

AN INTEGRAL RECOVERY MODEL FOR EATING AND BODY IMAGE

An Integral Recovery Model for Eating and Body Image Disorders—based on Jean Gebser and
Brain Swimme’s Evolution of Consciousness and Cosmology Theories

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Abstract

Anorexia nervosa will be explored within the context of consciousness evolution, using Jean Gebser's unique structure of consciousness theory, which discerns unique differences in humanity's fundamental perception of reality and the construct of meaning in each epoch of time. A new paradigm of treatment for anorexia nervosa is introduced in this work, The Eating Disorder Integral Treatment Model (ED-ITM), the first recovery model to bring the implications of physics, consciousness and cosmology discoveries of the last century to the psychological community. The ED-ITM is an adjunct, integral theoretical treatment model designed for all eating disorders, with potential application for other mental health problems. Current standard clinical treatment shows poor outcome studies for anorexia nervosa. The entrenched symptoms of anorexia nervosa would normally be socially valued, since willpower fiercely isolates the intellect from the physical body, with competitive and focused goals, driven by an ego-identity utilizing literal, rigid, powers of objectification. These qualities separating intellect from body, mind from nature suggest anorexia nervosa is a blueprint of Gebser's mental structure of consciousness, one that is in trouble. Cosmologist Brian Swimme joins Gebser and other science philosophers in replacing the outdated epistemology of science with an optimistic, holistic new cosmology where consciousness is primary. These theories are central to the ED-ITM.

Keywords: eating disorders, anorexia nervosa, consciousness, health, integral world-view, Gebser, Swimme

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Thesis Statement

This theoretical work is the first to explore the symptoms of anorexia nervosa within evolution of consciousness theories, and the first treatment model to reach beyond psychology and medicine to bring the new integral epistemology of consciousness cosmology to the eating disorder professionals and public. The Eating Disorder Integral Treatment Model (ED-ITM) introduced in this work adds key missing elements to mental health treatment and human potential efforts by asking the unaddressed questions about who and what we are as human beings and what has been discovered about the nature of reality. Recovery from anorexia nervosa involves a prolonged course of psychological, medical and nutritional healing, only to recover back into the same three dimensional, externally competitive culture, with its highly scrutinized attitudes toward many topics, not to mention diet, fitness and body image.

The ED-ITM takes the flatland perspective of our current mental structure to an entirely new level because the processes and core curriculum bring the multi-faceted aspects of all realms of consciousness to light, offering a new paradigm of integral relatedness between the self, others, and the natural world. The ED-ITM presents the new paradigm of quantum physics and cosmology into the seeming unlikely place of therapeutic treatment for eating disorders, where paradigms of cosmology and reality are not considered. It will become clear in this work; discourse addressing the mystery of human consciousness and the possibilities for relatedness, creativity, and meaning are central to recover *to*. In other words, once the nutritional, medical and psychological work of recovery has ensued, there is still a beckoning from a soul or philosophical level with individuals, that seeking a type of fulfillment that our mental structure level culture does not foster. Through the unlikely door of this new epistemology of science, recovery from an eating disorder can mean recovery from the collapsing mental structure of

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consciousness toward the integral structure with its numinous transparency and brilliant interconnected realms of creative options. Since legitimate scientific method and discoveries are valued at this time in the academic and clinical fields treating mental health problems like anorexia, bringing the last century of utterly astounding quantum physics, relativity and consciousness discoveries, seems almost beckoned by the darkness of the disorder itself.

Jean Gebser's unique theories about consciousness evolution are utilized throughout this work, where his focus on perception of reality differences across five epochs of time, form the themes about subjectivity and perception that underpin this thesis. Gebser and other evolution of consciousness philosophers, discussed below, warn about the crisis in meaning in today's world, because our current mental structure of consciousness is thought to have affected our human subjective sense of space, time and relatedness from the perspective of a highly inflated ego-intellect trained toward objectification of nature and cosmos. The mental structure of consciousness will be shown to be highly related to our current, yet outdated reductionist epistemology of science, and one is argued here to feed the other, pitching humanity further and further from its own soul, its origin. Anorexia nervosa will be presented as an emergent illness within current culture, directly expressing the consequences of the mental structure taken to its extreme. Anorexia nervosa is argued in fact to be a blueprint of our time, since both are based on an over-literal, rational, and perch of intellectual objectivity, aimed toward external standards of appearance, accomplishment and acquisition. In fact, those with anorexia nervosa are often described as extraordinarily successful, with inordinate willpower to accomplish any goal involving suppression of need and productivity to 'win' at any game, in this case, dieting. Here the devastation of anorexia makes a parody of these qualities of drive, will and objectivity, as the psyche turns against itself in a fierce battle of ego and soul. The ED-ITM will be outlined as the

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new, adjunctive model for anorexia nervosa, adaptable to all body image based eating disorders and an inherent part of any process for psychological and spiritual transformation.

Theoretical Perspectives and Methodological Approaches

This work is situated in a time of information growth of ever-exploding fields of study, unforeseen advances in communication technology, alongside an ever-growing spectrum and complexity of research methodologies (Bentz & Shapiro, 1998). We might consider ourselves at a systems-theory brink of new meta-levels of methodological discourse. Nonetheless here is an attempt to briefly summarize the theoretical methodological ingredients, which are integrated here in this project, keeping transdisciplinarity as an over-arching research approach.

The combined methods employed in this theoretical work have a primary home within integral methodology described by Ken Wilbur's all quadrants-all-levels (AQAL) system (Black, 2008; Combs, 2009), as well as Gebser's (1996) own methodology based on the anthropomorphic structure of consciousness lens of the researcher (Feuerstein, 1987).

There are no known treatment theories for anorexia nervosa based on the advances of consciousness and science epistemology of the last century, nor any known theories discussing anorexia and Gebser's structures of consciousness (Feuerstein, 1987). Gebser's work is often lost in scholarly discourse although his structures of consciousness have much transdisciplinary potential application throughout this work, which apply the faculties perception toward psychological constructs of meaning (Gebser, 1985). The goal of this theoretical research is to offer a transdisciplinary launch pad (Bernstein, 2015, Montuori, 2005), toward upgrading clinical treatment of eating disorders by adding the combined discourse of consciousness evolution, perception of reality and epistemology of science shifts. The methodology utilized relies on the existing eating disorder research, approved through accepted scientific methods, while adding

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the adjunctive perspective of the new participatory consciousness theories of physics and cosmology (Tuszynski, 2006).

This proposal is also founded within a phenomenological cradle (Creswell, 2007), since most of what is being discussed is subjectivity and the perception of reality. Phenomenology (Heidegger, 1962, 1993; Husserl, 1970), is embedded within integral methods, and more recently described within the methodological tool set of mindful -inquiry methodology (Bentz & Shapiro, 1998).

Using the analogy of a crystal and its inherent light refraction to represent the total transdisciplinary lineage and integration of brilliant minds and theories building upon themselves, across time, the methods and ideas upon which this work stands, each represent an emergence of light, anew from each facet. The core research instrument and the primary observing tool is that of my own human consciousness (Bernstein, 2015, Montuori 2005). Every re-reading and editing throughout the creation of this work has formed a fresh, ever shifting and evolving gestalt of the proposal and the ED-ITM product. Each colleague's feedback offered reflections that integrated into the refracting crystal, to the point that it becomes impossible to accurately credit one source or method. Nonetheless, there are two colleagues that have contributed to this theoretical endeavor, through collaboration in the ED-ITM based professional trainings offered. The first is the eating disorder expert, Carolyn Costin (2007, 2013, 1996), who also has the only positive anorexia and bulimia treatment outcome studies to date, based on her residential treatment programs incorporating aspects of ED-ITM (Brewerton & Costin, 2011). The second professional workshop collaborator brings feminist, Jungian based mythology (Woodman, 1993), and metaphor into the mix, Anita Johnston (Johnston, 2006). Francie White, Anita Johnston and Carolyn Costin experimented with the ED-ITM methods through the

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teachings and processes offered at this authors original workshop company, Inner Escapes Workshops, and currently through Tending the Feminine Psyche Retreats offered by White, Johnston, and Costin.

The creative and critical methods applied in this work are several. The first creative method may be the heuristic and unique translation of Gebser's scholarly theories (Gebser, 1985), through application toward clinical psychology treatment in this ED-ITM model. The public that has not been exposed to the hidden niche of this philosophically and anthropologically complex genius as was Gebser. The second and third creative and critical aspect of this work respectively, is the marriage of the new physics and consciousness theories of the last century (Laszlo, 2007, 2008; Stapp, 2011), with Gebser's ideas about the mental and the next evolutionary phase known as the integral structures of consciousness (Wilbur 2000, 2001, 2006; Gebser, 1985). From these structures, the final aspect of this integral proposal adds the metaphysical discourse about the nature of reality (Kafatos & Nadeau, 2000; Shaefer, 2013; Spira, 2008), into the discourse on treatment of eating disorders. Bearing with the seeming far reaches of these fields of study, the eating disorder treatment discourse is based on understanding of the standard American Psychological Association Treatment recommendations and the American Psychiatric Association (American Psychiatric Association, 2015; Brewerton, 2005; Yager et al., 2006). Standard treatment recommendations which heavily rely on pharmacology (Balestrieri, Oriani, & Bellantuono, 2013; Crow, Mitchell, Roerig, & Steffen, 2009), alongside cognitive behavioral therapies (Ball, & Mitchell, 2004; Corstorphine 2006), and many behavioral as well as insight based psychotherapies (Bergh et al., 2013; Crow & Peterson, 2009) will be shown to benefit from the Eating Disorder Integral Treatment Model presented here as an adjunct therapy model.

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One of the more promising additions to psychological treatment research is Acceptance and Commitment Therapy (ACT), which is an example of an integral research and treatment modality infusing Buddhist type philosophy, mindfulness, self-soothing and inquiry processes with personal belief and value assessment processes, alongside didactic teaching about commitment based life. This is a key research and treatment modality in this author's experience that has been extremely valuable and informed the treatment method described in this thesis (Cattivelli et al, 2015).

The core psychological descriptive term utilized in this treatment modality and forming the disciplinary discourse thread throughout this project is called *introjection*. Introjection is a term that falls within psychoanalytic theory (Fadiman & Frager, 1984), and is basically the opposite of the more well-known *projection*. Psychological discourse is very familiar with projection, as it is a powerful and formative construct of the way human beings form impressions and relatedness with the other, including the natural world around us (Spretnak, 2011). This author pulls from theories using introjection to describe the aspect of psychological framework that involves the taking in of cosmology and forming a sense of reality based on cosmological theories of our time (Needleman, 2003; Neumann, 1954). What may seem extremely esoteric about introjection and cosmology, will be shown to be quite basic in our day to day fundamental perception (Swimme, 1996; Swimme & Anderson, 2004). The language is heady only because, as is the point of this work, the discourse about perception of reality and construct of meaning is wildly uncommon in the general and psychologically professional public, while students of consciousness and cosmology, such as this author, find it to be a basic inquiry. The point in this theoretical research is not only presenting the Eating Disorder Integral Treatment Model, based on these solid transpersonal works (Ferrer, 2002). The challenge is also

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how to deliver this treatment model using such highly complex and abstract concepts as epistemology of science and introjection along with inquiry about consciousness.

Significance

Existing scholarship within the clinical psychological treatment of eating disorders is abundant within a wide spectrum of highly specialized academic and clinical fields of medicine, psychology and nutrition, yet there is no emphasis on the inquiry about consciousness. What this work offers is an entirely new genre of discourse, one that is so fundamental to understanding and treating psychological problems of our time, that it will be obvious to most readers that this work must become a core facet of treatment. An important note about the numbers of professional and lay public who would be exposed to this work if it were brought into mainstream treatment for anorexia is much, much higher than it would seem for the following reason. Clinical specialists who treat anorexia generally treat all types of eating disorders and also likely treat the subcategory of *disordered eaters*. In the U.S. the numbers of disordered eaters (defined in the scope and critical assessment section) may be as high as two thirds of the population once overeating disorders are included (National Eating Disorder Association, 2013, 2014). Individuals with anorexia nervosa restricting type often migrate eventually into bingeing problems or loss of control with food, driving either bulimia or becoming overweight (Brewerton, 2005; Costin, 2007). Since the ED-ITM can be applied to any body image based eating disorder (within category of neurosis) and to disordered eating, the significance in numbers of people learning the integral philosophies taught in this model would be considerable.

The significance of bringing the inquiry and theories about consciousness into any psychological process, much less any education institution as a fundamental aspect of discourse, goes without saying, as consciousness is unarguably the core faculty of our being as humans

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(Combs, 1995; Hameroff, Kaszniak, & Chalmers, 1999). The psychological and neuro-scientific debates about the nature of the mind and psychology, still fall beneath a clear premise that consciousness exists in each of us as a fundamental faculty of living awareness and experience. It forms the basis of our subjectivity, no matter what further definitions of consciousness are argued (Combs, 1995; Shira, 2008).

The significance of bringing the inquiry of consciousness as well as the inquiry and new scientific understanding about the nature of reality would seem to be important enough to form a new ground from which psychology and even medicine would be based. Since quantum mechanics theory is mathematically sound (Kafatos & Nadeau, 2000; Kuttner, 2006), hence legitimized by scientific method, the many conservative branches of academia and clinical specialists treating eating disorders would have to agree that the implications of quantum mechanics affect the very bio-physics underlying genetics, pharmaceuticals, neuroscience and medical specialties—which are the more conservative focus within discourse on anorexia nervosa etiology and treatment.

The ED-ITM translates and aims to simplify some of the fundamental processes of perception of reality and theories about how consciousness may interface within the quantum mind boggling to consider, yet its significance for practitioners to is critical to truly understand the potential within themselves and the population they are treating. All of the many fields of psychology, medicine, nutrition, sociology and body mind therapies treating for anorexia, could benefit from the common ground of learning the consciousness and cosmology theories and self-inquiry processes designed for everyone in the ED-ITM. Since the participatory aspects of the consciousness and cosmology theories suggest a unity in all underlying being (Pylkkanen, 2007), and a unity in all the creative and healing potential (Kafatos & Nadeau, 2000; Laszlo, 2008), this

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cross fertilization and interconnectedness of all recovery endeavors could advance beyond the disparate competition often crippling transdisciplinary work. Also through this very cross fertilization of those people involved with the philosophies of consciousness and cosmology may gain a deeper understanding of eating disorders, particularly anorexia nervosa, all of which touch lives somewhere in our current eating-fitness-body image absorbed world.

One other example of significance, are the many institutions and large business that are involved with or feed into the eating disorder field. These larger institutions do eventually become aware of treatment angles for eating disorders, and adjust their marketing toward these treatment theories. It will be interesting to see how large businesses involved in mass marketing integrate consciousness and new science theories into their ploys (Swimme, 2005), but here are some examples of potential significance. Big-business aggregates in the processed-food, dieting, and body image based advertisers (Fraser, 1998) exposed to the ED-ITM may find themselves challenged, as the lay public wakes up to the perspective on the highly manipulative techniques used on consumers. When the lay public having had or having treated eating disorders, anyone familiar with the ED-ITM will become media savvy, as the economic-political trance of big business is disengaged with. Understanding human consciousness and the degree we are interrelated with nature helps to break mass manipulation about false nutrition, dieting, fitness, and marketing ploys and rather engage individuals toward sustainable farming, being physically active as a desired aspect of having fun, being outdoors, and consumption based on ecologically minded foods and products. Measuring the estimated significance of all of the personal time, money, and human potential wasted on self-hatred based on negative body image, the all-consuming obsession with food and dieting, and living from an externalized mental structure of consciousness perspective is impossible to quantify. The significance of the ED-ITM is that it

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provides a universally valuable effort toward a more rapid, cross-cultural transformative learning experience than psychotherapy or psycho-pharmacology alone can impart.

Introduction to Literature Review, Scope and Critical Assessment

There are four subcategories integrated within this exploration and treatment model for anorexia nervosa. First the thread that runs through and ties all the categories, will be described and why it is emphasized, and then each subcategory will be briefly reviewed to familiarize the reader with a basic understanding of the category, and each category will be limited to just that—a very basic description as described below.

The transdisciplinary theme, or thread, running through each of the sub-sections is human perception of the nature of reality. Reality, in this case alludes to the self that we are, or one could say the nature of the human being, the nature of life, and the surrounding world, universe, and cosmos. The reason for this core theme, is this proposal's argument that our sense of reality is core to the development of fundamental beliefs from which every human being lives. The perception of what and who we are as human beings, and what the cosmos is actually made of, how it works, what our potential is, and where our limits are, never mind what our purpose in being here might be – drives the faculties of motivation, inspiration, and wonder. Clearly, the limits to the discussion of metaphysics prohibit anything close to a thorough dissertation on the subject. Nonetheless, this paper argues that the nature of reality can be brought off the distant existential shelf, and brought into the day-to-day processes of transformative work such as healing from anorexia. In fact, this paper will further insist that it is core to any solid recovery.

The first sub-category is a description of the general symptoms and standard clinical treatment of anorexia nervosa restricting type. Although the product of this work, the ED-ITM is applicable to all body image based eating disorders, and the category of eating problems known

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as disordered eating, the focus will remain on anorexia nervosa restricting type to maintain a reasonable length of paper. Some of the interesting symptoms of anorexia nervosa restricting type will be described in the context of Gebser's structures of consciousness (1972), which means that a thorough analysis of anorexia nervosa symptoms and treatment will not occur here. The purpose of this part of the paper is to illuminate the metaphor within the symptoms, which are discussed in the light of a collective consciousness (Jung, 1976) type siren (Woodman, 1993).

Second, Gebser's theories about the evolution of consciousness, and the structures of consciousness will be summarized in a brief overview only, with particular emphasis on perception of reality differences within each structure (Gebser 1972, 1985, 1992, 1993). His brilliant work requires the translation applied here, with a goal to bring some of his core theories to life without insulting the genius of his imaginative work (Feuerstein 1987).

Third, the new theories of participatory consciousness within the context of the quantum physics and cosmology, will be briefly summarized as an overview of the core principles taught in the ED-ITM. The emphasis in this section is to bring to light the principle inquiry direction and teachings that are central to the treatment model. The physics discoveries of the last century also require a major amount of translation to give even rudimentary understanding of aspects of them. The abstract nature of the implications of this physics is so profound, one can only hope to become deeply moved by the implications of it, even if it does nothing else but upend one's sense of a mechanical, materialist cosmos. The explanation follows many science philosophers books of the last two decades, described in the literature review, that translate the new physics into works that this author could then, hopefully present to the eating disorder treatment field.

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As such, the goal of this section is to illuminate the radical changes in epistemological philosophies about the nature of reality.

Also one of the primary aspects of the consciousness and cosmology section, is to remind the reader and those eventually involved with the ED-ITM, about the psychological phenomena of introjection. This fourth segment describes the unconscious process of projection and its opposite, introjection of the outer world into the formation of experience of our inner world. The relevance of teaching the new theories of participatory consciousness becomes clear, since it would seem to many that discussing the nature of reality is esoteric and existential, hence (in our clinical psychological culture), unnecessary.

Literature Review

As stated earlier, this theoretical work is the first to explore the symptoms of anorexia nervosa within evolution of consciousness theories, and the first treatment model to reach beyond psychology and medicine to bring the new integral epistemology of consciousness cosmology to the eating disorder professionals and public. The primary product of this work is the ED-IMT, which is proposed as an adjunctive, essential course of treatment, applicable to all types of body image based eating disorders. This thesis proposes a union between two very disparate fields—eating disorder treatment and philosophies of consciousness evolution, grounding the new epistemology of science based on physics and relativity discoveries in the last century (Kafatos & Nadeau, 2000).

The common thread uniting these two fields is the dominant disciplinary discourse, and that is an inquiry about how humans phenomenologically perceive aspects of reality, from the question of what and who we are, to the questions about the nature of time, of space (as in distance), and how we are interconnected in a meaningful way, to all that is around us. The

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product of this union is a unique integral treatment model for eating disorder recovery; the ED-ITM, developed over 2 decades by this author, has been explored through many trainings for professionals, as well as personally treating those suffering with the clinical psychological, medical, and nutritional consequences of an eating disorder. Specific focus of this proposal will be anorexia nervosa restricting type, to adhere to practical limits for this paper, despite the points where discussion will broaden to include the spectrum of all disordered eating as well.

The essence of this work is based on the optimistic premise that eating disorders are a collective cultural syndrome, with inherent wisdom built into the actual symptom complex (Johnston, 2006; Moore, 1992), a wisdom that can be extracted and utilized toward consciousness evolution (Jung, 1976). What is unique and essential about the ED-ITM, has to do with human consciousness and perception of reality, specifically how the ED-ITM will bring the radical new science about the underlying nature of reality from a quantum physics perspective (Hameroff, Kaszniak, & Chalmers, 1999; Peat, 1987; Schild, 2011; Stapp, 2011; Walker, 2000) onto the unlikely center stage of psychological treatment for eating disorders.

It is estimated that 20 million women and 10 million men in the United States alone have what is considered a clinically significant eating disorder at some point in their lives. The statistics of eating disorders show a rising problem in industrial countries (National Alliance on Mental Illness, 2013), with younger children falling prey to feeling undesirably fat, and going on diets (Costin, 2013). Eating disorders are one example of the alarming incidence of mental health disorders in the U.S., a marker of a crisis in meaning to be addressed in this paper. One fourth of all adults will have a diagnosable mental illness within any given year, and one half of all adults are estimated to have a mental illness in their lifetime (Centers for Disease Control, 2012).

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Often there is little motivation to recover from anorexia nervosa, since recovery implies giving up the hard-earned demonstration of willpower over hunger, only to re-join the human race as the world's *biggest gainer*. Anorexia nervosa, as described in this general literature overview, has many paradoxes involved in the long, arduous processes of healing, with no real standardized treatments shown to consistently offer significant results (Brewerton, 2005; Brewerton & Costin, 2011).

Anorexia nervosa is often one phase in a wide spectrum of eating disorders, which can shape-shift over a lifetime (Brewerton 2005; Costin 2007). For that reason, it can be useful to note trends in eating disorders as a whole. A brief glance at the economic and politically supported multi-billion dollar processed food, dieting, consumerism, and advertising industries, alongside and the enormous dieting and fitness industries, leaves no wonder about why eating disorders as well as the less severe category of disordered eaters is a growing epidemic. One of several reasons is that keeping people obsessed with food and weight, and then obsessed with *not* being obsessed with food and body image is *very* big business (Costin, 2007, 2013; Fraser, 1998).

This review of historical events in multiple big business industries will be described in this sweeping, condensed summary of trends that have contributed to a bizarre, estranged, and obsessed culture, re: body image and health image, especially the socially vulnerable youth (Costin, 2013). The fascinating evolutionary psychology of eating is a key piece in understanding the relationship between dieting and rebound overeating problems. Studies on the psychological impact of starvation, which current day weight loss diets can be, point to an evolutionary defense against prolonged starvation as the brain begins to obsess about food, and overeating as diets progress (Keys, Brozek, & Henschel, 1950). Diets represent food scarcity to

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the primitive mind. Food scarcity may not seem like a relevant topic for an eating disorder based thesis, since the last half century for much of the U.S. has involved an epidemic struggle between getting enough exercise, and learning how to resist eating too much of the wrong thing, never mind dealing with what our medical model identifies as obesity (Herrin & Larkin 2013).

Nevertheless, perception of food scarcity is rampant, based the ever -present rigid forms of dieting, including the eating rules within orthorexia (Kratina, n.d.), which is the restrictive eating disorder based on health food practices. As restrictive eating becomes a standard from which self-worth is evaluated, it will be shown to drive much of the evolutionary backlash of overeating problems in this country. Even so called *healthy* diets can paradoxically set off landslides of seriously unhealthy eating disorders due to the unique depth to human psychology when it comes to eating (Roth, 2003). This brief but dense look at the psychology of our relationship to eating, body image, and exercise will include the growing industry of preventative health products, books, and articles, where the authoritative tone, insidious to the health and weight field, mirrors the authoritative attitudes embedded in the mental structure of consciousness.

In reviewing current treatment effectiveness for anorexia nervosa, reported treatment success is dismal (Brewerton, 2005), with the exception of Costin (2007), whose outcome study is sited here (Brewerton & Costin, 2011). The implications of treatment problems for anorexia nervosa suggest that adjunct integral models, such as the one described in this paper, could help evolve the course of understanding and treating anorexia nervosa. Costin has been a mentor and collaborator for this author's thirty-three-year history treating eating disorders, and further collaborator for the professional trainings and client based experiential workshops in which the ED-ITM components were tested.

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According to the Diagnostic and Statistical Manual of Mental Disorders, American Psychiatric Association (2013), to meet the diagnostic criteria for anorexia nervosa here is a general summary of symptoms. Anorexia nervosa is marked by a significant reduction in caloric intake, one that results in weight loss and eventually signs of malnutrition. The individual either becomes significantly underweight for their age, height, health status and gender, or, if they were overweight to begin with, loses a significant amount of weight in a short period of time to cause signs of physical distress. Next, there must be a strong fear of getting fat, which can co-occur with continued weight loss. The fear of getting or being fat is so intense that the focus on calorie reduction becomes totally pre-occupying and obsessive. Often there is a disturbance in perception of body image, where an individual experiences him or herself as heavier and larger than they are. This disturbance can be visual, or kinesthetic perception. The individual is then likely to deny the magnitude of effort that is going into calorie and weight reduction efforts, even as signs of starvation cause changes in energy, mood, body size, heart rate, blood pressure and other medical indicators (American Psychiatric Association, 2013).

There are two subtypes of anorexia, which are restricting type and binge eating/purge type (American Psychiatric Association, 2013). The following characteristics for anorexia nervosa are taken from Costin (2007), Costin and Grabb (2012), Herrin and Larkin (2013), and the authors extensive, professional experience treating eating disorders through her own clinics (White, 2016). Anorexia nervosa *restricting subtype* is the focus of this paper in the sections describing the extraordinary parallels between anorexia nervosa, restricting type and Gebser's (1985) mental structure of consciousness. Otherwise, the difference between the two forms of anorexia are not critical to differentiate throughout this writing, and treatment is applicable to both. The binge purge subtype has regular episodes of binge eating despite low calorie intake

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otherwise, and gets ride of those calories through some means of purging (vomiting, laxatives, even exercise). Often a person with anorexia will switch between these two subtypes over the course of their disorder, or evolve through stages of recovery through other eating disorders, with subsequent weight changes.

One of the serious problems with ongoing restriction of calories, is that the brain changes cognitively after just ten weeks. In a lecture this author attended on brain and cognitive changes in starvation given by Ovidio Bermudez (2013), several brain changes were described that co-occur with calorie restriction. They included increases in obsessive thinking, significant narrowing of perspective, decreased tolerance for choice and creative options, decreased brain size, increases in irritability, increases in paranoia, and increases in obsessive fears and phobias. There are many physical health consequences, which will not be reviewed as necessary in this chapter.

Excessive exercise is an enormous problem for many with anorexia nervosa, to the point of trying to add extra activity by walking the long way from room to room, or not allowing oneself to sit down (Costin, 2007). The over exercise aspect of this disorder can be the most difficult to treat, as all of these symptoms requiring willpower, lower calorie consumption, exercise regimens, extremely high proportions of low calorie foods like vegetables, *are initially praised*, since our society is in a strong pattern of judging health habits as though they represent character quality.

A few more common psychological symptoms associated with anorexia of both types include: co-occurrence of anxiety, which is most predominant, depression, obsessive-compulsive disorder, social withdrawal, irritability, insomnia, loss of sexual desire, obsessive compulsive behaviors (both related to food and otherwise), a strong wish to control environment, and very

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restrained expression of emotions until outbursts occur, usually over pressure to eat (Carter et al., 2011; Herrin & Larkin, 2013).

Standard treatment for anorexia nervosa is a multi-dimensional approach (Bergh, 2013; Brewerton, 2005; Costin 2007), combining nutrition therapies (Herrin & Larkin, 2003; White, 2016), with pharmacology (Balestrieri, Oriani, Simoncini, & Bellantuono, 2013; Crow & Peterson, 2009; Flament, Bissada & Spettigue, 2012). Psychological treatments that are most often recommended are cognitive behavioral therapy and dialectical behavioral therapy (Ball & Mitchell, 2004; Clark, 2014, Corstorphine, 2006; Costin, 2007; Crow & Peterson, 2009; Fairburn et al., 2009), with peripheral therapies such as art therapy (Frisch, Franko, & Herzog, 2006), movement/yoga therapies (Brewerton & Costin, 2011), many forms of group therapy (Yager et al., 2006), and the many self-inquiry processes and self-help exercises designed to understand the dynamics of the eating disorder versus healthy ego states (Costin & Grabb, 2012; Fudor, 1997).

Anorexia nervosa has one very unique aspect to its symptom complex, one that is poorly understood by most therapists, physicians and dietitians and it is also very relevant to the upcoming discussion about anorexia and Gebser's (XXXX) theories. Individuals that have the more standard typical anorexia nervosa, have a deep shame for desiring food. It is often misunderstood that they do not want food, which actually, they do. They have a split of aspect of ego self, which is the part of them that starting dieting and was praised, or was reinforced by the rewards of success at restricting food and losing weight. This split off aspect, the *eating disorder self* is a scathing critic within their inner life. This eating disorder self uses powerful and shaming admonitions toward their health-normal or true self, for wanting to eat regular, foods (Costin, 2007, 2013; Costin & Grabb, 2012). The eating disorder self-controls anxiety by creating an inflation when the individual affectively restricts calories, according to the rules of

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the system established by the eating disorder self. The wonderful feelings of relief and praise help the individual maintain the stance of winning at game others cannot. The inflation is powerful, a rare hit at really being good at something, fantastically better than others. The problem is, much like an addiction, it takes a little higher degree of restriction as the rules tighten with time. In the meantime, what few understand, is that people with this disorder very much need to feel that they are truly at medical risk, that they are successful at truly starving, that they have earned value by getting sicker, and needing higher levels of care (Costin, 2007, 2012, 2013). (They do not necessarily want to go to higher levels of care, but they equate success with getting sick enough to need more care.) The reason why they do not want to improve or hear that they are doing better, is that the system, the eating disorder self, uses the same admonition, shaming themselves severely as not having been good enough at starving, which translates to being weak, pathetic, a loser, and worst of all...normal. Normal means lazy, fat, worthless, lacking, flabby, a loser, or whatever other shadow aspects one tends to project onto oneself for having normal needs like hunger and fatigue (Brewerton, 2005; Costin 2007; Costin & Grabb 2012; Herrin & Larkin, 2013).

Anorexia nervosa, restricting type (RT) is proposed in this work to represent a collective cultural siren about the fundamental mental structure of consciousness within Gebser's (1985) evolution of consciousness theories. From a Jungian perspective, the eating disorder epidemic, of which anorexia is a part, could be considered a source of the collective unconscious outcry that something is wrong with the direction of our lives in industrialized societies, and the very symptoms of eating disorders that provide a message, where the symptoms themselves become a metaphor to be translated into wisdom (Johnston, 2006; Woodman 1993). In this work, the symptoms of anorexia nervosa RT involve the excessive objectification and egoic critical

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judgment about what is external to the intellect, and that is the body. Body *image* is a relatively new concept in the history of humanity, and it is the persistent focus of other values of the mental structure era of consciousness, that of willpower (Kramer, 1992). Using will to master nature, especially to compete and win against what is perceived as the external enemy, becomes a parody, when, as occurs in anorexia nervosa, that the enemy is one's own body that refuses to be conquered quickly enough or perfectly enough (Brewerton, 2005; Costin, 2007; Woodman, 1982). This paper argues that the research summaries about anorexia nervosa RT symptoms, describe values, self-talk, feelings and behaviors which appear to be a direct expression of the seed or genome of Gebser's mental structure of consciousness (Feuerstein, 1992; Gebser, 1985).

Each of the structures of consciousness described by Gebser (1985), are distinguished through unique perceptual faculties of sense of self, sense of time, sense of space, and importantly a sense of integrated wholeness with life (Feuerstein, 1987; Kavolis, 1974; Kramer, 1992,). Anorexia nervosa RT, presents as a distillation of the qualitative values of our current mental-rational structure of consciousness, where an inbred, unspoken competition toward displays of willpower, measurable proof of external productivity, and rational based intelligence (versus imaginative based, kinesthetic, interpersonal or abstract conceptual based intelligence), are valued over the experiencing, aware presence or human agency that exists within all beings (Abram, 1996), with a capacity far beyond the over-valued limits of mental-rational productivity attempted through a high anxiety pace as described by Steiner & Gebser's *Anxiety about Time* (1962). The absurdity of our culture's life-style normalizes mental health disorders as Laing described in *The Politics of Experience* (1983).

The question being asked and answered in this paper, includes literature that concurs with the questions why are we continuing to treat psychological disorders such as anorexia within a

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recovery model based on an outdated paradigm of science (Kafatos, & Nadeau, 2000; Russell, 2002; Swimme, 1996); and secondly, why we are not helping individuals begin to imagine what consciousness really might be, and what the nature of reality might actually involve (Russell, 1998; Swimme & Anderson, 2004). These questions inspired the formation of the ED-ITM, where quality, integral living is brought back, through connecting back to consciousness femininity and relatedness (Woodman, 1993, Spretnak, 2011), a soul-based life (Moore & Fodor, 1997), that has a phenomenological richness and quality to it, grounded in the natural world. Goethe's rich descriptions of being in nature and his unique holistic, phenomenological relationship to science is described by Bartoft (1996), and inspires consideration of a more embodied epistemology of science as Swimme discusses (1996, 2004). Shira (2008) contributes methods of being and phenomenological practices which are simplified and accessible, based on a level of spirituality and presence described by the perennial wisdom of Eastern philosophies, such as Sri Aurobindo (1996) and his student that brought Eastern spirituality to the west, Chaudhuri (1998).

We cannot expect lasting motivation to recover from the ever-competitive anorexic, if the fundamental nature of the culture they return to has a hidden premise of competition versus relatedness, as described by Combs's *Cooperation: Beyond the Age of Competition* (1992), and recently Spretnak's *Relational Reality: New Discoveries of Interrelatedness That Are Transforming the Modern World* (2011). Anorexia nervosa RT, is a disorder marked by a temperament that combines single focused achievements of goals which involve self-deprivation and a tenacity toward literal thinking, success, extreme self-critical judgment, and an inflation of sense of power over the physical body to where there is no such thing as relaxation or self-care,

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much less care of the soul, as is beautifully written about by Jungian author Moore (1992) and Fodor (1997).

To give a historic perspective of the different perceptions of space, time and self, described by Gebser in each of the structures of consciousness, I will utilize Gebser's magnum opus, *Ever Present Origin* (1985) as well as Feuerstein's summary, *Structures of Consciousness: The Genius of Jean Gebser, An Introduction and Critique* (1987) in the brief summary below. It is interesting to realize that our current era of humanity has a highly externalized, objectifying power of perception that earlier eras, which has some advantages and disadvantages.

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, with no sense of separate self. The next, magical structure of consciousness is much like the young toddler, with an emerging sense of primitive self, and very undeveloped differentiation between self and other, but here there is some differentiation, enough for the subject (person) to project onto the object (nature and other humans) much of its own psychic content. Time is still a present sense of now, but individual identity has emerged from the dream state and become separate enough to project aspects of self onto the outer world. Like voodoo objects that transfer magic to a distant subject, in this phase one might imagine nature to be controlled by oneself in a merged, extended sense of self. The next phase of evolution or structure of consciousness is mythic, and it is here that ego-identity takes more form, individuating and separating from the psychic soup of former structures. The ego and intellect emerge into 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 degree of the

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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 relatedness to others. Then the rational mental structure emerged, near 500 B.C., and taking full bloom near the Renaissance period. In this current structure, the intellect and ego dominate over nature, just as the mind is perched over the body. Perception of space now takes 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, 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. Time in the mental structure is perceived as linear, and the ego identity becomes highly competitive in its separateness to pack much accomplishment into time segments (Wade, 1996; Steiner & Gebser 1962).

In short, the advanced intellect with its objectifying power gave birth to the science and technology advances of today, but without regard for the natural world. As we experience the downfall of the mental structure through pollution, and without progress toward large- scale war and omnipotent attempts at displays of power, we are hopefully beginning the breakthrough of the integral structure of consciousness, from which an entirely new perception of reality may emerge. The integral perception will experience a transparency toward an of extraordinary sense interrelatedness, imaginative creative faculty with a perspective that serves many aspects of life in a win-win versus win-lose power struggle.

We can imagine how the objectifying power of mirrors, scales and photographs might have created the great distance that we experience as ego-identities within the larger true self, from a Jungian perspective (Moore, 1992: Jung 1976; Fodor, 1997). Through devises that objectify our

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image at a distance from ones self, we are in an ever-increasing state of being externalized from ourselves. We are moving from our former embodied life in nature as of several thousand years ago, without reflective devices, to our disembodied life in current time, where we are confronted with the image of ourselves posted across devices using the internet, from phone photos to facebook sites (Neumann, 1954; Thompson, 1996).

It is from the advancing mental structure, that the eating disorder epidemic is born. Although anorexia nervosa restricting type and other disorders are thought to emerge from the absurd body image standards which emerged through the media and advertising industry of the last half century, many depth psychology philosophers understand that eating disorders are a collective symptom of the lost feminine. In this context, feminine is referring to the relatedness faculty that can exist to any degree in either gender, that aspect of the psyche that might be described as yin, as embodied, earthy, receptive, connected to the natural world and generative (Woodman 1993; Johnston 2006; Abram 1996).

Anorexia nervosa RT, is argued here to be a product of the extremely judging, externalized competitive perspective towards life that is right out of the mental structure of consciousness. Anorexia nervosa temperament is willful, fiercely and inwardly competitive, with a tenacious mind that tends to value its literal perception. Anxiety about time, and anxiety about productivity drive the split off nature of intellect and embodiment. The split from intellect toward body is so strong, that the body's needs, like hunger, must be conquered, even if death is the consequence. Many anorexics describe a fear of aloneness, an unnamable experience of abysmal void, which can be overwhelming with all the spaciousness inherent in the mental structure psyche. Those phenomenological qualities of life described above are not uncommon for many people in today's world. Anorexia nervosa restrictive type just happens to represent

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the down side or collapse of the seeming strength and power that is so valued by our mental-rational consciousness level in today's society. For this reason, it is time to introduce the new integral epistemology of science to our culture, and one way to do so is through mental health treatment such as the ED-ITM presented here.

The hope of this author is to briefly review and acknowledge the incredible genius and tenacity of those scientists and philosophers of the last century, whose shoulders this new epistemology of science stands on: Albert Einstein, as described by Isaacson (2007), Werner Heisenburg, Niels Bohr, David Bohm, John Bell, Richard Feynman, Erwin Schrodinger, as described in the many lay science summaries of the new physics, by Haisch (2006), Kafatos and Nadeau (2000), Laszlo (2008), Peat, (2002), Schild (2011), and Shaefer, (2013) to name a few.

The new science epistemology being introduced in this integral eating disorder treatment model has been made possible by those current authors who have been bridging science with consciousness research, and translating for us within the lay public the argument toward the primacy of consciousness and the participatory nature of reality within a holistic cosmology. This work stands on the shoulders of these living scientists, each of will be briefly reviewed as contributors to the ED-ITM: Stapp (2011), who often disagrees with Hameroff (1998, 1999) in theories of neuroscience and quantum mechanic's mechanisms for consciousness. Swimme's (1996, 2004) optimistic cosmology theories describing consciousness as a primary force in the evolution of the cosmos, inspired this work. Authors that elaborate on the creative, participatory nature of consciousness and quantum mechanics include Schafer (2013), Peat (1987, 2002) from whom this author took a workshop on Synchronicity in Pari, Italy, Kafatos (2000) who along with Russell (1998, 2002), this author had the repeated pleasure of hearing extensive lectures at the Science and Non-Duality (SAND) conferences attended.

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Consciousness theorists and philosophers of scientific epistemology, psychology, integral theory and integral consciousness named below, provide the light of otherwise incomprehensible creative and organizing paradigms and perspectives to the nature of reality and consciousness. These include Combs (1992, 1993, 1995, 2003, 2009), Jung (1973, 1976), Wilbur's thorough contribution to integral theories of consciousness (2000, 2001, 2006), Bergson (1907), Lachman writing on Rudolph Steiner (2007), Montuori, on transdisciplinarity and creativity (1999, 2005).

The scholars used in this theoretical application of Gebser's (1949, 1985) work, are Combs (2003), Feuerstein (1987, 1992), Kramer, (1992), each of which described and simplified the abstract philosophical perspectives of Gebser. The most descriptive and thorough of these is Feuerstein's *Structures of Consciousness* (1987), which through study and a personal relationship with Gebser, aims to teach every key concept and terminology Gebser described in *The Ever Present Origin*.

The Jean Gebser Society webpage (www.gebser.org) recommends seminal readings, bibliographies, links, and ongoing dialogue, some of which receives criticism for its intellectually heady and excluding tone (Murray, 2008). The society's annual conference publishes a peer-reviewed volume of papers from earlier conferences related to modern applications of Gebser's theories in a variety of academic disciplines (Dalton, 2008).

Other literature on the evolution of consciousness that refer to Gebser as a key figure are the many works of Wilber (2000, 2001, 2006), who, as Gebser did, takes on the term integral as a seminal descriptive for integrated research, psychology, spirituality and living. Integral implies combining in one synthesis, or to use Gebser's (1985) unique terminology *synairesis*, a combining of perspectives from all past structures of consciousness through a transparency within the newly entering integral structure. Combs (1992,1993,1995, 2003, 2009) expands on

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Gebser's (1985) work in his many articles and books on the evolution of consciousness, as well as the importance of systems theories and many reflections on Wilber's (2000,2001,2006) work.

Key philosophers to surround Gebser's (1985) work include Whitehead (1993), whose alarming and creative genius inspired Gebser. Thompson (1996), discussed Gebser as a light in his otherwise scathing introduction to the problems of modern man in which he praises Gebser as a lost breed in the genre of art and intellect, and himself authored four extraordinary books related to consciousness that have not been included yet in this paper. I will refer to Steiner's brilliant works (Lachman, 2007; Steiner, 2008), who encompassed many of his own aspects of integral living, including an emphasis on phenomenology into the world where his activism erected major institutions, challenging the use of rational-intellectual based living.

The ED-ITM is founded on the psycho-analytic principle known as introjection (Fragar & Fadiman, 1984), used in this work toward understanding how humanity internalizes the cosmology and epistemology of science of their time. Neumann (1954) and Eliade (1956) contributed to the understanding of how we deeply internalize the presumed fundamental beliefs and cosmological framework of our time. Swimme, through his DVD series *The Powers of the Universe* (2004) and his book, *The Hidden Heart of the Universe* (1996), along with Tarnas' (2006), *Cosmos and Psyche: Intimations of a New World View*, bring the new epistemology of a numinous, enchanted universe into the heart and soul of this author's work, through their deeply loving presentation of the new epistemology of science.

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