom-based movement.

1. The Body that Reconstructs Itself

The new science of exercise physiology, genetics and integrative health point the reader toward the astounding level of physical fitness adaptability at any age, within all circumstances. Utilizing the expertise of advanced behavioral scientists, nutrition breakthroughs, and muscle cell energetics, this section of the book puts exercise science to work as an owners manual for your earth-suit.

More on the Big Businesses That Fuel Weight and Health Problems and Disordered Eating

The cultural and economic background of businesses that fuel disordered eating are described in another section of my professional workbook and are a large part of what registered dietitians as well as psychotherapists must teach to clients and their families when relevant. The idea that our entire culture has a pervasive climate of disordered eating is evident in much of literature, including my own (Fung, 2016; Lustig, 2012, 2018; White, 2017, 2018, 2019).

The advertising media uses highly sophisticated psychological manipulation to create intentional dissatisfaction in oneself (Lustig, 2018; Swimme, 1996; N. Wolf, 2002), in very specific ways toward very specific targeted populations, without transparency regarding their techniques. This drives populations to impose impossible body image standards on themselves and those around them. Media awareness is key to develop throughout all ages to become educated about the deeply ingrained beliefs that are formed through advertisings sophisticated psychological manipulation. Themes such as sexuality, belonging within a group, and core lovability are sold as potentialities in life only through the adoption of advertiser’s consumer sales (N. Wolf, 2002). Advertisers’ focus on limited views of body image in all age groups and genders, along with the promotion of highly processed foods and the admonition to diet, focus on supposed health, and remain fit, have together resulted in an explosion of overeating disorders (Lustig, 2018; Pershing & Tuner, 2019, Roth, 1982, 1984; Tribole & Resch, 1995).

Many registered dietitians who specialize in eating disorders are aware that the diet and fitness industries began in earnest in the 1960s and 1970s (Lustig, 2018) with a plethora of completely incorrect nutrition information and psychologically harmful weight loss diets (Costin, 1997; Maine & Kelly, 2005; Roth 1984; Tribole & Resch, 1995). In the 1980s, the fat free diet movement sent overweight and obesity numbers into an epidemic crisis (Fung, 2016, Lustig, 2012, 2018), although the terms overweight and obesity are now much debated as oppressive as described by the author of *Health at Every Size: the Surprising Truth About Your Weight,* by Linda Bacon (2008). Again, the fat free diets directly resulted in a drastic physiological and psychological backlash of insulin and satiety problems alongside a backlash of multiple facets driving overeating disorders (Lustig, 2012), mostly from my professional experience being right there on the front lines of treatment for overeating in the 1980s, 1990s and into the next two decades.

It is now are clear that dieting and fitness for the sake of weight loss result in disordered eating, the more severe forms of eating disorders, exercise addiction (Costin, 2007), exercise resistance (White & Montell, 1996), and general loss of self-trust (Roth, 1984; Tribole & Resch, 1995; White, 2018). Evolutionary psychology guarantees that otherwise healthy individuals will become obsessed with food, preoccupied with body image and dieting, and will eventually covet and overeat foods that are perceived as limited or wrong to eat (Keys, Brozek, & Henschel, 1950). The amount of pain and suffering accrued through this phase of our culture is insurmountable despite the comforts of modern life.

The fast food and highly processed food industriesoffer inexpensive foods for sale, which have long shelf lives, to vulnerable populations including toddlers, children, teens, adults of low income families, immigrant families (Lustig, 2012, 2018; Pollan, 2008;), and dieters that have thrown in the towel and are at risk of binging (Pershing & Turner, 2019; Roth, 1982, 1984, 1991; Tribole & Resch, 1995). The large U.S. farming conglomerates, alongside the processed food industries, are megacorporate profit driven big businesses which lie opposed to the concerns of human health and well being (Davis, 2011; Lustig, 2018). Lustig (2012), a pediatric endocrinologist, maintains a reassuring attitude toward overweight and obese individuals, that it is not their fault, rather it is that of the food industries. He goes on to compare the criminal level of many of the large conglomerates of processed foods, farming practices, and the highly processed fast food industries as similar to the tobacco industries’ role in encouraging addiction to tobacco.

Not all registered dietitians and few therapists are yet fully aware that what is surfacing, and has been surfacing over the last several decades, is an epidemic of debilitating metabolic syndromes, destroying the possibility for many children, teens, and adults with these physiological problems from food to have a fair chance at healing their fatigue, poor sense of well being, overwhelming food cravings, and rapid weight gain despite eating normal amounts of food at times (Kessler, 2009; Lustig, 2012; Pershing & Turner, 2019). According to these authors and my clinical experience, there is a lack of understanding about the important risk of high circulating insulin levels and the corresponding low levels of the hormone known as glucagon, the counter hormone to insulin. It turns out that glucagon is a key hormone in health ([Müller](https://journals.physiology.org/doi/full/10.1152/physrev.00025.2016), Finan, Clemmensen, DiMarchi, & Tschop, 2017), and is depressed when there is an overproduction of insulin. I describe the dynamics and treatment of over insulin production and the lack of balanced levels of glucagon in Appendix B (White, 2019). I have discovered that these dynamics are poorly understood by health professionals, even registered dietitians specializing in nutrition. Below is more information on this topic.

Although the treatment of eating disorders means that there are no bad or forbidden foods, it turns out that some individuals have high circulating insulin and as a result low levels of the helpful hormone glucagon, due to the food industry. The level of highly processed foods that are also high in sugars, such as high fructose corn syrup, and sucrose, and foods that contain highly refined, often genetically altered wheat flour; alongside palate stimulating artificial flavors, and high levels of modified fats, can trigger over eating by overriding normal satiety centers. In some (not all) individuals over eating, whether from emotional eating, or types of overeating, can set off over insulin production. The other common way into this problem, is by having a high degree of these highly palatable foods (Pollan, 2008; Lustig, 2012, 2018), as a primary food source, often due to low income levels, or lack of nutrition education, (Pershing & Turner, 2019), which, because of their refined, sugary food chemistry, can trigger overproduction of insulin. The insulin can dysregulate appetite, setting off an increased desire for more and more of the highly refined foods (Lustig, 2012, 2018). Ongoing high insulin levels can then set off a fatty liver, inflammatory disorders, gut microbiome dysregulation, physical energy loss, more insulin overproduction, decreased glucagon production, ongoing weight gain, high cholesterol and triglyceride production, loss of normal attention and energy depletion, and early onset degenerative diseases (Lustig, 2012, 2018). My advocacy about these metabolic syndromes is in arguing that toddlers, infants, and teens acquire these disorders due to the processed food industry, never mind adults, and these physiological problems can definitely set off disordered eating, in my professional experience, due to the desire to lose the weight that becomes nearly impossible to lose (Fung, 2016; Lustig, 2012, 2018). This names only a few of the problems from our culture’s high profit processed food industry (Kessler, 2009; Lustig, 2012; Pershing & Turner, 2019). Weight loss problems often confound the recovery efforts toward overeating disorders, easily derailing motivation the time and expense for overeating treatment, due to a focused goal of losing weight instead of really digging into the work of healing. This issue, of weight versus treating the underlying disordered eating is an enormous conundrum from my professional experience and those of my colleagues over the last many decades, since individuals who have overeating problems often focus on the weight they perceive as excessive. Although this very issue is close to my heart and specialty, it is too deep to go into in this paper. I can only say that my effort to separate some of the metabolic and food processing issues from the emotional and dieting driven overeating issues may help professionals and clients make their way through. I plan to write a book very soon, identifying the treatment for the many aspects of overeating.

My goal, in naming metabolic syndromes, related to the consumption of highly advertised and manipulatively marketed processed foods is to encourage an advocacy attitude in consumers (Fung, 2016; Lustig, 2012, 2018; Miller, 2013). The point to these metabolic syndromes is that they can easily lead to weight loss diets, which then lead to disordered eating (Oliver-Pyatt, 2017); Pershing & Turner, 2019). The confounding part of treating the metabolic syndrome problems associated with our food supply is also the ongoing need to eliminate the guilt and shame that can go along with food stigma. “Bad foods” are described in dieting and health literature, and what is considered “bad” changes by the month. In my experience the metaphor of eating “good” versus “bad” foods, lead to feeling like a good or bad person, which is of course, ridiculous. Never mind the fact that dieting, eliminating the supposedly bad foods, naturally rouses an evolutionary response that drives an overwhelming desire for the forbidden foods (Costin & Grabb, 2012; Roth, 1984; White, 2017). Anyone can discover that they run out of willpower, when determined to give up a habit that pervades our surrounding culture, like eating highly palatable foods (Lustig, 2012, 2018; Roth, 1984, 1996; Tribole & Resch, 1995).

See Appendix B and C for more about the problems with understanding the type of overeating problems that exist, their treatment and the underlying physiochemistry and treatment for over insulin production. Within these appendixes exists an explanation in the insulin glucagon information in Appendix C, naming the background business ploys of these industries and help clients understand why and how they are seduced, as everyone is at times, by big business. The goal is to have clients become interested and motivated to learn more, without a shred of shame about their eating.

Literature that is specifically meant to be used as a reference for dietitian nutritionists is also an important part of the discourse on disordered eating. I have several unpublished workbooks containing all of my material for both dietitians and psychotherapists and the many other people dealing with or treating over eating disorders but which are too extensive to add to this paper. This 200 plus page workbook is as yet unpublished, but will soon be available under my name, Francie White on line. Most of this material is original, and some examples are in Appendix B, C, and D.

Some of the literature for registered dietitian nutritionist’s reference includes Herrin and Larkin’s (2013) *Nutrition Counseling in the Treatment of Eating Disorders* and Setnick’s (2016) *Academy of Nutrition and Dietetics Pocket Guide to Eating Disorders*, *Second Edition*. For those specializing in the non-diet approach, there is the much referred to book on intuitive eating by Tribole and Resch (1995) and Willer’s (2013) *The Non-Diet Approach Guidebook for Dietitians: A How-To Guide for Applying the Non-Diet Approach to Individual Dietetic Counselling*. These two books complement the hundreds of how to eat books for the lay public, most of whom have a weight loss agenda that is frowned upon by eating disorder specialists, like myself, since healing an eating disorder is not aligned directly with weight loss efforts. I acknowledge that some of my overeating resource material has weight loss goals within the title. I do not advocate for straight up weight loss, rather, am interested in treating the underlying disordered eating knowing that body weight follows. I include the references that I did (Fung, 2016; and Lustig, 2012, 2018) for example, because they have the most accurate metabolic pathway descriptions within their books, even though I do not necessarily agree with their solutions nor their values about weight loss. I do acknowledge that for some people, getting the body fat off that has been gained through overeating (as defined earlier in this paper), can help with appetite regulation, and can help with many physiological and psychological factors that inspire recovery. Because weight loss has so dominated the marketing field toward overeating disorders, it is difficult to separate and find those individuals willing to do the work to treat the underlying disorder. I believe that the road to healing disordered eating, and if present, exercise resistance, leads, through many stages of recovery to weight reduction if it is what the body and soul of that individual discovers works.

Psychiatric medication interventions, another important contributor to eating disorder discourse, are far too complex to fairly review in the scope of this work. However, three such references for the interested reader are Balestrieri, Oriani, Simoncini, and Bellantuono (2013); Crow, Mitchell, Roerig, and Steffen (2009); and Crow and Peterson (2009); and Flament, Bissada, and Spettigue (2012).

The professional literature describing the treatment of the psychological issues and medical complications that accompany disordered eating often emphasize anorexia nervosa and bulimia nervosa as a priority over those with overeating disorders (Goldberg, 2020). This discrimination is due to what I consider an ongoing bias against fatness and weight gain although I am not suggesting Goldberg has such a bias. Even the *Diagnostic and Statistical Manual for Mental Disorders* (4th ed.; American Psychiatric Association, 1994) did not have binge eating disorder listed under eating disorders. It was placed in the category of eating disorders, not otherwise specified. The practice guidelines from the American Psychiatric Association (2006), hardly address the level of care and treatment known to be essential as outlined by Pershing & Turner (2016), Wendy Oliver-Pyatt (2017), and myself (White, 2017). Advocacy groups such as Health at Every Size agree, with much excellent, evidence based literature (Bacon, 2008), put out by this growing organization which can be found under their name.

My advocacy for overeating disorders sustains my interest and future books in the physiological and neuroscience related to overeating. No one, as far as I can tell, are describing the five or more variations in etiology, diagnosis and treatment of overeating disorders (White, 2017, 2019). The relevance of my theories, described in Appendix B and C about overeating problems, is this: Often the field of psychology can overemphasize the overeating that results from emotional distress as a psychologically protective orientation, while not assessing individuals for the organic, physiological and neurochemical roots of overeating, or accounting for the adoption of troubling habits, as I describe in Appendix B and C. Many authors in the field of treating overeating are more than aware that the weight that is gained from overeating pulls one into the dieting and weight loss machine, which backlashes into further disordered eating (Costin & Grabb, 2012; Roth, 1982, 1984; Tribole & Resch, 1995; White, 2017). Oliver-Pyatt (2017) and Pershing and Turner (2019), in their books for clinicians on binge eating disorder, give a more realistic, expansive summation of the reasons for overeating. They claim that the complexities of genetics and the effects of neuroscience, culture, and the deeply emotionally seated roots of overeating as a homeostatic regulator of emotions are all reasons for overeating.

The one drawback is these authors only include those disorders that meet *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) criteria, at least as a core focus of their books. I feel that all overeating disorders need to be addressed, since there may be 50 or more percent of the population that ends up falling into disordered overeating (Reba-Harreleson, et al., 2009), whether disordered overeating starts with the food and farming practices, dieting, limited time and energy rather than just those that fit into the official manual of condoned mental health disorders. In my theories, to address this oversight, I describe a wide range of types of overeating more expansive than those found in the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013). To review some of these types of overeating, see the section of my workbook and blog that I include in Appendix C, on my new theories about overeating disorder categories and treatment. The theories outlined in Appendix C deepen the scope of understanding of the physiological origins, neurochemical aspects, and deeply seated emotional aspects of overeating disorders.

Psychological Approaches to Disordered Eating and Eating Disorders

There are many, many condoned psychological approaches to eating disorder treatment, of which a few are primary. I want to start by acknowledging one of the first books on eating disorders to emerge, long before most of us understood what restrictive eating disorders were about. *The Golden Cage: The Enigma of Anorexia Nervosa,* by Hilde Bruch (1978) was a classic. Deans (2011), wrote an article on the history of eating disorders. Since then theories on etiology and treatment have exploded. Cognitive behavioral therapy (CBT) forms a metasystem from which many psychological and nutritional practitioners examine the fundamental belief systems, day-to-day thinking and self- talk, emotions, and behaviors of the client. There are more resources on the subject that can be counted, but here I mention Waller et al. (2007) and their book *Cognitive behavioral therapy for eating disorders: A comprehensive treatment guide,* and an article by Fairburn et al. (2009) on cognitive behavioral therapy. In the Emergence Courses I teach very specific advanced techniques of cognitive behavioral therapy that are also combined with art therapy and powerful self inquiry processes, known as the Old/New Universe Project. This project or process is used at a critical, clinical time, when clients are losing motivation. It is designed to invigorate and inspire recovery efforts and is listed in Appendix A.

Two other key reference books are *The Clinical Handbook of Eating Disorders: An Integrated Approach,* edited by Brewerton (2004),and Yager et al.’s (2006) *Practice Guidelines for the Treatment of Patients with Eating Disorders, Third Edition*. These two extremely comprehensive works span topics from diagnosis and assessment to epidemiology, outcome studies, genetics, personality traits, neuroscience, management, level of care, use of family work, CBT, interpersonal psychotherapy, and dialectical behavioral therapy. Ball and Mitchell (2004) researched CBT for anorexia nervosa treatment.

Nutrition counseling is often given a perfunctory mention within the many expansive treatment books mentioned above, when in my personal opinion, highly skilled, specialized nutrition counseling for eating disorders contribute significantly toward patient recovery. Registered dietitian nutritionists that I train in the treatment of disordered eating, must learn advanced counseling skills that are common to psychotherapists, since eating disorders are a mental health disorder, in addition to knowing how to apply nutrition science in a way that can be motivating and utilized by the patient (Herrin & Larkin, 2913). One key leader in the field of nutrition therapy for dietitians specializing in disordered eating is Sandra Kronberg (2000), who started out back in the 1980s when I did, and attended one of my early professional retreats. She has gone on to write and lead many dietitians on the nutrition science and psychological expertise needed to specialize in disordered eating. Another hero in the field for training and inspiring dietitians is Jessica Setnick 2016, 2019), who’s outspoken character keeps the field alive. For a few examples of the type of skills dietitians must learn to utilize in order to administer the nutrition advice to disordered eaters, includes cognitive behavioral therapy (Waller et al., 2007; Waller, Stringer & Meyer, 2012), and learn to understand attachment, and how to stay attuned with the various stages of treatment and healing that the client goes through (Costin, 2007). The dietitian nutrition therapy specialist that came into my life as a blessing on many levels, both business wise and as an excellent strategist with parents, families and nutrition therapist with clients is Marlena Tanner. She is both an artist, and forthright muse for recovery through her own center, Her blogs and postings can be found under her name, Marlena Tanner.

Dialectical behavioral therapy (DBT) has strong phenomenological components and is one of the key treatment strategies for both dietitians and therapists to learn, which is resourced through the Behavioral Health and Psychiatry website (HRC Behavioral Health and Psychiatry PA., n.d.) and by the acceptance and commitment therapy approach to treatment (A. Harris, 2019; E. Harris, 2000, Manlick et al., 2013). The mindfulness tracking, which is a part of acceptance and commitment therapy, is particularly relevant to this paper, as mindfulness is now included in many eating disorder treatment efforts, such as Tribole and Resch (1995), Pershing and Turner (2019), and David’s (2005) *Slow Down Diet: Eating for Pleasure, Energy, & Weight Loss*, which, unfortunately, like many lay public sources, includes weight loss in the emphasis.

Out of the neuroscience research, there is a rich body of work on genetics, temperament, brain correlates, all of which exceeds this paper. I will refer to Bergh et al. (2013) and, again, McGilchrist (2019). McGilchrist’s epic theoretical summary of brain hemisphere includes their influences on many genres of discourse and disciplines, including a mention of eating disorders and addiction. His book, in my opinion is a rich, although complex perspective on recent neuroscience when it comes to brain hemispheres, but I will leave it to the reader to find specific neuroscience about disordered eating. Some of the dopamine reward centers have been identified by Lustig (2012, 2018), which includes a propensity for behavioral addiction with food. There is much research about the difference between contentment systems versus reward systems that I believe will flourish in the next few decades and shed much light into our current confusion in these areas.

Insight oriented therapies for disordered eating are many, with Margo Maine at the forefront of many of the feminist overviews on treatment perspectives. Her coauthored books include *Treatment of Eating Disorders: Bridging the Research-Practice Gap* (Maine et al., 2010)*, The Body Myth: Adult Women and the Pressure to be Perfect* (Maine & Kelly, 2005), and *Effective Clinical Practice in the Treatment of Eating Disorders* (Maine, Davis, & Shure, 2009). Bulik (2013) wrote a book about the midlife eating disorders, which, frankly, filled 50% or more of our client base. Midlife eating disorders imply they may have started back when I began this specialty into the psychology of eating, in the mid 1980s. It is currently 2020, so fourty years have passed. Those with mid life eating problems are common today, in my claim that our culture has a collective consciousness of disordered eating, stated earlier in this paper.

There are so very many books for the lay public on eating disorders, Some of the more often used self education books that I have seen are *The Eating Disorder Sourcebook: A Comprehensive Guide to the Causes, Treatments, and Prevention of Eating Disorders* by Costin (Costin, 2007) and her collaboration with Grabb in *8 Keys to Recovery From an Eating Disorder: Effective Strategies From Therapeutic Practice and Personal Experience* (Costin & Grabb, 2012). Also, there is my other colleague’s, Johnston’s (1996), often mentioned *Eating in the Light of the Moon: How Women Can Transform Their Relationship With Food Through Myths, Metaphors, and Storytelling*. I have always referred clients to Geneen Roth’s many books (e.g., Roth, 1982, 1984, 1991, 1994, 1996) because of her genius with writing from her own anguish with disordered eating and her professional experience as a writer giving retreats for women around the world. Another resource that I find extremely helpful in people understanding the layers of self and consciousness within any disorder is Fodor’s (1997) *Desperately Seeking Self: An Inner Guidebook for People with Eating Problems.*

Another practical, targeted set of books and workbooks comes from Andrea Wachter and Marsea Marcus (1999, 2016a), *The Don’t Diet, Live-It Workbook,* as well as their book for teens, *Getting Over Overeating for Teens,* and their book for children and teens about body image (Wachter & Marcus, 2016b), *Mirror, Mirror on the Wall: Breaking the “I Feel Fat Spell”.*

Eating disorder treatment is rich with brilliant minds contributing to the research and discourse on treatment and prevention. I have been honored to be a part of the community throughout a career that continues into new frontiers. I have had a front row seat to the misery that disordered eating, negative body image, and all the aspects that this modern expression of a collective soul level beckoning wreak upon the women, men, children, teens, and aged individuals, expanding the globe.

In the popular tale, *The Emperor’s New Clothes*, an emperor parades around naked, tricked into thinking he is attired in the finest clothes. Although everyone can clearly see he is naked, no one dares to acknowledge it. Everyone keeps up the charade (Andersen, 2015). Now is the time to come out and say what is taboo, to expose the emperor as he actually is. His nakedness is a metaphor for the lack of perspective, for thinking our body image defines us, while the underlying common thread of consciousness unifies everyone, relative to the comparing and judging we put ourselves through. Eating disorder treatment is just a beginning, a model for bringing consciousness and a new epistemology of science straight into the philosophical questions of who and what we are as human beings and how we tied into the greater cosmos. The Emergence Courses might be considered the emperor’s actual new clothes, made of golden silk, a metaphor for the rich light of a new paradigm.

I understand that the mental health treatment field is overwhelmed as it is; I understand this from my direct experience in owning eating disorder treatment centers and running professional retreats that offer a soul level respite for weary practitioners. My goal is to infuse the incredible brilliance of knowledge and hope for humanity through these courses. They will be made available to all practitioners and the lay public through upcoming books, publications, video, and podcast episodes, as well as workshops, conference presentations, and one on one consultation. I posit that this new science based philosophical wing toward eating disorder treatment to complete the 3 existing wings: the psychological, nutritional, and medical specialties. This new aspect of treatment forms a fourth, sacred scientific center of treatment.

Finally, I have found through all real, quality, and soulful therapy, there is inquiry. With all practitioners know and can teach to their clients as professionals in the field and teach to each other in whatever specialty they host, they still must listen. It is through self-inquiry that some miraculous force within my soul or within this universe answered my call for help when my anxiety disorder took my psyche hostage. It is only through each individual self-inquiry that a personal, soul’s transformative journey can occur. The Emergence Courses simply offer an upgraded understanding of the newly enchanted cosmology and whisper at the participatory nature of consciousness in the holistic new view of life. From this information, it is inquiry, or knowing what questions to ask, that gives the new soul of science a chance to answer.

Chapter 5: Theoretical Perspectives of the Emergence Courses

There are five general categories of theoretical perspectives that are included in the various teachings and processes of this body of work that I named Emergence Courses. The core of this work is that I show how and why to bring the new paradigm of consciousness inquiry and the new epistemology of science based on physics and cosmology toward a philosophical adjunct in the established mental health field. I use disordered eating as a template for a new body of treatment, the Emergence Courses, toward eventually be utilized for other mental health problems. Four of the five categories of how I accomplish this merging of disciplines include my original contribution to the field.

The five overarching theoretical perspectives of the Emergence Courses are the following: (a) definitions of consciousness and evolution of consciousness as they relate to meaning and purpose in life; (Rosenblum & Kuttner, 2006; Russell, 2002; Schrodinger, 1964) with (b) an emphasis on Jean Gebser’s (1949) structures of consciousness and how they relate to and explain aspects of mental health problems (c) how epistemology of science affects perception of reality and the felt experience of meaning (d) the need to understand the science revolution based on quantum mechanics, with implications for consciousness; and (e) the fifth category about depth psychology and disordered eating. This fifth category exists on its own because it is a part of the theoretical perspectives but is not original material, since eating disorder treatment and depth psychology are both well established fields (Bruch, 1978; Costin, 2007; Edinger, 1972; Jung, 1983). What is new and original within the eating disorder information are the philosophies and science that I am adding as a new foundation to existing eating disorder treatment. This fifth category includes depth psychology based on Carl Jung’s work (e.g., Jung, 1964, 1973, 1983; Jung & Campbell, 1971), and the many theorists that have branched off and further developed his theories (e.g. Moore, 1992; Rowland, 2002; Woodman, 1980, 1982, 1993). The application of Jung’s depth psychological theories emerge through teachings about archetypes, especially in the myths and storytelling that is part of the Emergence experiences, and also the work toward understanding and hosting feminine principle, in both men and women as a means of balancing our inner life (Estes, 1992, Johnston, 1996). The Emergence Courses and experiences also bring ritual (Campbell, 2008), and use of metaphor through art, dreams, and embodied practices (Woodman, 1980, 1982, 1993), into the workshops and professional trainings.

A Sample of the Emergence Courses

For those who would like to grasp an example of how the Emergence Courses merge the fields of consciousness and epistemology of physics and cosmology into relevant disordered eating treatment, here is a sample of topics. This sample is from a marketing handout for a professional retreat, which summarizes many of the theoretical premises of this paper. I include here for those who simply want to get an immediate sense of how I merge the seeming disparaging fields of disordered eating and philosophies of the science of consciousness, physics, and cosmology. These topics could be considered one version of a sample syllabus of the Emergence Courses, including the experiential examples.

DISORDERED EATING PROFESSIONAL TRAINING: TOPICS IN ACTION FROM THE EMERGENCE COURSES

1. **New Theories of Consciousness Enter into Mental Health Treatment**

We know that treatment for eating disorders is rooted in psychology, medicine and nutrition. This fourth ‘dimension’ of treatment, philosophies of science and consciousness, dares to take clients where spirituality and religion cannot go in a treatment milieu. The Emergence Program introduces the long overdue philosophical upgrade about consciousness, providing a spectrum of definitions and ideas that help our clients break out of limited constructs of identity. This course expands the notion that we as human beings exist as small, time-bound egos, while actually we inhabit a cosmic vast spectrum of levels and states of consciousness beyond our wildest dreams. Talk about expansion of identity!

Introducing consciousness to recovering individuals and their families, offers a vast, new potential to experience subjectivity on a potentially transcendent level. Since perception of reality, including perception of self, determines our felt-sense of meaning, consciousness studies, core to the Emergence Program are an essential complement to enhance traditional psychotherapies . Consciousness theories are grounded in recent science discoveries, infusing an astounding new perspective of participatory cosmology into eating disorder treatment

**II. Dare to Inquire About Meaning: Emerging Theories of Consciousness & Cosmology Provide a Roadmap for Recovery**

Never before, in the history of science, have the implications about human consciousness been so astounding, as neuroscience interfaces with quantum physics to better understand what consciousness is, and what it means for humanity. We will review the last century of physics discoveries, which have led to a powerful new paradigm of possibility: that the Universe is Conscious, and that our human consciousness is an integral creative force within the universe and beyond. We will discuss the implications of moving from the current, outdated scientific paradigm in which humanity is marooned in a ‘dead’, meaningless universe to the re-imagined, enchanted cosmology known today. New theories of physics and cosmology point toward a new meaning within the universe—creativity. Recovery becomes more than just living without eating disorder symptoms as the Emergence Processes give validation to any single creative impulse one may have. The competitive consumerism paradigm falls to the side as the new consciousness and revised epistemology of science dawns like a new sun rising.

**III. Evolution of Consciousness and Human Subjective Experience: A Perspective for Clients through Jean Gebser’s Lens:**

Our subjective experience of space and time, and our sense of separation can seem both abysmal and entrapping. Assuming we are powerless, we make the best of it. Jean Gebser’s theories on past, present and future structures of consciousness will astound those who attribute to psychology, that which is more like meta-psychology and beyond. Learn why recovery from an eating disorder within the confining constraints of the mental structure of consciousness means returning to the disconnected, competitive, and concretized world, where our individual and cultural crisis of meaning is a natural response. Learn about the integral structure and how eating disorders represent the deep Seed within humanity’s coding, bursting through consciousness evolution toward a breakthrough out of this shadow phase of the mental structure.

**IV.** **It’s About Time! How Einstein’s Special Relativity Impacts Rigid Psychological Thinking, Common with Disordered Eaters.**

Einstein revolutionized our understanding of space, time, and matter, and energy through his special theory of relativity and the epic equation E = MC 2. Re-imagine another perspective on physical matter, including our bodies, that matter is simply light or energy that has slowed down to form particles, atoms and the molecules of our world. Never mind that these particles of matter creating the earthsuit in which we live, were once particles of stardust from previous supernova explosions! Reconsider yourself as a being of consciousness with a body made of energy from these stars, slowed down to host your life in a stable miracle of physiology.

Reimagine time and space as fluid within a system that constantly changes depending on our perspective, also known as having the quality of relativity. In other words, imagine that every individual has their own central cosmic, omnicentric subjectivity within which the world around them emerges into being. Learning these implications of Einstein’s theories can help individuals suffering from the rigid beliefs about food, weight, calories and worth conceptualize the true numinosity of science. The oppressive hegemony of classical science can shatter, suddenly exposing a new vista of the undivided, interrelated whole of our cosmos. By utilizing physics to upgrade the astonishing nature of time, space and matter, clients open up to reconsider those fundamental beliefs that contribute to disordered eating, body image distortion, nutrition and calorie myths, and the coexisting depression and anxiety.

**V.** **Using Theories of Relativity Toward Perspectives on Negative Body Image**

As the theory of relativity reveals new perspectives of space, time and matter… it can also be applied to body & self-image. Throughout the history of evolution, we did not have external measuring devices such as scales, nor reflective devices such as mirrors, or photographs depicting our image. Neither did we have body fat calculators, nor BMI statistics, nor clothes sizes that drives that left- brain critic at core root of body image problems and eating disorders. This section transfers relativity in physics and applies it to the relativity within our subjective relationship to our ever-changing body, to become aware that we have a relativistic choice about where to place our attention: We can live from the outside in, measuring against advertisers standards, or we can live from the inside out, actually focusing on the experience of living in a miraculous body. The gift of relativity is about our own capacity to decide, to choose where we want to place our attention. The embodiment techniques in this section playfully utilize relativity toward the examination of the advertising media and the manipulation of our subjective experience toward dissatisfaction. Learn how every judgment is relative to a story made up somewhere, that gets interpreted at face value, as truth. We also take an inward journey from our early beginnings as a zygote through time, to the aging body near its end, to reimagine and appreciate the miracle of human life, created from the stardust ingredients from the cosmos.

**VI.** **Entanglement: Implications of a Holistic Underlying Reality that Inspires Healing. Going Beyond ‘Whole Foods’ to ‘Whole Being’ and ‘Whole Cosmos’**

Within all mental health problems, addictions, depression, anxiety and certainly disordered eating, our sense of separateness is devastating, driving our desire to escape our unsatisfied longing for connectedness. Learning more about quantum mechanics may seem like the last resource to rescue our deep need for a place of relatedness, yet the quantum physics discovery of entanglement points toward an astonishing interrelatedness between everything, a unified whole exists that we do not perceive through our 5 senses. Underlying our perception of a static world with its radical separation between subject and object, lies an underlying interconnectedness within the cosmos that is alive, dynamic holistic. Finally, it is science that hints at a unifying Oneness. Perennial philosophies have many non-dual wisdom practices that point toward such oneness, yet as professionals treating a vast spectrum of temperaments, cultures, religions or spiritual attitudes, professionals are rightfully limited. We can finally turn to the mysteries uncovered by science toward a new dawning, one that whispers to us through of all things, the implications of mathematics.

**VII. Unconscious Psychological Projection and Introjection of Science Concepts: How our Inner Life is Affected by Classic Science**

The human psyche has become terrified of itself. Within modern and postmodern culture, it is common for people to be afraid to be alone with themselves without distraction for too long. This fear is rarely discussed, in fact is appears to be almost taboo, because it is difficult to describe and acknowledge an unnamable fear that is related to being alone within our own inner life. This fear of being alone with ourselves without distraction, contributes to anxiety, addiction and for some, toward the compulsive thoughts and behaviors common within disordered eating. The eating disorder can serve as a ‘babysitter’, a distraction from meaningful connection to our inner life. What is this sense of abysmal void within the human psyche? Many things. It is common for my clients and professional colleagues to admit to feeling a looming sense of an unnamable void within territories of their inner life. Where in the current psychological theory this sense of unattachment would be attributed to theories of psychological developmental stages and attachment. No doubt these theories are valid. Yet, I have come to realize that part of this desire to bolt from our inner life has to do with epistemology of science teachings, for example, the crushing statistics of how astronomy is taught. In other words, the epistemology of science describes the cosmos as infinite, empty, random and void of consciousness. It is relatively less realized in the psychological community that humans tend to introject a gestalt of the epistemological construct of the external world into the subjectivity of our inner psyche. No wonder the dark, empty, meaninglessness of outer space crept into our psychic inner space. Now for a cosmological upgrade!

Recent physics and cosmology discoveries show that the cosmos is not only NOT a dark void, it is actually filled with luminescent (if we could see them) frothing quantum particles! There turns out to be a teeming quantum light show emergent in what is considered empty space, right throughout our own bodies, never mind throughout the entire universe. This frothing dance of frothing particles and anti-particles exists outside the spectrum of our vision, the same way microbes that create disease, existed outside of our understanding of medicine, until microscopes were invented.

The crushing sense that we are nothing more than a lost speck of dust in a meaningless, dead void (almost a direct quote expressed by a client with chronic anorexia nervosa), is now replaced by the new zero- point field research, summarized by Brian Swimme (1996) and Haisch (2006), as a scintillating field of frothing quantum creativity, named by him as the “all nurturing abyss”. We can introject this new model and imagine our inner life as a full, scintillating realm, rich with imaginative intelligence.

**VIII. Create Your Old and New “Inner Universe” Life Map: A Key Emergence Course Process**

We rarely consider that the realms of our inner life form an internal cosmos or inner universe of sorts. Alchemy teaches, ‘as without, so within’, and Carl Jung understood that there was a major mystery relating our inner life to our manifest outer life. This “Inner Universe Life Map” is an internal meta-map exercise that uncovers where and how our own inner universe is run by an outdated epistemology of science, alongside the software of our rational-mental structure of consciousness as described by Gebser. In this advanced cognitive behavioral therapy process, the eating disorder ‘inner universe’ is mapped out, beginning with a list of unchecked and outdated belief system about the nature of reality, human worth and meaning in life. From here, routine thoughts, feelings and behaviors that follow the old beliefs are mapped out. Next, a new ‘inner universe’ map is created, with the discovery of entirely new belief systems about the nature of reality, the nature of our worth, lovability and potential meaning of life. The New Inner Universe Life Map becomes a sort of vision-board, a concrete reference for clients to maintain clarity on their goals, from what they believe, how they relate to themselves, how they want to feel and the fulfilling actual life they want to enact day-to-day.

**IX.** **What Does Epistemology of Science have to do with Disordered Eating Recovery?**

Epistemology of science is not a term most mental health professionals know or likely care much about, yet we will discover together, that the way science is taught, fundamentally affects our very perception of reality, hence our subjective experience of the natural world and all of life. By stepping back and gaining perspective about what one evolutionary consciousness theorist, Jean Gebser (1949), taught us about our current hyper-rational, hyper intellectually focused phase of consciousness evolution, we can begin to understand a meta-level of psychological problems. This view of psychology is not taught in our traditional psychology academics nor clinical psychology practice.

It involves the theory that we are in a powerful objectifying prowess within our evolution, an objectifying intellect that has served us well through classical science and the industrial revolution, yet has devasted our relatedness to one another, nature, even our relatedness to ourselves. Thankfully a revolution in science is currently under way, the subject of these courses. There is a new integral epistemology of science that is little known much less understood, so join us in learning about both the new paradigm of consciousness in science, alongside the new integral evolutionary breakthrough our culture. Join us in learning about a numinous cosmic overhaul of how we can apprehend our outer world.

**V. Quantum Physics, the Double Slit Experiment and its Implications**

After this lecture and accompanying video, you will never be the same, nor will your clients. Since quantum physics underlies the classical reality we experience, the mechanics of the quantum world, as implied by the double slit experiment, is nothing short of astounding. Eating disordered individuals are often immersed in nutrition, physiology and health findings, beliefs about weight and worth, and observations of themselves and those around them when it comes to eating and body image. The double slit experiment implicates each individual as hosting a hidden powerful measuring source for what they see, hear, feel and experience. Learn how the quantum world appears to bend to our perceptual bias and what to do about it. We will examine where intention may come in and how to reach potent belief systems within our subconscious that may affect quantum activity. If ‘what we measure for is what we get’, we will debate, how much do we create the reality of our lives?

**Ten Examples of Emergence Experiential Processes within Tending the Feminine Psyche Professional Retreat-Trainings**

These experiences usually follow didactic teachings so that the experience is grounded in topics similar to those described above.

1. GEBSER’S STRUCTURES OF CONSCIOUSNESS are each represented in the following examples of workshop activities.
   1. **Dream Dance – An Archaic Structure of Consciousness Experience:**

Every morning there is an immersive dance experience to very dreamy music, where participants begin with eyes closed, and evolve through slow, highly sensory movements that end up in a blur of body contact. Often these sessions build toward increasing partner contact, then guiding partners into smaller groups, that move through a slow improvisational style together, and then become one physically interconnected whole. This might occur through movements in which points of body contact are maintained with several people, even as in tumbling in what appears as a slow motion film to an observer. Participants mostly keep their eyes closed or partially closed to maintain a trance like state, often moving toward the floor and ending as a group, in a comfortable pile, breathing together in rhythm. The experience of separation shifts toward one of total integration with the group in a merged sense of oneness. Women who are unused to this type of experience are encouraged to participate at their own pace, in their own way, but have the benefit of having heard the sharing of past workshop participants who encourage new ones about the safety and care and feelings of love that emerge through the dance.

* 1. **Symbolic Alter – A Magical Structure of Consciousness Experience:**

Individuals collect sacred items or actually make one during an art project and through a ritual, items are placed upon the alter or designated center of the workshop space. One art example may be clay goddess figurines that are made in the likeness of ones’ own body image, a totem of discovery and an assertion of honor about their body image where shame was often reigning.

* 1. **Improvisational Storytelling and Mythology – A Mythical Structure of Consciousness Experience:**

One of the favorite aspects of the workshops and groups, is the storytelling experience. Participants have learned about the numinosity of archetypes, and that myths bring to life the many archetypes and complexes within our individual lives and collective consciousness. With much depth and innovation, the myth is told and acted through improvisation in sections throughout the workshop. Music, dance, poetry and rituals become part of any given myth as participants join in a collaborative acting production of the story. Each section is processed through contemplation, writing and sharing as the dilemmas of the characters grandly expand the very dilemmas we humans find ourselves in. Since the mythical structure of consciousness bypasses the overly rational modern mind, participants describe the experience as a multi-faceted immersion into imaginative genius, as a creative impulse stirs and fuels the groups’ magnified experience of wonder and learning.

It is worth noting that the following day’s morning dance (archaic structure experience), is guided using music and some language that is connected to the previous evening myth. This way, the collective unconscious within each participant is stirred to then share in the ensouled matrix of meaning through embodied experience.

* 1. **Physics, Cosmology, Epistemology of Science and Neurochemistry Lectures—A Mental Structure of Consciousness Experience:**

Didactic teaching, using lectures, film, and reading assignments fuels the information-seeking minds that attend these professional retreats. Once satisfied, individuals appear more willing to take risks in the experiential aspects of the retreat, as if the solid information forges the structure or armoring that highly trained professional physicians, psychologists, dietitians and other mental health professionals enjoy. One example of this ability to go deeper into experience, is doing a guided meditation after a didactic lecture on a topic related to the meditation. Having taught guided meditations in many settings, this author has found that participants express more profound insights and depth of experience if a concise lecture preceded the meditation, as though the rational mind becomes ‘fed’ enough to then hand over more of the control, surrendering to the more wholistic right brain’s capacity for imagination.

* 1. **Art-Dance-Ritual-Ending—An Integral Structure of Consciousness Experience:**

The retreats culminate with the end of the myth, which is often acted out in a manner that opens into a constellation of activities. To bring the individual and collective psyche together in an integral activity, many elements from the archaic, magical, mythic, and rational aspects of consciousness are synergized to create a powerful, transcendent experience, combining a merging with nature, the creation of a powerful ritual symbolizing a transformation that is occurring for the participant, and a creative art experience and sharing, related to the transformation at hand. Dance, poetry, music and performance may be aspects of this culmination, accompanied by often riotous support from the group. Although none of these activities are unique to workshops per se, what is unique here is that the women understand each of the structures of consciousness as epochs of experience through human evolution, which deepens the appreciation of each type of activity. They express (through feedback) that the shifts in perception of reality are more meaningful, since each structure-inspired activity becomes more than just an interesting workshop experience. Each structure-inspired activity, like the dream-dance, or symbolic art project, or myth, is understood to contain within that experience the hologram of an era of humanities’ consciousness. This understanding comes from the positive aspects of the mental structure—our ability to form insight and allow that insight to host a whole new experience in the light of the new information.

1. **Visualization and Guided Meditation Sample Topics**

These experiential visualizations are designed as a prompt toward deep insight, often followed with journal writing, sharing or art project to further harmonize and expand the insights gathered in the visualization.

* 1. Inquiry into ‘What Are You Measuring For’ in your life?
  2. Levels of Consciousness – from Awareness of Being Aware to Universal Consciousness.
  3. Exploring the Body at the Quantum Level.
  4. Out -Door Night Time Cosmology Experience – Perspective and Attention
  5. Going Beyond the “Me”, “My Story” into the Consciousness We Are
  6. Imagining David Bohm’s Implicate and Explicate Order from Your Vantage Point – When the Explicate Order Produces Eating Disorders

1. **Self- Inquiry Assignments, Exercises, and Art Projects**
   1. Old-New Inner Universe Life Map (described earlier). This powerful inquiry process involves teaching, visualization and extensive mapping. One of the key questions for eating disordered individuals, is a deep inquiry to the soul self, to the deepest aspect of intelligent consciousness imaginable. The question asks, “What would your life need to look like, feel like, be like… for you to no longer need or want to binge (or binge and purge, or starve yourself)?” It is asked in a variety of ways to elicit a vision, an answer from the very depths of one’s being. This answer forms the outline for the New Universe Map, emerging through the process. Rather than being seen as a mental-rational question, this inquiry is framed as a deep integral level question.
   2. **Free-Form or Wild-Mind Writing Prompt**: Now that you know space and time are not fixed, what does it mean to your life? Free write without rational-mental processes taking over.
   3. **Non-Dominant Hand Writing Conversation**: Meditation on Awareness of Being Aware, followed by dominant hand asking one life question (about recovery) to “Awareness”. Awareness answers through non dominant hand. Written conversation may ensue.
   4. **How Advertisers Hijack Attention, Neurochemistry and the Nature of Our Reality – Lecture:** How Body Image and Sexuality, the Food Industry, Mega Agri-Business, and the Dieting,Fitness, and Health Industries combine to form the Disordered Eating Inner Life in the US. Group Project.
   5. **Re-imagining the Cosmos Creative Art Project**. Following a lecture on Brian Swimme, Jacob Needleman and Richard Tarnas’ enchanted universe concepts, create a model of this universe using provided art supplies, to inspire a day-to -day remembering. Paper mache supplies are often used, with paints and fine black felt pens to write on 3 dimensional paper mache creations.
   6. **Prompt: “Your imagination and creativity is core to your purpose and contributes to the purpose in the cosmos**. “ In this inquiry process participants follow the bread crumbs of prompts that are directed to explore and expand the creative pulse within their lives, to bring validation and meaning to their imagination as a means of fostering integral direction to their future.

In conclusion the above course work is just a small sample of the topics and experiential processes within the Emergence Course body of work. These topics and experiences are designed to dovetail into traditional clinical treatment, and professional trainings, with sensitivity about when and where they are appropriate to be used with regard to the mental health status of any given participant.

Theoretical Perspective 1: Definitions of Consciousness and Evolution of Consciousness as They Relate to Meaning and Purpose in Life

The phenomenon of consciousness is defined and described through several theoretical lenses within the Emergence Courses toward the counseling psychology field. The goal is to introduce participants to a range of ideas, as clients reconsider their life perspectives, goals, beliefs, and values, with an emphasis pointing toward legitimizing consciousness far beyond the materialist view that consciousness is an epiphenomenon of the brain (Combs, 1995, 2009). Consciousness is presented through a multitude of lenses, as the miraculous source of subjective awareness at the root of the phenomenological experience of our moment-to-moment reality (Heidegger, 2010; Husserl, 1970; Whitehead, 1933). Consciousness was a central topic to the father of psychology, William James (1977), as the essence or source of pure experience. I explain that as the psychology field evolved, consciousness as a preeminent phenomenon slipped into the limited materialist view of being a correlate to the brain (Combs, 2009). Only recently has the consideration of consciousness as a fundamental aspect of life in the universe returned from its longstanding place within perennial wisdom teachings such as Aurobindo, (1993), and Chaudhuri, (1998) to then become recognized as central to psychology, as initially described by William James (1977).

Consciousness discourse and inquiry entered the science world through the unlikely door of mathematics and quantum physics research in the early 20th century (Peat, 2002; Pylkkanen, 2007), when the double slit experiments astounded physicists by directly implicating the observer or measurer in the results of the process. The observer is a conscious being, and as such, consciousness as a phenomenon made an entrance, through concrete math and science, and has stuck around, despite the astonishment and often reluctance of the physicists back then and now. The history of the unfolding of the double slit experiments and the history of the implications are told by many current day physicists and authors (e.g. Chopra & Kafatos, 2017; Friedman, 1997; B. Green, 2004; Levy, 2018; Sabbadini, 2017).

The still debated materialist view that the brain or matter creates consciousness is challenged in my Emergence inquiry sessions by the new as well as ancient concept that consciousness creates the brain, and in fact, somehow consciousness sources all of nature. This inquiry into consciousness alludes to the idea that we somehow live within our own personal consciousness and well as a shared or universal cosmic consciousness (Bohm & Hiley, 1995; Chopra & Kafatos, 2017; Lanza & Berman, 2009; Sabbadini, 2017).

To make matters more astounding for my participants, they learn through many of the specific courses that space and time are a realm in which our consciousness may seem to exist, giving us a sense of being in a certain place, with time passing as we live our lives, but that space and time are actually relative (Einstein & Infeld, 1966, Hawkin & Penrose, 1996), and are more a construct of our brain, than an actual physical reality (Kafatos & Nadeau, 2000; Lanza & Berman, 2009; Sabbadini, 2017; Stapp, 2009). Describing the phenomena of perception of space and of time, real and grounded as they both seem, helps to demonstrate the fluidity of perception. Ultimately my goal is to demonstrate the relativity of space and time so that participants get a better sense that our perception of reality can shift, and ultimately I try to present this in a way that is freeing. This topic also helps to open curiosity and interest in where ones’ consciousness actually exists, for example is it inside of the body? Is our consciousness more like a field of being, a living awareness? Visualizations are useful here, to help individuals consider the wildly mysterious, expansive nature of their own consciousness, which is done in a way that expands their formerly limited sense of identity. These ideas can be inspiring, if not astonishing, toward reframing our limited, materialist sense of our human selves.

Introducing theories about consciousness, and conceptualizing its location, brings in those theories that describe consciousness as existing outside of space–time, through realms we barely comprehend (Friedman, 1994; Kafatos & Nadeau, 2000; S. Schwartz, 2019). I find that one way to help individuals break out of their roots in space time is to muse with them about where our imagination actually exists. After some quiet thinking, it becomes clear that there are nonphysical spaces or realms that host our dream world, our imagination, the mathematics we work with inside of our mind. These ideas are enough to startle my clients and colleagues out of their routine comfort zone of thinking that who and what we are is our brain. Notions of identity get shaken up through these courses on purpose. Further along the spectrum of possibilities for consciousness, authors like Ervin Laszlo (2007, 2008) and neurosurgeon Eben Alexander (2014) and their perspectives on the immortality of consciousness are also offered as food for inquiry. These and many other well known physicist authors such as, Heisenberg, (1958), Stapp, (2009, 2011) and Schrodinger, (1964, 1967);) also summarized by Levy (2018), describe a continuity to consciousness that is science based versus religious, which is fundamental to the secular nature of my Emergence Courses.

Cosmology and Consciousness

I also utilize many of Brian Swimme’s (1996) optimistic cosmological perspectives that, presented with the Emergence Courses, claim that each human consciousness is an omnicentric, or central, creative, and expanding life force, contributing to an intelligent, purposeful, and holistic cosmic journey. The motive behind this work is to contrast the soulless perspective that all life is nothing but a meaningless evolutionary fluke, to upend the stagnant entrapment of outdated ideas that we are living brains within earth suits that somehow crawled out of the primordial sludge in an otherwise dead cosmos. Evoking a sense of mystery and wonder is key to this section of the Emergence work as a means of inspiration for people that either work in or are part of the tough journey through eating disorder recovery. How can we possibly treat the psyche without creating inquiry about consciousness? Where else to inspire a sense of awe and wonder at our own being but through this expanded inquiry that can occur through disordered eating therapy, despite the mental state we might be suffering or the unfortunate external circumstances we might be in? Clearly, the therapeutic timing of many of these topics need to be highly considered for the most advantageous outcome for the patient or participant.

States and Levels of Consciousness

Another aspect of the theoretical perspectives of consciousness within the Emergence work are ideas about states of consciousness, described through many perennial practices (Aurobindo, 1993; Chaudhuri, 1998; Wilber, 2000, 2006a;) and also states of consciousness that can occur spontaneously (Martin, 2019). In addition to states of consciousness, different ways of describing levels of consciousness are also taught (Aurobindo 1993; Chaudhuri, 1998; Hawkins, 2014; Wilber, 2000, 2001a). States and levels of consciousness are included in the introductory teaching about consciousness to offer a framework for individuals to reach for, be inspired by, or to recognize within their personal journey as conscious beings.

Levels of Consciousness

The evolution of consciousness is brought into the Emergence work particularly from Jean Gebser’s (1949, 1996) perspective, which is given a section of its own within these four theoretical categories of the Emergence work. From professional experience with this material, I have learned of the idea that consciousness has evolved through our *Homo sapiens* lineage (Bergson, 1983; Burge, 2010; Neumann, 1954). I find this idea requires some perspective, which I provide, to grasp something about the nature of consciousness and the creative emergence of its many aspects.

Neurochemistry and Consciousness

Finally, the brain and its neurochemistry, as aspects of consciousness, are included in the Emergence Courses, to better understand and treat the psychophysiological complexities of disordered eating. Although neurophysiology is not new to discourse about eating disorder treatment, it is included in relationship to binge eating and addictive eating (Lustig, 2012, 2018). Some neuroscience is also brought in to help participants understand that brain correlates do not explain away subjective experience, just as consciousness cannot be explained via the contents of consciousness, as our classical science models want to imply (E. F. Kelly et al., 2007). Finally, the magnus opus by Ian McGilchrist (2019), *The Master and His Emissary: The Divided Brain and the Making of the Western World,* offers participants a fascinating view of our phenomenal experience of living within two very different hemispheres, argued by some neuroscientists as being two separate consciousnesses alive within one brain (Schild, 201). I include McGilchrist’s work in the Emergence Courses, because having and treating disordered eating directly involves dealing with polarized aspects of ourselves, which are beautifully described in his book. Due to the length and complexity of *Master and His Emissary: The Divided Brain and the Making of the Western World,* it deserves more than the simplified translation I give in the coursework to illuminate his genius for the benefit of all of us. Also the optimistic views of neuroplasticity shared by Doidge (2015) in *The Brain’s Way of Healing: Remarkable discoveries and Recoveries From the Frontiers of Neuroplasticity* remind participants about the dynamic flow of transformative healing that is ongoing, another testament away from notions of a static brain in a materialist world view.

Theoretical Perspective 2: Putting Jean Gebser’s Structures of Consciousness to Work, Including Experiential Processes That Bring the Ancient Feminine Into Treatment

During my coursework as a transformational inquiry PhD student, the most influential philosopher, cultural anthropologist, historian, and epistemological theorist for me, personally, has been Jean Gebser (1949). His work has a significant place at the table of the Emergence Courses. His work has been fantastic to teach professionals and clients because his theories describe how our perception of reality actually changes, relative to the epoch of human evolution we happen to be in (Gebser, 1949, 1972, 1996). His work is summarized and reviewed by Feuerstein (1987, 1992), Combs (1992, 1993), Kavolis (1974), and Kramer (1992).

Gebser’s (1949) theories on evolution of consciousness dovetail with Einstein’s (2006) discoveries about the relative nature of space and time through his description of what he calls structures of consciousness. I will try to explain how this is significant to mental health recovery. When I teach participants Gebser’s (1949) ideas about an original seed of human consciousness; that is, from the beginning of time, how our cosmic human life force bursts through structural changes in consciousness, I find a sense of purpose and destiny is aroused in my listeners. I also share Teilhard de Chardin’s (1955) description of a similar epic and divine purpose that gravitationally beckons us toward the omega point, which is an eventual unifying destiny that works through consciousness evolution. Whether it is an original seed as Gebser (1949) suggests or a numinous beckoning, the point is twofold.

One of the two central points within the Emergence material, is that our consciousness has meaningful evolution, a flowing transformative potential that exists in every moment of every human life. I designed the teachings to bring a grounded, yet cosmic perspective that points toward a universal ordering principle into what can seem like an alienating, meaningless life (Bohm & Peat, 2011; Swimme, 2005). Secondly, what is key about Gebser’s theories on structures of consciousness, is that within each epoch of time, humanity has major shifts in perception of reality. Not only does humanity experience perspectives of space differently, but it experiences time entirely differently in each epoch or structure phase. Even more important to the treatment of eating disorders, Gebser notes that our capacity and habit of objectification of the outer world (which happens to include our own physical body) has become more intensified with each structure, culminating at an all time alienating high in what he named as our current mental structure of consciousness (Combs, 1992, 1993; Feuerstein, 1987, 1992; Kavolis, 1974)

Due to our classical, Newtonian epistemology of science, (Needleman, 2003), most of the professionals and clients I have spoken with have the sense that external reality is a set, static, and outside schema from which we are separate. According to Gebser (1949), our current mental rational epoch of time fuels a tendency to objectify our surroundings in an alienating experience of reality. Within this oppressive, hyper-rational perspective on life, I have observed the psychological phenomena where eating disorders are fertilized by the ultracomparative thinking about food, health and body image, that often parallel other measures of productivity and perfectionism.

The reason Gebser’s (1949) theories about our mental structure of consciousness are essential for the professionals treating eating disorders to grasp is that humankind’s objectification prowess in our current society is not only due to the explosion of technology and social media. Rather, the explosion of these, and the countless new experiential platforms from which we can technologically stand back and perceive our experience (through telescopes, microscopes, photographs, posts on line) are theorized in Gebserian philosophy as being a result of the mental structure of consciousness (Combs, 1992, 1993; Feuerstein, 1987, 1992; Kavolis, 1974; W. Thompson, 1996). In other words, I teach the idea that our current era of consciousness evolution is what drove the burgeoning beauty of Newtonian physics, leading to the industrial evolution and technology explosion of today (Kegan, 1995; Peat, 2002; Tarnas, 1991, 2006).

Gebser describes the rise and fall of each structure of consciousness, where the rise in freedom from the oppressive, dogmatic aspects of religion occurred through the brilliance of mathematical and scientific method throughout the last many centuries of our mental structure rise in power (Kuhn, 1962; Needleman, 1982, 2003; Tarnas, 1991). The fall of our science epistemology is now our dilemma, apparent in the destruction of nature, our social alienation, and the dynasty of egoic superiority that leads world leaders toward childlike and dangerous acts to prove superiority. I am proposing that eating disorders are one of the many mental health fall outs from our declining mental structure of consciousness. The egoic superiority that Gebser (1949) describes as core to our consciousness structure of today, crashes into inferiority, as Edinger (1972) described when the ego gets too far from its source within the sun of the true self.

The mental structure of consciousness, in its decline, is what I argue, is driving many aspects the disordered eating epidemic. The Emergence Courses give a whole new perspective to the etiology for disordered eating, and includes the other brilliant theorists which are too many to list. What I am suggesting is that many etiology theories can be swept up into the meta idea that we are in a mental rational consciousness structure that seeds the many positive and shadow aspects of the way our intellect and psychology functions on a basic level.

The good news, presented through Gebser’s (1949, 1972, 1992, 1993) ideas, is that the perspective that participants gain from reflecting on a common deeply rooted sense of entrapment and loss of meaning within a static, external, and clock based cosmos is freed up by stepping back and seeing that one is not doomed to one’s mental structure perceptual biases. Upon learning about the emergent new structure of consciousness, the integral structure, I find that participants feel enlivened by the life force consciousness seed that awaits their own cultivation. The idea that this integral structure is beckoned to burst forth with a new, creative, and expansive integral consciousness perception of reality, I find, is wildly freeing.

In this way, Jean Gebser’s (1949) work takes the focus off of pathologizing disordered eating and takes the pressure off of psychotherapy to do all of the heavy lifting. This is not to deny standard psychotherapy and nutrition therapy its due in treatment of disordered eating. Rather, it provides the missing link to tie together a transdisciplinary approach to the etiology and treatment of mental health problems such as eating disorders by expanding the perspective of these issues with a metaparadigmatic cosmic lens.

One fascinating aspect of the Emergence processes using Gebser’s (1949) work happens in the Tending the Feminine Psyche professional retreats*.* I have designed group experiences that reflect each of his structures of consciousness, which include archaic, magical, mythic, mental, and integral. For the archaic structure, we have a trance dance experience, with facilitated guidance that encourages a sense of merging in a dreamlike state with nature and, eventually, the other group members. This archaic structure might be described as a boundaryless sense of interconnectedness between humans and their environment with very little personal identity (Feuerstein, 1987, 1992). By the end of the trance dance, participants who came in with a natural level of social distance end up experiencing a sense of deeply safe interconnectedness as the slow movement flow moves toward a level of personal contact that is empowered, yet encouraging, to move in a unison, enhanced by unique dreamlike music. Participants describe the experience as positively unforgettable, as it contrasts the personal and professional boundaries that, while important, also contribute to a lived experience of ongoing alienation. A note of reassurance about boundaries and trauma survivors is that anyone who wishes to stay back from the experience is attended to and encouraged compassionately to keep their own personal space, doing what it is they need to feel a part of the group, yet safe.

Next, the magical structure of consciousness is represented in the Emergence work in many ways, one being through powerful rituals performed throughout the retreat, mimicking the highly projective processes of the magical era (Gebser, 1949), where honoring toward the elements of nature and the cosmos were believed to directly affect the weather, harvest, health, and afterlife (Feuerstein, 1987, 1992). Participants make clay goddess dolls in the likeness of their own bodies, bringing to life concepts of the ancient feminine principle (Eliade, 1979) as might happen within the magical structure era. Other activities include writing of what might be prayers, songs, or poetry to their self goddess statue as a means of providing great fortune to oneself. The fortune I hope to evoke for participants through this experience is not about the fortune of material wealth, rather, the honoring and confidence in their sexuality, sensual perception, embodiment, and sense of power in being a female of any shape or size. I recognize that similar processes are needed for men, and that my hope is that the Emergence Courses fuel and support all of those who develop similar offerings which are inclusive of all of the LGBTQ community in order for them to find camaraderie, support, and deeply meaningful transformation.

The third consciousness structure across time is the mythic era (Gebser, 1949), where the sense of individual identity strengthens in lieu of the tribal identity. Here, psychological attention and projection moved from nature bound meaning toward imaginative, grand, mythical characters (Feuerstein, 1987, 1992) and the likely development of archetypes from my perspective. Through the Emergence work, one way this era is taught is by the act of staging myths with other leaders and participants. After teaching a didactic piece, we leaders turn toward the creation of a myth, classic story, or legend, which is broken into sections. We co create this story with impromptu costumes and props, in an improvisational style, acted out with music, stopping to integrate themes of eating disorder teaching, thus modernizing the storyline. Many of the didactic teachings through any given group experience or workshop, are woven into the myth, so that learning occurs in the same way as parables, through the right brain’s holistic, creative perspective (McGilchrist, 2019) of this era of consciousness. Anita Johnston (1996) cofacilitates many of these retreats, contributing from her epic eating disorder book, *Eating in the Light of the Moon: How Women Can Transform Their Relationship With Food Through Myths, Metaphors, and Storytelling,* as does Carolyn Costin (1997, 2007). Carolyn’s co author Gwen Grabb, in their book *8 Keys to Recovery From an Eating Disorder: Effective Strategies From Therapeutic Practice and Personal Experience* (Costin & Grabb, 2012)*,* has participated in these retreats for decades and bravely encouraged many participants to step forward and take a chance on the experiences and theories presented. She is, in my opinion, a brilliant therapist, deeply intelligent and a great support for the experiential aspects of the Emergence work.

Finally, the current level mental structure of consciousness, according to Gebser (1949) is described and enacted within the workshops hosted by the Emergence Courses. In a variety of ways, our current day, frantic lifestyle is sometimes enacted and embodied for the sake of participant’s experience of feeling understood. We might use humor within the myths to mirror a sense of the rat race or scavenger hunt like competition within day-to-day life. We might also use the dance themes to create a frenetic, mechanistic pace to mirror, through movement, what many participants, including myself, experience in today’s life.

Through the Emergence Course processes about evolution of consciousness, we address the many miserable aspects of eating disorders such as powerfully self negating judgments, the obsessive attitudes about body image, nutrition facts, clothes sizes, and the sadness of the deep shame involved in so many levels of the disorder. These experiences can be brought to life through the myths, rituals, art projects, and visualizations. The many compulsive behaviors within all types of disordered eating can be compassionately viewed and considered in the safe space created through writing experiences, art therapy, deep women’s circles, and music facilitation. The rituals we create together are used as an aspect of many structures of consciousness to move to a new level of commitment to oneself and one’s soul life. What may not be understood through didactic, linear style teaching, can be illuminated through the many experiential processes, including the rituals we create. The Emergence Courses education about Gebser’s (1949) theories, then moves toward his envisioned new, emergent level of consciousness structure, the integral consciousness structure, a dawning hope for humankind, that the mental health field needs to anticipate.

Gebser’s (1949) *Ever Present Origin* describes the newest breakthrough level of consciousness as the integral structure. He and other authors who translate Gebser’s theories (e.g., Combs, 1992, 1993, 1995, 2003, 2009; Wilber, 1983, 2000, 2001) describe the new, emerging, integral structure of consciousness as one that allows a transparency to connect to and integrate all the former levels of consciousness. These and other interpreters of Gebser’s theories such as Feurenstein (1987, 1992), Kavolis (1974), Wilber (1983), describe the emerging integral structure of consciousness as a new perceptual faculty where we acquire a breakthrough experience of space, time, and relatedness that allows for sweeping and meaningful gestalts of experience. In other words, I would summarize the integral structure as an emergence from the confines of the small egoic self into a broader, larger soul self, with exponential perspective and psychological capacity. Through the Emergence Courses, this multifaceted consciousness paradigm is named, as the integral structure of consciousness and hailed as a theoretically new breakthrough of consciousness that stands to transform our own experience of our psyche and that of others that are seeking new creative ground. This new level of consciousness is described and experienced in the Emergence Courses, in both didactic teachings and then facilitated through a combination of art expression, nature journeys, deep guided meditations, powerful and evocative music, and individual reflection, as a few experiential examples to allow each participant to find access to imagination and their own inner genius and wisdom. It is difficult to summarize the power of this work, as is true of most powerful psychological transformation, in my experience. The Emergence Courses facilitate a collective emergence based initially on the new science described in this work, yet integrated with unplanned experiences for participants to have a phenomenological new taste of wonder.

Theoretical Perspective 3: Epistemology of Science and Perception of Reality From Interiority to Exteriority

In my experience, professionals attending my lectures at conferences, trainings at universities, or my Tending the Feminine Psyche retreats have usually never heard the term *science epistemology* or even about epistemology in general. When I bring it up, it is met with expressions of nonrecognition. Anyone familiar with professional treatment within the mental health field observe the advice given to clients, to stand back and examine beliefs and values about topics such as self-worth, day-to-day priorities, family and cultural programming related to quality of life, and beliefs about eating, food, or body image. Professionals are trained to help clients observe and work through thought patterns, self-talk, and the feelings these beliefs and thought patterns generate on a day-to-day basis. Then, we as professionals are trained to help figure out how and why the symptoms that clients experience emerge and so deeply affect their day-to-day behaviors. What I argue that is completely missing in any discussion within traditional counseling is that science epistemology forms a hidden metaperspective of knowledge and beliefs that affects us as much as our childhood experiences (Castoriadis, 1993). What I am saying is that our Western industrialized epistemology of science has infiltrated the deepest depths of our mind and is another one of the roots within mental health problems and certainly disordered eating.

Through my Emergence Courses, an additional treatment construct becomes available, offering an entirely new and I argue, essential missing faction toward mental health treatment. Who could have known that our current, classical, Newtonian epistemology of science is something we and our clients take for granted as grounds for the truth about our perception of reality, yet is no longer relevant when it comes to the truth about the nature of reality. In fact, the epistemology of science from our current reductionistic science, directly relates to our loss of felt sense of meaning and wonder in life (Barfield, 1977; Tauber, 2009). This lost sense of wonder, based on established, Newtonian science, I explain, is something that fosters our current crisis in meaning and perception of life (Kuhn, 1962; Needleman, 2003; Tarnas, 1991, 2006; W. Thompson, 1981, 1996). In other words, the nature of our personal and collective experience of reality is decidedly limited, static, and reductionist for most people. Those who are immersed in art expression, nature adventures, or other peak experiences where time is lost to the flow of being alive, as described by Csikszentmihalyi (1990), have broken out of what I am describing as a more mechanized existence. As such, I posit that there is something numinous and boundless that is missing from our early education about science and its epistemology toward a noun based naming and mathematical counting of things. The Emergence Courses bring the new science alive, through teachings and experiential processes that are essential to be added to traditional treatment modalities for many mental health endeavors, much less disordered eating.

Examples of the static naming within science epistemology, related to the eating disorder world, there is something depressing and soulless within the body health, body image and fitness industries about the naming and quantifying of our own bodies, such as our body mass index (BMI), belly fat girth, lab values, or body fat percentage. We miss out on actually, truly feeling alive within our bodies, where our attention could be riveted to the beauty, wonder, and sensual gifts of the natural world, or through our senses (Abram, 1996) in the act of eating, caring for one another, or through simple mindfulness of being. Our lives are robbed from the richness in being when we live from the outside inside in, objectifying our food, our body size, competing with others body type, staring at photos in judgment, or other externalized objects of focus. When we live from the objectifying vantage point of where we place our attention, it is as though we pack up and move out of the experience of truly living our own lives, in our own way, which is our birthright.

Outside of just body image, food, health and exercise, it is common in our culture to objectify and quantify our goals and achievements; the accomplishments of our children; our projected finances; and the state of our living environment and its level of order, cleanliness, and need for repair, while our right brain or our soul level longing might be to move toward a state of novelty, wonder, and reverence more often. We objectify and quantify the natural world around us, where science epistemology unconsciously forms an ordering principle that directs our attention, perhaps about the weather, what we will wear, whether to pack an umbrella, or what to tie down with an upcoming wind. None of these provisions are wrong, it is just that we do not know that we attune ourselves to a meaningful deeper wiring as members of the cosmos, toward astonishment at the wonder of nature. I certainly did not think to question the way my brain had learned to organize and prioritize about the universe around me. What I argue for and help my clients and professionals open to is the metaperspective that the new epistemology of science offers. In simpler terms, we have choices about how to apprehend science and nature as described by (Needleman, 2003), Bortoft (1996) in *The Wholeness of Nature: Goethe’s Way Toward a Science of Conscious Participation in Nature,* or Lachman’s, (2007) book on Steiner’s massive contribution toward imagination and perspective.

The Emergence Courses lean heavily on the fact that we are in a brand new revolution of science epistemology (Levy, 2018, which, when realized, will change the course of human destiny as science revolutions do (Schwartz, 2019; Kuhn, 1962). I am bringing this new science paradigm into the mental health field because my work takes consciousness from a meager epiphenomenon of neurochemistry of the brain to a fundamental aspect of the universe, as described by Chopra and Kafatos (2017). Quantum mechanics and relativity, discussed below, uprooted Newtonian physics and with it, out went the clockwork nature of reality. Even a simple reorientation to the linguistic aspects of science epistemology illuminates the idea that our current language as noun based puts a felt sense of limitation toward a more active, fluid, and verb based structure as described by Bohm (Bohm, 1980). Poetry, the Tao te Ching (Lao Tzu, trans. 1990), Zen koans (Shukman, 2019), and opera are a few examples of nonlinear representations that host a resonance of teachings embedded within the metaphors, or codes, within our own subjective interpretation of the art, the meaning which breaks out of the normalized, simple naming of experiences. Instead, the more wonderous capacity outside of our entrained science epistemology points toward the potential relatedness of things throughout our day (Abram, 1996), an aspect of past evolution of consciousness epistemologies (Gebser, 1949, Gimbutas, 1989).

On a larger front, what the new epistemology of science dares to illuminate and astonish us with hints about how it is, that we, as conscious beings, exist within a participatory cosmos where a dynamic interface is alive between ourselves and a cosmic, responsive, and seeming intelligence around and within us (Levy, 2018; Shukman, 2019; Needleman, 1982, 2003; Swimme, 1996). These ideas really come in handy as an addition to psychotherapeutic reframing of beliefs about our value as thin or fat individuals. Space and time are redefined within the new epistemology presented as phenomenologically dynamic, personal, and also collectively astonishing in the new light of relativity (Heidegger, 2010). Like Husserl (1970) illuminates in his *Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy,* important and transcendental awakenings are at stake when humans shift from the state of separation and objectification of the supposed external reality of classical physics toward the subjective experience with a focus on the quality of being. These ideas, especially based on solid science epistemology, are long overdue in courses of psychotherapy. Some of the transpersonal potential within the new science epistemology is mirrored in Zen and other forms of Buddhist or yogic practices (Aurobindo, 1993; Chaudhuri, 1998; Khema, 1987; McDermott, 1987; Singer, 2007; Wilber, 2000, 2001, 2006a), which are often relegated to spirituality. In my treatment practices, I completely support spiritual work. Yet, I am simply focused on making the philosophies and implications based on science instead of spirituality or in addition to those interested in spirituality available to professionals and clients with disordered eating, as a means of making a secular pathway toward integral psychological breakthroughs.

Including in the new epistemological teachings for professionals and clients in the eating disorder field are aspects of systems theory, including chaos theory (Gleick, 2008) and, of course, the theoretical namesake for this work, principles of emergence within systems (Combs, 1995). Where eating disorders are often based on separating and judging one body part over another or on judging one food group “in” versus “out,” the return toward our own intuition, dynamics of wholeness, and the mystery of synchronicity find a reassuring home in these teachings (Peat, 1991; Bohm & Peat, 2011; Combs & Holland, 1996; Jung, 1973).

Finally, there are a few ways I apply the epistemology of science within the psychological aspects of treating mental health. In the past, an epistemology of alchemy (Bohm & Peat, 2011; Eliade, 1979; Jung, 1973;) suggested that our inner life was reflected in our outer life and vice versa (Eliade, 1979; Jung, 1964). One of the aspects of our current cultural trends that relates to what I perceive is an inner life projection toward our outer life is a common tendency I have observed within my clients, friends, practitioners and certainly at times within myself, to avoid being alone without distractions. I posit the relevance to this; dare I suggest, societal fear of being alone with oneself directly contributes to disordered eating as well as, I believe, many aspects of addiction in its smaller or more devastating forms.

The obsession with nutrition, dieting, exercise, and self loathing related to body image and the behaviors such as binge eating, starving, purging food, and obsessive exercise provide an ongoing plethora of distraction from facing being alone. When I inquired about this with clients, they often described a fear of an inner abyss, a dark void within their interiority that they did not even know how to name or deal with. It occurred to me that the epistemology of astronomy, with its crushing statistics about the infinite void surrounding our solar system (Needleman, 2003) was being projected from external science precepts into our interiority. I am proposing that this unconscious tendency to introject our externalized sense of astronomy epistemology into the internal constructs of our own imagined depth psychological structure is a highly unrecognized source of terrific anxiety. The anxiety in this case, to be clear, involves a fear of connecting to one’s inner life in the quiet of a given moment. Certainly there are many possible reasons for avoiding oneself, such as a fear of feeling one’s feelings, a fear of some surfacing memory or issue, but also, I believe there is a collective fear of facing one’s own deeper psyche, simply because of the way we have introjected abysmal astronomical data as representing the deeper nature of what appears to be a soulless cosmos.

A wonderful anecdote for that is given by Brian Swimme (1996) in his description of the scintillating quantum particles that light up the seeming void within the cosmos. He calls this generative quantum foam throughout the universe the all nurturing abyss in contrast to the dark void. I argue that this conceptual reframing of epistemology and others like this will sink into the deep belief structures of our human psyche and provide comfort in place of the dark, impersonal universe we are brought up with.

Finally, I have incorporated many ways to heal our classical science epistemological trauma into the Emergence teachings and experiential processes. Many involve learning to apprehend nature, music, and the arts in a deeper, more meaningful way (F. Barron, Montuori & A. Barron, 1997; Montuori, 2005), which is what occurs through the experiential aspects of the Emergence Courses.

From a theoretical perspective, I borrow from Goethe, as described by Bartoft (1996), many works of R. Steiner (2008), who is also written about by Lachman (2007), with an emphasis on using disciplined imagination to do just that, re imagine the world around us. I also draw from and the recent publication by Joye (2019), and again, Brian Swimme (1996) and Jacob Needleman (2003). I also use Abrams’ (1996) *Spell of the Sensuous* as a delicious read, which I use in group settings to artistically inspire new experiences of sensuality in nature to replace those once met just by chocolate.

Theoretical Perspective 4: The Revolution in Science, Quantum Mechanics, and Consciousness

Quantum mechanics is at the root of the new revolution in science, as Paul Levy (2018) enthusiastically exclaims on the subject, “We should be screaming from the rooftops about so earthshaking a discovery” (p. xxiii). His demonstrative astonishment about the implications of quantum physics and the nature of reality mirror my own bafflement that so few people know about this field. In his book, *The Quantum Revelation: A Radical Synthesis of Science and Spirituality,* he has done for the lay public what I hope to do for the mental health field, to revolutionize our psychological understanding of the nature of reality and to apply the theories into transformative life changes. Feynman (1964) describes in a lecture titled *Quantum Mechanics,* in a series of lectures called the Messenger Lectures,

The difficulty really is psychological and exists in the perpetual torment that results from your saying to yourself, “But how can it be like that?” which is a reflection of uncontrolled but utterly vain desire to see it in terms of something familiar. I will not describe it in terms of an analogy with something familiar; I will simply describe it. There was a time when the newspapers said that only 12 men understood the theory of relativity. I do not believe there ever was such a time. There might have been a time when only one man did, because he was the only guy who caught on, before he wrote his paper. But after people read the paper a lot of people understood the theory of relativity in some way or other, certainly more than 12. On the other hand, I think I can muse about the notion that nobody understands quantum mechanics.

This quote is great comfort to my Emergence participants.

I find that the implications about the nature of reality based on quantum mechanics is nothing short of astounding for the many reasons I teach Emergence participants, as described throughout this paper. The mathematics of quantum mechanics has been challenged as experimental techniques improved. Many, including Einstein, did not believe that quantum mechanics would hold up as further investigations became possible with better technology (B. Green, 2004), but it did. Why this ongoing proof about quantum mechanics is important to the future of mental health is that the implications of this science changes the entire psychological landscape about the underlying nature of reality. My evidence base focused clients and professional colleagues count on mathematics and solid scientific rigor for these new theories on consciousness in order to even consider them. A parody exists in today’s world, where the solid science of quantum mechanics has overridden the limited perspective of reductionist Newtonian versions of reality (Chopra & Kafatos, 2017; Sabbadini, 2017). It is science’s own quantum mechanical mathematics that silently points to the new, unthinkable implications about consciousness, and a revised version of the nature of reality, toward a new level of psychological optimism.

What the Double Slit Experiment May Reveal Toward Psychology

In the Emergence Courses, I work to simply translate the key implications and astounding results of the infamous quantum mechanical double slit experiment. The double slit experiments described by Sabbadini (2017) and B. Green (2004) continue to this day as an attempt get to the bottom of a seeming paradox, where sometimes the quantum world appears as solid particles and sometimes as a field like nature of waves (B. Green, 2004; Friedman, 1997; Haisch, 2006; Kafatos & Nadeau; Stapp, 2009, 2011). As scientists initially pursued the exploration of this quantum wave particle duality, what emerged was that matter, before it becomes matter, hovers outside of space and time in what is known as the quantum superposition (Friedman 1994, 1997; Laszlo, 2007, 2008). This superposition is an extremely abstract mathematical phenomena to describe to the lay public, but many scientists have done so (E. Harris, 2000; Lanza & Berman, 2009; Peat, 2002), and I take advantage of their translation within the Emergence Courses.

Here are several of the implications of quantum mechanics that I present in simplified teachings and experiential processes. The following are some of the teachings within the Emergence Courses where I utilize visualization processes to better imagine the complex dynamics being described. I describe the human nervous system, as acting like a measuring device, in the same way that the measuring device or actual experimental equipment in the double slit experiment worked (Chopra & Kafatos, 2017; Lanza & Berman, 2009; Hameroff, Kaszniak, & Scott, 1996, 1998; Stapp, 2009, 2011). In other words, our sensory apparatus is a self-evident set of measuring devices, that takes in our outer world through sight, smell, sound, touch, and taste. The realization that emerged from this was that the human experimenter, along with the machinery involved in the experiment form one holistic system (B. Green, 2004; Sabbadini; 2017; Stapp, 2009, 2011). This holistic system between the observer and what is being observed or measured for, occurs because we, human beings are made of atoms, which are made of quantum particles or waves, which are part of a total, cosmic, quantum system (Pylkkanen, 2007; Stapp, 2009, 2011). The human being experimenter was discovered through the double slit experiment to affect the outcome of what happens, depending on what the experimenter is measuring for, within the structured double slit experiments.

The implications that we, as the observers, directly affect the outcome in this type of researcher is astounding, and ultimately significant when it comes to human psychology. It is still a mystery as to how and in what circumstances our psyche, and our underlying consciousness affect the ontological outcome of these experiments, and one Berkeley physicist Henry Stapp, (2009) explains it through his description of von Neumann quantum theory. Stapp describes von Neumann’s quantum theories as accounting for human intention through the holistic quantum state of the universe, which includes us, and in a series of stages our intention or choice affects a physical outcome (p. 289). Other theories include those by Sabbadini, (2017), Chopra & Kafatos, (2017) and Lanza & Berman, (2009), which suggest that the entire cosmos is a product of each of our consciousness, projecting what appears to be the external reality in which we exist. In these theories there is no so called collapse of the wave function as described by Stapp. In any case, the visualization based teachings about these theories are mind boggling for participants to reconsider the nature of reality, and their potential to act as participatory agents in the outcome of their lives.

The implications of these theories for the lay public, especially the psychological field, are astounding, not only from the central importance given to subjective human consciousness, but to the new physics epistemology that points toward something about intention, or what we are looking or measuring for, as having a yet unknown effect upon our experience of reality (E. Harris, 2000; Chopra & Kafatos, 2017). What I argue in this paper is nothing close to some new age theory that we create our reality based on affirmations and hopes for financial gain through visualizations of money pouring into our mailboxes as described by Byrne (2006) in the book *The Secret.* There is something much more scientifically rigorous at work here. Mathematical implications based on quantum physics and relativity threw the fore founders of physics, such as Einstein, Bohr, and Heisenberg, into longstanding debates (B. Green, 2004; Isaacson, 2007, Levy, 2018) for good reason. The implications of the double slit experiment are so mind boggling that they continue, along with other experiments, on the astounding implications of quantum entanglement and relativity (B. Green, 2004). The astounding physics implications about what we think of as a here and now real world are blown out, are literally contradicted, by the science and mathematics that point toward the apparent implications that locality is more a construct of our nervous system (Sabbadini, 2017; Chopra & Kafatos, 2017) versus a here and now system of matter around us, located in the space we perceive as real.

At this point in time, through my research and understanding about science and consciousness of the last century (Levy, 2018; Kafatos & Nadeau, 2000; Lanza & Berman, 2009), the implications of quantum mechanics have begun a revolution in epistemology of science and certainly need to be thoroughly embedded within psychology. This need is because, basically, all of these discoveries impact our sense of reality, our sense of meaning, and our sense of purpose and much needed wonder far beyond the transformative psychology of the Copernican revolution (Kuhn, 1962; Levy, 2018).

How Might Unconscious Belief Systems Affect Our Manifest Reality?

Below is one example of the implications of how our human psyches (which I will consider as measuring devices for the sake of this next argument) work through quantum mechanics to foster and deepen the mental health crisis we may experience. I will use disordered eating as an example. The deeper the unconscious fears we have about our worth, about the place we hold and value within our peers and culture, the deeper we foster unconscious beliefs about how to behave in the world (Edinger, 1972; E. Harris, 2000; Manlick et al., 2013). In other words, I notice that as we form core beliefs about our past and the nature of who we are, we create the stories we tell ourselves. I did so, and likely still do, with imbedded versions about how to best survive based on past experience. While these psychological dynamics are considered a normal aspect of being human, physicists remind us that we exist within a holistic quantum cosmos (Bohm, 1980; Kafatos & Nadeau, 2000), where, in some manner, the total paradigm of our deepest beliefs are entangled within and throughout the cosmos (Stapp, 2009, 2011). There is much debate as to how much or which beliefs that occur in our inner life might end up manifesting in our outer life. The archetypal theorist and psychiatrist Carl Jung debated these and many such issues with physicist Wolfgang Pauli (A. Miller,b 2009). From my personal and forty year professional experience, there is definitely something that brings our egoic worst fears to life for us to work out in the real world. For now, I will describe what I have seen within those with disordered eating and what I teach about the measuring device of our minds and those beliefs at the root of one’s focused obsessions, often stemming from negative body image (Costin, 2007).

If we think about a common psychological fear underlying many individuals with disordered eating, there can be a deep, underlying shame and terror of being the wrong size and eating the wrong kinds of foods, implying a personal failing of character that somehow points toward a lack of diligent willpower, intelligence, or fundamental character. The belief systems about nutrition, fitness, health, body image, sexuality, acceptability, and safety within those with disordered eating are deep, personal, and important (Maine & Kelly, 2005; Oliver-Pyatt, 2017; Pershing & Turner, 2019). While these eating and body image beliefs serve an underlying core purpose, organizing hidden needs for safety, success, failure, belonging, or distraction from impossible double binds, the belief mantras that make up the disorder itself can take on and contribute to interesting manifested experiences. What I am discussing here is the mysterious interface between psychological beliefs and external observables that sometimes come to exist within a given life.

An example from my own anxiety disorder was that I had a hidden, underlying terror of going crazy. This fear was justified, as I explained in my personal history, due to my mother’s mental illness and the devastating breakdown of a friend that I was very dependent upon. Much of my life had been spent proving my psychological strength to others and, of course, mostly to myself. My eventual anxiety disorder resulted from my hypervigilant measuring for my own level of psychological strength. By constantly focusing on such strength, I was actually measuring for my own level of psychological vulnerability. As a result, I experienced a total collapse of my own supposed strength, as my worst fear of going crazy literally unfolded. Once I surrendered to the disorder and searched for the deeper meaning being communicated, I had a near satori experience of astounding, miraculous loving answers to my phobias and anxiety. I was no longer unconsciously surveying my level of sanity. Once I let go of the rope to scale my own since of control, something profoundly changed and my disorder healed. I notice the same dynamics within many eating disorders, and now understand this from a quantum physics and consciousness perspective about the nature of reality.

With psychology and the holistic quantum nature of reality, it appears to me that there is something that in some way, paradoxically, may connect our deepest, egoic worst fears with eventual reality. What I will describe is what I have observed with compassion and astonishment, over many decades, together with my creative, brilliant, and deeply disciplined clients. The fear of being too fat, unlovable, or at the whim of loss of control with eating or supposed laziness, can end up becoming the winner when one is in a war with oneself. The psychology field is well aware of the phenomenon of projection of beliefs (R. Harris, 2019; Jung, 1964, 1973). I argue that what is not understood is the holistic system of the human psyche and the universe around us. Physicist Henry Stapp (2009, 2011) imagined von Neumann’s quantum theory somehow connects our human measuring device, our deep belief systems, to influence the outcome of our perceptions in his book, *Mind, Matter and Quantum Mechanics.* Other theorists, such as Sabbadini (2017), Chopra & Kafatos (2017), and Lanza & Berman (2009), go so far as to say that we are projecting the entire outer reality of our lives, cosmos and all, from our inner life which interfaces with the quantum superposition. In any case, it is worthy of bringing the topic of what we as humans “measure for” via our deep fears and obsessions as well as dreams and intentions, since we may be affecting the outcome of our lives. Certainly, with something like fear of fatness or of being judged as gluttonous, there is no harm in working to free ourselves from the confines and hostage taking by irrational fears about worth.

Is the Universe Fundamentally Conscious? How to Consider This New Epistemological Inquiry Within Disordered Eating and the Larger Mental Health Field

A final quantum mechanical and theoretical perspectives note is that of our ultimate home in the material universe. If the Emergence Courses successfully bridge eating disorder treatment with inquiry about the meaning of life through science, then, the nature of the existence of the material universe is important in its relationship to our human existence. There are new implications relating quantum mechanics to the larger universe. These implications suggest that the universe itself is fundamentally conscious (Schild, 2011; Chopra & Kafatos, 2017; Sabbadini, 2017). This mind boggling concept is one that I notice brings incredible wonder and awe to participants considering such a reversal of materialist epistemology. Here atheist, agnostic, spiritual, and religious folks can all marvel that science has stumbled upon consciousness, whatever consciousness is.

Another materialist science overhaul within the Emergence Courses, are a challenge to the notion that matter (biology or the brain) creates consciousness (E. Thompson, 2007), as described by standard Darwinian evolution (Darwin, 2019). It is such a pleasure to teach the mathematics based implications of quantum theory, which points toward a perspective that consciousness creates matter. This growing theoretical idea is described by Kafatos, Tanzi and Chopra (2011) in How Consciousness Becomes the Physical Universe, in the Book*: Cosmology of Consciousness: Quantum Physics and the Neuroscience of Mind.* The psychological implications that one’s brain, never mind one’s entire self, might exist as a manifestation of universal consciousness is scientifically astonishing. These theories, which are core to the Emergence Courses for mental health perspectives, describe consciousness as fundamental, with our individual human body and brain being part of a participatory, holistic system, as described in the literature review section. These theories are indispensable toward a new epistemology of the body, brain, mind, and potential meaning in life. Brian Swimme (1996, 2005) and Swimme & Berry (1992) go further to suggest one cosmogenetic purpose within the universe, that of creating levels of awareness that can become aware of itself and the unfolding cosmology that can be comprehended. In that way, I teach their theories that the unique qualities within each individual, be them positive or negative, can be viewed as a prism through which universal consciousness expresses itself and is experienced through humanity. These perspectives give superconscious meaning to every single life, far beyond the judgments of personal worth inherent and limited by eating disorder psychology (Costin & Grabb, 2012; Fodor, 1997; Woodman, 1980, 1982).

New Science Based Perspectives About Time Support Perennial Wisdom Traditions

Anxiety about time can be viewed as an evolution of consciousness dilemma (Bergson, 1983; Heidegger, 2010; H. Steiner & Gebser, 1962). In treating anxiety, depression, addictions, and other current day mental health dilemmas, the usefulness of mindfulness practices toward living in present moment (Spira, 2008; Khema, 1987) do not need to be framed as spiritual. The new paradigm of quantum science illuminates the reality that the present moment is actually all that there is, while our sense of the passing of linear time is a construct of our minds (Levy, 2018; Chopra & Kafatos, 2017). Quantum physics demonstrates many aspects of reality are outside of space time as we know it (Russell, 1998, 2002). For example, photons exist in an ever present moment (Russell, 2002; Shaefer, 2013). The quantum superposition is an imaginary field of all possibilities that lies outside of space time (Friedman, 1997; Laszlo, 2007, 2008) as does our own imagination, if we dare to imagine where it lives. These ideas help remind people of what Gebser (1949) also taught, and that is that our sense of linear time and the angst that comes with it is more a construct of our brains than it is a reality.

Regarding our mental and cultural misperception of separation and fragmentation (Castoriadis, 1993; Gendlin, 1962), there are several science based changes that affirm a hidden background defining a more holistic nature of reality outside of our limited perception. One quantum mechanical phenomenon is that of quantum entanglement, a seeming miraculous instant interconnectedness between two quantum particles that were initially joined (Levy, 2018; Chopra & Kafatos, 2017; Walker, 2000), a connection that defies the limits of the speed of light. Entanglement occurs as though there is no space or distance between two particles, even if they were on opposite sides of a galaxy. I have discovered that teaching basic principles about entanglement alongside the new view of the cosmos as participatory (Stapp, 2011; Swimme, 1996; Tarnas, 2006) provide deep comfort against what many of my clients have described as feeling like a speck of dust in a cold and indifferent cosmos (Bohm & Hiley, 1995; Pylkkanen, 2007). Entanglement as a quantum phenomenon points toward a scientific model of unification with all of life, which must by logic include those we love.

Psychologically, Is Intention Important?

The third and final aspect of science that provides deep reassurance within the Emergence Courses is related to the potential power of intention. I teach that the possibilities for restructuring our deepest beliefs have potentially far reaching implications for the level of power one might have in creating one’s so called reality. I banish the new age models (Byrne, 2006) suggesting our thoughts and affirmations can be used to make a wish list of outcomes. Rather, I join many philosophers of science (Shaefer, 2013; E. Harris, 2000; Russell, 2002, Laszlo, 2008, 2009; Levy, 2018) who suggest that our deeper unconscious somehow interfaces with the quantum world and in a process described by Stapp (2009), using his own way of viewing Von Neumann’s proposed mechanism. Through our intention, or what scientists refer to as that which we are measuring for, what we seek we may just find. The degree to which we, personally, influence the nature of reality around us and the degree to which we, as a collective, influence the nature of reality is a fascinating, much debated new scientific territory.

Another important aspect of our personal experience of reality is that we can change the way life appears and feels to us, beginning with traditional psychological work. Through insights and practicing tools to manage depression anxiety and addiction, there is a wide open field of potential for change, from my experience. In addition, people can work to raise their level of consciousness or discover new states of consciousness (Joye, 2019; Martin, 2019; Hawkins, 2014; Khema, 1987) through apprehending the world with a disciplined effort to slow down, including mindfulness meditation and other techniques that can awaken higher states of being over time (Khema, 1987; van der Kolk, 2014; Spira, 2008; Godfrey et al., 2015). Powerful, numinous, transcendent experiences can spontaneously emerge or slowly become enhanced through these and many techniques. Focused practices to raise consciousness levels and awaken to new, interconnected perceptions of the beauty in the world are not new. What is new is that quantum physics science and new philosophies of consciousness are adding validity to these processes so that non spiritual types can reconsider their benefit.

One example toward new ways of thinking about space, time, reality, and consciousness is to ask my participants where their imagination exists. Where do ideas come from? Where do we actually exist during nighttime dreams, and, by the way, what source within the psyche agrees to put forth the particular film series of dreams we end up experiencing each night? Examples of exploring these issues are vast and well described in the depth psychology literature (Woodman, 1980, 1982, 1993; Jung, 1964, 1983; Edinger, 1972). Creativity and creative endeavor emerge through imagination, and there are many fascinating aspects to the neuropsychology (McGilchrist, 2019; Montuori & Purser, 1999) and phenomenology of creativity (Csikszentmihalyi, 1990; Heidegger, 2010; Husserl, 1970).

This new epistemology of the science of consciousness, which I am adding as fundamental to the mental health field through disordered eating treatment, will unburden psychotherapy and nutrition therapy, since these therapies cannot answer the ultimate human inquiry into the nature of reality. Consciousness, cosmology, and physics discourse will not definitively answer these questions, but in my extensive experience they hold a new structure to a basis logic and reasoning. This logic begins with physics mathematics, in which consciousness entered research laboratories and debates early in the 20th century. The results of the mathematics, physics implications, neuroscience, and consciousness research points toward unprecedented theories about the mechanisms underlying human psychology. My interest, and the contribution that the Emergence Courses make, toward mental health recovery, are about empowering individuals with the new science epistemology of our time. Translating this new epistemology, is the least that I can do toward contributing to the healing of our mental health crisis, and as important toward inspiring a remembering in every given individual about who they really are, and a whispering of why they are here.

Theoretical Perspective 5: The Theories of Jung and Theories About the Feminine Principle and Deep Self Inquiry Within the Emergence Courses

In the earlier chapter about my professional life, I described a period in the early 1990s when a personal eruption of insights and flashes of insight occurred, pointing me toward the need to get out of the clinic based one on one counseling setting and into a circle of women. I had a strange desire to find an elder, a female mentor, and to better understand the many rites of passage other cultures have that mark transitions from childhood through menarche, menopause, and so forth. I had employed my own discovery of self-inquiry, only to find an inner resource that answered deep soul level questions as described in my personal story. Self-inquiry forms a core aspect of the Emergence processes. At the point I described in my personal and professional history, where I used intense personal inquiry to answer why anxiety symptoms were emerging once again, images that seeded the ideas for my retreat company briefly flashed before me. The answers simply informed me about what I really wanted or needed professionally. I did not readily understand what my psyche was attempting to communicate since the images that came through were a circle of women passing a talking stick, nor the strange images about women sharing about their mother line heritage, long before I knew about the Native American tradition of circle sharing (McGaa, 1990).

Following my own deep intuition and instincts, often questioning my own rational processes, I created the retreat based professional trainings for women who worked in the eating disorder field, the Tending the Feminine Psyche retreats. Although retreats of this nature are common in today’s world, back in the early 1990s, I not only doubted myself, I suspect that many wondered about the practical level of this endeavor. Bringing yoga, mythology, depth psychology, outdoor experiences and ritual into a rigorous eating disorder training, never mind sleeping in yurts, was something I can only describe as a calling. Following such callings as James Hillman describes (1996), is key, yet must be teased out through the many blinding and ongoing thoughts that can weigh down the mind (Singer, 2007). Part of the self inquiry aspects of the Emergence Courses work to extract the intuitive agency within a given individual, to help illuminate the often hidden destiny that their soul self may be trying to inform them about, even through their disordered eating symptoms (Moore, 1992).

To stay on track with theoretical perspectives, as the workshop name suggests, Tending the Feminine Psyche retreats for professionalsand the Emergence Courses are grounded in ecofeminist theories fueled by goddess based anthropological discourse (Eliade, 1979; Gimbutas, 1989) and some of Jung’s exploration of anima and animus (Jung, 1983; Jung & Campbell, 1971) and updated through the feminist revision of Jung (Rowland, 2002). Archetypal theories (Edinger, 1972; Johnston, 1996; Jung, 1964; Jung & Campbell, 1971; Woodman, 1980, 1982) infuse into every Emergence Course, to profoundly deepen the materialist, even standard psychological limited view of the psyche. Feminist research is also a key background to this and future work (Goldberger, Tarule, Clinchy, & [Belenky](https://www.amazon.com/Mary-Field-Belenky/e/B000AQW200/ref=dp_byline_cont_book_1), 1996; Rowland, 2019). I say so with all respect to the hardworking depth psychotherapists and disordered eating treatment teams including registered dietitian specialists.

Marion Woodman (1980, 1982, 1993) and her beloved colleague and friend, Marie von Franz (1972), took Jung’s rather sexist ideas (Rowland, 2002) and gave birth to the feminine and masculine principles as significant regions within our interiority, informing many of the attitudes and behaviors that drive disordered eating (Johnston, 1996). Woodman wrote several books that describe both ends of the polarity of disordered eating, from the starvation of perfectionism in *Addiction to Perfection: A Still Unravished Bride* in 1982 toward understanding of the depth psychology of binge eating as well as rigid food restriction in *The Owl Was A Baker’s Daughter: Obesity, Anorexia Nervosa, and the Repressed Feminine—A Psychological Study* in 1980.Anita Johnston (1996), as a retreat presenter and author, deepens Marion Woodman’s work through her presentation of the feminine as the receptive, numinous, and yin dynamic, hosting primordial wisdom, depth, and cycles within life and nature.

The Emergence Courses deepen eating disorder etiology, going beyond the well described disturbance in body image standards from advertisers and social media that sexualize both the female and male form to enhance sales of products throughout the last century (N. Wolf, 2002). Theoretical perspectives also teach the well known ravages of psychological torment that the dieting and food industries’ multi-billion dollar influence has had. These industries manipulate how we think about food, what we eat, and penetrate their propaganda toward affecting the regulatory physiology and regions of desire within our brains and bodies (Lustig, 2012, 2018).

The Emergence theories combine the depth psychology of the feminine soul through Woodman (1980, 1982), Johnston (1996), and Clarissa Estes (1992) by using myth, metaphor, and ritual as processes within the program. These theories blend beautifully with the integral theories of Jean Gebser (1949) and the many branches of his theories, where the more creative, merging yin energies, I believe, appear in the early structures of his consciousnesses, archaic, magic, and mythic. In my theoretical framework, I posit that the current mental structure negatively affects mental health through excessive yang energy, in which individuals push themselves too far and too hard for an objectified, egoic perfection that has lost touch with nature and the cosmos. Psychological symptoms can be seen productively as metaphoric codes that beckon toward inquiry and transformation (Moore, 1992). The epidemic of disordered eating could be calling humanity collectively toward the integral structure of consciousness. Quantum mechanics and consciousness are the science and its mysteries that bridge one’s journey from trudging along the mental structures’ cement and steel industrialized path toward a new, integral cosmological life. In my thinking, humanity can thank eating disorders for being one of many mental health crises that provided a trigger for such inquiry as I have done and in creating the Emergence processes.

Why Focus on Psychological Recovery From Eating Problems?

Why create the Emergence Courses, and why introduce them as a new standard of treatment for those who suffer specifically from mental health disorders related to eating, weight, and body image? The answer to this question progresses through several levels of rationale. Granted, I would argue that the time has come for the entire general public to have access to the new epistemology of science, and many authors such as Needleman (2003), and Levy (2018), who are reaching the interested lay public (Kafatos & Nadeau, 2000; Lanza & Berman, 2009). The revolution in perspective on the nature of reality stands to astound the world, in the same manner as the Copernican revolution did to established religious dogma (Needleman, 2003; Kuhn, 1962). One way to get this information to the general public is through psychological treatment of mental health disorders. This is because, in my thinking, people seeking psychological help are more likely interested in the transformative potential related to meaning in life. Those seeking psychological counseling are often driven toward inquiry by the suffering of their symptoms, which can lead to a path toward interiority and imagination (Castoriadis, 1993).

To restate the problem, psychotherapies do not encourage inquiry about the larger philosophical questions, about what or who one is as a human being or what the nature of reality is. These questions are key toward a construct of meaning within our very existence, something that wavers during a mental health descent. Transpersonal psychotherapies do aim toward these seeming spiritual questions (Jung, 1983; Ferrer, 2002). What is important for the agnostic, atheist, and science interested lay public, however, is the new vista of the nature of reality upon which science has stumbled (Needleman, 2003; Russell, 2002).

Another way to view the missing questions within standard psychological treatment about consciousness, is that our culture, in my opinion, has a taboo about exploring our moment to moment experience of reality, unless perhaps we are relating and laughing about an experience with marajuana. Scientists believe that our construct of reality depends on many physiological factors, such as the human nervous system, in which the sensory apparatus functions to coordinate sight, sound, taste, smell, and sensation toward a subjective experience (Kegan, 1982; E. F. Kelly et al., 2007). What the Emergence Courses brings to psychological treatment is the astounding discovery that human beings are conscious, and that something very precious exists within our fundamental existence. In addition, it is getting clearer that we, as conscious beings, somehow affect the very seeming existence of the outer world (Chopra & Kafatos, 2017). Individuals take the outer world, or external reality, as a given, without suspecting that they appear to have a significant role in bringing that outer world into its very existence, at least its very existence as they experience it. (Lanza & Berman, 2009; Laszlo, 2007; Stapp, 2009, 2011). As is described in the Emergence Courses is that what people actually give much focused attention toward, throughout their daily routines somehow affects what is known in physics as the collapse of the background quantum field, or wave function, as it is known (Sabbadini, 2017; Shaefer, 2013, Levy, 2018). What that means is that somehow what we focus on, is what the universe of quantum mechanics may describe as what we are measuring for, and might just end up affecting what actually manifests. Clearly, we cannot create our reality, like wizards dreaming up an ideal day, but there is something going on between the consciousness underlying our being, the psychology we live within, and the outer world we end up experiencing (Chopra & Kafatos, 2017).

This quantum field or wave function might be seen as a blur of possibilities that exists right outside of one’s localized existence, literally outside of right here and now space and time (Sabbadini, 2017). When this field, or blur of possibilities, becomes the living room or kitchen one finds oneself in, few people know that physics has discovered some astonishing mathematics that implies one is somehow involved in this transformation. What better to bring this discussion of the implications of mathematics and science, than to the psychology field, where I believe it will become ground zero, home base as soon as more people know about this new paradigm of science?

It is important to acknowledge the lay public authors that have accomplished teaching the new quantum physics and consciousness work, such as Fred Wolf, (1989), Paul Levy (2018), Shantena Sabbadini (2017), and Deepak Chopra and Menas Kafatos (2017). What I am doing with the Emergence Courses is utilizing the contributing authors on psychics, consciousness, philosophy, science epistemology, and cosmology and integrating the theories into personalized, deeply transformative, and experiential opportunities. In other words, I am creating a living interface between the science, the implications of the science, and psychodynamic treatment. This way, the material is not simply intellectualized, but it is potentially absorbed and integrated into daily life by, hopefully, millions of people.

Chapter 6: Disordered Eating—The Larger Population of Eating Problems in the United States.

Eating disorders and the broader category of eating and body image, problems known as disordered eating, are the target populations for the philosophies of science and consciousness through my Emergence Courses. As is described in this chapter, the vast numbers of people suffering from some form of eating disorder or disordered eating and the sheer numbers of psychotherapists, physicians, dietitians, and adjunct mental health professionals form a large receptive base for my coursework on the astounding revolution in science. This coursework is comprised of topics that can be taught and integrated into therapy and nutrition sessions as well as contains actual experiential processes to utilize. Practitioners can pick and choose which topics to work with, as a philosophical adjunct to standard eating disorder treatment.

The category of mental health disorders known as feeding and eating disorders are rigidly defined, with specific listed criterion that must be met in order to qualify as a *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013). The three feeding and eating disorders that are included in the focus of this paper are binge eating disorder, anorexia nervosa, and bulimia nervosa as they are more common and also more likely to be helped by the Emergence Courses, in my opinion. The other feeding and eating disorders include pica, rumination and avoidant or restrictive food intake. All feeding and eating disorders create a level of functional impairment in normal life, pose serious health threats, and are sometimes fatal (Lemberg & Cohn, 1999; Costin, 2007.

The category of eating problems that do not fit into the criterion of *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) of eating disorders are the much broader category of those suffering from what is lumped together in the term disordered eating. As I hope to briefly show, the wide range of psychological beliefs, preoccupation level regarding weight, eating, exercise, body image, and health and actual behaviors that disordered eaters demonstrate point toward the numbers of those effected by disordered eating in a given lifetime that are astounding.

Children, teens, adults, and the elderly, form this majority of our population that will have disordered eating, at some point or throughout their lives, although the statistics are lacking due to lack of agreement on what constitutes disordered eating, as I will discuss below. The population of those with disordered eating include all gender types and races (Anderson, 2018; Bulik, 2013; Diemer, Grant, Munn-Chernoff, Patterson & Duncan, 2015; Zucker, 2018). I have seen this from my client populations over my 35 year professional history. The Emergence Courses are aimed at this vast disordered eating population, and the vast numbers of professionals who treat them. Both disordered eating and eating disorders will be described as briefly as possible in the following sections.

The importance of distinguishing between eating disorders and disordered eaters is most significant for two reasons. The first reason involves statistics. The number of people that qualify as having a true eating disorder diagnosis is somewhere around 4.5%, when one adds up the lifetime prevalence of adults with anorexia nervosa, bulimia nervosa and binge eating disorder, from the National Institute of Mental Health on Eating Disorders (NIMH, 2017c, page 1). These statistics are challenged by many factors and are likely higher, due to the fact that certain ethnic groups and males may be less likely to self-identify, according to (Cavanaugh & Lemberg, 1999), from their chapter, “What We Know About Eating Disorders: Facts and Statistics,” in the book *Eating Disorders A Reference Sourcebook* edited by Lemberg and Cohn (1999).

The lifetime prevalence of adults qualifying in the much broader category, referred to as disordered eating, statistics are much higher. Reba-Harreleson and her colleagues found that, in women ages 25-45, a full 31.1% utilized a lifetime of purging behavior, 40% reported using diet pills, and a full 74.5% reported that body image interfered with their quality of life (Reba-Harreleson et al., 2009, p . 10, par 1, & 11, par 1). In fact, I begin my first consultation with many patients by saying that it appears that our U.S. culture has a collective eating disorder, as worried parents themselves often suffer in the background with a version of disordered eating despite the worsening issues of the daughter or son they come in with. I have seen a collective disorder in the population, loosely based on Carl Jung’s theory describing an underlying collective level of consciousness that informs our beliefs and behaviors (Jung, 1983).

From my professional experience, be it my own clinics, and direct reports from professionals across the country, more than half of adults in the United States will have disordered eating symptoms at some point in their life. For example, I did an informal survey of 10 colleagues, asking them what percent of the population they estimated had disordered eating, based on their own lives, professional eating disorder practices, and social lives. From my personal communication with colleagues that specialize in eating disorders, estimates on the prevalence of disordered eating ranged from 55–80% of the population, depending on where in the United States one is measuring. To qualify for my informal survey, the colleagues had to be licensed professionals, psychotherapists or dietitians, working in the eating disorder field with at least 5 years of experience in this specialty. These astounding statistical estimates are possible. There are many eating, exercise, and body image behaviors and attitudes that are generally thought of as disordered. For example, these behaviors include overeating disorders such as emotional eating, repeated attempts with weight loss or fad diets, and ruminating about negative body image, all of which are normalized in today’s body focused culture (Tribole & Resch, 1995). The importance of these statistical estimates for this paper is to justify the idea that the Emergence Courses have an enormous target population if introduced to those suffering with eating disorders, disordered eaters, and the multitude of professionals that treat them.

Access to Treatment Through Insurance Companies: Eating Disorders Versus Disordered Eating

The second key reason that the distinction between eating disorders and disordered eating is extremely important has to do with who has access to treatment. Since I am arguing that the Emergence Courses change the lives of anyone getting treatment for these issues, I need to acknowledge the current financial and business practices in the treatment of eating disorders and disordered eating (Goode, 2016). Let me start with U.S. health insurance practices, since their financial coverage often determines or discourages treatment.

Mental health coverage by major insurance companies is limited to eating disorders. Disordered eating, as a category, is not covered by insurance. If eating disorder treatment is approved, coverage is often limited to the more moderate to severe forms of these disorders. These criterion for coverage can be found under any health insurance website; for example, on the Anthem Blue Cross (2013) website under eating disorder treatment services, pages 1–7 offer a list of each eating disorder treatment level of care, ranging from outpatient services on one end to residential treatment on the other. Insurance companies also use the American Psychiatric Association Practice Guidelines to determine what qualifies as treatment (American Psychiatric Association, 2006). In other words, insurance companies dictated treatment from my own Central Coast Treatment Center for Eating, Exercise, and Body Image Problems and from the treatment centers of the many colleagues and friends that I associate with that have a center. These colleagues and I often connect deeply about these issues of insurance dictating treatment through my Tending the Feminine Psyche retreats. The relevance of insurance companies dictating treatment is the including of the Emergence discourse. When I bring the physics and consciousness discourse into general treatment for disordered eating (which encompasses eating disorders), insurance companies will have to decide whether or not to integrate aspects of Emergence into their standard of care.

Disordered Eating Diagnosis

I am not going to review the easily accessed, standard diagnosis for eating disorders defined by the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) because this information is exhaustively available. On the other hand, disordered eating is, what I consider, a chronic public health crisis, without the diagnosis needed for insurance companies to cover treatment, as described above. The crippling effects of disordered eating are many, and they will be described briefly below. One of my personal greatest concerns involves the devastating physiological and psychological effects of over insulin production that can easily occur with overeating patterns that may originate from family habits, from the food and advertising industries or can result from overeating disorders. Either way, insulin overproduction can be both a cause and effect on disordered eating (Fung, 2916; Lustig, 2012). I have a section of my workbook devoted to this in Appendix B.

Defining Disordered Eating

There is no specific definition of the term *disordered eating*, as Marci Anderson (2018) explains in the article, “What is Disordered Eating?” “Disordered eating is a descriptive phrase, not a diagnosis” (p. 1) she points out. The symptoms are nonetheless concerning both in terms of physical and emotional severity and extremely important to the large percentage of the United States that is, or will experience, disordered eating, in my opinion.

Zucker (2018) proposes three factors that determine the severity of disordered eating: the extreme nature of the behaviors, the obsession level, and the ability to function day-to-day. In describing the wide variety of symptoms that can occur in disordered eating (and eating disorders for that matter), behaviors that are listed can occur from once per month to multiple times per day. The level of obsession ranges drastically from patient to patient and may be initially difficult to assess, since certain obsessions, for example, body image, can feel normal in today’s culture when one considers how flooded society is with body images throughout the media.

For example, since dieting has been normalized (Roth, 1996), the severity of calorie restriction and the frequency of what constitutes restrictive dieting needs to be carefully evaluated by a registered dietitian specializing in disordered eating. Someone might think their organic, raw food, and vegan diet is the epitome of health for their 14 year old body (Ekern & Karges, 2019), when in fact, the malnutrition potential for any rigid diet can stunt development; decrease brain capacity; set off obsessive thoughts that drive further restriction; and, finally, result in depression, a loss of social connections, and an eventual removal from school to enter recovery (Gaudiani, 2019).

Briefly, it is important to remember that the lived experience of those having both disordered eating or a formal eating disorder is devastating, empty, and isolating, evidenced by myself in treating children, teens, adults, and their families for over 35 years. The distorted beliefs about food, eating, weight, body image, and exercise hijack one’s inner life from the unique and relational potential that a fully lived, creative life can offer.

Symptoms of Disordered Eating From My Professional Experience

Throughout decades of working with eating disorders, the truth is most of my clients and the clients of my colleagues fall into the category we name, disordered eating (Reba-Hareleson et al., 2013). Since there is no formal diagnosis criterion, I define disordered eating through difficulty in many of the parameters listed below. The more psychologically preoccupied and distracted one is, I assume the disorder is more severe, just based on the level of suffering people feel they are experiencing. I believe that having ones’ creative mind or peace of mind hijacked by intrusive thoughts about food, body image, exercise or health obsession cries out for help, even if insurance companies do not pay for disordered eating treatment. Beyond the mind preoccupation, the many behaviors involved with the wide range of disordered eating can overwhelm ones’ day-to- day life. The secrecy, shame, cost, devastating relationship consequences, parenting and family problems, social and intimacy ramifications are too many to list.

I have listed symptoms below, that I believe fall into the disordered eating. I can imagine there are those I may not have thought to include and that these symptoms will continue to emerge in new and different manifestations as time goes on, hence this is not a definitive static list.

Physical hunger and satiety.

Symptoms of disordered eating can be contrasted to normal eating by denoting whether one is eating within the bounds of physical hunger and satiety or not. In other words, the general habit of listening to one’s body and eating according to body signals is generally considered normal for eating. Restricting food by skipping meals, eliminating entire categories of macronutrients (i.e., all carbohydrates or all fats), or following a rigid low calorie diet can be considered disordered eating. It is also important to note that diets trigger even more severe disordered eating (Tribole & Resch, 1995; Roth, 1984; Pershing & Turner, 2019; Keys et al., 1950; Costin & Grabb, 2012). From those of us working in the field, and from our clients’ experience, excessive feelings of guilt or shame related to eating are common, sometimes following a binge, but for many, these emotions become associated with foods that are perceived as bad or unhealthy, when the foods would be considered normal to those outside the disordered group.

Restricting calories, dieting, and excessive health concerns.

Restricting calories repeatedly and for any length of time results in the all too common disordered thinking. That is, intrusive, obsessive thoughts about food eventually lead to sudden, unplanned loss of control with food, and eating episodes occur that break out of the restrictive diet rules (Keys, Brozed, Henschel, 1950). Orthorexia is an excessive preoccupation with health characterized by a tendency to obsess about the qualitative criterion of food ingredients, hence causing perfectionism with regards to restricting all foods perceived as unhealthy (Ekern & Karges, 2019).

Unique eating rituals.

Other examples of disordered eating include obsessive thoughts about eating and body image, purging of unwanted calories (Costin & Grabb, 2012; Herrin & Larkin, 2013), and unusual ritualized eating behaviors from my experience. I have had many clients, professionals with accomplished professional and family lives, finding themselves making and remaking lists of calories consumed only to organize and reorganize plans for what will be eaten at specific times later throughout the day, to the detriment of any quality of life. Others I have treated and supervised treatment for spend hours in a compulsive pull toward arranging and rearranging, their food in their own idealized order, only to consume the food in an equally systemized manner. One example of such an eating system would be what is known as microbiting, taking tiny bites of foods that have been cut up in extremely small pieces that are often spread out and arranged if there is no eating disorder meal support person overseeing the situation. Another example of disordered eating that would not fall under the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) involves compulsion to eat raw meat or to buy and overeat food that is on sale or stale. These behaviors beg for metaphoric interpretation, which I do and supervised my staff to work with, but also knowing that any of these food obsessions and rituals potentially form a much needed dissociative distraction (Moore, 1992). By the way, these eating symptoms would not qualify as starving, binge eating, or purging, yet each in their own unique way can become a devastating addiction or distraction from relationships or from the pressures of life.

Negative body image and body dysmorphia.

Body dysmorphia, a driver of disordered eating (Costin, 2007) commonly results in people feeling fat relative to their actual body size and is a common sign within the constellation of disordered eating symptoms. Spending time mirror gazing or staring at their reflection, checking their body for fat in a certain routine way, or weighing themselves on a scale as often as 20 times per day is not uncommon. Even children and teens lose themselves to worries about their body size as described by Wachter & Marcus in their book for young ones, titled, *Mirror, Mirror on the Wall: Breaking the “I Feel Fat Spell”* (2016b) and their book for teens (Wachter & Marcus, 2016a). On the other end of the scale when it comes to body measuring, I have found that many over eaters, or those in an overeating or binge phase of their eating disorder or disordered eating, avoid mirrors, scales, or being photographed. These avoidances can become a routinized way of detaching from body size, common with individuals who are overwhelmed with the shame and stigma of feeling fat, no matter their body size.

Many forms of over eating: stress eating, diet driven eating, metabolic problems, the question of addictive factors, and what about just behavioral habits.

Emotional or stress eating is another symptom that may take any number of forms, from my experience. Binge eating is not the only type of overeating problem. For example, grazing on excess calories throughout the day, a fear of getting hungry, and perpetually eating outside the bounds of hunger and satiety at mealtimes or snack times on a regular basis are all forms of overeating problems. One common reason for overeating is seeking extreme fullness to become sleepy or dissociate.

My theory is that overeating disorders exist in five different etiological patterns, each with its own source of eating behaviors and treatment. My theories are planned to be published, while, in the meantime, can be found in Appendix C and under: Differentiating Deprivation Driven Eating, Emotional Overeating, Factors of Addiction within Overeating, Metabolic Hormone Driven Overeating and Behavioral Habit Driven Overeating: New Perspectives in Diagnosis and Treatment (White, 2017). Through my explorations, I have not discovered anyone else has separately defined five subcategories of overeating, each with a separate etiological drive and each with a treatment approach unique to itself. Most people have a combination, or personal profile for their own overeating patterns, hence ideal treatment involves addressing any given individual in a specific series of treatment considerations. Most of the treatment I describe would be done by a registered dietitian specializing in eating disorders, part of the community of the loosely defined nutrition therapists. Yet, physicians, psychotherapists, community social workers, and all other professionals involved with disordered eating need to understand the vast differences in within the community of registered dietitian nutritionists treating eating disorders in two areas: (a) whether the roughly 65% (stats) of our population that are considered overweight or obese should be described as such since this is stigmatizing, as asserted by the organization Health at Every Size, where their website is referenced by their name. There is also a question as to whether all people considered overweight, actually overeat. These are the problems inherent in the disordered eating field, where I have created workshops, articles and discourse about dieting, emotional eating, rebellious refusals to exercise (for good reason), and what to do about improving individual empowerment, sense of personal ground regarding eating and weight, helping identify a sense of safety and deep regard for personal worth, defining boundaries with others, while learning to grow and develop a new relationship with food, movement and body image.

In the meantime, the question about whether roughly the two thirds of the U.S. population that fit into the category of disordered eating from an overeating problems or being in a larger body, which drives dieting patterns, and eventually dieting dominoes into disordered eating (Tribole & Resch, 1995; Pershing & Turner, 2019), is hotly debated from my current experience hosting specialized workshops for professionals. There is no doubt that the stigma associated with being in a larger body is driving a cultural prejudice and as a result a deep vein of shame in children, adolescents, and all age adults, which is destroying a quality of lived experience, of creativity and soul level potential in purpose and meaning.

There are also many variations and rituals that use vomiting, laxatives, and even exercise to attempt to get rid of calories consumed, from my own and colleagues extensive experience treating disordered eating. The amount of time, energy, health consequences, secrecy, and shame associated with abuse of vomiting and the more medically dangerous laxative abuse to purge unwanted calories cannot be overestimated. Excessive exercise done for the sake of burning unwanted calories is another form of disordered eating; this can become addictive, lead to injuries, and take hours out of each day. It is often initially hidden within those with an anorexia nervosa or bulimia nervosa diagnosis. In short, the preoccupation with eating, dieting, negative thoughts of body image, compensatory exercise, purging calories, body checking, or overeating can occur to a degree that one experiences them and the thoughts accompanying them (about doing or not doing them) as completely intrusive.

The reader might find some of these symptoms personally familiar, since, like I said earlier, disordered eating symptoms are all too common throughout our culture. Often, when parents bring their child or adolescent into treatment for an eating disorder, I have found one or both parents turn out to have significant disordered eating symptoms. As a culture, we are in a generational epidemic of disordered eating through preoccupation with weight, health, and dieting as described by Costin in her 1997 book, *Your Dieting Daughter: Is She Dying for Attention?* I am grateful to have written a piece in that book for my own daughter, located on page 181.

Chapter 7: What the Emergence Teachings and Experiences Brings to Treatment: Examples Demonstrating Why the Time Has Come for This Inquiry

To reiterate, I understand from my experience in the community that the last thing the psychological community needs is another genre of discourse to be added to traditional recovery therapy endeavors. Speaking from experience of my own clinics in the past, eating disorder treatment centers are already overburdened by the degree of complexity of their patients. Through my extensive experience at my professional training retreats and conferences, I have seen that the pressure on the clinical psychology community is overwhelming. It stems from, in part, demands presented by patients with difficult coexisting diagnosis or harrowing health risks, the pressure from the insurance companies to resolve disorders in a certain time frame, and not enough financial resources either from the patients or from their health benefits to afford the level of care clients really need. This is true for many clinicians from what I hear over and over from many therapists, registered dietitians, social workers, and physicians in mental health clinics and, certainly, those clinics and practitioners treating eating disorders.

I posit that the Emergence Courses will help unburden those programs and clinicians that venture into using one or more of the many course topics offered. The topics can be utilized individually and modified to suit the situation. In my own practice, the course topics and experiential processes have dovetailed beautifully into my clinics through group therapy, where clinicians, I have found, are often wondering what to do with the many groups they have to run in a given day or week. For example, professionals may modify the language of any given class to make it relevant for a teen group or, alternatively, a men’s group, or they may modify the material and experiential processes to fit into a time range or to accommodate a writing assignment or a body integration movement theme.

I have found through personal use that these topics are fantastic to add to workshops, retreats, and conferences, peppered in and throughout other topics. The Emergence work has astonished many professionals that attend my lectures and retreats, according to the feedback and return attendance to these events. I suggest that a sample marketing handout may demonstrate the lighthearted yet deep manner in which physics, consciousness, and cosmology can be approached in what is otherwise a professional training about eating disorder treatment. This Tending the Feminine Psyche sample marketing syllabus can be found in Appendix A.

Here are four examples of ways in which the Emergence topics bring the seeming abstract philosophies of consciousness, physics, and the nature of reality right into nutritionist or psychotherapeutic eating disorder recovery sessions. They are outlined in the following four section.

1. Belief Systems About Who or What We Are as Human Beings: Exploration of Consciousness Studies

In psychoeducation sessions, I often introduce concepts of who we are through the psychological lens that describe notions such as having a true self, as described in *The Portable Jung,* by Jung, edited by Campbell (1971), alongside having parts of self as described in *Internal Family Systems* (R. Schwartz & Sweezy, 2020) or eating disorder aspects of self as described by Costin (2007). After making a simplified map of the psyche and talking about the importance of our true, deepest self, I move to a deeper level. I describe a more transcendent field of awareness central to notions of who or what we are as conscious beings. My goal is to introduce the term consciousness, give it some perspective, and in doing so plant a seed for further inquiry development. I have several types of handouts about consciousness terms and concepts. One of the concepts that participants seem to feel incredible relief from is the concept that no one has more or less consciousness than anyone else. Bodies may vary, intellects may range, psychological states may be more or less desirable, but I teach that we all have the same “amount” of consciousness, a gift from the source of all of life to each human being. This idea of equality seems to level the playing field in a group that I find is often exhausted by comparing themselves to others and rating their worth, which, I eventually teach them, is based on consciousness.

2. Psychology: New Perspectives on Reviewing Our Past—Waking Up Within a Crisis in Perception in a Taboo Culture About Acknowledgment

As a nutrition therapist dietitian or psychotherapist, we have been trained to help our clients better understand the triggers and belief systems they have formed by going through a timeline of past experiences. I do this using life maps, focused on an important topics at hand, such as the development of exercise resistance, body image development or an eating and dieting history. Here we go back, to review the original memories and experiences that may be contributing to a current problem at hand.

What is missing in the disordered eating recovery inquiry, and missing in most standard mental health treatment, is about the unique experience of being born into the construct of reality that we find ourselves in, here in this life. For some, the event of awakening and adjusting to life as a small child may seem uneventful, and it could sound absurd to consider doing so, as traumatic. According to Levy (2018), we are in a crisis in perception, but I notice, that without an epistemological framework from which to judge this, we more or less accept it and move on. I believe that it is shocking to small children, to find that we do not know where we came from, who we are, and why we are here. We find ourselves in our little earthsuit bodies, with powerful emotional inner lives, and a mind that is trying to fit the pieces of our family or culture or even nature together to make sense of it all.

My participants begin to really relate to what I am talking about, when I bring in the aspect of this coming to awareness as a child, when I talk about the alienation we experience, as separate beings, that are highly in need of secure attachment. The attachment issues are common ground for psychotherapy. It’s the question of how to think about and acknowledge what it is like within our own subjectivity, our own interiority, from the early wonderings of how we find ourselves alone in a body. Therapists do not inquire about what its like to wake up to the experience of the separation paradigm one is born into. We ‘come to’ within the nature of reality, where the outer world exists ‘out there’, while we are marooned ‘in here’. I remember marveling at the lack of explanation about the whole arrangement, never mind about the taboo of looking into someone’s eyes and asking, “Hello? Are you in there? I am in here all by myself and no one is explaining how this all works!”

From my memory of being young, it seemed that everyone bustled about with a sense of importance, acting like they knew how they got to this planet and why they were here.

Another aspect of what the mental health field can acknowledge and explore, are the different states of awareness that occur within us, with a better understanding of the background of consciousness that underlies and permeates, in fact consciousness more or less hosts the psychology it creates. As is self evident in the field, psychotherapy focuses on the memories and experiences of one’s childhood and the belief systems one formed from one’s family systems, one’s culture, societal niches, and significant or formative events. I argue that what is desperately missing is an acknowledgment of and inquiry into the variety of states of awareness. These states of awareness can be considered by the reader, as wonder and, at times, deep longing for a level of connectedness that is not possible as beings marooned within individual nervous systems. One adjusts to these existential longings as they fade into the background of mounting day-to-day stress as adults. One, as an adult, may numb out with wine, a pile of chocolate donuts, or binge watching television, while all the while fighting the memory of the alienating shock of finding oneself in a human life, filled with a longing heart that one does not talk about, on a planet that we are taught emerged as a chunk of inert matter within an infinite and dead universe. No wonder the new trend to microdose psychedelic drugs has emerged as one way to reconnect to the oneness of unity, love, and wonder that one may have known before making one’s way down the birth canal.

In psychoeducation sessions, in order to address this topic, I may introduce a writing prompt or reflective inquiry meditation that leads to eventual sharing about this topic of varied states of awareness, where I would also introduce the concept of epistemology of science. In my experience, most participants have not heard the term epistemology, nor applied it to science as it relates to the nature of reality. Our static, noun based, objectifying perspective of reality is taken for granted as a rational, sane way to be. As the different courses continue to open up a meta perspective of the nature of our human experience of life on earth, participants begin to awaken to the consequences of being raised within a mechanistic, Newtonian physics epistemology. Relative to other languages such as Native American language (Peat, 1995) or the mysterious linguistics within the Tao te Ching (Lao Tzu, trans. 1990), and many other forms of writing, that are either verb based or emphasize metaphor (Johnston, 1996), participants explore the freeing experience of writing their own poetry, songs, Zen like koans, and discuss the different felt meaning of working with these psychically active forms of language. As a result to this introduction of a flow, and process based form of language (Whitehead, 1933), a new perspective of aliveness to life opens vistas about the participant’s own conscious awareness toward a felt sense of meaning, which often begins to emerge alongside the other areas of psychological growth they are experiencing.

3. The Nature of the Quantum World as it Relates to Energy Production, Implications of the Double Slit Experiment on Intention, and a New Optimistic Experience of Reality

Through many of the individual teachings within the Emergency Program, a brief review occurs, reminding participants about the general scientific nature of cells, molecules, atoms and the quantum particles and wave forms that make up atoms, and the rest of the universe (Kafatos & Nadeau, 2000). From these basics, I can then teach a variety of specialized topics that ultimately relate to physical and psychological health, as the few examples below demonstrate.

Better Ways Toward Education, Using Nutrition, Biology, and Physiology Examples of Quantum Level Science

I utilize certain kinds of topics that are part of the Emergence Courses, into psychoeducation sessions. For example, what might start out as a review of nutrition and physiology in one of the health groups, to go deeper into topics such as cell structure, mitochondria, and energy production from the food humans eat; In this I reframe calories positively as being the miraculous storage of solar energy within food. Calories become reframed as the quantity of the sun’s energy held within the atomic bonds within food. When I ask where the sandwich one has for lunch actually goes, I find that even dietitians are often taken aback to realize that one actually vaporizes that sandwich, exhaling the very carbons that were bonded during the miraculous photosynthesis that occurred to make the bread somewhere else on the planet. This process involves the basic science of photosynthesis and mitochondrial energy production. I love describing the quantum miracle of photosynthesis, in which carbon is taken from the air and added onto the forming molecular structure of the sugar or starch being formed, as the sun’s energy is captured where it remains until we eat it. The other end of this miraculous energy transfer is described through mitochondria in our cells, that free this same solar energy to be utilized for our life force. These views of nutrition put miracles in front of the naming of good foods and bad foods which perpetuate thinking into good person bad person.

From here, I review the simple structure of an atom, describing quantum particles as either parts of that atom or as individual entities such as photons of light; then, I further digress to begin simple teaching about the nature of the quantum world. I steer the group toward a description of the double slit experiment, where, over a century ago, the astounding discoveries about the dual particle-wave nature of quantum entities showed up alongside the even more astonishing responsiveness of quantum behavior to the observer or experimentalist (Stapp, 2009, 2011).

From this point in the class, I have found that a reflection period, a visualization, and group sharing can help with the disorientating glimpse the participants have regarding the nature of reality. The next step in the course plan is to launch a second lecture that includes the following: implications of the double slit experiment, which introduces a wide range of topics from the nature of the observer as consciousness; how the material universe emerged from the big bang, implying consciousness is fundamental in the cosmos; and how humans as individual conscious beings affect the manifest reality of their lives.

How Do Belief Systems, Repeated Thought, and Behavioral Patterns Become a “Measuring Device” Phenomena Toward Our Outer Reality?

The topic of individual conscious beings affecting manifest reality is where I can bring in the very key hint about one’s role as a conscious being, one that I argue belongs in the psychology field related to intention, purpose, and creativity. While psychotherapy examines belief systems about worth, value, and safety, the Emergence Courses add a deep down sense of expansiveness toward the vastness of the psyche, where core beliefs somehow transfer through consciousness to affect one’s outer experience in the world. The nervous system extracts one’s version of reality from the superposition, as a background quantum field of all potential. I introduce this complex subject matter by reading aloud excerpts from the many lay public books (e.g., Lanza & Berman, 2009; Laszlo, 2007, 2008; Chopra & Kafatos, 2017; Russell, 2002), offering guided visualizations, and giving writing prompts; This allows each participant to have their own way of grasping this entirely new epistemology of science. To facilitate understanding, I may show the class a segment of Swimme’s 2005 film, *The Powers of the Universe*: *An Exploration of the Powers Coursing Through the Universe and Each of Us.* Either way, I include Brian Swimme’s (1996) teachings that emphasize the deep creative purpose within every human life as an essential and central aspect of the cosmos’s expression. I find with my participants that these optimistic glimpses of a newly enchanted universe of which humans, as conscious beings, are directly unified and participatory help counter the crushing, meaningless, and impersonal void described by classical astrology.

Here are a few final examples of my use of quantum physics within eating disorder recovery. Participants learn that what they are constantly measuring for, such as being fat and the fear and dread of it, will be what they will experience in the end, no matter what their actual size. The Emergence Courses also teach about the quantum physics phenomena of entanglement, which describes the manner in which quantum particles are deeply connected across all of space and time once they are first connected (Bohm 1980; Sabbadini, 2017). These unifying glimpses of the cosmos help counter the underlying sense of fragmentation that exists within the classical, mechanistic science epistemology. To highlight this, participants might explore deepening a sense of entanglement through a trance dance in an advanced embodiment workshop where physical connection through the musically infused experience brings this new, cosmic oneness to life.

One very helpful physics and cosmology concept is that there is not a dark, infinite void throughout outer space; rather, what is perceived as empty is full of wildly generative quantum particles, scintillating throughout all of the seemingly empty places out there in space. Brian Swimme refers to this new scientific reframing of the dark void as the all nurturing abyss (Swimme, 1996). I posit that the reason this is important for my courses is deeply psychological.

The psychological reason is this. We introject science epistemology (Needleman, 2003), which forms and structures our own interiority. I notice that many people, certainly my clients, are afraid of being alone without distraction for any length of time. Although I have found that psychotherapists know that people become uncomfortable with feelings that may come up when undistracted, I argue that there is more to it. I teach professionals and clients something that is almost too taboo to discuss; that is, there appears to be a sense that within one’s interiority one has a boundary, an event horizon, outside of which exists an imagined internal abyss. One avoids wandering outside of this interior comfort zone, potentially triggered by being alone and undistracted with oneself for too long a time. In my experience, in discussing this psychological dilemma with others, I find that people will do everything possible not to fall into this psychological abyss (which is not really there) by distracting themselves. The many obsessions and behaviors of disordered eating provide such a distraction. This is not to discount the importance of keeping a respectful boundary between a flood of unconscious material and the conscious ego territory. Once people understand the nature of vibrant, creative, numinous, and quantum life, invisible to our eyes but there, nonetheless, I believe they have a chance to introject this new, unifying epistemological wonder that is outside them into the dark places within them, at least to a degree.

4. Using Theories About Evolution of Consciousness to Give Context to the Eating Disorder

I offer a final set of examples to support my argument that the essentiality that consciousness and epistemology of the nature of reality is the missing link within the psychology field. In my work with clients or participants of courses, I start with the very simple teaching of Einstein’s (2006) special theory of relativity to demonstrate, with E=MC2, that matter and energy are interchangeable That is, one might consider bodies to be slowed down energy or light. I have found this can be liberating to play with for people with body image problems.

In discussing the fact that time and space are relative, instead of being static, participants reimagine fixed “reality.” This is an important beginning to my plan to help participants grasp the malleable freedom that underlies the true nature of reality. Meaning is experienced through one’s perception of reality (Tauber, 2009; Needleman, 2003; Gendlin, 1962), and I argue part of the crisis in meaning is directly related in part to the stagnant, soulless, and entrapping reality that classical science portray. Thus, in this context, describing Gebser’s (1949) structures of consciousness can be illuminating. When participants learn that perception of separation, space, time, and the intellectual prowess toward objectification morph drastically through each structure of consciousness across time, I have witnessed that a sense of near disbelief ensues.

Most important to eating disorder recovery are the aspects of Gebser’s (1949) teachings (Kavolis, 1974; Feuerstein, 1987; Kramer, 1992) embedded within the Emergence work that describe one’s current mental structure of consciousness and how many aspects of eating disorders emerge, in my opinion, directly from this mental structure. An example of an eating disorder quality that I claim is fueled by the current egoic and hyper rational cultural structure of consciousness is the extreme objectification of body image versus the potential to experience embodiment. At this point in the course, I review the only recent historical ownership of mirrors (Fox, 1997), body weight scales (Buck, 2016), clothes sizes (Stampler, 2014) or other external body measuring body reflective devices such as photographs (DiNuzzo, 2017), that rivets our attention and judgment about external appearance. I have found in my work that today many clients are caught in the objectification of nutrition labels and qualifying ingredients in milligrams and micrograms versus emphasizing the experience of enjoying and tasting the food. How many individuals of today’s fitness culture objectify the supposed level of calories burned on an elliptical exercise machine instead of seeking exhilaration or joy of embodied movement?

It is my objective here in the Emergent Courses, that participants to also learn to step back and consider that their self-annihilating critical mind is not only a mirror of their stepmother’s cruelty from the past, but it is also deeply seeded within the structure of this competitive culture that patterns approval upon external demonstrations of consumeristic success or winning at a productivity race against time (Laing, 1983). It is particularly interesting to bring in Gebser’s concepts about the human construct of linear time and the resulting anxiety about time when one thinks one owns it (H. Steiner & Gebser, 1962). I have found in working with participants that almost all of them relate to anxiety about time.

Chapter 8: Creative Originality

There are four levels of original contribution in this dissertation. I will list them here, with a brief justification for each. The first is a metalevel of originality that includes bringing a secular discourse about consciousness and the new physics informed theories on the nature of reality to standard mental health treatment. The second level of creative originality is the actual content of the Emergence Courses, that is, what it is I chose to include to transform the field of mental health, beginning with disordered eating. The third original contribution involves my translation of highly abstract and academic theories, physics, science, and cosmological concepts, that I have made accessible to the lay public. The fourth contribution is the translation of these many theoretical and scientific concepts into actual experiential processes, for individual, group, and workshop accessibility at a profoundly rich, integrative, personal level.

Except for my major contribution, I have found no current clinical processes that teach, explore and inquire deeply into the fundamental nature of consciousness. What consciousness is, theories about its evolution, and the states and levels that consciousness can manifest directly determine the nature of one’s reality. One’s perception of the nature of reality directly infuses one’s sense of meaning and purpose in life. One’s sense of meaning and purpose in life correlates directly to one’s mental health, including the way one perceives and deals with life’s inevitable difficulties. My contribution is to bring the unprecedented breakthroughs in formal science into the humanistic science of psychology on a clinically practical level.

The second level of creative originality is the actual content of the Emergence Courses. A syllabus of the current version of these courses is included in Appendix A. I had to merge the clinical field of evidence based psychotherapy, nutrition therapy, and the classical science premises of medicine with the new ensouled theories of science and consciousness in a way that people stayed in their seats and wanted to learn more. The course content is malleable, as the science shifts and as my sense of what is needed to impact clients and professionals in the field also shifts within the dynamics of chaos and order driving this cosmic work.

The third level of creative originality in this work is my heuristic translation of the major work of many scholars, such as Gebser’s (1949) complex magnum opus, *Ever Present Origin*, where I attempt to describe and utilize Gebser’s theories about the original seed of consciousness and its evolution through the transformation of his described structures (Kavolis, 1974; Kramer, 1992). The Emergence Courses translate and utilizethe recourses within the many authors describing the implications of quantum mechanics and relativity on the human experience of reality (Kafatos & Nadeau, 2000; Levy, 2018; Sabbadini, 2017), for example, how the physics theories about entanglement or the double slit experiment can impact our day-to-day life. Through my teachings and visualizations, participants can more readily imagine the astounding wonder of quantum physics which operates in the background, outside of the perception of our 5 senses. In this way, an individuals’ sense of hidden relatedness and the participatory nature of the cosmos comes to life. I utilize an interpretation of neuroscience and physics that describe theories to explain the mechanisms of how the human brain interfaces with consciousness to create one’s experience of reality (e.g., Stapp, 2009, 2011; Hameroff, Kaszniak & Scott, 1996, 1998; McGilchrist, 2019; Nunez, 2002). These theories address the debates about whether and how the power of human intention could affect the nature of reality from a scientific standpoint. I also bring together a simplified, yet inspiring set of teachings from the philosophers and historians that illuminate the importance of epistemology of science (Needleman, 1982, 2003; Kuhn, 1962; Cawthron & Rowell, 1978), for example how science epistemology affects fundamental beliefs and perception of reality. I use the Copernican revolution and the massive shifts in individual and collective sense of meaning, especially through the upheaval in religious views. I show how the scientific revolution affects our psychology and our cosmological story about who and what we are, and how the new quantum physics based epistemology of science transforms the psychological void that is common as a result of reductionistic, Newtonian science. These are a few examples of bodies of work that, I posit, needed to be translated in a way that the lay public can not only understand them but be vitally inspired by them.

The fourth example of originality is my creation and implementation of the experiential processes that bring the didactic teachings to life for participants.

This robust and varied body of work brings in many forms of direct transformative experiences as a part of the Emergence Courses. In my thinking, it is one thing to give a lecture and create a handout. It is another to ground the information through the phenomenology of immersion into an experience.

As Ian McGilchrist (2019) describes in his magnum opus, *The Master and His Emissary: The Divided Brain and the Making of the Western World,* the right hemisphere is where full embodiment is housed and where holistic, creative gestalts occur (Barron et al., 1997). I find that the experiential processes provide the ground for such full experience capacity, where an abstract concept comes to life and takes on personal meaning for participants. In fact, the experiential processes become in the moment transformative portals that I designed also to inspire further inquiry into consciousness and creativity in any given individual.

These processes are listed in the Emergence Course syllabus, in Appendix A, and I formatted them for a wide variety of environments and situations. There are writing and visualization processes that can easily be done in one-on-one counseling or consultation sessions. These same experiences easily transfer to groups and workshop settings. There are epic old and new inner universe mapping processes that I formatted to help identify the outdated beliefs, emotions, thoughts, and behaviors related to having an eating disorder. The new inner universe map creates entire vistas of fresh beliefs from the consciousness lectures. The new universe maps create and stabilize plans and intentions for individual transformation.

The experiential aspects of the Emergence program include many simple and powerful rituals, some designed for one-on-one sessions or private time and many that can be done in large groups and workshops. The rituals bring the wide variety of teachings to life. Other examples of the process section of this work are many forms of moving visualizations, experiences that I find offer participants a full immersion into realms that would otherwise be difficult to imagine, such as the music, dance, mythology and ritual that bring the archaic, magical and mythical eras (Gebser, 1949) to light.

Creative projects are woven throughout the experiences, using many forms of art expression. One of the all time favorite modes of experience (personally gleaned from over 30 years of workshop participants) are the myths, legends, and faerie tales that are woven through a given event. These myths are often modernized by me and coleaders to bring both humor and depth to the dilemmas of modern day life, while the themes of consciousness, realities, meaning, and cosmology are woven through the story itself. Coleaders and I often resort to improvisational storytelling done in parts, inviting participants to join in to cocreate a participatory, unforgettable staging of life events.

Whether the processes are simple writing prompts, multisensory dances, or grand staged myths, I have honed each process. Each one is specifically meant to host some aspect to answer the universal human inquiry for meaning and connectedness.

Chapter 9: Methodological Approaches

Within this academic effort to organize and describe my methodologies for this theoretical product, the Emergence Courses, I have to chuckle about my timing. Had I written the methodology chapter 10 years ago, directly after my courses were complete, it might have been a much simpler endeavor. Since

2010, the exponential growth in the field of methodologies is almost absurd to ponder. As research methods expand with the internet and more and more fields of specialized interest and information explode, there are now exponentially growing systems of information at work (Russell, 1998), I believe that an actual systems theory that looked at research methodology options could be useful. Combs (2009) described systems theory as where a substrate such as information and methodologies build up to a tipping point and then bifurcate into branches of separate sets of information and methodologies. These build up and theoretically continue to bifurcate as time passes. With each year, time seems to be speeding up when it comes to what is being known, as Peter Russell describes in *Waking Up in Time: Finding Inner Peace in Times of Accelerating Change* (Russell, 1998)*.* As Russell (1998) describes, we used to measure what is being known by the year or month, now our methodologies explode by the second due to information dispersing technology. Luckily, I am in the theoretical–philosophical world versus the technical–research world, where I can swim around a bit in a pool of like minded theorists for a time, instead of being caught in a raging river of ever advancing changes.

The level of complexity within research methodologies was taught back in my days of required reading, in the book *Mindful Inquiry in Social Research* by Bentz & Shapiro, (1998). Despite the daunting complexity of methodologies arising in the 2 decades since that publication, here I summarize several qualitative methodologies, meaning those methods that focus on the subjectivity of psychological as well as social life alongside qualitative mixed methods (Creswell, 2007; Hesse-Biber, 2016) before going deeper into the summary of the two overarching primary metamethods: transdisciplinarity (Bergmann et al., 2005; Lawrence, 2015; Montuori, 2005) and integral methodological pluralism (Black, 2008), both of which are referenced in more detail in the following sections.

The Emergence Course theories integrate didactic science, from theoretical physics and the implications of mathematics, astronomy, and neuroscience to biology, nutrition science, and physiology. From these evidence based range of topics, the program then goes on to take participants through an existential, phenomenologically based method (C. J. Thompson, Locander, & Pollio, 1989) through a series of experiential processes. In addition, throughout the coursework and processes, participants have an opportunity to step back from life and examine quantum physics, neuroscience, personal subjectivity, and consciousness theories through a transpersonal lens (Bentz & Shaprio, 1998; Bergmann et al., 2005; Bernstein, 2015; Black, 2008; Braud & Anderson, 1998), offering a glimpse of a new epistemology of perception and philosophy of life.

Participants are encouraged regularly to utilize their own self-inquiry, which engages them with inspiration to learn, using their own research tool of inquiry- based learning. This learning can be both a classroom- based method and a group therapy, inquiry type method (Creswell, 2007; Cawthron & Rowell, 1978; Price et al., 2017; Yager et al., 2006) and a psychotherapeutic method (Manoli et al., 2015). I have used self-inquiry for my own deeply transformative healing, and in ongoing self-work, and throughout the earliest years of my professional exploration of treating disordered eating, continuing today.

Inquiry based treatment saved my life early on in my career with disordered eating (See Chapter 3: Personal and Professional History), since none of the professionals in the Santa Barbara area in the mid 1980s that I reached out to had any idea about how to treat the eating disordered patients coming in to seek help. Applying inquiry, in a phenomenological step-by-step manner, allowed me to follow a client through a binge or their ritual of bingeing and purging their food. By tracking the clients’ experiences of a wide variety of eating disorder behaviors through inquiry, I saw that the parts of the clients that emerged through those behaviors became better understood. From the late 1980s and to this day, I have taught and teach this inquiry-based tracking method in the many professional trainings on the treatment of disordered eating throughout the years.

A wonderful example of classroom based inquiry learning is given by Kathleen Noble et al. (2016), who wrote a paper titled *Why Consciousness? Teaching and Learning at the Leading Edge of Mind Science.* This article is about Noble and her co-authors’ popular undergraduate college course on consciousness, physics, and the nature of reality. Most exciting about her course is that the content closely mirrors several of the core elements of my own Emergence Courses. The statistics on the outcome study of her course demonstrated significant results with the students regarding psychological optimism versus nihilism and depression from a sense of meaninglessness in life (W. Green & Noble, 2010). The inquiry based methods of her course, like my own Emergence Courses, focus on investigating psychology and stimulating participants’ motivation to better understand the complexities of consciousness, the unconscious, and the day-to-day experience of living within one’s interiority. This methodology, primary to transdisciplinarity, (Lawrence, 2015; Bernstein, 2015; Montuori, 2005), is key, in my experience, toward transitioning from an externally based search for meaning to a deep and courageous internal look, even deeper than the psyche, to allow emergent aspects of consciousness from each participant to add to their own creative intelligence toward their new construct of meaning and life purpose through the coursework described here.

There are many methodologies I use as submethods that deserve a mention through this theoretically vast, integrated paper. Observational research (Price et al., 2017) is one of them, buried within the development of this work. I experimented with various philosophical teachings and experiences over the years, through the large clinical practice and the professional trainings I have described doing over 3 decades. Observational research is described as a nonexperimental approach toward a systematic observation (Price et al., 2017). This is how I observed my patients and the professionals attending my eating disorder trainings. It was observation focused on participants’ interest in the material. There was no established control or even premeditated plan to include any findings in an eventual theoretical paper such as this one. My own partial hospital and intensive outpatient clinical eating disorder treatment programs and my professional training workshops became another playground for the Emergence ideas to be experimented with, through this same observational methodology.

Mindful inquiry is one active toolset within integral methodology (Bentz & Shapiro, 1998), and it is used regularly within standard eating disorder treatment methodology, as described by Elyse Resch and Evelyn Tribole in their book, *Intuitive Eating: An Evolutionary Program That Works* (Tribole & Resch, 1995)*,* and other mindful eating authors (e.g., David, 2005; Roth 1984). Also, I used a feminist methodology and theoretical background as a key lens through which I viewed the research for this work (Goldberger et al., 1996; Rowland, 2002). Most of the literature review is comprised of works of physicists, cosmologists, and philosophers that are male, and those that published in the first two thirds of the 20th century only used the pronouns *he* and *him* (e.g., Kuhn, 1962; Needleman, 1982, 2003), excluding women from what should have been called humanity. The Emergence Courses and treatment clearly reflect gender equality and acknowledge that the history of science lacks women’s contributions due to the stark inequality over the last several thousand years (Goldberger, Tarule, Clinchy, Belenky, 1996).

Transdisciplinary Methodology

The Emergence Courses are embedded in transdisciplinarity, as described by the devoted theorist and author heralding the cause of transdisciplinarity in academia and creative circles, Alfonso Montuori (2005). The following two works of Montuori outline some of the key elements that need to be included in a true transdisciplinary project such as mine: Montuori’s forward in *Transdisciplinary Theory and Practice,* edited by Nicolescu(2008) and Montuori’s collaboration with Gregory Bateson in the article, “Gregory Bateson and the Promise of Transdisciplinarity*,*” in *Cybernetics and Human Knowing: A Second Order Journal of Cybernetics, Autopoiesis, and Cyber-Semiotics* (Montuori, 2005). These key elements include inquiry driven treatment, and the many methods listed below, that go beyond limits of interdisciplinary work, toward methods that touch a depth of potentially unforeseen interrelatedness, such as attention to complexity, addressing multiparadigmatic construction of knowledge and crossing over while addressing category changes as described by Wilber (1983, 2000, 2006a and 2006b). In other words the categories of sound, ontological, observables (such as measuring devices) can give us information, but the second order of category is the unseen psyche realm, invisible, but deeply felt. This paper works to transform this secondary realm, using science that has not been connected to influencing psychology. The third, spiritual category cannot be measured or proven in the way that psychology can, and all three categories inherent in transdisplinary. The inquiry driven nature of treatment, has already been described in the methods section, and sparks innumerable insight, creative work and transformative change which due to its transdisciplinary nature is nearly impossible to track. Instead of a rote disciplinary discourse, the Emergence Courses spark consciousness, the psyche and soma, and the complexity of where that leads is as hard to follow as a spontaneous impromptu jazz session. It would also be sacreligious to try.

I demonstrate the transdisciplinary potential inherent within the Emergence Course content, that is, the potential cross pollination toward social systems and business economics on both a treatment front and consumer front, inviting a vast transformation within my target audience and professional discourse within mental health treatment. The Emergence Courses were initially designed for those with any symptoms of disordered eating, those with actual eating disorders, and the wide variety of professionals treating them. Through economics, school systems, consumerism products and advertising industries, social media, and the conference based professional education system are a few examples of the means by which this coursework will spread. For example, the number and specialties within the field of professionals treating disordered eating range from psychiatrists, dietitians, and psychotherapists, art and movement therapists to a vast range of subclinical and nonmedical specialists such as physical therapists, body workers, unlicensed nutritionists, chiropractors, and acupuncturists. Industries involved in weight loss diets perpetuate disordered eating and, at any given time, appeal to two thirds of our population, in my earlier estimations cited

The advocacy groups such as Health at Every Size, and the Body Positive Institute, both which can be accessed through the websites based on these titles, are examples of social advocacy groups supporting the living of full lives, without shame, in larger bodies. I have already been speaking in my professional life on behalf of the Health at Every Size groups, and many of the professionals that have attended my workshops with Emergence cosmology and consciousness themes belong to and communicate with these social advocacy groups.

Eating disorder groups such as the National Eating Disorders Association and the International Association of Eating Disorder Professionals also work toward body image support for the LGBTQ population through articles and conference presentations on their website, under these subtitles. Other examples of industries that I claim from my experience are involved in disordered eating are the industries that are economic drivers of multiple aspects of our food systems, including agribusiness companies. Agribusiness companies are megacorporations making and marketing convenience foods as whole foods to those companies, authors, and products specializing in health claims, as well as to those that promote the lowest of the low foodlike substances (Pollan, 2008).

The entire recovery industry and professional businesses specializing in the treatment of weight and health, such as diabetes, gastrointestinal problems, and cardiac and injury related medical consequences of disordered eating barely touch the surface of the spectrum of potential recipients of the Emergence work and its ripple effect. The eating disorder treatment center industry is a huge for profit internationally growing business opportunity for investors in behavioral (psychological) mental health (Goode, 2016). The point I am attempting to make about the breadth and depth of the population that may have, treat, or contribute to the business of creating or healing disordered eating is that the vastness of people and industries involved invites a massive transdisciplinary methodology across many institutions of society.

Key Elements of Transdisiplinary Work

Some of the key elements that need to be included in a transdisciplinary project such as mine were described by Montuori (2005). They are the metaparadigmatic construction of knowledge, the contextualization of knowledge, and moving aside or acknowledging the limitations of the subject–object perspective. Instead, the holistic gestalt of all of the work in this paper is indirectly illuminated by the principles within the quantum physics described, such as entanglement, complimentarity, the mystery that space, time and objective reality may be more of a construct of our nervous system, hence the notion that this moment of writing is part of an ongoing expression of the universe, which happens at this moment on this page to expressing through myself. Transdisciplinarity acknowledges the remote interrelatedness in any body of work, almost impossible to track. The importance of complexity theories also need to be added alongside the complementing acknowledgment that who those individuals and systems were, that deeply touched off something within myself, alongside the theories and hard earned life experiences of others that also added to and inspired this work, cannot be tracked. The complexity of the patterns inspiring these specific pages will precede my delivery of this material and further projects. For example, my critics and those cynical to my ideas have forced me to grow up. They will never know the good they have done to teach me to evaluate my values, to search for the ground of what I know and believe, and have taught me to find the words to speak, in helpful ways for the world. I have been touched in thousands of ways by others, inspired by individual artists, thinkers, the natural world, family and colleagues, and will continue to be for eternity. From these ideas, businesses will grow, innovations may be created, others will be bored and die ou. Ideas will spark, and people will forget what sparked their ideas as we are all so deeply integrated we often can source a dream, or inspiration for an artistic creation as this paper has become. Such is transdisciplinarity. It can affect the economy, the gut microbiome, ideas for parenting, new paradigms of reality about living in a body within the body of planet earth. The ideas presented here and in the Emergence Courses and experiences could change ones sexuality, forever altering the felt sense of life through the body of intimacy. There is no predicting within the chaotic system, what could come or not come from this work. I notice a deep smile forming from my insides out, at the idea of this mystery. A greater consciousness is in control.

Transdisciplinarity Considerations: Metaparadigmatic Construction of Knowledge

Besides being inquiry driven, a transdisciplinary effort like mine needs to be a metaparadigmatic construction of knowledge, such as I demonstrate throughout this paper from looking at the epistemology of science revolutions (Kuhn, 1962; Needleman, 2003). That is, science revolutions as in the revolutionary new perspectives that consciousness is fundamental to the nature of reality (Lanza & Berman, 2009; Chopra & Kafatos, 2017) or recent theories about how the brain interfaces with the quantum field to create our overarching subjective awareness (Stapp, 2011; Pylkkanen, 2007). The following quote from Michel Camus (2008) in his chapter, “The Hidden Hand Between Poetry and Science,”from the book *Transdisciplinary Theory and Practice,* beautifully describes Nicolescu’s ideas.

Basarab Nicolescu’s hope is that the new philosophy of Nature he calls for would integrate the most advanced learning, not only a physics finally open to ontology and metaphysical consciousness, but also the most advanced learning in all the disciplines (hard sciences and human sciences, art, poetry, philosophy), among which transdisciplinarity would become the operative key, the methodological key for opening new doors to the unity of the human being and the universe, which according to Jean Carteret constitute a living couple.” (p. 57)

Transdisciplinarity Considerations: Contextualization of Knowledge Within a Historical Perspective

Another criterion to meet transdisciplinary standards includes a contextualization of knowledge within a historical perspective of the fields of inquiry. I have many examples of using an essential metahistorical lens behind the theoretical perspectives as well as the historical perspective of the actual content of the Emergence Courses. One example of this metahistorical lens is my translation of Jean Gebser’s (1949) theories from *Ever Present Origin* and my translation of the many authors that have interpreted this brilliant overview of human consciousness and the changes in perception of reality over epochs of human evolution (e.g., Combs, 1992, 1993; Gebser, 1949, 1972, 1992, 1996; Feuerstein, 1987, 1992).

Gebser had his own methodology based on the anthropomorphic structure of the consciousness lens of the researcher (Feuerstein, 1987). This relates to my use of the anthropomorphic lens. My own anthropomorphic lens certainly expanded from my journey through my anxiety disorder and through the variety of subjective perceptual changes in the nature of reality that occurred for me then. The eventual cosmic experience of boundless love and understanding that occurred on the Golden Gate bridge at the end of my story burst through all my former, limited experiences of reality; these snowballed over decades to create the Emergence Courses.

The methodology of considering the perspective of the observer or explorer within an inquiry such as this paper is essential. Gebser, (1949 had his own methodology, based on the structure of consciousness and the mirror of the researcher. There is no doubt that as my inquiry for this work took form, and my reading research ensued, I have none other than integrate the many giants who’s shoulders I stand, integrating specific aspects of their theories into my own, as one might take on a major recipe and then adjust it. I cannot begin to account for the gratitude for all of the brilliant readings and teachings that I have integrated into yet a new gestalt, that reforms every single time this paper gets edited. Such is the nature of accounting for transdisciplinarity, which is that aspect of it that can only attempt an honoring of the generations of theorists and researchers and the lived experience throughout humanity that have contributed infinitely to this work.

Another historic metaperspective that is rooted in my courses is that of the epistemology of science. My encouragement toward a richer epistemology is through those authors who encourage a more focused apprehension of nature and science (e.g., Abram, 1996; Joye, 2019; Lachman, 2007; Needleman, 2003; Swimme, 1996, 2005). Also Goethe’s unique, holistic views about nature and science are described by Bartoft (1996). Also, Richard Tarnas (1991) describes the evolution of current dark rationalism, soulless social values, and crushing perspectives of reality in his historical overview, *Passion of the Western Mind*. The historical formation of the values that dominate today’s culture as he describes it, contributed, in my opinion, to the epidemic of disordered eating. Few of my colleagues know about these influences since few of the philosophies of science and consciousness are available to otherwise overwhelmed professionals. The authors about epistemology and the apprehension of nature addressed above, form important key historic perspectives of the disciplines I am discussing, meeting what Montuori (2005) discuss as criterion of solid transdisciplinary work.

Transdiciplinarity: Breaking Down Subject–Object Perspectives

The next transdisciplinary criterion that Montuori (2005) summarized that I use involves the importance of breaking out from the limitations of the subject–object perspective. In answer to this ingenious accountability to self-investigation, the Emergence Courses are grounded in and of themselves toward a whole new vista of understanding subjectivity as a new horizon of experiencing reality.

In fact, I argue that the very etiology of all disordered eating is the industrialized perspective that the external world is all there is. Further, I argue that disordered eating is born out of an ongoing, agonizing processes of being locked outside of one’s own interior experience of embodiment, therefore cut off from trusting the signals and guidance systems inherent within one’s mind and body. Instead of being attuned to one’s own needs and self-care, the disordered eater lives in a world of deluded imagination. The tragic use of mental focus and imagination with eating disorder clients this: they focus on comparisons and assessments of what other people think, nutrition propaganda, media images that promise life fulfillment through appearance, and advertisements that claim scientific and medical truth. Therefore, I posit in my theories that eating disorders can be thought of as a mental health epidemic where people become “locked out” of embodied subjectivity.

The Emergence processes goal is to actually introduce the home of subjectivity to the otherwise pathologically externally focused clients. A whole new understanding of subjectivity versus objectivity is introduced to psychotherapists and nutritionists as well as the clients. The focus and design of both the teachings and the experiential component of the program is for participants to experience a dawning new awareness of the cosmic centrality of their own subjectivity, which brings with it a new dawning of awe for the power of their imaginations, intention processes, dreams, and even the symbolism and guidance provided by their eating disorder symptoms.

Furthermore, regarding the priority of subjectivity as part of transdisciplinary methodology, there is an ancient, perennial notion (Sabbadini, 2017; Wilber, 2001, 2006a) that the boundaries between our ideas and the world around us flow in a unity of creativity. Such a notion of internal and external fluidity was common in alchemy (Combs, 1995, 2009; Eliade, 1979) and is a common known force within depth psychology (Corbett, 2007, 2011, 2015; Jung, 1976), yet, I find such an idea is scoffed at by those limited to rationalist thinking only.

It was through the ironic door of mathematics, specifically quantum mechanics, that the central role of the observer (or subjective, experiencing being) for the manifest world as we each know it was delivered. In other words, debates are raging about whether or how the individual human being can be seen as a “measuring device,” as each individual’s nervous system unconsciously measures for the material world one ends up experiencing (Levy, 2018 Chopra & Kafatos, 2017; Lanza & Berman, 2009).

In conclusion, the importance of one’s own subjective perspective for the purposes of transdisciplinary strength cannot be emphasized enough. This attitude generates the very methodology about subjectivity that forms the source of this paper. I not only teach but am personally aware that my subjective perspective also cowrites this very work with her, all of nature, seen and unseen.

Transdisciplinarity and Complexity

Morin (2008), emphasizes the importance of complexity theories which are key toward transdisciplinary efforts (Montuori, 2005). Complexity theories span across theoretical perspectives to include those theoretical genres with increasing levels of knowledge and experience, as well as a the vast multitudes of cultures, institutions, and disciplines that will be impacted and can contribute to the development of my theories. Ken Wilber’s (2006b), *Integral Methodological Pluralism,*(IMP),describing the all quadrants all levels (AQAL) theory, as elaborated on, in the IMP summary of (Black, 2008). In *Consciousness Explained Better: Towards an Integral Understanding of the Multifaceted Nature of Consciousness,* Combs (2009) beautifully simplifies and organizes the many complexities in the field of consciousness, from Ken Wilber’s work to that of developmental psychology, spirituality, evolution, neuroscience, and integral theories.

One example of the complexity within the transdisciplinary nature of the impact of the Emergence Courses involves the institutions that treat eating disorders. Presumably, my work would be a part of their standard of care. These complex issues of institutions that treat eating disorders are many, and one example of this complexity involves the economics of mental health treatment, including insurance industry standards for eating disorder treatment. Disordered eating, not eating disorders, is the more widespread problem, and it is not covered by behavioral health insurance since the symptoms do not meet the *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.; American Psychiatric Association, 2013) standards. This means that the economics of treatment for disordered eating is that individuals must privately pay health practitioners or treatment centers. Only those with financial means get help. It is with this in mind that I plan to make my courses available to all individuals, to the best of my ability.

The business of eating disorder treatment has become a multi billion dollar industry. Recently Attia, Blackwood, Guarda, Marcus, and Rothman (2016) challenged the business practices about how clinicians refer their clients to treatment centers. Centers that can afford expensive marketing strategies entice clinicians with gifts, continuing education credits, and travel expenses. The article calls for more transparency regarding how clinicians are targeted and lured into referring their clients to these larger centers, which are not necessarily the higher quality ones.

To exemplify the level of big business that eating disorder treatment centers have entered, *The New York Times* published an article, Centers to Treat Eating Disorders Are Growing, and Raising Concerns, (Goode, 2016) which discusses the heavy level of wall street investments in the behavioral health sector. My own close friend and colleague mentioned repeatedly throughout this paper, Carolyn Costin (2007), is named in this article, as her Monte Nido Treatment Centers were examples of the investments in residential treatment.

Attia et al.’s (2016) article on the marketing of residential treatment, calls for much needed transparency in how referring professionals, such as dietitians, therapists and physicians are marketed to by treatment center owners.

From my personal experience of knowing many of the clinicians that are employed by at the popular residential treatment centers, the business build and are sold to larger and larger Wall Street firms, where the special care that the original owners had for the patients is often lost. As a result, the client suffers.

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Transdisciplinarity: Big Businesses Can Become Infused With Consciousness Theories

On a positive transdisciplinary note regarding big business and the many consumer institutions that both contribute to disordered eating and work to address it, I posit that there are infinite possibilities for the consciousness theories within the Emergence Courses to infuse throughout our culture, beginning with professional trainings and clinical treatment and seeping into many other areas of mental health treatment, physical health discourse, and impact many disordered eaters who are out in society and have not sought treatment. For example, in my thinking, if the dieting and fitness industries shifted their externalized focus on body image toward treating the underlying disordered eating, much good could be accomplished. For example, through my professional specialty in disordered eating treatment I have created a system of categorization to describe a range of different types of overeating and binge eating problems, in Appendix C. If physicians, registered dietitians, psychotherapists and others treating weight and overeating problems understood the spectrum of types of overeating disorders, then treatment could be better focused and specialized. For example, emotional eating could be better understood if it were clear that emotional eaters are not an appropriate target population for weight loss diets for businesses with integrity. Metabolic syndrome (Lustig, 2012, White, 2019) problems in overeaters could be helped with certain encouraging types of nutrition education, for example my work to identify the key hormone glucagon as a metabolic rescue from the out of balance levels of insulin, which drive fatigue and severe health problems. From here, I have learned how to make the leap toward the topics of subjectivity and embodiment and from the depth psychology of eating problems toward science and consciousness. Exercise resistance syndrome in women (White & Montell, 1996, White, 2018) could be addressed as a topic within the fitness industries. My work on exercise resistance brings in the depth psychology of the feminine principle (Johnston, 1996; Woodman, 1982, 1993) and goddess informed anthropology philosophies (Eisler, 1987). These emerging perspectives could be woven into health and fitness from a depth psychology and new, more inclusive, cosmology perspective of our culture.

The benefits of bringing the sum of the Emergence Courses into eating disorder treatment is self-evident, and even as a marketing strategy for the diet and fitness industry, quantum physics can be an attention grabber. Consider *O, The Oprah Magazine* and other self-help men’s and women’s magazines offering nuggets about the nature of consciousness. The transformative mystery within the Emergence teachings are already simplified for lay person understanding. I believe they can help everyone interested in reframing or expanding how they see themselves to become beings with a new potential sense of belonging within a richer, more meaning filled universe. Imagine going beyond the “new self-image” of a particular look to the “new self-concept” of a being of cosmic consciousness. I believe such a transition from the mundane smaller self to the expansive larger self is possible with the right author. Working from the topics of weight, body image, and eating to the smaller self-image to the larger truth of a cosmic self is something I do with audiences on a regular basis. I know from this that it is engaging and fascinating for participants.

Another business and institutional example of the metaparadigm transformation potential for the Emergence Courses is with the advertising industry. If, as Brian Swimme (1996) describes it, advertisers have our culture in a hypnotic trance, weaving belief systems into and through consumers’ unsuspecting minds, then potential good is possible through this advertising system as well.

If my Emergence Courses and other lay science books about consciousness begin to incite interest, I argue that the integral structure of consciousness will further breakthrough from the mental structure we are in (Gebser, 1949, Kavolis, 1974, Kramer, 1992), perhaps influencing the deeper consciousness of advertisers to find themselves drawn toward some of the compelling astronomy, biology, and neuroscience images and concepts to generate sales. If advertisers kept up with the new discourse of the philosophy of consciousness and its effects on the direction of science (S. Schwartz, 2019), it would then expose the industrialized world to a potentially more integral level of being (Bergmann et al., 2005). A positive cybernetic cycle could ensue.

Another transdisciplinary metaparadigmatic region for this work is the possible integration of the new epistemology of science, described by the Emergence theories, into all levels of our education system as teachers, principals, and school politicians get exposed through their own or a loved one’s disordered eating. As an eating disorder professional, I have been invited to speak at all grade levels in schools throughout my career. Through all the theorists that have contributed to the Emergence Courses (e.g., Swimme, 1996, 2005; Tarnas, 1991, 2006; Russell, 1998, 2002; Peat, 1987, 1991, 1995, 2002; Stapp 2009, 2011; Friedman, 1994, 1997; Kafatos & Nadeau, 2000), it has become clear that a more holistic view of the universe needs to be taught early on in schools alongside concepts about consciousness.

Ken Wilber’s All Quadrants All Levels (AQAL) Methodology

The second primary methodology used throughout this work is Ken Wilber’s (AQAL) system (Combs, 1995, 2009; Black, 2008). Specifically, I utilize Wilber’s (2006b), IMP methods, which is a qualitative research tool.

Integral methodological pluralism offers simultaneous multiple viewpoints (Black, 2008, Wilber, 2006b). These viewpoints could include that of the patient, that of the family, that of the treatment team, and that of the social institutions, such as insurance companies and education or prevention efforts within society. IMP provides both a subjective and objective view of any given paradigm of treatment, from the patient’s perspective to the practitioner’s, providing a two way mirror of sorts in any given aspect of therapy. For example, the IMP provides a means to reflect on one’s own experience (as a client or practitioner) and to examine another’s experience as one might do with a coparticipant in a workshop setting or as a therapist might do with a client by viewing a client while also viewing and tracking their own response to the client. All of these lenses are inherent in the understanding and administering of the Emergence processes.

The IMP prioritizes the phenomenological experience of a given subject and then expands toward a multiplicity of views (Black, 2008, Wilber, 2006b). To show an example in this paper of this multiplicity of views, I take one individual, a sample client with binge eating disorder, and utilize the IMP perspective to generate a range of perspectives, as Wilber had in mind as the goal for his methodology (Wilber, 2006b). As such, I demonstrate how the IMP works by describing two sample maps of a single client, one pretreatment and one posttreatment, within the four quadrant model (Black, 2008). This sample client is a representative individual with binge eating disorder, both pretreatment and posttreatment. The treatment received by the sample client is standard eating disorder treatment, with my Emergence Courses added. See the AQAL map example of one disordered eating client pre and post Emergence treatment in Appendix D.

Ken Wilber (2006b), ingeniously created the IMP mapping system, which offers a perspective of four quadrants on a grid, labeled *I*, *It*, *We*, and *Its*. These perspectives range from the inside out subjective “I” view or quadrant to the outside in objective view, or the “It” quadrant. This female sample client with binge eating disorder is then described further through her subjective inside out experience of being in the current eating disordered culture, described as the lower left “We” quadrant. Finally, she is viewed from the outside in, or the objective perspective of our society, labeled the *Its* quadrant.

This same sample individual is then imagined to have made a significant amount of progress in a traditional recovery milieu that incorporates the Emergence processes. She is then described through the same AQAL four quadrants, again labeled *I*, *It*, *We*, and *Its*, from the recovered, post Emergence perspective. Again, these mappings are available in Appendix D.

In conclusion, integrating theories of consciousness and the nature of reality into mental health recovery protocol has been a beckoning omega point in my life. According to Teilhard de Chardin (1955), the archetypal symbolism of an omega point symbolizes a purposeful destiny within one’s life. From my own sense of brokenness and recovery from an anxiety disorder to my incredible expansive professional journey, it feels like I have embarked upon this next quantum leap, bringing the new science behind consciousness and the nature of reality to mental health treatment, with this paper. The Emergence Courses meet the glaring crisis of the felt sense of meaning in this culture. The desperate human need to experience a sense of purpose, belonging, and community in life as human beings deserves a context of explanation. The Emergence Courses not only provide a context for this crisis state of the current culture from the perspective of consciousness and the nature of reality based on science, but it also gives a new glimpse of who and what humankind is, in a brand new and revolutionary cosmology where humanity stands to experience an astounding sense of connectedness and creativity and also a humbling respect for the level of responsibility required in order to evolve to this next level of life.

Chapter 10: Assumptions, Limitations, and Delimitations

The assumptions that are made throughout this paper range between the extrapolations I have made about the effectiveness of the Emergence Courses as transformative and healing to those treating and suffering from disordered eating. I have utilized the coursework and experiential processes as they are described in Appendix A, and I have personally found recipients to respond positively, with curiosity and insights that appear to have been deeply inspiring and meaningful. I cannot assume this coursework will be as professionally and personally transpersonal for everyone, since I am working with a group of professionals or clients that are likely biased toward my ideas. I am also challenged by the fact that new teachers may use this material in ways that may not be as effective due to differences in teaching styles. Also, I have assumed that the psychological community will welcome the discourse within this coursework, which I have already discovered is not the case. Without knowing what the subject matter and nature of my Emergence Courses involve, I have been rejected from speaking in the psychological conservative genre of podcasts since my lecture titled “Consciousness and Physics as a New Paradigm toward Psychology: Our Need to Address the New Nature of Reality Based on Science” was seen to lack an evidence base.

Some clinicians and their clients may not find consciousness studies or the new paradigm of science relevant to their day-to-day lives, hence may reject the work altogether. I assume an interest and enthusiasm for inquiry about consciousness in general, which may or may not exist with people. I also assume that Jean Gebser’s (1949) theories about the structures of consciousness are valid and that today’s mental structure explains some aspects of our current collective psychological crisis in meaning. Jean Gebser may have been imaginative and incorrect about the evolution of consciousness, in part, or altogether wrong.

There are many assumptions rooted in the science discussed throughout this paper, for example the implications of the double slit experiment imply an observer effect. It is possible that science will discover hidden variables that explain the quantum nature within the double slit experiment at some future time, changing the philosophical implications about consciousness as has been described here. I make sweeping assumptions, based on my personal story and the theories and research I have read, that consciousness is primary, or fundamental, throughout the cosmos, even outside of space and time. Perhaps the underlying nature of all realms of existence are rooted in an entirely different epistemology than I describe, and consciousness will be discovered to be of some completely different nature.

The limitations of my Emergence Courses include many scientific theories and deductive reasoning that scientists make about the mechanisms and implications of quantum mechanics, neuroscience, and consciousness. For example, many will dispute the hard problem of consciousness and will argue that it is, in fact an epiphenomena of the brain. Many will argue that matter does create consciousness as an emergent property, versus my view that consciousness is fundamental to the creation of matter. Classical scientists may scoff about the meaning I project onto scientific phenomena such as the scintillating quantum foam throughout what we thought was a dark void of empty space throughout the universe or the unity and oneness I imagine through the phenomena of quantum entanglement. Theories about the nature of reality, such as Bohm’s implicate and explicate order, are still imagined constructs or models for contemplation, as are the many theories about how the brain interfaces through quantum processes to create what we experience as subjectivity. Many limitations continue to exist about the exact nature of physics, consciousness, and reality due to lack of technology to provide more extensive experimental proof at this time in the world, as well as the individual bias toward different science perspectives. Another limitation of this work is that of those recipients of the Emergence Courses that have religious or spiritual beliefs that contrast the theories presented and will reject the work.

A few examples of the delimitations of this paper include the scope of my target audience as those suffering from or treating disordered eating. Because disordered eating does not have a solid criterion, clearly defining who does or does not qualify as having it, one could argue that my scope of client based recipients is vague. I would argue that the Emergence Courses are a ruse of sorts, since I intend for them to be used throughout our entire population, but I had to start somewhere, so I chose disordered eating. The scope of the other target audience, professionals that treat disordered eating, is also quite vague, since this population could include physicians on one end, to a diet technician (an assistant to a registered dietitian) or massage therapist on the other end. Again, my intention is to reach as many people as possible with this material, so I am aware of the open boundaries as to who qualifies as a client or professional in the field of disordered eating.

The delimitations about adding the Emergence Courses into existing standard psychological treatment present some real practical challenges. Standard psychological treatment is expensive to administer for disordered eating, and already has rigorous challenges treating this difficult population. Convincing clinicians and administrators within clinics and treatment centers to add some of the teachings or experimental processes is a major challenge. This challenge will demand that I create a variety of modes of delivery for the teachings, for example, books that can be discussed, videos that can be watched, blogs to be shared, handouts that can be easily accessed, and workbooks that can be useful. I also must consider the economics of this work, with a goal to make it available to everyone. The challenge of receiving my own basic compensation while training professionals to administer the Emergence Courses is a delimitation with many economic question marks. In many ways, I am trusting that the process will work, even as the process of administering the coursework has not, at this point, been well defined.

Chapter 11: Conclusion

I feel a great honor and humility that, by having followed what Teilhard de Chardin (1955) described as our omega point, or my calling, my beckoning interest toward bringing a greater understanding about a hidden level of reality that awaits our conscious unity has borne fruit. Miraculously, our consciousness interfaces with this hidden domain to generate what we call our reality. Following the physicists, cosmologists, and consciousness explorers, I learned about the astounding participatory, holistic nature of a universal consciousness, which manifests through every conceivable aspect of life. The arts, nature, mathematics, science, felt experiences, and certainly love emerge in a trillion ways, and, through each of us, they become the visible, palpable experience of what we call our life. This beckoning desire to explore a field of interest and share it with the world, is what James Hillman (1996) describes as our soul’s code, the product of which is the Emergence Courses presented here. We all have that soul’s code, which is formative to what we are interested in and which enlivens our energy. Through the Emergence Courses, which bring the science and philosophies of physics, neuroscience, consciousness, and cosmology into the mental health field, others may also find their soul’s code and follow it through.

These Emergence Courses add a new foundational wing to standard psychological and nutritional psychology counseling, as they are debuted here, for application in the field of disordered eating, with potential to contribute to many divergent realms of creative, unique personal growth and contributions to advance our world. Through the didactic teaching and experiential processes, a new paradigm of mental health treatment has been created in this work, bringing the long overdue new quantum science paradigm to where it belongs, offering reimagined answers to the longing questions about who we are human beings.

My deep belief is that the thousands, if not millions, of those suffering from aspects of disordered eating and those millions of professionals treating disordered eating can use the theories presented here as a launching pad toward exposure to the new scientific discoveries about subjectivity, phenomenology, and philosophies that point toward a creative, holistic, and interconnected meaning of life. This body of work is a translation of the genius collective of biophysicists, evolutionary consciousness specialists, philosophy of science theorists, mathematicians, epistemologists, and depth psychology authors, integrated into a body of work that is tailored for astounding coursework to take ourselves deeper than we may have realized we could go. In other words, there is recovery from a mental health problem, and then there is a sacred matrix of coded meaning, a seeming transcendent level of wonder that we can experience beyond recovery. Although science and religion offer rich answers toward such discoveries, I specifically designed the Emergence Courses to bring the new quantum science epistemology to replace our outdated classical model, all of which is potentially thrilling to the many atheists, agnostics, and individuals who prefer to lean on science to discover the underlying truths and mysteries of life.

Through our untapped human resources, such as imagination, creativity, and our personal genius and capacity for insight, we are fueling a new incoming integral structure of consciousness. We have the power to decide where to put our attention, and the Emergence Courses provide an inspiring roadmap toward a better understanding and trust that our inner life, the noetic mysterious interiority in which we live, fuels the emergent, generative source for a whole new level of what we call our reality.

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Appendix A

**Sample Emergence Course Syllabus**

Here is a sample list of the Emergence Course lecture topics and experiential processes. These can be used as a single lectures, or ideas for experiential processes. They are designed to be a science of philosophy core adjunct to existing mental health treatment, with this Syllabus focus on disordered eating. This syllabus may be used as a course through a series of lectures in the order an instructor would like. These are written as complement topics for inquiry to be added to otherwise standard eating disorder treatment, for use in 1:1 sessions, group presentations and discussions or in workshops and conferences for professionals treating disordered eating and their clients.

The actual lecture material, articles, and teaching illustrations are not included with this syllabus. They will eventually be collected into a book.

**Course Titles, Brief Description & Experiential Processes**

1. Exploration in Dialogues about Consciousness:

*Or, “You Are Not Your Body Image. You Are Not Your Eating Disorder. You are Consciousness, Exploring These Disorders”*

Consciousness definitions range widely, from being a state of awareness (versus being asleep) on one end, to a universal, fundamental property of the universe on another. Explore the range of definitions of consciousness through this inquiry based journey that takes us from the latest neuroscience, through theories human consciousness creates the brain, versus the other way around, to the possibility of the primacy of consciousness as a universal principle.

1. What is epistemology of science?

*Or..”How Does What We Call Science Epistemology Foster Body Image Driven Eating Disorders. Reframing the Experience of Living in Our Earthsuits”*

How does epistemology affect our belief systems psychologically, as well as our day-to -day life? Explore our current classical, Newtonian science epistemology and how it permeates through our view of the world, contributing to our cultural crisis in meaning. Learn about our current science paradigm breakthrough, a revolution, that brings consciousness front and central in the world. There has never been better time to discover and appreciate your own subjective being, where your inner life is the seat of creativity.

1. Cosmology –

*The Cosmos Loomed as an Infinite Void. It Transformed to an All Nurturing Abyss Through the New Science*

What is cosmology and how is it different than astrology? Discover how the advances in quantum mechanics and relativity changed the story of the universe. Learn how omnicentricity implies that each human consciousness forms a mysterious center, within our scintillating, holographic home. Learn how to write your own cosmological story, through the Old Inner Universe, and New Inner Universe Mapping Art Project. Create your own new book as a celebration of your being within the stars.

1. Where does consciousness fit into ideas about our true self, our ego identities and psychological growth?

*Or, Who Am I? What Am I? How Do I Transform Myself?*

Examine how we construct our sense of being a unique, worthy self, against the other parts of us that are critical, and self loathing. Who inside of us gets addicted, or disordered? Learn about the many aspects of self within each human being, and how our relationship toward these selves can change our lives. Discover where and how the mystery of consciousness fits into these psychological theories ego-identity, true self, and Carl Jung’s theories about the unconscious and collective unconscious?

1. Consciousness Evolution:

*Or Understand the Separation Paradigm that Drives Disordered Eating~*

*A New Vista of Consciousness Evolution Offers Breakthroughs*

Throughout human evolution, consciousness has also evolved and transformed through time, deeply affecting the way we perceive reality. Learn and explore how the perception of nature, art, connectedness and self , even our sense of space, time and meaning, go through incredible epochs of change. Explore how body image, nutrition obsession, disordered eating and the huge industries that drive these mental health problems came to flourish. Now a new integral structure of consciousness is breaking through, as eating disorder recovery takes to a new transformative potential.

1. Understanding the Structures of Consciousness According to Jean Gebser’s Evolution of Consciousness Theories:
2. *Or Uncover Your Own Hidden Perspectives, the Places Your Attention Goes Before Your Very Eyes.*

Discover the choices we have, how to cultivate wonder instead of comparison that drive our sense of alienation. Learn tools to apprehend time in a new way, as well as nature, art and others with the reverence and perspective of integral psychology through the breakthrough of new levels of consciousness. Identify where the roots of your disordered eating begin, and how to learn from the soul’s coded messages within your own symptoms to the omega point of your healing.

1. Quantum Mechanics & The Double Slit Experiment: This lesson is central to understanding the utterly astounding nature of the quantum world, one that would change the world if people understood its implications. Certainly this discussion deeply affects our psychological understanding of reality, where the concretized, classical physics of which we live, breaks open to a mind-bending new paradigm of reality. Eating disorder thinking is rooted in the outdated paradigm of reality based on Newtonian, classical physics. Learn the various philosophical implications of this phenomena according to 3 differing physicist philosophers.
2. The Participatory Universe: Take the implications of the double slit experiment into the genre of theories about the power of our deeply rooted belief systems. Learn how the outdated science epistemology furthers our personal sense of alienation and isolating competition instead of fostering connectedness and cooperation within our culture. This lecture impacts the new field of cosmology to imagine an entirely different universe of recovery from body image, disordered eating, addiction, and other mental health problems.
3. Entanglement: Learn how one astounding phenomena of the quantum world, entanglement, can help individuals re-imagine the holistic nature of reality. Our separation paradigm underlies the devastating mental health problems like disordered eating, and is a perceptual illusion on many fronts, fed by an outdated epistemology of science. Ponder Einstein’s questions about the nature of quantum entanglement, and how his challenges proved to be some of the best experiments that demonstrated the shocking truth about how powerfully connected, everything is. Explore what these discoveries mean in your life.

Abysmal Void versus Nurturing Abyss: Cosmologist, philosopher and mathematician Brian Swimme introduced a beautiful new view of our infinite cosmos, one that stands to penetrate through and affect our psychology through upcoming generations. Swimme contradicts the crushing sense of astronomy which describes outer space as an infinite void of which we are an insignificant part of. Humans introject science concepts directly into their own subjective experience of reality, hence we have a level of underlying anxiety about being alone within our own inner psychic void. This taboo subject, about our avoidance of alone time without distractions is relevant to disordered eating, and can be helped which mirrors the abysmal nature of outer space as we were taught it. Learn with the new wonder and unity presented in Swimme’s cosmology. Upgrade to a new luminous concept of what was thought to be an empty dark universe, into an *all nurturing abyss*, within which we are nestled with an abundance of creative light that fuses into our inner life as well. As without, so within.

1. Moving from Mental to Integral Structures of Consciousness—The Left and Right Hemispheres of the Brain: Learn how brand new theories about the neuroscience of our brain hemispheres affect our experience of peace, happiness and creativity. Our left hemisphere focuses our attention on the power of objectification, competition, emphasis on the egoic self, and concretized sense of the outer world. Relfect on how our industrialized culture both flourished and is now psychologically devastated by the heady, dualistic perspective of reality., according to Ian McGilchrists’ *The Master and His Emissary*. Reflect on how we move toward a vastly more connected, creative and boundless experience of life through more right brain perspective?
2. Einstein’s Special Relativity and Recovery: Einstein’s theory of special relativity rocked the twentieth century from the clockwork universe of Newtonian physics. Understanding relativity of time and space from the new physics, opens the psyche to a vast array of formerly mechanistic perspectives of black or white thinking about things, toward possibilities of perception that are more fluid and transparent. Within the eating disorders field, body image is one area that can heal from the objectifying terror that accompanies a number on a scale or new jeans size, when one learns to de-objectify one static view and open up to a vista of alternate possible views. Specific diet regimens, fear of certain foods, judgment about size, and obsessive health doctrines can be re-viewed from a relativistic perspective and healed.
3. Anxiety About Time and Healing Disordered Eating: Jean Gebser wrote about the inevitable anxiety about time, as an inherent quality of the mental structure of consciousness. Eating disorders are inbred with profound self-induced pressure to get more and more done in a short length of given time. The force of self-loathing that accompanies the eventual collapse of over-functioning drives a loss of control with food, or a drive for perfection through self starvation, or both. Replacing the paradigm of productivity and anxiety about time with new frameworks and options that reintroduce wisdom traditions into the paradox of how to live in our current world view.
4. The Alchemy of Inner Life-Outer Life, As Within So Without: : Examine how our belief systems end up manifesting in our outer life. How does the critical or caring relationship we have with ourselves lead to parallel primary relationships in our adult life? If we imagine ourselves to be a singularity and our manifest life as the big bang of ever-emergent expression, then the state of that singularity is critical to seed with benevolence and encouragement for the creative expression of that ‘seed’ germinating within and through each of us.
5. Is There an Outer World, an Outer Cosmos? What IS the Nature of Reality? Here we review the theories of Deepak Chopra and Menas Kafatos in their book, *You Are the Universe*, as well as *Biocentrism* by Lanza and Berman. These, and other books of similar theoretical background turn perception of reality upside down as consciousness takes the foreground of being the one, central reality that can be known, while the rest of the universe becomes a question mark. While these views risk their own potential for a void of meaning, we will examine how they can be expressed through a more heart centered perspective that unites all forms of consciousness through a prism of divine, brilliant, creative intelligence.

**Emergence Course Sample of Experiential Processes**

These processes follow the variety of lectures above. Any given process may or may not be done in the body of a workshop, depending on time, relevance and the particular focus of the retreat training. With each experience, participants are encouraged to do only what is safe and comfortable for themselves, and special accommodations are made whenever possible for special needs.

**Lets Get to the Point: All Paths Can Lead to Love-**

Whatever the path toward understanding consciousness, from individual to cosmic consciousness, we explore Love as the bottom line. Through my own story from a hellish mental illness, which led to an explosion of love, I am convinced that love, in all of its mystery, wonder and agony, is a basic force within all realms of existence. In this discussion, drawing and sharing individual life map journeys, love conquers trauma in a way that can only arise through the experiential community of humanity in a circle. This exercise is one of many examples of how the retreats offered, be them for professionals, *Tending the Feminine Psyche* or for the everyday saint, lay-person in *Tending the Soul Retreats,* offer relief from the barren halls of conferences and powerpoing.

**Guided Visualization:**

Journey from awareness of thoughts, emotions and the physical body, to microcosmic realms of cells, sub-cellular organelles, molecular level processes, down to the atomic realm. Going deeper still into the vast space between quantum particles that make up our molecules and imagine that space filled with luminous awareness, presence, consciousness. Hang out there, allowing the sense of presence to fill all the space between the atoms of your body, radiating out through your entire being, creating an aura enveloping your being. This was originally learned from hearing Deepak Chopra give a similar visualization in the 1990s.

**Music and Movement of the Archaic Dream State**:

Near the last part of the morning free-dance movement experience, participants are instructed to lie down, while very dream-like meditation style music plays in the background. With eyes closed or partially open, participants are instructed to become aware of a field of presence within themselves, and then to expand that field through to several feet beyond their own body, like an aura. They continue to expand their ‘presence-field’ slowly, to encompass the entire ‘tribe’ of women, there in the room.

After maintaining a sense of the ‘tribe-field’ of interconnectedness, this moving meditation asks that they begin to move their bodies toward one another, merging slowly to become one physically interconnected group. Most women comfortably make their way to full snuggle with others around them, overlapping arms, legs, laying on one another’s tummy, waste, legs. They are then instructed in a warm, loving manner to synchronize their breathing and deepen into the felt experience of being immersed in the interconnectedness. This often brings tears of joy and comfort to the women and a desire to stay in that state for 10–20 minutes minimum.

**Psychodrama of the Parts of Self Demonstrate the Magical Structure**:

Within any given eating disorder there are several aspects of self that belong within the inner eating disorder family. There is also a true self seen to be outside of the eating disorder cast of characters, and a higher perspective self that can witness the interactions within. Any given individual may have a ‘restrictor’ self that starves or semi-starves on specific restrictive regimen, a ‘binger’ or aspect that loses control with food, a ‘critic’ which often allies with the restrictor and goes against the binger, and any other number of characters. These can come alive in a psycho-drama, where insights are illuminated as the witness eventually shares her experience alongside the rest of the troupe. Each aspect is imbued with a sense of power over the whole system, and that power can be redistributed once a given psycho-drama or writing experience gives each aspect a chance to fully express themselves.

**Rituals as an Aspect of the Magical Structure:**

Each workshop has an altar, or center, where sacred items are placed, relevant to the theme of the day or the workshop. The projected value of these items is an aspect of the magical structure of consciousness. Rituals occur regularly, with a powerful ritual at both opening and closing of the circle at the beginning and end of the retreat. Often the ending ritual involves an anointing of sorts, to signify the graduation of the participant-initiate into the deeper level of being which occurred throughout the processes. For example, there may be a bowl of flower petals and fresh herbs in water that is sprinkled or one washes hands or feet with, or an essential oil anointing on the areas of the body the participant wishes. The newfound sense of empowerment at a new level of wisdom is often emotionally riveting and memorable, as has been described by some, decades later in letters to this author.

**Storytelling and Improvisational Acting as a Demonstration of the Mythical Structure:**

Each evening of every workshop, a myth is told. Actually a myth is often described first, to warm the subconscious up and to prime the imagination, and then it is narrated and acted out by the leaders and by those participants familiar with the story. Each evening only one segment of the story is worked with, so that the rich themes within each character and events come to full life for participants. Often the stories are legends, ancient myths or faerie tales, that become modernized through being loosely improvised along the way, with music, props (symbols) and costuming added. The humor and imaginative emergence through spontaneity and synergy between everyone fuels a powerful experience of new-level learning. These storytelling and acting experiences have given the Tending the Feminine Psyche a reputation among professionals that continues to draw new women in each year.

**The Feminine Face of God or the Ancient Feminine Returns—Anthropology Meets Mythic Structure:**

These processes vary deeply, with the hope that participants experience realms from other times, especially through the broken mother-line teachings from our ancestors, be them personal or collective ancestors and teachers. Here the feminine principle is experienced, while honoring the masculine principle, both of which exist in every gender.

Body image and modern era woes are reframed through stepping into embodied visualizations, myths, and enlivened archetypes, around ritual fires, or uniquely structured circles. Music, drumming, poetry, creative arts expression and meditation bring forth wisdom through the circle of participants that is generative and newly awakened.

**Apprehending Nature: Swimme, Needleman, Bergson, Bateson, Gebser**….

Outdoor experiences from early dawn, through sunrise, till sunset toward midnight, using a Native American Medicine Wheel of seasons, the 4 elements, Earth, Air, Fire and Water, the cycle of a day as these relate to our inner life, and seasons of birth through death. Other outdoor experiences include nighttime sky gazing with planetary and star perspectives.

Meditations on plant forms, from seeds through the aged plant or dying trees provide windows into life’s stages, inspiring perspective on body images, distance from our consumerism driven advertisements, leading toward the origins of our consciousness evolution that we did not sense, or realize we can still remember.

Poetry creation, body image based clay goddess (or god) sculpture class, music celebration and imaginative integration of all forms of insight, come together in a collaborative exploration of nature and the arts, of consciousness structures of past and future eras.

**Non-Dual Integral Practices** – Martin, Dao de Jing, Rupert Shira, Vipassana, Peter Russel/Shantena Sabbadini

Meditations through the teachings of many non-dual teachers, through readings, YouTube lectures, podcasts, and spontaneous sharing offer participants a window into science and non-duality. The Science and Non-duality community is presented as one of many options to explore a vast spectrum of both science and non-dual wisdom tradition teachers and conferences throughout the world.

Appendix B

The New Science of Energy and Health –

What to Know In Modern Times About Eating, Metabolic Hormones and New Ways to Understand Over Eating and Weight Changes. White, F., (2019).

How We Make Energy, Burn Energy, and How We Store Energy Despite ….

Question: What happens to the actual food we eat at a meal? Like where does the sandwich we ate for lunch actually GO? Where is it 5 hours later?

Answer: Think about a tank of gasoline in a car. Where does the gasoline GO as the engine is running, and the tank is emptying? The engine extracts the energy from the gasoline and vaporizes it. The remains are the emissions, released into the air.

Food, like gasoline, is also made of carbon-carbon bonds, and these bonds miraculously hold the sun’s energy! If we burn the food off for energy, we cleave these carbon- carbon bonds, releasing the suns energy into our cells. We then exhale and that carbon, which formed the structure of that solid food (the sandwich), is released through our breath as CO2. In other words, when food gets into our cells, we have a mechanism to extract the sun’s energy directly for our own life force, then exhale the sandwich atoms as they are converted to vapor!

Or, we store the food as fat, keeping the carbon-carbon structure intact, storing the sun’s energy in our bodies in case we need it later to survive.

Or we convert the food to make needed body parts, such as cell components or organ regeneration, which is an ongoing process.

Question: When we speak of the calories in food, what are we actually describing?

Answer: The calories in food are an expression of units of potential ENERGY in the food. The ENERGY stored in the food, is from the sun. Calories have sadly became associated with a perceived ‘fattening’ level of food instead of how much energy a food could give us.

Question: What affects our ability to make maximum energy from our food?

Answer: Many factors within our physical health affect energy production. We will be discussing how the hormones insulin and glucagon affect the channeling of food to either be stored as fat or to be sent down the road toward combustion for energy production. Energy production physiology is dependent on mechanisms within the cell that act like the “car engines”, converting the sun’s stored energy into ATP—the energy our body can use.

Mitochondria are one example of these intra-cellular engines. In order for these to work well, vitamins, minerals, adequate protein and fats are needed along with many other nutrition factors to keep these engines at tip top working efficiency. Also physical activity stimulates more of them to exist in muscle cells. The more mitochondria we have in muscle, the more we feel strong and energized.

Question: Is a calorie a calorie, as the saying goes? (In other words, does a calorie of any kind of food have the same value as a calorie of another kind of food?)

Answer: A calorie is NOT a calorie when it comes to weight gain and weight loss. No longer do we say, you’ll lose weight if calories in are less than calories out. What we do with our food depends on the amount and the ratios of insulin and glucagon, alongside other metabolic factors. Just like gasoline varies with regard to fuel efficiency, ones diet can influence the level of these hormones, which then affect whether a proportion of the diet is more likely to be stored as fat versus burned for energy. Also we can’t burn off stored fat if insulin levels are too high.

How much energy we get from a given amount of food eaten depends on the proportion and quality of carbohydrates, proteins and fats in those calories. The ratio and types of carbohydrates, proteins and fats affect the levels of insulin and glucagon that we secrete throughout the day, and also affect appetite regulation hormones as well.

Most everyone will begin over-producing insulin when over eating is persistent, as can happen with an overeating disorder. The additional body fat stores can drive an increase in insulin production in general, which then throws general appetite and weight regulation systems of kilter.

Question: Who is responsible for our current epidemic of weight problems and disordered eating?

Answer: The 3 industries driving powerful physiological changes in the US –those agri-business and food processing companies, alongside the advertising media utilizing body image focused adds, alongside the dieting industry, offering a myriad of diets, which backfire and drive disordered eating. Over eating disorders abound, with numbers far surprising just binge eating disorder. The misery and loss of life potential in children, teens and adults with a range of overeating and restrictive disorders around food and exercise is devastating.

Much can be done individually and collectively to change the course of these disorders!

Question: What is glucagon? Glucagon is a metabolic hormone that encourages the body to burn off the foods eaten, to burn off stored fat, and utilize stored carbohydrates (glycogen stored in liver and muscles). In doing so, it provides a natural feeling of alertness, well-being, and appetite suppression. Glucagon keeps blood sugar levels up and steady through parts of the day and night when we are not able to eat or are not needing food.

Its job is to keep us active and alert between needed meals so we can focus on living life fully. In some ways we can think of glucagon as a metabolic hormone that puts us in “burning mode”, burning off the foods we ate recently or in the more distant past as fat.

Glucagon is a great hormone, when it comes to energy production, lack of nagging hunger, concentration and sense of well being.

Question: What stimulates glucagon?

* NOT eating until physically hungry is a powerful glucagon stimulant. During the time between meals when not hungry, glucagon levels begin rising, and will keep rising to optimal levels throughout the 3–5 or 6 hours between meals and throughout the 10–14 hours from dinner to breakfast. If food is eaten when not hungry, the “glucagon run” where the hormone is activated will abruptly end, replaced by insulin.

* Foods high in protein directly stimulate glucagon. Fish, poultry, all varieties of meats, eggs, whole milk dairy from sheep, goats and cow. Plant sources of protein such as tempeh, all legumes, nuts, and seeds need to reach a critical level of protein for optimal glucagon secretion.
* Protein levels need to be higher than grains and sugars at most meals. For example, with a sandwich, or a burrito, or pizza…. *The amount of protein has to be at least visibly larger than the amount of grain.* That may mean a very highly stacked pizza, with meats, cheese, vegetables, seeds/nuts, or very thick sandwich, or a burrito that has no rice, more beans, meat, vegetables and cheese with some tortilla left on the plate. Some meals don’t have to have grains at all, if not desired, such as a vegetable omelet with side of fresh fruit.
* Physical activity directly stimulates glucagon! For problems with exercise resistance syndrome, consider my podcast and request e-book proposal <https://franciewhite.com/women-in-depth-podcast-episode-69-exercise-resistance-syndrome-with-francie-white/>
* Having significant fats within meals and snacks helps keep glucagon levels up relative to insulin.

Since fats do not stimulate insulin, they inadvertently help the balance of lower insulin, and higher glucagon. In addition, they add flavor, key satiety (satisfaction) value, nutritional value, and are delicious. Fats got a bad name through the 1970s and 8’s when in fact it was all the processed grains and sugars, being added to the low fat foods, which were setting off an epidemic of weight problems. These low fat, or fat free diets had soaring levels of sugar and refined wheat, which sent insulin levels way up, driving the production of body fat way up in many people.

Fats that are not over processed, ideally from cold pressed oils, like coconut oil, olive oil, a variety seed and nut oils, fish oils (especially wild caught salmon, sardines, anchovies), nut butters from almond butter, cashew butter, peanut butter, avocado and guacamole, and high quality mayonnaise made from cold pressed oils are examples of great fats to use in cooking, pesto’s, sauces, etc.

Animal fats from cheeses (sheep and goat cheese best, then cow), meats, especially free range, grass fed meats, ghee, butter… all contribute to a lower insulin level when these fats replace *some* not all) of the highly refined grain foods like breads, crackers, pretzels and other processed grain snacks and sugary desserts.

Question: What is insulin? Insulin is a metabolic hormone, which is directly required for many cells to take in carbohydrates in the form of glucose so that it can be utilized or stored for the future use, after meals are eaten. Insulin is a hormone that can be thought of, as a   
“storage mode” hormone, helping carbohydrates get into cells or get stored as fat. (Protein and fats do not need insulin to get into cells).

Insulin is normally secreted in proportion to the carbohydrates eaten, since too much insulin is not a good thing, and too little or no insulin is very dangerous (diabetes). Only in the last few decades have we become aware that our relatively high intake of refined carbohydrates and sugar are driving insulin levels higher than normal in more and more people. This results in the body getting stuck in “storage mode” without the balance of being in “burning mode”.

Question: What causes chronic over production of insulin?

* First of all, **genetics and epigenetics** dictate individual differences in over production of insulin.

* Weight gain from fat, especially through the waist and tummy can drive over insulin production, such that individuals that, *for whatever good reason*, end up with an overeating problem, the weight gained can increase insulin production in response to eating. This is fixable!
* Diets that have a **high proportion of sugar, refined wheat,** processed foods and high levels of refined grains, in general, result for many in over production of insulin. Individual habits that include enjoying dessert now and then, or high protein, plant based diets rich in fats CAN include grains. What stimulates chronically high insulin levels are diets with persistent higher proportions of processed grains, sugary foods, and sugary drinks. Even the supposed “healthy snacks” like granola bars, protein bars, sweet chai beverages, or vegan cookies, eaten alongside refined grains at meals can add up.
* **Liquid sugary drinks** are one of the most insulin stimulating food sources, such as sugar soft drinks, sugary coffee drinks and fruit juices, when consumed regularly.

* Diets that are **lacking in plants** of all types—legumes (black beans, pinto beans, edomome, peanuts), nuts, seeds and nut butters, all types of vegetables and fresh fruits. Plants do not require insulin in the same way as refined wheat and sugar. Even “starchy” vegetables and the seemingly starchy legumes do not stimulate insulin in the same way when eaten regularly as part of a high plant diet.
* Over eating on a regular basis in and of itself drives disproportionate rise in insulin. (Over eating means regularly eating when not hungry, and/or bypassing satiety signals, eating more than the body physically signals for, in an otherwise healthy person.)

Question: Why do we need insulin and glucagon secreted in the right proportion or ratio?

Our bodies were designed to enjoy eating, to put foods eaten into our ‘checking account’ for ready use or our ‘savings account’ (fat storage) for use when needed. Insulin is the food storage hormone, as well as the body manufacturing/repair hormone that puts foods into *construction mode* (during pregnancy and healing or growing).

Glucagon and insulin work like a see-saw, so that once insulin is finished putting food *into cells* after a meal or snack, glucagon rises and opens up our “checking account” of stored glucose from the liver, and our “savings account” of fat cells to release stored energy for us to utilize.

When insulin is over produced, it silences glucagon and the body can become stuck in ‘storage mode’. Being stuck in ‘storage mode’ one can feel groggy, have vague food cravings and a nagging of sense of hunger, brain fog, loss of energy, loss of sense of well being and loss of mental attention.

*Children, teens* *as well as adults are all vulnerable to drastic imbalances where insulin is dominant, and glucagon becomes buried under insulin’s storage power. With ongoing high insulin: glucagon levels, metabolic syndrome problems can begin building. Metabolic syndrome is a disorder that often comes straight from our big business of processed foods, resulting in diabetes, heart disease, inflammation problems, fatty liver (not related to alcohol) and IS NOT THE FAULT of the individual. Once these symptoms begin with higher insulin production, a cascade of physiological changes begin, which alter appetite and weight regulation and alter our health, well- being and energy production. It is treatable!*

Question: What exactly does chronic over production of insulin DO within a given individual with weight, quality of life, energy production, and psychological well being?

Answer:

Many things. There are too many neurochemical and physiological

implications to name, but simply stated, for one, high insulin levels suppress glucagon, and can cascade along to negatively affect the appetite regulation hormones leptin and ghrelin, meaning that the whole body weight and energy regulation system veers off track. The body becomes stuck in storage mode, meaning a tendency to direct the food eaten AWAY from energy production, and TOWARD fat storage instead! This is why a calorie is not a calorie, or “calories *in must be lower than calories out to lose weight.” Not* true with over insulin production.

Gut microbiome evolves to contribute toward a vicious cycle of cravings to eat more food than the body needs. Cravings and false hunger nagging at us are annoying. Foods are specifically manipulated to bypass satiety (fullness) centers in the brain so that we over eat them. The metabolic imbalance of high insulin and lack of glucagon secretion causes a loss of sense of well being, increased over all fatigue, brain fog, depression, food cravings, loss of normal hunger/satiety signals and loss of connection to ones former motivation levels for school, work, exercise—lets say life in general! Is this fair to have occurring in our children, not to mention teens and adults?

No wonder great exercise habits are so very difficult to develop and maintain. High insulin: glucagon ratios mean little energy gets made in mitochondria, and those key little powerhouse centers begin disappearing. We end up with fewer mitochondria to make energy. This too, is fixable!

Question: What does insulin and glucagon have to do with healing over eating problems? Where does disordered eating come in to the picture, such as binge eating disorder, anorexia nervosa, bulimia?

Agriculture Practices The Dieting & Health Fad

& Food Processing Industries

Advertising Media –

Food Product Adds & Body Image Driven Advertisements

Due to the big businesses of food processing and agricultural conglomerates, the foods that have been heavily marketed in the last half-century in the US have drastically affected our insulin production, gut micro biome, our neurochemistry through dopamine reward centers, dysregulated our appetite instincts and our body weight regulations systems. What these means is that all of us, together in one boat, have been affected by the foods that we have come to enjoy because they are delicious treats, or are convenient, and we got used to the way they taste.

Those of us well trained in treating over eating disorders have had a tendency to consider the many emotional eating issues as THE problem, ***without knowing that the foods often over eaten, in and of themselves drive over eating!***

Now we can ferret out, what is emotional/psychological driven over eating versus what is a physiological response to an intake of highly processed foods, touted by big agriculture and food industries that use low prices, have long shelf lives, contain little real food within the fancy packaging, and marketing techniques used to manipulate vulnerable consumers.

The epidemic of weight gain that began from the 1970s, soared through the 1980s had much to do with advertisers promoting fat free and low fat eating. The dieting industry fed off of the advertising industry’s use of ultra thin models, and directly set off an eating disorder epidemic. Dieting and health food trends when taken too far result in loss of control with food, in highly intelligent, otherwise successful individuals.

The shame and confusion about what to do, and the often named “obesity crisis”, has been blamed on the public’s inability to control themselves. Not true. We now know that calories in and calories out is no longer a scientifically relevant conversation when it comes to the overeating problems of the majority of our culture.

Each type of eating disorder, anorexia nervosa, bulimia nervosa, binge eating disorder is part of a spectrum of disordered eating, with restrictive eating problems on one end and rebound overeating problems on the other. The topic is too large for this writing, except to say that the above triad of industries—agri-busness and food processors, the dieting and health fad industry and advertising industry-- infiltrated into the attitudes, belief systems and health habits of our country, and throughout the world.

Question: What to do?

Answer: Know that one can get their metabolic hormones back into a healthy range. For some it may be more of a project than for others, but it is fixable!

**Evaluate whether there are *other over eating problems*** in addition to the higher insulin stimulating, metabolic syndrome driven over eating. Usually people have several drivers for over eating going at the same time.

See ‘types of overeating’ section on website [www.franciewhite.com](http://www.franciewhite.com) to better understand the various aspects of over eating, and to better imagine a profile for any given person with a combination of these drivers to overeat:

* **Deprivation Driven Over Eating**, which is rebound eating from any restrictive dieting history. Evolutionary psychology levels the playing field for all of humanity: If food becomes limited, whether it is due to actual food insecurity from a lack of access or monies for food, or whether it is because certain amounts and types of food are considered “bad”, or fattening, we will obsess about food and eventually lose control with it, if foods are restricted. It is a normal response to food restriction, to eventually over eat despite willpower.
* **Emotional Over Eating** – that stress eating done to cope with emotions in an attempt to escape the way we feel. Some individuals are hardwired to experience stress relief through eating and others are not. Life’s circumstances also deeply affect our fundamental sense of safety, coping strategies and the likelihood toward using food as medicine, to cope.
* **Addiction-Neurochemistry Driven Over Eating**, describes where our genetic hardwiring creates pathways of dopamine and endorphin reward systems within the eating department. Some of us have more reward-pleasure center activation with eating per se, while others have high reward-pleasure activation in other areas (gambling, discipline, shopping, drinking, drug use, tobacco and sex to name a few!)
* **Metabolic Syndrome Driven Over Eating**—described here, that over eating driven by the insulin and glucagon hormone imbalance and the cascade of appetite increase, weight increase, mood problems and lack of energy regulation, related to these hormones.
* Take the blame and stigma off of consumers. Become advocates and activists for the business of food and agriculture, to provide healthful delicious foods to all socio-economic levels.
* The short answer is to seek help, treatment from knowledgeable eating disorder dietitian, psychotherapist and physician.
* On a psychological level, find a therapist and dietitian specializing in eating disorders, and someone that understands metabolic syndrome-like problems (this is a new field).
* See the food/eating recommendations below to target the over insulin/under glucagon production. These recommendations need to be included in a whole, comprehensive treatment plan, which addresses all the types of over eating problems in any given individual!

How to begin healing insulin & glucagon problems…

Question: What helps decrease insulin stimulation and increase glucagon?

* Thinking in terms of what to ADD IN or have more of, versus just what to have LESS of. See below ☺
* Instead of thinking of carbohydrates as one category, think of PLANTS versus REFINED GRAINS & SUGARS.
* Add IN more PLANTS, while decreasing refined grains and sugar, helps decrease insulin.

* “Plants”? Yes plants are any food that still look like themselves, as a plant, or mashed up plant. These include all of the legume family (lentils, black beans, pinto beans, garbanzo beans, humus, edomome, peanuts), as well as all nuts, nut butters (yes! more almond butter, cashew butter, peanut butter), seeds and seed butters (sesame tahini, more flax, sesame, hemp heart seeds of all types), all fruits (including avocado and guacamole!) and all vegetables including starchy and non starchy.
* Despite the literature on starchy vegetables and legumes being starchy like bread, its not true. Add IN foods that are plants, of all types!! This means sweet potatoes, purple potatoes, corn, lima beans, and all fruits, yes even bananas. Yes variety is fantastic and the wild version of plans, heirloom varieties are more fantastic.
* Also ***not eating when not physically hungry***, keeps a phase of glucagon’ calorie burning influence going, something that the body “likes” due to evolutionary physiology.
* Add IN more fats! New research is contracting the fat scare of past decades since fats do not require insulin to process into energy. High quality oils, pesto, mayonnaise, aioli, nut butters, seed butters alongside more nuts and seeds, with enough fish, especially highly oily fish, and if you enjoy meats, (ideally grass-fed and free range) meats and varied cheeses.
* Keeping desserts and primary sugary foods as a special treat, or work your way off of them, rather than having them regularly IF insulin levels need to come down. Sugary foods are easy to wean down from, when other foods are delicious and rich in fats. Fruits can be used as desired, but not fruit juices.
* Keeping the meal proportions so that protein is higher than grains and sugars, and plants abound. For example in a Mexican dish, rather than chips, and rice, and tortillas in a meal, choose one or the other, and then have more of the beans, meat, rice, and plants (lettuce, guacamole, salsa, grilled vegs).
* Sweet coffee drinks and sweet smoothies are very insulin triggering. Basically anything liquid and sweet is very insulin stimulating. Alongside a good dose of protein and fat…less so! Also they are easy to wean off of!
* Rotate whole grains … from just refined wheat products multiple times per day. Move toward brown rice, whole wheat bread, to quinoa, corn tortillas to steel cut oats (consider raw, soaked overnight recipes!)…. Try to rotate from one type of grain one meal, to another type the other. Potatoes or sweet potatoes, or starchy vegetables or legumes can substitute beautifully for grains.

Appendix C

**Differentiating Deprivation Driven Eating, Emotional Overeating, Factors of Addiction within Overeating, Metabolic Hormone Driven Overeating and Behavioral- Habit Driven Overeating.**

**New Perspectives in Diagnosis and Treatment** White, F., (2017)

**What is ‘Over Eating’?**

Loosely defined for these purposes, overeating could be described as repeated episodes of non- hunger eating, or eating outside the bounds of physical hunger and satiety for any number of reasons, in any number of ways. Whether it is daily or multiple times per week, over eating can include simply grazing on foods throughout much of the day, or a compelling drive to get to certain foods or rituals with food that end up having a sense of compulsion, obsession, getting too full, and often guilty, with a sense of defeat and self- loathing.

The weight that is gained from non- hunger eating is one of the side effects of overeating.

Most often weight gain is the motivator for treatment for overeating problems (versus the other consequences of addictions like relationship, career, personal sense of well being, etc).

It is important to know that weight loss ***cannot be the focus for over eating recovery***, although weight loss can occur through recovery. See section on Why Weight Loss as A Motivator for Overeating Recovery Does Not Work.

**Five Types of Overeating Problems**

Over eating used to be thought of as one single phenomena. It has become clear after 35+ years specializing in this field, that there are at least 5 types, of which any one person may have all of, some of, or just one aspect. The treatment for each type varies, which makes the field confounding at present time, with one treatment, such as Intuitive Eating seeming at odds with the newly emerging neuro-chemistry of addiction or metabolic syndrome treatment. I do believe there is a way through, as there are many stages of recovery that can twist and turn and accommodate many modalities of nutrition therapy.

**Deprivation-Driven Eating**

Overeating, which is driven by the perception that a food is to be limited, or by actual unavailability of foods. In our culture, deprivation driven eating often follows weight loss diets, or restrictive eating disorders, where certain foods are considered fattening or unhealthy. Willpower erodes, and individuals are often surprised by a spring-loaded loss of control with food. Often, this is preceded by intrusive thoughts about food, excessive counting or planning re; eating, a growing obsession with eating, and eventual breakdown of former willpower. The over eating can take the form of “to and fro” trips to the kitchen for ‘just one more’ slice of cake, or develop into full blown binge eating.

The treatment is to reconnect to one’s own body, to spend time discovering one’s own hunger and satiety processes and to legalize all forbidden foods. In other words, all past diets, excessive health rules, and other imposed nutrition standards are relinquished, using a variety of techniques and approaches, including the Intuitive Eating method described by Tribole and Resch in their book, Intuitive Eating. This paradoxical method must be adapted to the individual needs of the client, regarding their requirement for structure versus freedom through the process. In the long run, the individual makes choices about what to eat from a more wholistic sense of self, listening to the body, learning to trust oneself, allowing one’s diet to evolve toward true satisfaction and freedom. More on this process in later sections!

**Emotional Overeating:**

Emotional overeating can include a very wide range of over eating patterns, and reasons for it. Most emotional overeating is done in an effort to cope with unwanted emotions, much like one might use alcohol or an addiction, as a comfort, protection or defense system through the difficult situations in life. The deeper issues underlying emotional eating vary greatly with individuals, and recovery depends on discovering and trusting the underlying meaning within the system. Symptoms can be viewed as messengers pointing towards potential transformation.

Treatment as outlined later in this workbook occurs in stages, where insight work is geared toward discovering what aspect of any given days’ eating is emotionally driven (versus normal eating), and to become aware of what the eating provides despite the distress that it may be causing weight gain. Learning to understand what the overeating is soothing often leads one to re-evaluate unquestioned belief systems about ones true Self, about relationship patterns, safety, empowerment, self-care, sexuality. As one makes the actual life changes beckoned by the emotional eating, the need for the food can become extinguished, albeit in stages and levels throughout the years. At advanced phases of healing, some individuals opt to set boundaries with certain types of eating, be it a time of day, a manner of eating (standing or eating out of the bag), or a type of food (for some fast food is an example). Rather than feel deprived, people describe being set free but use the urges to over eat as a signal that their attunement to themselves is an important alert.

The weight gain that can occur from emotional overeating cannot be the driver for recovery. Due to the high level of prejudice against weight gain or ‘fatness’, by our culture, most individuals come into treatment seeking weight loss versus freedom from overeating. Thanks to Health at Every Size (HAES), there is a building social transformation through awareness and support that beauty and health come in all sizes and shapes. The section on re-alignment of motivation to recover, addresses this is more detail.

**Addictive Overeating**

Addiction hijacks the brains’ neuro-circuitry as explained in a 2018 National Geographic article, expanding the definition of what can be considered addictive from just substances to behaviors as well. Behavioral addictions such as gambling, stealing, and now eating, are potentially addictive because of their powerful effects on the brain’s reward system, the circuitry underlying craving. The question as to whether a particular food substance like sugar or white flour is addictive continues to be debated, but through the new understanding of reward centers and impulsivity temperament differences, the *behavioral addiction* of overeating, including overeating and purging, are emerging as significant. It appears that some individuals have more of a reward stimulus to eating certain foods than others, just as others are hardwired to over indulge on alcohol or tobacco, and this reward circuitry can become an added driver in over eating disorders. Addictive overeating overlaps with emotional overeating, likely in an additive manner. As one resolves the emotional issues, the addictive drive may still exist.

Treatment is still young, since abstinence from a given type of food looks like dieting, and dieting drives deprivation driven eating. Nonetheless, as people become aware of the annoying aspects of a food addiction, if present—the obsessive thinking, the arousal phase when thinking about overeating, the inability to enjoy a hearty portion without doubling or tripling that portion, the physical after affects—it is possible to explore the pluses and minuses of avoiding certain rituals, places, or eating situations in an effort to re-route one’s own circuitry and find more freedom, not less.

**Metabolic Hormone Driven Eating**

We are 70 years into the industrialization of the production, processing, and mass marketing of food. As a result of this industrialized food production system, we are discovering a phenomenal rise in metabolic hormone changes, which drive the biochemistry behind energy production, food cravings, and body weight balance. Insulin over production is the major culprit, which then squelches glucagon production, the hormone responsible for temporary appetite suppression, utilization of natural fat stores, brain alertness and energy sustenance. Metabolic syndrome and the resultant weight gain is not driven by emotion, deprivation, or addictive eating, rather, is primarily due to an acquired dysregulation of normal energy production and metabolic physiology. With too much insulin and too little glucagon, many of our food and weight regulation systems are thrown off. Throughout the industrialized world, those relying on highly processed foods are vulnerable to entering a vicious cycle of overeating that is driven because food is shunted toward fat storage before it has a chance to be utilized for energy. The food processing and agribusiness enterprises are to blame here, as the financially lucrative changes to our food system over the last century are wreaking havoc with those vulnerable populations that rely on highly processed, genetically altered foods for their sustenance. A part of this new understanding of metabolism is that, a calorie is NOT a calorie anymore. Whether one burns off or stores food has as much to do with the engine (metabolic health) of a given individual, and some of us are genetically predisposed to insulin dysregulation.

Individuals to have a history of any other type of over eating disorder, and who end up gaining fat stores, can become susceptible to pre-metabolic syndrome, since in some individuals the weight itself can trigger insulin/glucagon imbalance. This is a complex physiological dynamic, which is highly treatable. With attention to sufficient access to food and resources, diets that include significant protein, one that is rich in plants, including a variety of plant fats can help. Using a modification of intuitive eating, toward plants, proteins and delicious fats, (and including favorite desserts/snacks according to the intuitive eating model), the body’s metabolic hormones can return to normal. More on treatment is outlined later in this workbook.

**BEHAVIORAL HABITS—AN ASPECT OF OVEREATING**

Habits form throughout our life. They may originate from cultural, familial, or social routines, and for whatever reason, become personal. With regard to eating, some individuals get into the habit of eating by the clock instead of their bodies, and inadvertently over eat. Cleaning our plate was an admonition in our food-coupon cutting home, as was having dessert after both lunch and dinner. When assessing someone’s over eating profile, there are dozens of day- to- day habits that unfold about food shopping, eating out, portioning food, snacking, caring for oneself around food, fluid consumption and activity, never mind the heavy hitters--food preparation and cooking.

Some habits may result in over eating. What differentiates emotional eating from a habit, or addictive eating from a habit? They exist in a spectrum and certainly can overlap. To keep it simple, I think of a habit as something one can change through analyzing motivation and making appropriate behavior modification interventions IF someone wants to make a change. Such behavior modification efforts can work if the eating is not driven by deeply rooted issues.

Over eating disorders can be devastating and leave a trail of habits amidst that form as one learns to cope with, let’s say, years of emotional eating, dieting, then deprivation driven eating added on. Shopping, cooking and mindful eating can morph into unhelpful habits over time, alongside body checking habits and exercise devolution. Addressing the habit problems has to be timed well… better to form a good attachment and get a clear assessment of what kind of eating is what. I often leave the habits for last, as the other treatment seems more important. In the end, I will say though…. After someone has spent years and years of time and money through the very personal journey of recovery, it ends up being surprising how much habit there is to change. I have found that the process of, say, learning to cook, or self- care around food is best done with a lot of fun, camaraderie and humor. Persistence can be fueled by a sense of community, creative ideas and some technology apps!

Appendix D

**Ken Wilber’s AQAL Map, an aspect of Integral Methodological Pleuralism. Description of a Representative Young Female with Binge Eating Disorder, pre Emergence Treatment and post Emergence Treatment**

Black, T. (2008). Applying AQAL to the Quantitative/Qualitative Debate in Social Science

Research. *Journal of Integral Theory and Practice*, *3*(1), 1–14.

Wilber, K. (2006). Integral Methodological Pluralism <http://www.kenwilber.com/Writings/PDF/ISChap1_EXIS_2006.pdf>

Here are the 4 quadrants of the AQAL system, described by Ken Wilber, utilized here to gain insight into the inner and outer world of an individual with a more typical case of binge eating disorder. I say typical, not in disrespect for the personal, devastating experience of such a disorder, rather to offer another resource for professional and public insight toward a compassionate perspective on one multidimensional experience of having and recovering from binge eating.

I used binge eating disorder as a representative of disordered eating because of the stigma that being ‘overweight’ has had on the medical, academic, insurance business, clinical psychological, and nutritional treatment of people that are living in larger bodies, due to an overeating problem. I am not saying that all individuals in larger bodies have an overeating problem. I am using binge eating disorder as a sample of one of many disordered eating problems that can result in weight gain and also may occur at one or another point in time, in as many as 65% of our United States population, as described in the National Eating Disorders Association, by Teminah Zucker, viewed in their blog *Eating Disorders versus Disordered Eating: What is the Difference?* I a registered dietitian nutritionist, I have been a witness to the relative lack of effective treatment options, insurance coverage and academic research into overeating disorders relative to anorexia nervosa and bulimia. I am also concerned with the businesses, corrupt as well as those businesses with advocacy for individuals of size, whether they have disordered eating or not. In the end, the dieting, fitness and health industries that focus on being thin and fit, as demonstrated by the case described below, often end up with disordered eating simply by engaging in our cultural era of disordered attitudes about food, body image, beauty, sexuality and health.

The individual represented here, is actually a compilation of over a dozen cases, either presented to me by other professionals or my own, of which no identifying factors have been revealed. If any details of this case sound familiar, it is only because the inner and outer reality of this compiled individual is all too common. The cause of understanding and treating overeating problems in all forms is one of my life passions, and I hope that Ken Wilber’s genius AQAL map can be of use to anyone wanting to better understand their own eating problems or that another comrade in life.

Of note, this process became belabored enough that I took the liberty of merging the 2 lower quadrants together, in describing this client, pre and post treatment. In other words, here is how the subtitle reads for the pre-treatment binge eating disorder individual: LOWER LEFT QUADRANT INTERIOR -COLLECTIVE, “WE” & LOWER RIGHT QUADRANT EXTERIOR-COLLECTIVE, “IT’S”

(Cultural & Social)\*

**Binge Eating Disorder Individual Before Emergence Program**

The first AQAL description will be pre-Emergence Treatment, followed by an AQAL description of post-Emergence Treatment. Each section of the AQAL map will be described separately, pre, then post treatment, section by section.

|  |
| --- |
| **UPPER LEFT QUADRANT. INTERIOR INDIVIDUAL “I”**  **(Intentional)**  **Binge Eating Disorder Individual Before Emergence Program**  **Day- to- Day Experience of Behaviors with Feelings/Emotions before Emergence Processes:**  I awaken with a feeling of dread, that today is going to feel as bad as the last few weeks, where I lose control of my eating and binge. I have read enough nutrition information to teach a beginner course, meaning I am very knowledgeable about what the supposed correct choices with food are. Nonetheless, with a feeling of excitement, like a food arousal state, I go to Starbucks, and order a coffee milkshake and 2 pastries. I am seeking the soothing satisfying sensation that comes with the quantities of sugar, fat and processed flour in the foods I choose. The experience of being too full is one of feeling safe and secure, if not somewhat numbed out and a bit tired.  I go to class, then work, where thoughts of fully bingeing and falling asleep follow me like a cloud directly overhead. I pretend to be interested in what people have to say, while my inner life has a background internal slide show with images of my favorite grocery store, my favorite binge foods, and the fantasy of sleeping in the car for hours afterward. It is the oblivion I seek, the relief, quiet, rest, escape. Meanwhile, another part of me argues against the food fantasies. This part wants me to go back on my diet, wants to be thin, dreads the extreme fatigue and GI pain that comes with the binge.  Lately, ninety percent of the time, the binge-side wins. I give in to my obsessive thoughts and cravings, drive to a grocery store or fast food drive through, buying everything forbidden on my last few diets. With bags filled with food now safely in my car, I eat there where no one will see me, find me. I rapidly eat from all of the packages, gulping large mouthfuls of food, stuffing them in, one after the other to keep my mind numb and quiet. I do not stop until every bit of food is gone, where the extreme stomach pain is met with my desired overwhelming sleepiness. This is the oblivion I crave, and I sleep in the car, where no one knows I am, for 3 hours.  Most days, I spend a considerable amount of time and energy comparing myself to every woman with a great body, deciding to weigh myself soon and start a new food and exercise plan soon as well.  I go through phases of dieting, having chosen a given diet for any number of reasons—marketing, claims made, popularity, affordability. When I am on a diet, I weigh myself ritually every morning, and steel myself against a background voice that says, “You’re not going to make it. You had better do this perfectly, or else!” I have a scripted menu and mental blinders on to keep me from looking at or thinking about the ‘forbidden foods’ that exist everywhere in my environment. My room mates have foods all over the counters and refrigerator. I see and smell foods on campus, in grocery isles, certainly the check -out counters where I’m afraid the little candy bars are going to literally jump into my purse from their position near the debit card machine. Steeling myself against the assaults of bakery smells, tempting impulse buys, bargains advertised with blaring signs, dripping hamburgers on TV adds, and the like, I stay on my diet …..until I don’t.  I will say that while I am adhering to that seeming world unto itself—the diet and exercise world—I do experience a kind of high. I notice that I am more organized, I am on top of things, with a sense of temporary inflation. I fantasize about how many weeks and months it will take to achieve my goal weight. I have nightmares that I binge, but wake up relieved that I am still on the other side of the fence, still in the control world, with hope that I’ll fall in love, have a family and that I will be the source of jealousy, for all that I have accomplished ,including my fit body of the future.  In my other life, my bingeing life, I awaken from my sleep in the car, mortified and shaming myself so deeply that I feel temporarily suicidal. The part of me that wanted to binge and sleep feels gone, and I am left alone with a part of me that hates me so deeply for doing what I did that I can barely stand it. When I get home, I lie to my roommates about where I’ve been. I hate the secretive, devious nature of myself. I distract myself by getting on Facebook instead of studying like I should, getting lost in my friends’ love lives and success. Before I know it, it’s been an hour and my self- hatred, jealousy of others and terror of what I’m doing to myself is all consuming. I go to sleep with a promise to myself that tomorrow will be different.  **Feelings/Emotions Summary:** Dread (of the eating disorder), arousal at the thought of bingeing which comes and goes much of the day, shame related to weight and the secretive disorder is almost unwavering, becoming at times unbearable, jealousy is easily sparked by other’s bodies, social media, regular media/advertising. I experience heightened states of inflation on those rare occasions I’m following a diet and in a weight loss stage where inspiration and motivation burst through with a fleeting sense of superiority over others if it is going exceptionally well. Most of the time though, anxiety and depression are most common as life feels like an entrapment in a body and a mind that is doomed to daily episodes of obsession with food and escape through bingeing and sleeping.  **Experience of Underlying Core Beliefs –**  Core belief about personal worth is conditional. Worth as a fundamental human being is directly related to weight (thin/fit/standards of beauty) and also to productivity, social status, and likeability or the ‘number of people who like you’. My worth is directly related to the number of people that are sexually attracted to me. I knew none of this until I explored it in therapy.  Ultimately my body fat is an abomination. Hence I am at my core an abomination.  The cosmos is an abysmal void of infinite darkness. Science makes it terrifying. Ok science is fantastic in its technological progress and identification of quantities and of content but there is zero importance in my existence. I feel like a speck of dust on a living planet, lost in a dead universe.  Although I am atheist, when in my disordered eating phase, I realize I do imagine an authoritarian, critical male god-head judging me from afar. Pushing oneself through self -criticism is how we pull ourselves up by our boot-straps and demonstrate strength and will.  The meaning of life is too vast a question to dare look at. I mostly give up hope about meaning, since it appears philosophically weak and unscientific.  **UPPER LEFT QUADRANT. INTERIOR INDIVIDUAL “I”**  **(Intentional)**  **Binge Eating Disordered Individual POST Emergence Program**  **Day- to- Day Experience of Behaviors with Feelings/Emotions after Emergence Processes:**  I awaken with a curiosity about what I was dreaming. A past, familiar sense of dread about my eating disorder floats by, in a manner that I could choose to grasp and feel, or let pass. I let it pass, instead focusing my attention on my Self-Care behaviors.  I put on meditation music and meditate or reach for my journal to begin wild-mind free-writing for 10 minutes. When I do get out of the bed, I am embodied, feeling my feet on the floor. I look around slowly and connect with myself by speaking kindly and slowly to myself. Often I will acknowledge to myself that in waking, we have a lot of choices., don’t panic. I remind myself that the day will unfold best, if we take it one step at a time, and try to maintain an equanimity while allowing curiosity to blossom. What is so very different, is that I start the day slower, and do not bolt out to Starbucks to overeat, nor jump on a scale and weigh myself.  Instead of dieting or bingeing, I have learned to ask myself what it is that I want to eat. I imagine how those foods will feel in my body. If I am too uncertain, or riddled by the old emotional eating pull, or dieting pull, I have 3 breakfast options my eating disorder dietitian and I came up with as a structured back up plan.  So, I go to the kitchen and light a candle, my symbolic reminder that I am an awake, conscious being. Period.  I make my simple breakfast with a focus on moving slowly enough to stay in the experience itself. I am aware of continuously choosing about what to think about, where to put my attention, how to stay connected to myself, and how to avoid ‘logging on’ to eating disorder thoughts. I set an intention to feel as peaceful as possible while going to class and to work, bringing along delicious food that makes me happy. When thoughts about bingeing and going to sleep arise, I note them with compassion, but do not engage in ‘building a nest’ (12 step metaphor) toward a binge. Either way, binge or no binge, I am committed to self -compassion as though my life depends on it.  I catch myself comparing my body to others, and it takes 5–10 seconds to bring my thoughts around and to direct them back to myself. Instead, I ask, “What will matter in 1000 years… that you were true to yourself or that you lost 20lbs?”, or “No need to buy into your ‘old story’ “ or I tell myself, “I am a being of Consciousness”, versus “I am over weight.”  Sometimes I am able to visualize my own consciousness as co-creating all that I exist within. I have learned that my creativity, my imagination and curiosity are all a part of the cosmic creative unfolding, in other words, one core purpose to our cosmos is the utterly astonishing, mystery of creative emergence seeded into the very core structure of everything. As a single unit, a person, a part of that ‘everything’… my life has purpose, in just waking up and being aware.  I finish school and work and have a pre-planned yin yoga and meditation class that I committed to attending no matter how I feel about bingeing. My “Inner Universe” Self-Care plan is my internal map of how to think about my choices, and a guide to my new inner life. If I want to binge, I can do so after the two-hour yoga experience (which gives me freedom to binge if I want, which paradoxically works!). I also have dinner pre-made at home, ready to go so I don’t face a lot of choices at the vulnerable evening hours. Structure is key at certain times, and freedom of choice is key at others.  I now socialize more with my room mates instead of hiding in my room or being gone to fitness classes and diet meetings.  I no longer engage with social media so much as much as I engage in literature and educational material on a growing host of subjects of interest, from the arts to science to nature to cosmology.  I no longer focus on external weight/image in lieu of embodiment and activities that make me happy. I believe my weight is decreasing, but I don’t focus on numbers or diets any more.  **Experience of Underlying Core Beliefs –**  I am now aware of my former, eating disordered core beliefs and their unchecked power to run the ‘software’ of my inner life. Sometimes I slip and engage the old beliefs.  I feel that very human being is a being of consciousness. I love the feeling that we all have the same amount of consciousness, although we vary in our level of development. Our level of development has no bearing on worth or lovability.  I am aware that the intention behind my attention brings about events and happenings.  I enjoy joining in our shared human dilemma. That is, as beings of consciousness living within a human earth-suit we experience the reality that our nervous system extracts more or less. My/our perceptual equipment can evolve and the reality I/we perceive has the potential to evolve as well.  I feel free now that my worth is no longer a concept I adhere to. I learned that the competition inbred into society is part of the mental structure of consciousness, and I suffer when I re-engage this objectifying, comparing, judgmental state. I now realize the power in stepping back with perspective of an integral structure.  I enjoy more trust that a benevolent intelligence exists throughout a cosmos of overarching wonder.  I love the idea of a participatory cosmos, an ongoing creative emergent system within myself and all.  I relax into the notion of an underlying Oneness and Wholeness to everything, existing in a way that is astonishing and beyond my comprehension.  I have met another face of science. There *are* philosophically directed scientists that do wonder at the implications of mathematics, eliminating my shame and wondering about meaning in life.  **UPPER RIGHT QUADRANT, EXTERIOR INDIVIDUAL “IT”**  **(Behavioral)**  **Binge Eating Disordered Individual Before Emergence Program**  An external perspective of my average day is one of two perspectives: me during a binge phase, or me during a dieting/weight loss phase.  During the pervasive binge eating phase, I appear to be polite and friendly when I have to be around people, but am isolated after work and school hours when I sneak to buy food, binge on food and sleep in the car. If I were being observed, the way I eat during a binge might shock people, since I gorge by stuffing my mouth with food, holding the food in with one hand as I reach for the next bite with the other. Food falls around me and I appear not to care, as it is the stuffing my mouth that is part of the ritual. I might appear to be a different person to those who know and observe me with my normal social manners.  Afterward, I avoid social contact, and return to being alone in my room, doing screen time on social media, and clearly would appear depressed.  Physically, I am be viewed as overweight, by Western standards, with ill-fitting clothes, and a self-conscious manner. I am not out shopping for clothes at my high weights, since I plan on losing the weight.  When eating around other people, my portions appear small, as I do not want to be seen overeating, nor eliciting judgment from others.  During a dieting/weight loss phase, I may be viewed on the scale first thing in the morning, then going to the gym before class, doing a half hour workout on one of the aerobic machines watching the morning news.  I eat whatever extremely low- calorie food this particular diet insists on. Sometimes its raw vegan food, other times packaged meals arrive in the mail, still others I count points on ongoing note pad.  I keep myself busy and distracted to avoid thoughts of food.  I buy new exercise clothes on sale.  I don’t know where to go for help. I peruse the internet for more diet and nutrition information.  I see information about binge eating disorder and read the list of criteria. Since I fit the description I email the contact form and inquire with several programs that take my health insurance.  I don’t tell anyone that I have decided to enter a binge eating disorder treatment program evenings.  **UPPER RIGHT QUADRANT, EXTERIOR INDIVIDUAL “IT”**  **(Behavioral)**  **Binge Eating Disordered Individual POST Emergence Program**  I would be observed in the morning, as sitting up in bed meditating with soft or writing in my journal. I move slowly, visibly peaceful into the kitchen to make a breakfast I enjoy.  I go to class where I spend more time outdoors between classes lying under the trees and gazing at the sky, or meeting a friend for lunch, or playing classical music and listening with headphones. After work, I can be seen doing a variety of activities, from yoga class, to participating in ceramics class, to attending a world dance workshop, or reading outdoors.  I would not be seen at the gym, exercising on machines in front of the TV.  I threw away my scale, along with my old, unsightly clothes and joined the Health at Every Size group on line and through meet-ups.  I appear to be more engaged with life, and when alone, I can be observed to be reading, writing, learning from internet sites and you-tubes alongside closed-eye reflecting and meditating.  I disconnected my Facebook membership, and no longer engage in social media except to view some of my friends and families’ Instagram but do so infrequently.  I volunteer for a teen eating disorder support group and call various friends and family members for support and connection on the phone on a weekly basis.  I can be seen laughing. I also express my frustration directly, where I might be seen screaming alone in the car to let out tension about politics or a situation at work, and have authentic conversations with co-workers, family or friends. I learned how to be more authentic from the group therapy sessions and from being in therapy for my binge eating disorder.  I made a decision to go back to school and get an advanced degree in a subject that has always interested me. I can be seen filling out the applications and signing up for the entrance exams required.  I create a vision board art project, where I find images or do art and calligraphy to make visible intentions for myself. I keep my vision board posted prominently in my room where I have written several of my new beliefs in large calligraphy:  “I Am Consciousness”. “I AM.” “Believe.”  “Every moment I am connected within this enchanted universe, across all space & time.”  “I am a creative part of the whole creative, benevolent force of the cosmos.”  **LOWER LEFT QUADRANT INTERIOR -COLLECTIVE, “WE”**  **& LOWER RIGHT QUADRANT EXTERIOR-COLLECTIVE, “IT’S”**  **(Cultural & Social)\***  **Binge Eating Disorder Individual Before Emergence Program**  \**The 2 lower quadrants are combined together as one cultural/societal section, for simplicity sake*.  As a Caucasian member of our current (2019), United States, Western, industrialized culture, my perceptual lens, beliefs and values are embedded within several over-arching cultural and social systems. Some of these systems, or institutions, have walls and some do not.  Those that I list and discuss here are the ones relevant to a **growing crisis in felt meaning that I share with many in my culture and society.** This crisis in meaning is expressed in many ways throughout society, from song lyrics, poems, film themes, blog posts to autobiographies, the daily news, social media and most important, growing mental health and suicide statistics.  Ultimately the lack of a cohesive sense of meaning and purpose in my life contributed to my getting binge eating disorder. Disordered eating of many types is a new epidemic in the last century, driven by several societal and cultural problems, with alienation and loss of purpose and meaning as one.  I will also be naming and describing a few evolutionary paradigms, including consciousness evolution theories that add perspective to my collective experience as a human being at this time. Both, the lower right and lower left quadrant are described here, as there is a fluidity between my experience of the collective culture from the inside out and societies’ view from the outside in.  **Current culture’s fundamental perception of reality occurs through the mental structure** of consciousness, to use Jean Gebser’s evolution of consciousness categories. Compared to past epochs, my culture shares a propensity for the following biases of experience as a result of the mental structure which organizes our perception of reality in some of the following ways:  **We feel more alone and separate**, even when we are actively engaged with others in society. Relative to past magic, and mythic structures of consciousness, our psychological sense of alienation looms in a devastating underlying subjective experience, which I deeply relate to. I, and many millennials in my age range, have all the material safety and relative security possible, and we are told, ‘We can do anything, be anyone…’ but there is a sense of lostness being expressed, that is difficult to explain and elicits guilt since we as a subculture have “nothing to complain about”.  **Another unique capacity of the mental structure is the intense quality of perceptual objectification focus** of this current epoch of consciousness evolution. In past epochs, humanity experienced space and time differently, where there was more of an experience of being merged with our surroundings. As we developed enormous spatial perspective, our egoic intellect concentrated itself in a manner that formed an intensified capacity for objectification.  With our mental structure’s intense objectification and a newly formed, concentrated ego-intellect, judgmental thoughts about ourselves and others dominate our day- to-day thoughts. We seek to discern and reject.  The mental structure qualities of perception and formation of values mentioned above, **leads to a culture that promotes a hidden, underlying competition between any one human being and another** in an endless pursuit of winning. R.D. Laing describes this competitive attitude as beginning in pre-school, with who raises their hand first, and pervades, contaminates connectedness in siblings, small social groups, large institutions, churches, everywhere. The distress and stress of competing on so many subtle day-to- day levels only increases our sense of alienation.  **Currently fatness is one of the most condoned prejudice within society**. Excessive fat on ones’ body is associated with personal weakness, low intelligence, even moral inferiority. It points to a life with limited partnering options, a lonely future, unfulfilled.  **The epidemic of mental health problems in our society is rooted in part, in the way we turn against ourselves** (and others), based on negative critical attitudes fueled by a core attitude of competition that accompanies the mental structure of consciousness. Our ever-analyzing brains, fighting a sense of alienation, temporarily seeks relief by winning at whatever we are doing(from who raised their hand first in pre-school to who has the best body, highest GPA, IQ, bank account).  **One other source of stress within this post-modern mental structure era is the way we perceive and use time.** We perceive time as linear and with the competition toward productivity, and objectification, we feel we own time (“I don’t have enough time!”) and pack every moment with destinations and tasks. From high school on, the pressure to achieve as much as possible in as little time as possible keeps mounting.  **To alleviate the stress, pressure, competition, alienation and judgment, our society has a wide array of comforting behaviors, like over eating**, addictions to a wide spectrum of drugs, over-spending, sex, video games. Over eating is what worked for me, and likely for the 70% of the US, who are overweight. Over eating has become a major cultural problem, in a way that somehow differs from earlier years (before 1960s).  **It is great irony that as our cultural attitudes about fat bodies grew more strongly negative, obesity sky-rocketed.** This occurred in the 1980s onward, as fat free foods and fat free women were advertised hand in hand, and the fat free/low fat diets created severe rebound overeating, for physiological reasons (fat is key to satiety and key in keeping over insulin production down.)  **Psychologically speaking, the collective judgment about weight fueled the epidemic in obesity.** Rather than getting thinner, a collective shadow emerged throughout the US population, driving hundreds of thousands of people to *eat more not less* with the fear of being fat so prevalent! With overeating, the culture of prejudice and hatred and oppression of fat individuals created an explosion of diets, alongside a deep hidden rebellion, resulting in an explosion of bingeing.  Our heightened objectification power within the mental structure leads an **inflated sense of power and control** over our environment, others and even an inflated sense of will within ourselves. What goes up, comes down. Applied to strict diet regimens and weight loss efforts, our will power is not only limited. It is confounded by evolution.  Evolutionary psychology is viciously protective against starvation, with deeply programed psychological systems that emerge upon dieting. **When food is intentionally or unintentionally limited, we naturally start obsessing about food, hoarding food, sneaking food**. As our obsession grows, our ability to apply willpower steadily or suddenly erodes. We lose control. Our society naively believed we could just follow all of the emerging nutrition advice from the 1970s on, by just programming ourselves to ‘eat right’.  **In short, our evolutionary eating psychology is programmed to respond to deprivation** of food with rebound covetous, obsessive overeating.  **“For every diet there is an equal and opposite binge”,** says one of the many authors on healing overeating by vowing off dieting, a counter force to the dieting industry, which emerged from the 1980s on, gathering steam as a subculture, toward its current popularity (discussed later).  **Societally, the dieting industry emerged as a social phenomenon beginning with Weight Watchers in the 1963,** exploding through each decade with ever changing rules**.** The cultural/societal explosion in gastric and plastic surgeries for overweight, demonstrate how the culture of medicine participated and still participates in weight loss dogma. Medically supervised diets and medical advice about losing weight has been just as false as the dieting industry regarding correct evaluation and recommendations for weight and eating problems.  **Dieting is actually embedded in many modern female societies’ rites of passage within our culture.** Mothers do it with daughters. Friends make pacts. Parents pay their kids to lose pounds.  **Eating disorders exploded as a result (in large part) to the judging cultural attitudes about fatness**, the prejudice toward being unachievably thin, fit bodies as sexually attractive, our war with willpower and the explosion of industries that fed into our society’s war with themselves.  Many mega industries feed into our society’s current epidemic of disordered eating and weight. They include the **advertising industries, processed and fast food industries, agri-business, some major health food industries, all of the dieting and part of the fitness industries** to name a few.  **Giant advertising companies are embedded in the economic machinery of our culture and society**. One might consider the evolutionary cultural role of mentors and wise elders in eras past, providing guidance and information throughout the transitions of life. In modern and post -modern life, advertisers make their way into the depths of our unconscious value structure, imposing supposed direction for our thoughts, feelings and behaviors.  These massive cultural mega-businesses hire brilliant psychology experts to purposefully arouse our attention toward **dissatisfaction** with any number of the aspects of our lives. This way, we as a society can be seen purchasing goods and services that promise to make us happier. As major corporations use our personal data to optimize the advertisements shown to us, our society exists within the individual bubbles of our tracked data and purchases.  **Body image has reigned as a primary advertising focus to attract sales, through sexual allurement**. Hence we are a society obsessed with external appearance, furthering our sense of separation and meaninglessness.  **In fact, the name for US society has become “consumers”**. We are kept up to date via news media as to how we ‘consumers’ are doing as a collective force, meaning how we are pleasing an economic cultural infra-structure based on buying things we are manipulated into believing we need. Hence, we as a society, experience the objectifying highs and lows of our consuming lifestyle, along with pervasive anxiety about debt. Financial institutions prey on our debt for profit.  **Since sexy bodies are fundamental advertisers’ palate, children, teens and adults compare their body image with standards set by adds.**  **The competition between girls, teens and women to be the thinnest or have the best body image is exhaustingly fueled by advertisers.** It weakens us psychologically, contributing to anxiety and depression, setting us up for external solutions to this internal problem.  **Body image for males** became a major source of male eating disorders, which are estimated to make up ¼ of the eating disorder population, ever since sexualized images of male bodies became the forefront of advertisements. It started in the 1980s when the old Sears advertisements which depicted the “Ken Doll” looking male standing in his underwear, were replaced with close shots of dewy, muscular, water polo bodied men laying on their backs in revealing briefs.  **Male body image erupted new terms**: ‘six-pack’ stomach, ‘cut’ muscles, ‘abs’ for short. Male eating disorders began rising as their bodies were targeted as sexual standards.  **Genetically speaking, most people cannot attain the bodies being shown in adds**. Hence, we have a societal ongoing dissatisfaction with body image, never mind aging, skin color, and other parameters of appearance.  **Young women have long been rated and compared for their capacity to attract the most desirable male**, which in our society begins with appearance including the almighty body. According to hidden messages of my culture, my income level, job advancement, potential for marriage, quality of mate, quality of friendships, are based on me not getting fat, despite my intelligence and education.  **The problem is, the more anxiety and stress and I naturally experience about being fat, the more comfort I need.**  **My stress is directly comforted by food**. Copious amounts of rich, sweet, chewy foods make my immediate moment feel warm and fuzzy.  **Neurochemistry and metabolic hormones determine** whether food is likely to become problematic. Trauma and stress from the culture are the high predictors for overeating. The final factor is our cultural food source:  **The processed food industry is now considered to be of socio-political regulation concern, due to the direct damage the highly palatable food-like substances produced,** can and are doing to infants, children, teens and adults across the industrialized world.  **Highly palatable foods** are those, mostly processed foods, that are artificially jacked up in sugar, processed flour, unhealthful fats, salt and artificial flavors, and make up a huge cultural base food supply, especially for vulnerable populations like low income groups and populations with little access to farm fresh, healthy food.  **The mega industries selling fast foods, high shelf life ‘junk food’**, desserts and soft drinks make multi-billion -dollar profits and are responsible for a new, growing disease in the US—metabolic syndrome.  **New metabolic hormone physiology research is demonstrating devastating quality of life effects** from consuming highly palatable foods in certain ratios to other foods. Liver damage, brain fog, fatigue, growing fat deposits despite eating fewer calories, and depression, result from the mega processed food industries’ sugary, refined foods. Like tobacco, regulations are being sought.  **As an overweight teenager and now young adult female**, I am part of a massive cultural epidemic of overweight/obese individuals. Where within my society would someone like myself go for help? Looking at options:  **The medical model slogan lays it out: “Calories in must be less than calories out”.** This seeming simple admonition becomes shaming to those at the short end of the complexities driving overeating problems. As it turns out, this is scientifically inaccurate! After a half century of nutrition misinformation, a new understanding of the hormones that energy production versus energy storage as fat are illuminating a whole new thermodynamic system that regulates the human body when processed foods become a regular mainstay.  **Without knowing better, I follow societies’ advice to diet and exercise, even with temporary successes.** Then something happens and I lose all willpower completely. I seem to go berserk, eating everything that I vowed never to touch again, in volumes so great I become violently sick and completely devastated.  **Everyone watches as I gain all the weight I lost back, and more.** The shame and humiliation that I feel has become the norm for millions of Americans struggling with weight, reflected by the television personality Oprah Winfrey, the archetype of weight gain after each highly ‘successful’ diet attempt. She represents a whole segment of society, while the dieting industry continues to lure overeaters to the next newly advertised miracle diet, and our medical experts keep swearing that all we need to do is eat fewer calories than we burn.  **Weight loss diets not only do not work, but they are driving children, teens and adults across all socio-economic groups and cultures across the US toward weight gain and eating disorders.** Here is the missing information across the lay culture about why diets, even giving nutrition information alone, does not work:   * First, diets trigger unconscious evolutionary psychological protective systems that lead to rebound obsession with food, coveting food and loss of control with eating. * Second, individuals have not been correctly evaluated by a nutritional psychology expert to appropriately target the potential eating problem. * Third, weight loss diets trigger evolutionary physiology and psychology to sabotage the process. * Fourth, diets leave the true problems with eating undiagnosed and untreated. * Fifth, when the diet (not the client) fails, people feel extreme shame with failure syndrome, which can undermine ones’ fundamental sense of psychological security. * Sixth, within the externalized competitive culture, ones’ weight loss and regain gets seen and judged by others. Thus, social humiliation follows personal shame. * Seventh, hopelessness and futility result from the ‘diet failure’ when people do not realize there was no personal failure, it was the failure of a system. * Eighth, individuals become vulnerable to want to try a stricter diet, thinking that they need more imprisonment and rules. This sets of a cycle that can occupy and destroy years, decades or a lifetime.   **One more evolutionary factor in the history of humanity leading to body image driven eating disorders** is the non-existence of mirrors as a regular installment in homes. The personal and cultural phenomena of objectifying ones 2 dimensional reflection through a mirror has facilitated a massive shift from living from the inside out, to the phenomena of studying oneself from the outside in. Body image problems increase, the more mirrors are available. In past epochs of consciousness evolution, people experienced life through embodiment, from the sensory experience of living within their earthsuit. In the last millennia, as mirrors were invented for the wealthy and then became household items, physical self -monitoring became a new psychological focus. Due to the critical nature of our psyche, the level of discrimination against ourselves increased, especially as the collective culture was fed advertisements of supposed ideal images to contrast normal appearance.  **In addition to mirrors, cameras were invented and produced the photographic images and videos** we now see throughout our lives.  **Body size measuring devices** such as weighing scales became available to society in about 1910, followed a half century later with versions that could measure percent body fat, a growing practice in fitness clubs.  **Clothing sizes** became another external marker of body size, as commercially produced clothing became a normalized consumer product. Women began to identify their worth and social status with their clothes size, especially women with body image problems and eating disorders.  **“Plus size” clothing and models** emerged as a new business, alongside social movements that support women in large bodies, such as The Body Positive movement and Health at Every Size (HAES).  **The nutrition science field exploded in the 1970s**, as research on nutrition and health began churning out studies that authors on diet, health and weight used or manipulated in the thousands of books that hit the market about right eating, right health, right weight over the last half century. Unfortunately much of the information was taken in by the rational-mental, fear-based minds within this era, and used to create a delineation between “good” and “bad” foods, without understanding that our psychology gets disordered when “bad” foods are restricted without understanding why.  **The psychology of nutrition or ‘nutritional psychology’** produced a new type of specialist, ‘nutrition-therapist’, who are registered dietitians or licensed psychotherapists forming a disordered eating specialty. The reason, like other psychological specialties such as sex therapy or addiction treatment occurred because nutrition, fitness, and weight management had become so overwhelming, confusing and paradoxical, that a new psychological field was born.  Within professional society, the lack of recognition that over eating was not a problem with willpower, but a psychological problem with deep, complex roots, was that **Binge Eating Disorder was only recognized as an actual eating disorder in the DSM V, as of its 2013 revision**.  **That means insurance companies would not reimburse treatment for over eating disorders**, and still, only cover the type known as binge eating disorder (BED), while many other forms of disordered over eating exist.  **New health and fitness businesses changed the landscape of exercise** over the last half century. It started with jogging, with running shoes of every kind, and then the advent of highly specialized fitness machines, the explosion of gyms and body building, pilates practices, are a few examples of the explosion of exercise business enterprises. Yoga studios, and fitness products and clotheslines such as Lululemon, Nike, exercise DVDs, memberships and apps to measure things as simple as daily steps taken, enter the multi-billion dollar industries that offer a badge of personal image to exercise. Personal image is personal branding in our society now.  **In theory these institutional businesses need not be a bad thing for over eaters like myself**, in theory. But the admonition to exercise, especially for women, created Exercise Resistance Syndrome, named by Francie White in 1994 in a women’s health professional journal. in many, including myself the Nike slogan, “Just Do It” is one example of how moralizing the fitness industry became, and little did they know how devastating the mental health disorders such as exercise addiction, body image driven anorexia nervosa, bulimia nervosa, binge eating disorders that they fed into.  **Hence, we have become a culture experiencing a mass eating disorder**. Daughters and their mothers get treated together, like my mother and I, dieting together. Sons who were fat kids become at risk for anorexia as adolescents or fitness obsessed adults, like several guy friends of mine and co-group participants with me.  **Being hit on all fronts over the last 50 years** with the above mentioned factors, embedded a polarizing set of forces on individuals, from the processed food industries driving metabolic and addiction problems with food, to the prejudice against fatness, to the medical industries societal malpractice prescribing diets without understanding the true source of over eating problems. Specialists in the field now agree that when one individual enters treatment, family members and closely identified social groups have many equally disturbed eaters, with beliefs and behaviors warped relative to normal eating and happy body image.  **The processed food/ snack food/ fast foods industries are billion- dollar mega-businesses which offer what are now referred to (by aware nutritionists), ‘highly palatable artificial food like substances’ (thank you author Michael Pollen),** that individuals who develop binge eating disorder tend to go for when over eating. These foods have been altering the palates of our culture and the sub-cultures that end up immigrating to our country since their rise in popularity from the 1940s on. Nearly our entire culture developed a taste for artificially enhanced or artificially created food like substances for almost eight decades.  **Once these highly palatable food like substances become standard fare, whole, healthful foods no longer create the same dopamine reward driven taste hit.** As a result, a subset of our culture, and industrialized cultures around the world are experiencing the new medical phenomena – metabolic syndrome. Metabolic syndrome is a disease that parallels the rise in high levels of processed food consumption. It causes insulin levels to rise and a host of other severe, energy and life depleting physical phenomena to occur in toddlers, children, teens and adults. It also makes people fat, even if they are not over eating.  **Now that disordered eating alongside weight gain is rampant throughout the US culture**, a new business has emerged, a social-psychology and medical-nutritional specialty, eating disorder treatment has become available.  **Eating disorder treatment exploded**, trailing right behind the dieting/fitness industry, and the epidemic of weight gain. The professional specialists increased and business investments in behavioral health made eating disorder treatment centers highly profitable from the 19s until today. The new field of nutritional psychology has informed those that might otherwise try or recommend weight loss diets or fitness centers. The new field has helped prevention efforts, through speakers that educate parents, teachers, junior high and high school students and finally, physicians.  As the number of disordered eaters has exploded in every sub culture within our US population and many industrialized nations around the world, treatment centers have erupted in all major cities and thousands of outlying towns, with varying quality of care. Many are highly profitable businesses due to a trend over the past 10 years of large behavioral health business aggregates buying up the smaller treatment centers. Quality of care is diminishing, but profits are rising.  **I decide to enter into a treatment program**, for binge eating disorder, which my insurance approves for a short time. For the rest of my time, I pay out of pocket, using thousands of dollars of my parents’ savings to complete the program. |
| **LOWER LEFT QUADRANT INTERIOR -COLLECTIVE, “WE”**  **LOWER RIGHT QUADRANT EXTERNAL-COLLECTIVE “IT’S”**  **(Cultural & Societal)**  **Binge Eating Disorder Individual POST Emergence Program**  **Learning about the way in which fundamental perception of reality changes throughout the evolution of consciousness** through the Emergence Processes gave all of us a perspective we never considered. The alienation and lost sense of meaning that many of us shared about in the group took on a much larger context, from just being an individual mental health problem, beyond even being a social problem, to becoming an era in consciousness evolution.  Considering the vastness of our shared human dilemma, **that we are all existing through this phase of the mental-rational structure of consciousness, creates a more unified perspective and sense of compassion for all people.** This takes the pressure and blame off of me, as an individual, thinking I was fundamentally flawed by being lost, full of self- loathing, judgmental, confused.  **Learning about the physics of relativity, and some of the implications of quantum mechanics** also deeply informed our group about the nature of reality as well. We could stand back and see that the classical science epistemology concretized the very static perspective of a life that we objectify. We could choose to find new philosophical, creative or spiritual lenses through which to live and embody life.  The belief systems, thoughts, and feelings that are more aligned with consciousness, cosmology and implications of physics are so far away from petty competitive thinking—the quantum leap in how I subjectively exist in my own being is astounding. **All of us have a chance to experience a level of awe and wonder in any single given moment, just being alive in awareness!** We also have a chance to evolve our awareness into levels of awakening, a capacity we did not even know we had.  **Through the program, we could see that our old thoughts about weight, dieting, escape through bingeing, were the best we could do**, living in the science epistemology of our rational culture, but now without the old paradigm of pressure to become perfect, a sense of freedom is growing.  My purpose is less about following advertiser’s goals for me, as I catch my former unchecked beliefs about needing more things to be whole. **Instead, we learned that we are participants in a creative cosmos, and that even the binge eating disorder that unified us in the program is part of a meaningful evolution in our lives.** We have purpose in merely existing in this participatory, numinous, unity just by following and trusting our own process.  **I rarely use social media.**  **I have stopped all dieting, as we learned how to eat intuitively, re-learning to explore an embodied** experience of eating, exploring what it is that we actually like, eating mindfully, adventuring into enjoying all foods, no matter what label has been placed on a given food.  **I have joined body positive social movements**, have thrown out my scale and put collages over most of my mirrors.  **I no longer engage or participate in body image, weight-based discussions of diet**, fitness and such. I do not engage in reading or on-line research about tummy fat or how to lose 10 lbs in one month.  **In fact, I have become socially-politically active in The Body Positive Institute** which offers cultural education, workshops, mentorships and activities to break the stigma of age, size, shape, race and gender when it comes to body image.  **Our societal habit of racing around like we are in a game show in this culture**, feeds anxiety and depression, thinking that there is only so much time to achieve some far- off status. We are learning to live in the moment much more, to increase awareness, mindfulness bit by bit.  **The desire to binge eat has almost disappeared.** If I over eat from stress, I am eating significantly less, and I recover faster with almost no self -hatred. Curiosity and learning was taught to replace the judgment after over eating.  **When I feel alienation**, I remember we were taught a variety of tools, one of which is to understand that we all experience an existential level of separation from the mental paradigm of consciousness as well as our current post-modern society. As such, I don’t take it so personally any more.  **I enjoy the many images of the goddess of the magical and mythic structures of consciousness**, eras in which the feminine was embodied in all sizes and shapes, shameless toward her breasts and yoni, shameless toward her abundant sized hips, stomach and buttocks if it be.  **I enjoy my new community of women in circle, my new tribe of females of all ages**, having been encouraged to find and enjoy a women’s group. We create rites of passage and rituals to honor our collective experiences of the moon cycles, astrological informing, birth and death processes that occur through our lives, creating rich depth and meaning to replace the “let’s go to lunch sometime” social norms.  **We learned to throw out our clothing that doesn’t fit**, instead of waiting to squeeze into it, and to brighten and enliven our wardrobes so that it expresses our personal creative sense and matches our mood on any given day. My new clothes reflect my true self versus advertisers’ manipulation.  **I have been through the Exercise Resistance Syndrome work** to reconnect to the basic biological fact that I am a female mammal, and that mammals don’t need to be told to move. I do so as my birthright, when, where and how I please. **As such I have left the culture of fitness ideals** and replaced that with being embodied and in getting strong, just for myself. I have found a community of like-minded exercisers in the culture, those out having fun, for the fun of it.  **I am grateful for the eating disorder treatment centers** that have helped me along the way, and the fact that binge eating disorder has been recognized on an institutional level as an official mental health diagnosis in the last decade, so that my insurance covered some of the counseling costs that would have been formidable otherwise.  **The Emergence Processes were added onto the traditional treatment for eating disorders**, which exposed me to an entirely new dimension of insight -oriented psychology—that of philosophy. As an atheist, I have not had an over-arching answer to the big questions about the meaning and purpose in life, and within our culture of science, I have felt that my yearning for meaning is considered a weakness in rational thinking.  **I’m moving towards an integral structure of consciousness and life**. There is much in this world to explore and re-envision, from consciousness itself, the cosmos space, time, matter and energy. My formerly cynical nature has shifted to a more inspired, creative one.  **I joined several consciousness, science and non-duality groups**, attending conferences, reading new literature and making a wide variety of friends there.  I no longer feel ashamed as an atheist, exploring philosophy. Formerly, in my science world, seeking philosophical answers was judged as weak. Now that science stumbled into consciousness, everything is changed.  **Hence, as my recovery from my eating disorder progresses**, I not only have grown psychologically but I am growing consciously as well. The looming abysmal sense of the universe has shifted to one of a nurturing home to my soul. My inner life has brightened, with realms of discovery to look forward to. As such the very core of my moment to moment life experience has shifted dramatically, with much more to live for, to stay aware for, and to love! |