

**Modern Reception of A.T.Still´s TRIUNE MAN
in Germany**

**Conception and Standing of a Holistic Philosophical
Concept of Man (*ganzheitliches Menschenbild*) among
German Osteopaths Today. A Delphi Study**

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Abstract

Modern Reception of A.T.Still's TRIUNE MAN in Germany

Conception and Standing of a Holistic Philosophical Concept of Man (*ganzheitliches Menschenbild*) among German Osteopaths - A Delphi Study

Objectives: Osteopathy in Germany is often called a holistic therapy (*ganzheitliche Therapiemethode*). Vaguely referring to A.T.Still's TRIUNE MAN and his philosophy of osteopathy every German osteopath has his or her own concept of how the interaction between "body", "mind" and "spirit" can be understood. Osteopathic publications offer diverse interpretations employing different philosophical/spiritual/religious and natural-scientific backgrounds. The actual standing of osteopathy in modern German health system shows the request for a definite description for which philosophy, osteopathy should be located in. This study develops five categories to classify the different existing holistic philosophical "concepts of man" (*Menschenbilder*). The relevance of these holistic concepts for contemporary German osteopathy was proved by their existence in writings, articles and studies and was evaluated by a survey.

Design: A Delphi-study, Type 3 in two rounds. In the first round the participants made their assessment on German translations of "body", "mind" and "spirit", which were put in a short sentence, describing their possible deeper meaning according to each of the five categories. In the second survey-round the osteopaths were asked for their involvement of these categories in different practical fields.

Participants: All 298 osteopaths who work in the postal code areas 1 and 7 in Germany and are registered in one of the three German osteopathic associations. 112 osteopaths answered the questionnaire in the first round, 81 in the second round.

Main outcome: In the first round 96,4% shared the fundamental belief of A.T.Still that "man has to be triune to be completed". For most osteopaths the body aspect is understood as relying on natural scientific models, while the mental and the spiritual aspect are mainly understood in a philosophical manner based on the German tradition of *Naturphilosophie*, or modern interpretations of spirituality. In the second round 58% decided for a natural-scientific approach based on a psychosomatic or Systems Theory model for the public representation. 24,7% personally share this opinion .17% want to represent osteopathy in public having a spiritual/religious or philosophical concept, for 45,6% this is the personal approach.

Conclusions: German osteopaths have a holistic approach to therapy. No agreement could be achieved on which philosophical background this holistic concept should be based on. The represented *Menschenbild* is dependant of the practical field where the concept is employed. For 33,3% of practitioners there is a gap between personal practice and official representation of osteopathic philosophy. The modern reception of A.T.Stills TRIUNE MAN by German osteopaths couldn't sufficiently be clarified for developing consistent strategies for future professional policy. This master thesis is able to contribute categories and data for further investigations and discussions.

Keywords: TRIUNE MAN; A.T.Still; holistic medicine; body; mind; spirit; *Menschenbild*; Delphi Study

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Für meine Großmutter, Frau Dr.med. Ruth Katz (1900-1987)

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1 Introduction

On the basis of this characteristic quote of A.T.Still:

“[...] after all our explorations, we have to decide that man is triune when complete. First the material body, second the spiritual being, third a being of mind which is far superior to all vital motions and material forms, whose duty is to wisely manage this great engine of life.”¹

this thesis will treat the following questions:

1. Do German osteopaths want to work with a holistic “concept of man” (*ganzheitliches Menschenbild*)²?
2. What can this concept of man look like.

1.1. Background of Discussion

It started with the suggestion of Torsten Liem³ regarding the term “Triune man” of A.T.Still to research for its use in Germany by carrying out a Delphi-survey.

This was in April 2006, at the same time an international symposium with the title:

„Approach to a Theory of Osteopathic Thinking and Practice“⁴ was taking place in Hamburg, one day before the congress: “Unity in Variety”⁵ started, which was organized by Liem as well.

These events revealed the necessity for finally discussing the philosophical background of osteopathy by a wider osteopathic public. The education of osteopaths in Germany in the last 20 years had put the main emphasis on anatomy, physiology and treatment techniques. The biggest German association, the VOD⁶, and its academy AFO⁷, concentrated on representing a medical therapy that relies on natural-scientific⁸ research and “evidence-based methods”.⁹ Meanwhile a maturing process had taken place as evidenced by practicing osteopaths. The publishing house Jolandos, published German translations of the teachings of the Osteopathic founders and a lot of English publishing osteopaths and so a

¹ Still (1899): 26 f; (1902): 16

² „Holistic concept of man“ is the literal translation of the German expression „*ganzheitliches Menschenbild*“. There is no equivalent in the English language. Other translations could be “holistic philosophical idea of man” or “holistic perspective on human nature”. Therefore the German word “*Menschenbild*” will be used as a specific term in this thesis. Further explanations for this expression will be given in chapter 3.1. “*Menschenbild*” and chapter 3.2. “*ganzheitlich*”.

“*Menschenbild*” (singular), “*Menschenbilder*” (plural).

³ German Osteopath and Director of the Osteopathie Schule Deutschland

⁴ “*Ansätze zu einer Theorie osteopathischen Denkens und Handelns*”: “Summary of the discussion in: Nagel (2008)

⁵ “*Einheit in Vielfalt*”.

⁶ Verband der Osteopathen Deutschland

⁷ Akademie für Osteopathie

⁸ See my explanations concerning the term „natural science“ in chapter 1.7.

⁹ Breul et al.(2002): 1; Verband der Osteopathen Deutschland (2006): 1

“humanistic¹” approach to Still’s concept became more and more urgent. The book “*Morphodynamik in der Osteopathie*”², edited by Liem offers a collection of essays written by international authors elaborating such an approach. They all have one aspect in common: they expand their medical thinking by integrating a mental and spiritual aspect, although the methodological access to the explanation and the realization may differ. They all refer to the teaching of the founders of osteopathy, A.T.Still and Sutherland. It seems to be clear that the former interpretation of osteopathy in Germany³, being a manual therapy which is only applied on the body, could be a reduction of the original holistic⁴ and humanistic intention. After the lecture of their books, there is no doubt that for both A.T.Still and Sutherland the mental and spiritual aspect must be an integral part of osteopathic teachings, if we want to stay in their tradition. In both German osteopathic magazines: „*DO- Deutsche Zeitschrift für Osteopathie*”⁵ and „*Osteopathische Medizin*”⁶ there have always been singular articles concerning this topic. But 2002 the discussion entered the editorials⁷; since two years there hasn’t been one edition in which a discussion about the necessity of the expansion of the osteopathic approach to therapy cannot be found.

As first question this survey must find out, if this expansion is only a topic for the writing osteopaths, or includes the practitioners in Germany as well.

Primarily this work wants to clarify the relevance which a mental and spiritual aspect, in other words a “holistic concept of man”⁸, in German “*ganzheitliches Menschenbild*”, can have in this body-centered manual therapy which osteopathy was introduced as in this country, secondly it asks if the osteopaths working in Germany even want such a holistic approach and how their approach to these aspects can be classified.

1.2. Holistic Medical Concepts in German Health Policy

This discussion is particularly explosive, because the German medical profession restarted the debate about “alternative medicine”⁹ in public since the beginning of the 21st century. Until then naturopath medicine was mainly practiced by *Heilpraktiker*¹⁰ and a very little group

¹ In German „*geisteswissenschaftlich*“, Pons English Dictionary: „arts“; lit. transl.: “mental” or “spiritual” sciences. See my explanations concerning the term “science” at the end of this introduction.

² Liem (Ed.) (2006).

³ Not only in Germany. Compared to Ledermann, E. (2007a) and Girardin (2008): 33, this is a discussion for international osteopaths as well.

⁴ See my explanations concerning the translation of the word: “holistic” in chapter 3.2.

⁵ Official organ of the osteopathic associations: VOD, DAOM und A.L.D.O. (Luxemburg), is published by: Hippokrates Verlag, Stuttgart.

⁶ *Zeitschrift für ganzheitliche Heilverfahren*, published by Elsevier-Verlag, München.

⁷ Breul et al.(2002): 1

⁸ See my explanations in chapter 3. and 1.3.

⁹ In Germany we use the term “alternative” for all therapies, that are not orthodox medicine. Still there is a differentiation: If we use “complementary” instead of “alternative”, it means that the orthodox medicine accepts this therapy in addition to the orthodox treatment. “Alternative” medicine can also be named “holistic (*ganzheitliche*)” medicine.

¹⁰ Germany has installed in 1939 the permission for persons to practice medicine without a standard medical education. It is only necessary to pass an examination that confirms that the *Heilpraktiker* is no risk for national health and knows the

of medical doctors with a specific additional training for instance in homeopathy, Anthroposophic medicine or Traditional Chinese Medicine. In German public a *Heilpraktiker* stands for a holistic approach to the patients, but also for a less adequate qualification in medical sciences. Nevertheless more and more patients prefer to ask for naturopathic support in primary care or in special cases.¹ The recognition that a healing process has a holistic component, at least from the point of view of the patients², that apart from the body, spirit and mind also have to be respected, initiated a change of thinking even within the group of previously critical medical doctors. Naturopath medicine is becoming more and more on demand, first because of fewer side effects, but as well because of the spiritual/mental aspect that is immanent to most of these therapies³.

In the year 2000 a dialogue between several representatives of complementary and orthodox medicine, the "*Dialogforum Pluralismus in der Medizin*", was initiated by the President of the German *Bundesärztekammer*⁴. In the following years several symposiums discussing the relationship between complementary and orthodox medicine took place.⁵ In 2004 the topic of a symposium in Düsseldorf was called: "*Medizin und Menschenbild*"⁶. The collection of lectures, held there with their different *Menschenbilder*, is the foundation on which I constructed the *leitmotiv* for a philosophical interpretation system for classifying the different holistic approaches to osteopathy. At this symposium the "concepts of man", the *Menschenbilder* within holistic medicine⁷ like homeopathy, Anthroposophical medicine, Ayurvedic medicine and Traditional Chinese Medicine were presented. The fundamental philosophical and scientific principles were discussed, integrating the differences and the similarities within the orthodox medicine and its analytic, natural-scientific approach to therapy, following only the laws of causality. One subject always showed up, which is quite important in a discussion of osteopathy: "diagnosis" or "disease" are primarily not terms for describing a problem of the patient but stand for a specific determined treatment procedure that has to be followed by medical practitioners⁸. For the setting of standards to justify action in medical therapy an explanation by scientific, ethical, philosophical and legal principles is indispensable. Only with the explanation of good reasons can the crossing of personal boundaries which accompany every therapeutic intervention, even a touch, be justified.

fundamental principles of naturopath medicine. Private health insurances mostly pay this treatment, while public health system generally refuses a claim for reimbursement. Detailed informations in: Einenkel (2007).

¹ Girke et al (2006): 2

² Girke (2006): 1; Breul et al. (2005): 1; Büsing (2008): 33 f

³ Dörner (2006): 47; Büsing (2008): 33

⁴ German Medical Association

⁵ Girke et al. (2006): 1f

⁶ „Medical therapie and concept of man“

⁷ In Germany they are called „*besondere Therapierichtungen*“, to differentiate them from orthodox medicine.

⁸ Wieland (1986): 113 ff; Girke et al (2006): 3 f; Sommerfeld (2008): 69 ff

1.3. Philosophical “Concepts of Man” – *Menschenbilder*

Before approaching a patient as a medical practitioner both have to go through a process in which they have collected good reasons to make their relationship desirable. The basic principles of these reasons can be summarized as *Menschenbild*¹. A *Menschenbild* is a “personal theory”² of what it means to be human, developed from collected life experiences in interaction with a framework that is produced by the interpretation of general binding values and cultural insights developed from the rest of the world.³ In other words, the personal *Menschenbild* is the projection of the personal philosophy applied to people. While in general the *Menschenbilder*, the perspectives on human nature, are and have been deduced from a tradition of thinking (philosophers, sociologists, psychologists), modern empiric social science offers scientifically accepted methodology to research existing popular *Menschenbilder*.⁴ If philosophers, sociologists or psychologists develop philosophical “concepts of man”, they stay abstract. If there is research, utilizing surveys or interviews to find out the “personal theory” of a social group concerning their understanding of the relation between body, mind and spirit, there is often a difference.⁵

The same situation can be applied to osteopathy. Looking for authentic evidence for the *Menschenbilder* osteopaths in Germany use to justify their thinking and practice, it is necessary to get access to the opinion of the osteopathic practitioners. It is not sufficient to summarize and evaluate the concepts that can be found in the German osteopathic literature. In a lot of private dialogues with fellow osteopaths I realized that there should be found a way to classify the philosophical “concepts of man” that are published in the osteopathic literature and the teachings of experienced osteopaths by their philosophical background and then to ask a representative group about their opinion to these concepts. Most of my professional colleagues began their osteopathic education as physiotherapists and therefore primarily have a natural-scientific approach according to orthodox medicine to the problems of their patients. A term like “natural-scientific philosophical concept of man”⁶ sounds paradoxical.⁷ This is part of the problem. Natural science is only one possible philosophical approach to understand reality.⁸ Most of the physiotherapists do not have an education in philosophy, arts or humanities. An approach by arts or humanities with categories for the classification and evaluation of philosophical “concepts of man” is an additional request, which is usually not sufficiently supported by osteopathic schools and

¹ See chapter 3.1. for more explanation of this specific term.

² Fahrenberg (2007): 109

³ *ibid.*

⁴ *ibid.*: 20

⁵ *ibid.*

⁶ „naturwissenschaftliches Menschenbild“

⁷ Girke et al.(2006): 3, Wieland (2006): 11

⁸ Görnitz/Görnitz (2007); Habermas (2005)

private studies.¹ Instead, many undifferentiated *Menschenbilder* are represented in the osteopathic public, most authors or teachers do not disclose their philosophical background and sometimes there might not even be an explicitly defined background.²

1.4. *Menschenbilder*³ used in this Study

In her DO- thesis Stark⁴ evaluated different scientific/philosophic/religious possibilities of interpretation for A.T.Still's concept of fascia, and discussed them with experienced osteopaths. She found the same interpretations I'm using in my thesis too. Translating her writings in German, Pöttner⁵ touched the same questions I will be talking about in the following chapters: How spiritual, philosophical or religious is the "spirit"⁶? If we talk about "mind" do we mean "insight of God"⁷ or do we reason by laws of nature? Are these laws found by contemplation or by natural scientific investigation? Is the "material body" a material representation of the whole existence of a person, or a self-regulating system?⁸ The translation into German language makes it necessary to find definite conceptions.

In opposite to Stark, Lee⁹ stands resolutely for a modern spirituality. He picks up evidence which was collected by Oschman¹⁰, Handoll¹¹, Bischof¹² and Görnitz/Görnitz¹³ as well. They all refer to the natural-scientific proofs for the relevance of mental and spiritual impact on material substance. Lee tries to put the spiritual concept of A.T.Still's Osteopathy on modern feet and by this wants to weaken the reproach of "holistic and esoteric populism"¹⁴ that was described as unscientific approach to osteopathy.

The approach to osteopathy by "Nature Philosophy (*Naturphilosophie*)¹⁵", which is founded in the German thinking tradition^{16/17} doesn't make an effort to find the physical causal laws or natural scientific evidence for phenomena¹⁸ but accepts a perception of phenomena which commonly describes the metaphysical explanations as reliable as the physical ones.¹⁹ For

¹ See Appendix A5-1

² Liem et al.(2008): 1 ff

³ See chapter 1.3., 1.7. or 3.1. for the detailed explanation of this specific term.

⁴ Stark (2003/2006/2007)

⁵ Pöttner in Still (2005): XIV ff: Introduction of the translator.

⁶ In German we can translate „spirit“ in „Geist“, „Seele“,etcetera. See chapter 4.

⁷ In German „Gotteserkenntnis“

⁸ See chapter 4

⁹ Lee (2005)

¹⁰ Oschman (2006)

¹¹ Handoll (2004)

¹² Bischof (1995)

¹³ Görnitz/Görnitz (2007)

¹⁴ Liem et al. (2008): 1

¹⁵ This German philosophy will be translated in „Nature Philosophy“

¹⁶ Vgl. Stark (2006):73f

¹⁷ Harrington(2002) has dedicated to this „philosophy inspired by nature“(Stark (2006):73) a whole book. She calls this philosophy in German "holistic teaching" (*Ganzheitslehre*) and in the English edition "science of life and mind" (ibid: 15).

¹⁸ Though Goethe being a "*Naturphilosoph*" he calls his investigations on natural phenomena "natural science". See Bortoft (1995)

¹⁹ McKone(2006): 40 f

the conception of a good treatment it is supposed to be sufficient to achieve the complete knowledge, a holistic insight of a phenomenon by intense contemplation and to influence it according to its immanent rules. When the existence of lawful relations is given, this can justify related practice. Here there are common roots with other alternative/complementary therapies, like homeopathy, Anthroposophic medicine or Traditional Chinese Medicine. They all base on knowledge of lawful relations which were achieved by watching nature in process for a long time.¹

The exclusively religious approach to modern osteopathy is only represented by a minority. It has to be mentioned and presented in the actual discussion, though.

The psychosomatic or Systems Theory concepts are both equally accepted by orthodox medicine, even though psychology still can not explain all the phenomena with anatomical or physiological models. The great difference between these two concepts can be considered as the distinction between brain and mind. Since Singer² described human decision for action as being a one-way street of neuronal activity, which he thought to be validated by modern neurophysiology, a clash ensued between medicine and philosophy about the employment of such determinism.³ Considering osteopathy we have to ask, if by influencing a neurophysiological process, which means the "material body" of a patient, the approach to a patient by asking about his mood, feelings and mental state (spirit/soul/psyche) becomes superfluous.⁴ This would also mean that the spiritual or mental aspect of the therapist's access to the patient is excluded. Then it should be sufficient to learn techniques which stimulate the neurophysiological mechanism in a way to reach the expected result in the emotional state. The psychosomatic approach was scientifically proved by the fact that the influence of mental states can be evidenced in determined areas of the brain and the body. A change of body structures after changing psychological or behavioral conditions is commonly accepted.⁵

These two *Menschenbilder* cannot really be found in A.T.Still's teachings. Only by extracting singular sentences out of their context, as I did for constructing the definitions in the first questionnaire, or considering A.T.Still being able to anticipate future developments⁶, it is possible to find indications for this approach to osteopathy. On the other side, these two "concepts of man" are very important for modern osteopathy in Germany as I will show in

¹ Traditional Chinese Medicine 3000-5000 years, homeopathy 250 years, Anthroposophic medicine is a mixture of a lot of very old traditions.

² Singer (2004): 235 ff

³ For this discussion see: Falkenberg (2006); Forst (2004); Janich (2006); Sturma (2006)

⁴ Comeaux (2005): 28;

⁵ Dörner (2006): 47

⁶ Pöttner in the preface of Still (2005): XVII, concerning psychosomatic medicine and Stark (2007): 74, saying that A.T.Still using Systems Theory concepts and cybernetic was "seventy-five years ahead of his associates of the A.S.O." The epistemologic scientist Canguilhem (1979): 35 f, rejects the idea of possible anticipations of future developments.

chapter 4, and many of the participants of this survey vote for such a natural scientific approach.¹

1.5. *Menschenbilder*² in Osteopathic Professional Policy

All these philosophical perspectives on human nature, these *Menschenbilder* are used in the general presentation of osteopathy without further explanations. This is one of the reasons why neither osteopaths patients or health politicians are able to explain: What is OSTEOPATHY?

Osteopathy being a practical science, this situation could only be tolerated until our professional standing needed a position for political reasons. We arrived at this point now. It's the question of which professional branch, osteopaths of the future want to be put in. In the book "*Buch der ganzheitlichen Therapien*"³, which is kindly disposed towards alternative medicine, osteopathy is not represented, while in the more hostile register of "*Stiftung Warentest*"⁴ it is described as not effective or even harmful for children because osteopaths could discourage vaccination⁵. This insecurity has an impact on patients, therapists and health insurances. Therefore it would be desirable to find a solution to this question in the near future. Do we want to be accepted as an alternative/complementary medical therapy and achieve a position in our medical system like Homeopathy or Anthroposophical Medicine? In Austria a survey revealed that 76% would classify osteopathy being alternative or complementary medicine.⁶ Or should we focus all our energy on being accepted in the catalog of orthodox medicine?⁷ It is assumed that an agreement exists within modern osteopathy that the natural-scientifically evaluated mechanisms like the "fundamental subjects of human medicine"⁸ should be the basic principles for a minimal consensus.⁹ Some consider that the philosophical aspect is a matter of personal belief and can not be the object of a public discussion.¹⁰ Many others have another opinion because of various reasons: Not being clear provokes speculations.¹¹ Thinking has an impact on practice.¹² There is an imbalance of power between patients and therapists¹³, and between beginners and advanced osteopaths. It is not the osteopathy A.T.Still had developed¹⁴. Natural-

¹ See the evaluation chapter 6.3., the results and the conclusion: chapter 7/8.

² See chapter 1.1. or 3.1. for the detailed explanation of this specific term.

³ Dahlke (2007): „Book of holistic therapies“ – a German guide for alternative medicine

⁴ *Stiftung Warentest* (2005): 211 ff. A German product testing foundation.

⁵ *Ibid.*

⁶ Holzheu (2006): 46, more information concerning this survey in chapter 1.6.

⁷ Both possibilities can be discussed independent from the question of osteopathy being installed as an special profession

⁸ In German: *Grundlagenfächer der Humanmedizin*, in: VOD- *Patienteninformations-Broschüre* Edition 2001,

⁹ Beck/Unverricht (2005): 26 f.

¹⁰ Breul et al. (2002) ; McGovern (2006a)

¹¹ Liem et al.(2008): 1 f

¹² Sommerfeld (2008): 81 f

¹³ Wüthrl (2007a): 24

¹⁴ Girardin(2008): 33 f; Pöttner/Hartmann(2005): 23

scientific research on osteopathic techniques revealed the fact that many osteopathic concepts do not have reliable explanations if they are measured according to natural physical laws.¹ These are only some of the reasons presented, but already this small list proves the necessity of a public discussion on the subject. This thesis wants to contribute to this discussion by suggesting categories for the holistic “concepts of man” that are found in the osteopathic public and hereby provoking a process of awareness and clarification. Then it will gather the answers of a representative group of osteopaths on the question, of how to employ their *Menschenbild*. In this way this work hopes to contribute some more building blocks to the discussion about the professional future of osteopathy in Germany. This thesis doesn't ask for a professional determination of osteopathy, whether in the future osteopathy should be practiced by *Heilpraktiker*, physiotherapists or medical doctors, or whether there should be installed an own profession like the “osteopath” in England. This question was not in the focus.

1.6. Choice of Methodology

The decision to follow the suggestion of Liem and to utilize a Delphi-survey is owed to the fact that this form of survey has the advantage of having an open and flexible methodology. It combines the producing of opinion with the assessing for opinion. It cannot be the subject of this thesis to make an opinion poll or selection for one obligatory view on osteopathy.

Menschenbilder are personal theories, matters of personal belief. As uncertain as it may have been to ask for a future outcome by a Delphi oracle, it would be absurd to expect an instruction as the result of a modern Delphi-survey. The result can only be a contribution to the discussion on which path osteopathy wants to go in the 21st century. It has to be expected that there will be different opinions about the scientific relevance of such a survey. The unwillingness of the *Akademie für Osteopathie (AFO)* under the former chairmanship Florian Schwerla to accept this thesis as DO-thesis can be understood by this objection. There are two answers in response:

First it has to be considered that the methodology of the Delphi-survey has already been evaluated by others for its scientific evidence and more arguments were found for the acceptance as a scientific method for empiric social research than against it.² The second argument for carrying out this study is the fact that there is a necessity for it. The results acquired by this survey concept are as near at truth as possible³ and at the same time this study is feasible for the means of organization and finances that were available.

If we look to our neighbor Austria in 2006/2007 at the *Wiener Schule für Osteopathie (WSO)* and the *Donau-Universität Krems* a study was presented by Natascha Holzheu asking similar

¹ Sommerfeld (2006c): 109

² Häder (2002): 37 ff.

³ According to Canguilhem (1979): 32 f the search for truth is related to values.

questions to this thesis. She asked all the graduates of the WSO how far they followed the principles of A.T.Still in their daily work. The participation was very engaged (162 of 244 questionnaires, 66%). It was obvious that most of the participants (76%) considered osteopathy as being part of alternative or complementary medicine. 61 % were sure, that there must be confidence in a benevolent higher power (God) for a healing process¹. For 71% the teachings of A.T.Still were important or very important in regard of their work.² If we assume that the differences between Austria and Germany are not fundamental and that the outcome of that study is relevant for our country too, it is not surprising how many questionnaires were returned in the first round of the Delphi-survey.(112 of 298 questionnaires until deadline). The commentaries were quite involved.³ Many participants presented own suggestions how „body”, „mind” and „spirit“ could be translated, almost as many made critical footnotes concerning the questions about osteopathic professional future, which seemed to not be differentiated enough. Obviously it was time to let the practitioners of osteopathy in Germany get a chance to speak.

1.7. Language, Phraseology, Questions of Translation

In this part of the introduction the importance of language for this thesis shall be mentioned. Language is a philosophical⁴ approach to the concept of osteopathy. I will talk about the meaning of words in their relationship to the context. By using language and its cultural expansion, the writings, the production and transmission of information is possible without personal contact.⁵ This makes a difference to a practical science like osteopathy. If we talk about osteopathy we do not act, but search for reasons und justifications for our practice. We have to assume that our words carry their information within⁶ them and thus are reliable to transport opinion, at least in our cultural environment. I tried to put the different *Menschenbilder* in words, as honestly, neutrally and after all as correctly as possible, though I couldn't completely avoid my personal attitude and last but not least my intellectual limitations from influencing the expression of meaning and so the outcome of this study.

This thesis was first written in German. It treats the relation between the words which express a matter to the philosophy behind. Translating this study which tries to evaluate something by using specific German words in their specific context is not easy.

¹ Holzheu (2006): 39 f

² Ibid: 34 f.

³ See the comments to the questionnaires in the appendix A5 and A10

⁴ „*geisteswissenschaftlich*“ was the German term. See the following paragraphs.

⁵ Görnitz/Görnitz (2007): 149

⁶ Janich (2006): 93

The problem finding an English equivalent for “*Menschenbild*”¹ was solved by introducing the German word as a specific term like “*Weltanschauung*” and explaining its deeper meaning in an own chapter.² Chapter 3.1. makes the attempt to explain what German osteopaths might understand reading this word in the headline of the questionnaire. The translation “concept of man” doesn’t completely catch the German meaning, it is a compromise. The word “*ganzheitlich*” needs a whole chapter as well. It is generally translated in this English version as “holistic”, although this translation isn’t able to communicate the whole historical and contemporary philosophical meaning of the German term. Therefore it will find detailed explanation in chapter 3.2.

Both words being part of the main question, they have to be examined profoundly.

A similar problem exists, when all the different meanings for the words of the trinity “body”, “mind” and “spirit” have to be found. For the better perception, some words will be presented in German *in Italics* in contact with the best possible translation in English, for example one translation for “body” could be “*Leib*/lively body”. I decided against a glossary for practical reasons. I think it is easier to read this way than to put all these words into a legend.

The problem of translating this debate into English is part of the subject of this thesis. As I try to elucidate in the following chapters, the use of the words in the teachings of A.T.Still is part of their meaning. The translation to German, being a language of a sophisticated thinking tradition, has to be very consistent in the intention that wants to be communicated.

In the following paragraphs some terms will be explained that are not used very precisely in the general philosophical discussion in Germany³. Sometimes there are phrases that have their own unique meaning and the plays of words are difficult to translate. For instance all the discussion about osteopathy being a science. In German the terms for science and arts or humanities are “*Natur*”- and “*Geistes-Wissenschaften*”. Both words include the term “*Wissenschaft*” – translated “science”. The word “scientific” in German can be differentiated in “*wissenschaftlich*” which only means a methodological consistent way of achieving knowledge. If we say “*natur-wissenschaftlich* (natural-scientific)” it means achieving knowledge by using methods that are generally accepted in science, justified with analytic laws based on physical and chemical measurement and on a reliable cause-and-effect relationship⁴ between treatment and the physical state of a patient.

As in the German original version of this thesis, all methods that are consistent in the way achieving knowledge that have a regular system of diagnosis or treatment will be denoted

¹ See chapter 1.1., 1.3. and 3.1. for detailed explanation of this specific term.

² Refers to chapter 3.1.

³ This doesn’t only refer to discussions on osteopathy but on medicine in general: Wieland (1986): 23ff

⁴ Coulter (1980): 96

“scientific”.¹ Such a scientific approach can also be found in osteopathy². A.T.Still understood osteopathy as being a science as well as a philosophy³, and he would really be surprised if we as his successors would now posthumously deny this origin. All medical evidence will be described as scientifically achieved if it was evaluated by using the principles of evidence-based medicine⁴. This is according to the guidelines of the “*Dialogforum Pluralismus in der Medizin*” which were given out to enable a dialog between the orthodox and alternative medicine in Germany⁵. In these guidelines it was stated that the mechanisms that cause a result are not in the focus of scientific investigation, it is enough to evaluate that there is a result and a benefit.⁶ Spencer, who was often called a mentor of A.T.Still denoted “science” being a “higher development of daily knowledge”⁷. With this definition the term “scientific” has a bigger context than “nature”-scientific.

1.8. Science, Philosophy, Religion

A further problem of definition is the distinction between science, philosophy and religion. The distinction between science and philosophy is not older than two centuries. Before that time no difference was made between knowledge achieved by regarding nature and by deeper examination of one's mind. Modern epistemology assumes science arises out of value-systems, being pure truth or reality⁸. I try to express this difference – using the prefix “nature” for the modern scientific view and philosophy or humanities for the expression that truth always has a historical, personal or philosophical impact.⁹

Philosophy can be differentiated from religion by its manner of achieving and proving insights. This study will often touch the interface between belief and knowledge. Therefore it is necessary to define the terms. A “religious” *Menschenbild* doesn't include the fundamental principle which is basic to philosophy, the principle of logical deduction.¹⁰ In opposition to a religious view the philosophical approaches are founded on comprehension that is achieved through logical principles¹¹. All approaches are considered to justify our actions, they all concern truth, metaphysics and anthropology. Under this view A.T.Still's writings cannot always be considered as consistent.¹² This is one reason why modern osteopaths have great difficulty in consciously deciding whether to stay within or to leave the tradition.

¹ Coulter (1980): 11 ff; Dietz (2006): 8 ff

² Sommerfeld (2008): 76 f

³ Still (2005): IV-9; Girardin(2008): 33

⁴ Jones, M.(1997)

⁵ Girke et al.(2006): 2

⁶ Ibid.

⁷ Spencer (2004): 20

⁸ *Meyers Lexikonverlag* (2007): “Naturphilosophie“

⁹ Canguillem (1979): 30 ff

¹⁰ Tugendhat (2007): 191ff; Habermas (2005): 216 ff

¹¹ In the tradition of western philosophy since the Ancient World. See Tugendhat/Wolf (1993): 7

¹² Stark(2008): 44f

Regarding nature, does man seek knowledge by finding the representation of a God in person or on Mount Olympus¹, or does he look for universal principles, natural laws, whose reality one has to prove by empiric methodology? Spencer² as well as the transcendentalist Emerson³, who influenced A.T.Still, can be read both ways. Can nature be seen as representation of the absolute or is it the absolute itself⁴. Achieving knowledge about nature, do we find the truth? Do we have to validate this truth with all means of modern science before applying it on modern medicine and believing in the results of osteopathic intervention? Do therapists have the right to invade, to decide treatment? Are they really able to know what a patient needs? How reliable is our diagnosis? Does diagnosis implicate the adequate treatment? These are the questions that evolve from a discussion about osteopathic philosophy and possible holistic *Menschenbilder* and apply to how osteopaths as practitioners approach their patients and how they want Osteopathy to be presented in public discussion.

1.9. English/German Speaking

I know it is not politically correct but easier to subsume the authors coming from Austria, Liechtenstein and parts of Switzerland under the term "German" speaking. For sure each of this countries have specific terminology and I don't want to neglect that. But it doesn't seem to be important for the osteopathic topic in this context and ignoring it, makes writing and reading of the text much easier. The same problem we find with Anglo-Saxon languages. I will use the term "English" for the language used by all literature published originally in English, though the authors might be from Great Britain, Canada, Australia and other countries of the Commonwealth or the United States. I want to apologize for this.

¹ Tugendhat (2007): 193

² Spencer (2004): 19 f.

³ Emerson (2001): 132

⁴ Ibid.

2 Methodology

To work on the question that was explained in the introduction, I chose the following methodological process: A Delphi-survey in two rounds: The first round asked for the diverse meanings a holistic "concept of man" can include. In the second round I tried to find out in which fields German osteopaths want to use these *Menschenbilder*. In this chapter the Delphi-Concept is described as a socio-scientific method for recording a group opinion and the theoretical background for processing these studies which are explained.

2.1. Delphi-Survey in the History of the Ancient World

For two thousand eight hundred years Delphi was an idea for asking experts about a possible future. The history of this research for the future began in a Greek temple in a little village named Delphi. Phytia, a priestess of the god Apollon summarized his wisdom in verses and so being the "oracle" answered the (written (!)) questions of the seekers for help.¹ About the way these "conclusions" of the priestess were acquired, we can only speculate today. Intoxication or ecstasy using different drugs are as likely as the assumption that the content of the oracle was the result of different priests working together. Lots could be drawn, too. It is supposed to be possible, that the oracle could be utilized as an organ to influence political decisions and that it was eventually used liked that.² Normally it was employed for private and personal matters. With the introduction of Christianity as a state religion to ask the oracle was forbidden after the year 381 a.d. by Kaiser Theodosius³.

2.2. Delphi-Survey in the 20th Century

After a long break the next known use of the Delphi-Survey was for the forecast of the outcome of a horse race⁴ in 1948. Since that its popularity has risen and it's further employed for the forecast of future development in social, technological and economical fields.⁵ "Delphi `98", a study concerning the process of global development in science and technology initiated by the *Bundesministerium für Bildung und Forschung*⁶, became known in the German public. This is why the prediction for the future use of audio-visual aids have been proven to be very realistic.⁷ In a review of the procedures that were used for the predictions, the Delphi-technique is listed third within the 200 German enterprises with the

¹ Häder (2002): 13

² Ibid: 14

³ Ibid: 14

⁴ Ibid: 11 (or dog-race...)

⁵ Drilling (2000), Wiedemann et al. (2004)

⁶ A German government institution for education and research

⁷ Cuhls et al. (1998)

biggest turnover.¹ Using Delphi-surveys to collect the knowledge of many experts coming from different fields, it is supposed to be more likely to find solutions for difficult decisions, than by interviewing only certain specialists.²

As the Delphi-concept was used in so many ways in the last years, it was separated in four types to describe the different varieties.³ All four types have one common quality: they are put into a scientific way not only to collect, but also to produce opinions within a group process. It was this quality that made the Delphi-concept so suitable for the questions that want to be treated in this thesis.

2.3. Design of this Study

Häder differentiates in his workbook for Delphi-surveys the following definitions according to their employment:

“Type 1: Delphi-surveys for the aggregation of ideas. This use has its impact on finding solutions for special problems. It has a quality approach, in using open questions, which are often discussed and worked out in groups. At the end the results are summarized.”⁴

“Type 2: Delphi-surveys for a possibly precise prediction of an uncertain fact, respective for a closer regulation of the fact: Here they tried to evaluate future prices of a market, or military targets. This is the most traditional approach.”⁵

“Type 3: Delphi-surveys to find out and qualify the view of group of experts on a diffuse matter. Here it is not a decision that has to be found, but rather a search for communication about a problem, the aim of the survey is an active, joint construction of the future. The success of this type of survey has to be measured by how the view of all participants could be shown methodologically correct and if it can be expected that during the Delphi-survey the ability for judgments could really be improved.”⁶

“Type 4: Delphi-survey to reach a consensus with the participants. This is done for finding accordance for a certain decision within a group.”⁷

I decided to take a type-3 survey, which is described as followed:

“Delphi-surveys to find out and qualify the view of group of experts on a diffuse matter. It is necessary to raise the opinions of a certain group of experts while qualifying them.”⁸

¹ Häder (2002): 37

² Ibid: 12

³ Ibid: 32 ff

⁴ Ibid. Häder (2002): 32 f [Translation by myself F.K.]

⁵ Ibid. [Translation by myself F.K.]

⁶ Ibid. [Translation by myself F.K.]

⁷ Ibid. [Translation by myself F.K.]

⁸ Ibid. [Translation by myself F.K.]

The *Menschenbild*¹ of the osteopaths in Germany are not clearly defined. There are different possibilities for the translations and interpretations of the trinity of the words “body, mind” and “spirit” and it is probable that many of the participants haven't already made up their minds, which *Menschenbild* they want to use in their daily work. Therefore I see the necessity to present possible holistic concepts of man first, before they can be discussed. It is not desirable for this study to initiate a majority vote on the “concepts of man” that could be relevant. This study is considered to be a way to classify the existing concepts and to start a discussion on how German osteopaths want to deal with them in the future. The best way to achieve this purpose is a type-3 Delphi-survey. This means that these two aspects are determining the design and must be respected: Primarily the finding of opinions: it is necessary to transport information, which different holistic *Menschenbilder* are available. The second step is to make a quantitative investigation how these concepts are represented in Germany and how German osteopaths want to employ them in the different fields of osteopathic work and representation. The outcome of this survey can be utilized for further discussions about possible strategies.

To work out the study-design I followed precisely the procedure that was suggested by the workbook for Delphi-surveys by Häder².

2.3.1. Operationalisation of the Question

The question first had to be put into a format that elucidates the differences between the understanding of single words and their relation to a philosophical context. In part 1 of the questionnaire it had to be evaluated to what extent at all the participants had had an access to a holistic *Menschenbild* by their education and private studies and if they fundamentally plead for such a holistic concept in their professional work. Then it was necessary to find meanings for holistic “concepts of man” and to distinguish them by the expressions and the different varieties of translations respective of their philosophical context. This procedure will then be described in chapter 3 and 4.

2.3.2. Language, Translation, Interpretation.

First translations and definitions of words had to be made. Both, the expression “holistic concept of man” in German “*ganzheitliches Menschenbild*” had to be defined and put into a philosophical context, as well as the possible varieties of the translations for the words “material body, being of mind, spiritual being.”³ The term of the “body-mind-spirit” trinity can be found in all German osteopathic publications, as well as the terms “holistic” and

¹ “Concept of man”. The explanation for this specific term can be found in the introduction and chapter 3.1.

² See the concept in: Häder (2002)

³ Still (1902): 16

“*ganzheitlich*”¹. It would have been possible to use the current translation “*Körper-Geist-Seele*”², which is mostly used as synonym for “holistic/*ganzheitlich*”, but like this I would have ignored the most potent tool for collecting interpretations of “holism/*Ganzheitlichkeit*” in the German osteopathic public, the language. Working out the different philosophical backgrounds of “holism/*Ganzheit*”, in which the terms appear, I hoped to differentiate the diverse holistic concepts of man.

“Therefore it is not wise to ask, which meaning is the right one because there doesn't appear to be a right meaning of the word. What we mustn't avoid is being wrong, but being uncertain. So it is important to account for the connection of the different relationships, in which the word is used”.³

To make a statement about the background of the holistic *Menschenbilder*, which osteopaths use in Germany, it was necessary to find out in which philosophical context they appear. To work out these relations I sighted through modern osteopathic literature and articles. My emphasis was on literature that was either originally written in German or that had already been translated into German. English literature was only used for discovering special aspects of interpretation. Especially for that purpose I employed the book of Paul Lee “Interfaces”⁴, in which he treats the idea of “spirit” in osteopathy, a term that in fact gives reason to a lot of questions when it is translated into German⁵

Another basic literature for this study was the DO-Study of the Canadian osteopath Jane Stark⁶. She interviewed modern osteopaths about their concept of fascia to find out how their approach to osteopathy could be classified. This study is available in English and German, and translated by Pöttner⁷ which shows the difficulty translating the terms at many points. Stark proves in her study, that there are different possibilities to analyze the work of Still and works out that his view on fascia can be interpreted within four philosophical concepts. I will refer on this selection, but they will have to be adapted to the German context.

To further my research for possible translations I included philosophical, religious, medical and psychological literature concerning holistic *Menschenbilder*. Some of them are historical⁸, some are epistemological overviews⁹, some are books about modern physics and biology¹⁰. This research revealed many possible translations for each of the words of the

¹ See the explanations in chapter 3.3.

² See the explanations in chapter 4.

³ Tugendhat/Wolf (1995): 7. Translated by myself F.K.

⁴ Lee (2005)

⁵ “Spirit” can be translated into German as „*Seele/soul*“, „*Geist/mind*“, „*Psyche*“, etcetera. In this context it becomes very clear how much the philosophical background has an impact on the translation. See the explanations in chapter 4.

⁶ Stark (2003: DO-Thesis, 2006: German edition, 2007: English edition)

⁷ Stark (2006)

⁸ Emerson (2001); Hahnemann(2003/2005); Steiner(1982)

⁹ Gloy (1995/1996); Fahrenberg (2006); Harrington (2002); Canguilhem (1997)

¹⁰ Görnitz/Görnitz (2007); Becker (2006); Sheldrake (2002); Oschman (2006)

trinity "body-mind-spirit". It didn't seem acceptable in a modern osteopathic context to use a word like "Odem"¹, being a biblical term for "breath of life"², as a translation for "spirit". But I could transfer "breath of life", being a traditional term and used by Sutherland, in the German word "*Lebensatem*". I tied different expressions into bundles so that the sentences could be referred to two necessities: to be a translation of the words "body, mind" and "spirit" like "*Körper, Geist und Seele*" and to allow an interpretation referring to different philosophical backgrounds. Taking up the example from above: a possible translation for "spiritual being" may now be: "spirit in the sense of vitality, life force, breath of life, spark of life".³ The words used in the sentences had to be represented in both, the work of A.T.Still and modern osteopathic literature. By this it could be proved that the holistic *Menschenbild* in the meaning of the sentences is represented in both traditional and modern concepts of osteopathy. The detailed understanding of the words and the list of sentences with the explanation of their origins will be found in chapter 4.

2.3.3. Philosophical Context and Holistic Concepts

Looking at the context of the interpretation of the different sentences, a pattern becomes obvious. The system is following the model of Stark⁴ who works out different views on human nature from the teachings of A.T.Still: a mechanistic, two vitalistic (one mechanical, one religious/spiritual) and a spiritualistic concept.

She divides the interviews of the modern osteopaths into three categories, physical, philosophical and a spiritual view.⁵

Additionally Lee⁶ differentiates the possibilities of interpretation of the spiritual, the religious and the spiritualistic views of Still and he introduces new scientific arguments for a modern reception of these holistic "concepts of man".

For this study I changed and adapted the categories of Stark and Lee to find a logical order for these sentences. This order has to be considered as artificial. There is no doubt: between all categories the interfaces are fluent and overlapping. But for every scientific evaluation that wants to use a quantitative access, fixed categories are indispensable.

To make the evaluation of the questionnaire possible, every *Menschenbild* received an alphabetic assignment (a-e) for the whole procedure. The translations of the words "body, mind" and "spirit" are put into the following philosophical contexts:

- a) A psychosomatic *Menschenbild*
- b) A Systems Theory *Menschenbild*

¹ *Ethymologisches Wörterbuch* (2005): *Atem*. It is a biblical word for breath, implicating the breath of life, given by God.

² Hartmann (Ed.)(2005): II – 260, German in relation to the bible, Gen. 2,7.

³ "*Seele im Sinne von Vitalität, Lebenskraft, Lebensatem, Lebensfunken*". Refers to chapter 4.3.3.

⁴ Stark(2006): 130 f

⁵ Stark (2006): 267

⁶ Lee (2005)

- c) A Nature Philosophy *Menschenbild*
- d) A religious *Menschenbild*
- e) A spiritual *Menschenbild*

Using these categories a tendency from the participants could be found towards one of the "concepts of man". In part B of the first questionnaire the Nature Philosophy view was preferred. In the practical part C, the participants expressed their ambiguity towards using this preferred concept in public. In a personal comment many osteopaths expressed that they do not want to reveal this concept of man being the preferred one, because this could damage the image which osteopathy is trying to present to the public.

Therefore the outcome of the first questionnaire made it necessary to differentiate the employment of different concepts of man in osteopathy in Germany. This became the topic of the second questionnaire, asking the participants which concept of man they prefer in which practical context: personal, in osteopathic education, in research, in the public and in the contact with their patients.

2.3.4. Employment of *Menschenbilder* in Different Practical Fields

After the evaluation of the first questionnaire, it was obvious, that the osteopaths wanted to use different holistic *Menschenbilder* in all possible contexts like the personal approach to osteopathy, in osteopathic research, in osteopathic education and presenting osteopathy either to their patients or to the public. Therefore in the second questionnaire, after presenting the results of the outcome of the evaluation of the first, the categories for the holistic concepts of man were introduced and connected with the alphabetical order a)-e). Now the experts of the second questionnaire could decide in which context of osteopathic employment, they would prefer their "concept of man".

To facilitate the decision and to take into account of the overlapping of the categories there were combinations of a) and b), as well as c) and e). In addition there was the possibility to choose "the great variety"¹ of all "concepts of man". Processing the concept of the second questionnaire it was a big advantage to have the flexibility of a Delphi-survey. As I hadn't previewed the fact that the experts could prefer more differentiation in the use of their *Menschenbild*, the flexible operationalisation of the second questionnaire made it possible to evaluate this problem in the same survey.

2.3.5. Pretests

To judge the function of the operationalisation, pretests are indispensable. When presenting for the first time the framework for the study to the Akademie für Osteopathy (AFO) in

¹ In German: „die ganze Vielfalt“, a play on words with the name of the congress I mentioned in the introduction: "Einheit in Vielfalt" / "Unity in Variety".

January 2007, I selected five experts for the pretest: Peter Sommerfeld D.O.¹ an expert for the osteopathic approach, Ralf Dietrich² concerning the formal aspect for the evaluation and three fellow osteopaths for the understanding and the evidence of my questions. This pretest showed different feeblednesses from the questionnaire, which I changed in accordance to the requests.

For the second pretest I engaged members of my master-study class at the Donau-University Krems. 20 questionnaires were given out, 17 were returned. The feedback from the participants was positive. Form and content seemed to be clear and yet there were just some small modifications necessary to optimize the questionnaire. The second questionnaire was developed the same as the first one. Therefore it did not have to undergo the same basic procedure for control. It was controlled by Ralf Dietrich concerning the later evaluation and by two fellow osteopaths concerning its meaning and was accepted.

2.3.6. Selection of the Experts

For the selection of these experts there didn't seem to be many alternatives. The goal of the survey should be a representative statement about osteopathic thinking and practice in Germany. Therefore the group of experts I was searching for was the collective group for all osteopaths working in this country with a degree in their prospected fields. To be qualified for this study the experts had to be members of one of the three registers in Germany, which are opened for all medical professions: *Verband der Osteopathen Deutschland (VOD)*, *Deutsches Register der osteopathischen Medizin (DROM)* and the *Register der traditionell arbeitenden Osteopathen Deutschland (ROD)*³. There are strict conditions to become a member of these three associations. One has to show a completed osteopathic education at a qualified school to call oneself an "osteopath". These qualifications were defined and agreed upon in 2006 with the *Bundesarbeitsgemeinschaft für Osteopathie (BAO)*⁴. As all members of these three registers were including 1628 persons to date would have been too many for my financial and organizational limits, I decided to take two postal codes, all addresses, which start with the postal code 1 (northeastern Germany) and 7 (southwestern Germany). While writing the addresses on the envelope, I realized that some osteopaths were members of two registers. They only received one questionnaire. 298 questionnaires were sent.⁵ Seven questionnaires couldn't be delivered because the addresses weren't correct and were sent back.

¹ Peter Sommerfeld is one of the tutors for the final thesis at the WSO

² Ralf Dietrich has graduated in physics and sports at the Humboldt University Berlin. In the moment he is carrying out a survey for a big German health assurance about cardio-vascular diseases. He is informed about how to design and evaluate questionnaires.

³ The excerpt of these registers was taken the 10th of January 2008 and refers to all persons that were registered that day.

⁴ Federal working group for osteopathy in Germany

⁵ These are all osteopaths with completed education in osteopathy following the criteria of the BAO, that were registered in the internet lists for therapists by ROD, DROM and VOD on the 10th of January 2008, with a postal code starting with 1 or 7.

Additionally I decided to form a group of osteopathic experts who don't only possess the qualifications I mentioned above, but have been apart in published osteopathic articles, translated osteopathic literature, and others who have made research in similar questions or who are teachers at osteopathic schools. This was a special group of 30 persons, whose questionnaires were marked and evaluated separately.¹

The opinions of the experts differ on how many participants a Delphi-survey should there be for a convincing outcome. Three persons are not enough, for sure, towards the top many numbers are discussed.² I committed myself to a minimum of 30 participants in the regular group according to the agreement with Heidi Clementi, my socio-scientific mentor at the *Donau-Universität Krems*³. The special group was only considered to be a controlling group, so no special number of participants had to be committed.

To increase the willingness of the participants I promised a raffle of three vouchers for books from the publisher Jolandos⁴ for 50€.

2.3.7. Number and Form of the Survey Rounds

Different approaches have been documented for Delphi surveys. The first round of the survey often includes open questions⁵, in the following round the outcome is mostly valuated by standardized questions⁶. I chose a combined version. First there was the possibility to express their own varieties of translations, many participants made use of. Besides, the experts could comment on all questions. This opportunity was taken by many persons – as mentioned before – concerning the use of the holistic “concept of man” in public and in contact with patients. Besides, many comments to the structure of the questionnaire and the principle processing of the topic were given.⁷ This qualitative and quantitative processing of the topic in the first round made it possible to keep the second questionnaire short, and to take only controversial tasks for a quantitative evaluation.

The number of survey rounds should be a minimum of two. In the literature the need for more survey-rounds is discussed. Because the better outcome of more rounds is not proved and the amount of the collected data in two rounds is evidence enough, I decided to leave it like that. May be the outcome of this Delphi-survey can motivate other osteopaths to make a follow-up study.

¹ Unfortunately Florian Schwerla D.O. wasn't convinced about the methodology and therefore rejected the delivery of 12 questionnaires, which were supposed to be answered by group of osteopathic teachers.

² Häder (2002): 94 f

³ Determining the account of experts I addressed, I respected the information given by Heidi Clementi that in a socio-scientific survey the return might only be about 10%. For this reasons I determined the account of 300 experts.

⁴ Jolandos is a publishing house specialized on osteopathic literature in Germany

⁵ Häder (2002): 135 ff

⁶ Häder (2002): 114

⁷ All comments can be found in the Appendix A5, A1

2.3.8. The Feedback

An important aspect in a survey with experts is the feedback¹ that accompanies every survey-round. The information about the general opinion and the comments of previous rounds are such an integral part of the process of the formation of opinion that it cannot be neglected. Again I chose a combined access. With an attachment to the second questionnaire I kept the experts informed of the quantitative and qualitative résumé of the first round. Additionally all data and comments could be retrieved on my website. The second round was also finished by a written feedback concerning the results. This résumé was sent by post too.

2.3.9. Anonymity of the Participants

Another aspect that shouldn't be overlooked in making a Delphi-survey is the question on how to make the answers anonymous. The second pretest revealed that some participants (male) insisted on giving their answers anonymously. This coincides with the experiences made in other Delphi-surveys. It is expected that anonymity counteracts the risk of some persons playing a leading role in influencing opinion. Individuals that expect their opinion to differ from possible standard opinions feel protected and therefore have a better motivation to participate². So I had to find a way to keep an overview of who returned the questionnaire, to know them for the second round and for the raffle of vouchers. In the first round there was the possibility to send names and addresses separately from the questionnaire in two envelopes. 32 participants utilized this possibility. Because the return was unexpectedly high and considering the costs of two envelopes being higher, I chose the way of an identification-number in the second round. This was in the upper edge of the questionnaire and was cut off after opening the envelope.

2.4. Processing and Evaluation of Data

In important topic working with the Delphi methodology is the way the data are processed and the different items are operationalized. The aim is to transfer the answers of the participants into a code that makes machine-readable files possible.³ The operationalized data were input into an Excel-table and transformed into a SPSS-system data file. The aim of the descriptive statistic is to arrange a large number of single data and to give them an open layout and also to summarize them by so-called characteristic mean values⁴. The outcomes of the evaluated data were described by the numbers of participants, mean values and standard deviations. It is possible to show and to explain the results by pie or bar charts.

¹ Häder (2002): 149 ff

² Häder (2002): 147f

³ Häder (2002): 173 f

⁴ Willimcrik (1999)

These illustrative charts were used to make the facts clearer. Information concerning personal data like gender, profession and work experience were only recorded by quantity. Each possible answer was numbered. For instance asking for the gender the possible answer female received number =1, male=2. The question asking for a fundamental consent with a "holistic concept of man", which could only be answered "yes" or "no", was treated equally. For other questions in the first questionnaire, which asked for a valuation of the personal consent with different proposals, a scale from 0 to 6 was offered.

In the second questionnaire no more scales were necessary. The possible answers were coded with the numbers 1 to 8 according to the holistic "concepts of man" the participants wanted to apply in the different practical fields of osteopathy. By this the answers could be put into a graphical design or named in percentage.

The way of taking care of the anonymity of the participants made it impossible to comprehend whether they changed their mind when answering the second questionnaire. The amount and the processing of the data could allow more interpretations. An inferring statistic like analytic statistics or interference statistics could explore more possible relations between education, profession or gender of the participants and their decisions. This option was used for the investigation whether the school or the original profession had an influence on the answers.

3 Conceptions of “*Menschenbilder*”

All German terms, I focused on in this chapter will be shown in *italics*. They will always be connected either in brackets or with oblique lines with their most adequate English translation.

3.1. Philosophical “Concepts of Man” - *Menschenbilder*¹

The term “*Menschenbild*” (philosophical concept of man) is specific German and its translation captures only a part of its historical and actual meaning. The German dictionary “*Brockhaus Enzyklopädie*” defines it as the following:

“A consideration or concept of man that is made by concerning specific facts or ideas or is in the framework of specific scientific or ideological methodological systems or systems of thoughts”.²

This definition shows that the word is neither a scientific nor a philosophical term. It is used in matters of explicit ideological or personal doctrines, for example in the anthropological study of Fahrenberg.³ In the opinion of Fahrenberg a “concept of man /*Menschenbild*” is a “personal theory”⁴, on which an individual refers to while acting within his private, social and cultural environment and which gives the basic information for modeling and justifying his practice towards others and the world.

To give reasons, why I used the term “*Menschenbild*” for the evaluation of osteopathic thinking and practice in this Delphi-survey, I want to start with the translation of a quote by Still that can be considered as principle statement for his philosophical “concept of man”:

„...after all our explorations, we have to decide that man is triune when complete.”⁵

This is an English statement, for the translation into German, several steps had to be proceeded: The word-for-word translation: “*Der Mensch ist dreieinig, wenn vollständig*” (man is triune when complete) will evoke different associations. The content of meaning is big. “*Der Mensch* (man)” in singular unlike the undefined plural “*Menschen* (people)” is used as a generalizing grammatical form. The expression „*der Mensch* (man)” includes all people (*alle Menschen*). So, „*alle Menschen sind dreieinig, wenn vollständig* (all people are triune when complete)“, is the meaning, Still wants to communicate. The expression “*dreieinig* (triune)” in

¹ “*Menschenbild*” (singular), “*Menschenbilder*” (plural)

² Brockhaus,(1998):“*Menschenbild*” as cited in: Melzer/Saller (2004): 61 [Translation by myself F.K.]

³ Fahrenberg (2007) “*Menschenbilder.psychologische, biologische, interkulturelle und religiöse Ansichten*. (“Concepts of man: Psychological, biological, intercultural and religious views.”)

⁴ Ibid: 109

⁵ Still (1902): 16 (MAN IS TRIUNE)

German is only associated with the Christian religion. The etymological dictionary¹ as quoted from substantive the church Latin term “*Trinität* (trinity)” refers to “*Vater, Sohn und Heiliger Geist* (Father, Son and Holy Ghost)”². If we accepted the literal translation “*dreieinig* (triune)”, furtheron all statements of Still should be understood in a Christian context.³ But as several interpretations of Stills statements concerning „triune“⁴ suggest, for him this limitation didn't hold, he used this expression metaphorically for a *Menschenbild* that included three aspects of existence, as he explained in the continuation of the quotation: the “material body”, the “being of mind” and the “spiritual being”⁵. Unlike Dippon⁶, who wants to interpret Stills teachings by being exclusively religious, the osteopathic historic explorer Stark finds diverse possibilities for the interpretation of his “concepts of man”.⁷ Besides the religious view she finds one mechanistic⁸, two vitalistic –one being founded on a Nature Philosophy⁹ one on a spiritual background¹⁰- and one Systems Theory¹¹ “concept of man”. This expands the sense of the quote by a bigger context and allows different views about people, founded on distinct beliefs or ideas, in other words on distinct ideologies or worldview (*weltanschauung*). Therefore the personal philosophy of life that is basic to the different interpretations of this quotation has an impact on the idea or the image (*Bild*) of all people (*alle Menschen*). According to this play of words that can only be revealed in the German version, I decided on the expression “*Menschenbild*”. When Still wrote “man is triune, when complete”, he wanted to determine his “concept of man”, *Menschenbild*. In this respect all the following statements in this quotation are considered to be an explanation of his philosophical “concept of man” and the interpretations of his words today refer to possible *Menschenbilder*.

3.2. Understanding: Holism /Ganzheit

The German osteopathic uses of the term “*Ganzheit* (holism)” or the adjective “*ganzheitlich* (holistic)” concerning its profound meaning, are not only different, the lack of precision is the

¹ *Etymologisches Wörterbuch* (2005): *drei*

² *Ibid.*

³ According to the conclusion of Dippon (2005): 79 and 80 f

⁴ Pöttner/Hartmann(2005)

⁵ Still (1902): 16

⁶ Referred to Dippon (2005)

⁷ Stark (2006): 82 ff

⁸ *Ibid*: 80 f

⁹ *Ibid*: 78 f

¹⁰ *Ibid*: 81 ff

¹¹ *Ibid*: 87 ff (see the explanations of Stark concerning Complexity, Systems Theory and Cybernetics)

reason for a broad discussion in osteopathic books¹, the two German osteopathic journals² and on congresses³. Therefore I want to begin with the very basic etymological roots.

3.2.1. Etymological and Philosophical Background

“*Ganz* (whole)” is an old term, its use is passed down since the 8th century in Old German with the meanings “*heil* (unhurt)”, “*unversehrt* (unscathed)”, “*vollständig* (complete)”, “*gesamt* (total/entire)”⁴. Wikipedia⁵ offers different uses, for instance in philosophy, as a way of contemplation or as a system, in medicine, body-psychotherapy, pedagogic and literature, too. The deeper sense is always found within the tension between an entity and a sum of parts. The everlasting question is whether the interaction of singular parts, is being connected physically, biologically, psychologically or socially, causes an effect or a state (condition) that has another or even higher quality.⁶

“*Ganzheit* (holism)” implicates something different than „*Gesamtheit* (totality)” or “*Summe* (sum)”, though there is an inner connection between them, they both consider quantity and there are always dealings with several parts and their connection. The first investigations on “*Ganzheit* (holism) can be found in the works of Aristotle and Platon⁷. The discussion concerning nature and quality of the whole towards the single parts passes through the whole German history of philosophy: Kant, Leibniz, Hegel, etc.⁸ The following questions are in the focus: How is the relationship between the individual soul (*Einzelseele*) and the soul of the world (*Weltseele*)? What is the connection between the soul and the material body? Is the soul immanent to the material things or transcendent?⁹ In contemporary philosophical discussions, the interaction of these aspects has become the topic of physicists, biologists and neurophysiologists.¹⁰

3.2.2. “Holistic/*Ganzheitlich*” in General Language Use

Looking up this term it became obvious that in most cases it is used for medical context. The term “holism” doesn't have the same importance as in German the word “*Ganzheit*”. It is only recorded as “holistic medicine”, This became clear in looking for the English translation in the Encyclopedia Britannica¹¹. It must be noted too that the English words “health” and “whole”

¹ Liem(Ed.)(2006): Liem (Ed.) (2008)

² „DO.Deutsche Zeitschrift für Osteopathie“, edited by Hippokrates Verlag and „Osteopathische Medizin, Zeitschrift für ganzheitliche Heilverfahren“ edited by Elsevier

³ Nagel (2008)

⁴ *Etymologisches Wörterbuch* (2005): „*ganz*“

⁵ www.wikipedia.de: „*Ganzheit*“ [30.5.2008]

⁶ *Meyers Taschenlexikon* (1996): „*Ganzheit*“

⁷ Koutroufinis/Holste (2007): 131 ff

⁸ *Philosophisches Wörterbuch* (1974):“*Holismus/Ganzheit*“

⁹ Gloy (1996): 17. or Koutroufinis/Holste (2007): 132f

¹⁰ Görnitz/Görnitz (2007); Sturma (Hrsg) (2006); Sheldrake (2004); Oschman (2006)

¹¹ Encyclopaedia Britannica: “holism”

have the same etymological sources.¹ In the German language use there is a “*ganzheitliches Menschenbild*/holistic concept of man” in the whole diversity of dealing with human matters: in Nature-Philosophy, in Systems-Theory; religious, mystical, esoteric, psycho-social, ecological or political ideas use this expression.² For Harrington the extraordinary deep philosophical debate about a “*ganzheitliche Wissenschaft* (holistic science)”³, especially in medical sciences is a phenomenon that is founded in German epistemology and cultural sciences, and she couldn't find an equivalent nor in English language use, nor in Anglo Saxon culture⁴. In her study she named this approach to reality “science of life and mind”.⁵ Stark sees A.T.Still's philosophy and the vitalistic aspects of his “concept of man” related to the contact of him and his contemporary philosophers to German Nature Philosophy.⁶ Searching for an adequate transport of the meaning of “*ganzheitlich*(holistic)” in English vocabulary Still also used the expression “connected oneness”^{7/8}, instead of “triune”.

In the sphere of alternative medicine, as well as in the osteopathic context “*ganzheitlich* (holistic)” is used equally with “*Körper, Geist und Seele betreffend* (concerning body, mind and spirit)”. Eventually it only means “concerning the whole body”. For others this expression includes more the environmental or the spiritual aspect of a human being. Depending on each ideology or philosophy, “*Körper, Geist, Seele* (body, mind, spirit)” has a different understanding, in other words, according to the philosophy, the whole/the entity⁹ (*das Ganze*), the human being (man), is composed of different parts, even every single part can have an other quality, and all are composed to different *Menschenbilder*.

In the English osteopathic books the term “holistic” cannot be found until the last years. Not before in the 80-ties of the last century the term “holistic medicine” was found for an alternative, natural healing approach to medicine.¹⁰ Though originally the word “holism” was already introduced 1927 by the South African scientist J.C.Smuts¹¹ for differentiating a mechanistic and a holistic view on biology¹². It needed the conceptual critic of the deficiencies of modern orthodox medicine to use it for the description of a modern alternative or complementary approach to the needs human beings.¹³ It has to be noted though that the

¹ Nagel (2008): 143

² Gloy (1996); Harrington (2002)

³ Harrington (2002): 15

⁴ Ibid. (2002): 25

⁵ Ibid: 15

⁶ Stark (2006): 73 ff, 285 f

⁷ Still (1892): 73; Stark (2007): 277

⁸ Stark (2006): 285, “*verbundene Einheit*”, German translation by Pöttner.

⁹ Koutroufinis/Holste (2007): 137 ff

¹⁰ Encyclopedia Britannica: “holistic medicine” The International Association of Holistic Health Practitioners was founded 1970, the original name was completed by the word “holistic” in 1981.

¹¹ *Philosophisches Wörterbuch* (1974): *Holismus*

¹² Ibid.

¹³ Jacob (1987); Oschman (2006)

representatives of the original holism didn't deny the validity of physical laws evolving from the an-organic, physicochemical natural sciences for the understanding of living beings. They tried to reconcile both, the causal-mechanistic and the vitalistic approach into a consistent biologic model.¹ And this discussion is still going on today.²

The feeling of uncertainty of both, patients and therapists in all western industrial nations, which was a reaction on growing deficiency in the effect and the dealing of so-called orthodox medicine, produced a critical attitude towards the analytic, bio-physiologic, only on the body concentrated approach to the complaints of the patients.³

Separating a human being into single areas with specialists focused on, the aspect of the interaction of all the different expressions of life within one person by body, mind and spirit weren't respected enough.⁴ This is the reason for a renaissance of therapies representing a holistic approach, or for a new, more holistic reception of already popular therapies like homeopathy⁵ or phytotherapy. They also show a large variety of concepts how the different parts may look like and how they interact to form entirety (*Ganzheit*).

The body can be seen as an entirety. There can be the look on the body as the material expression in relation to the non-material expression of the soul/spirit (*Seele*) and the mind, or on the connection between a rational mind and an irrational psyche. These are examples for the relationships within one person, but there are aspects concerning the outside as well, as there are environment, society, or universal, spiritual realms.⁶ This enumeration is not considered to be complete. In the following paragraphs I will differentiate the concepts that seem to be relevant for modern osteopathy.

3.2.3. Holism (*Ganzheit*) in Osteopathy

In the quote of A.T.Still "TRIUNE MAN"⁷ is called „complete“. Translating A.T.Still's teachings into German 2005, Pöttner introduces the expression "*Ganzheit* (holism/entirety)". Looking at the interpretations, modern osteopaths have quite distinctive views on holism (*Ganzheit*)⁸. Especially in the 20th century they tended to see only the body as an entity. In opposite to the orthodox medicine, which doesn't even look for the "whole body"⁹, [osteopaths like Fulford - note by F.K.] "prefer a holistic view".¹⁰

¹ Gloy (1996): 166 f.

² For example see: Koutroufinis (Ed.) (2007). He makes a comparison between modern Systems Theory and the model of a living, processing system, based on Nature Philosophy developed by A.N.Whitehead (1861-1947).

³ Gottschlich (2007), Girke (Ed.), (2006)

⁴ Ibid.

⁵ Sankaran/Brand (2005)

⁶ Gloy (1996), Girke (Ed.), (2006), Gottschlich (2007)

⁷ Still (1902): 16

⁸ Sommerfeld (2008): 81; Pöttner/Hartmann (2005): 19 f; Comeaux(2005): 25 ff

⁹ Fulford(2005): 20, the German translation was: „auf den gesamten Körper“

¹⁰ Ibid. [Translation by myself F.K.]

“We believe that every human body is composed by many ‘bodies’, as the body of the vessels, the body of the nerve-system, the body of the muscles, the body of the bones.[...]. All bodies are connected; it is not possible to be healthy in one of them without being healthy in all of them.”¹

As well Magoun:

“According to osteopathic philosophy the musculoskeletal system is to be considered as a system that has to be mobilized as one.”²

The British osteopath Eyal Ledermann criticizes this approach:

“Most of the osteopaths consider a holistic approach making a very detailed inspection of the patient. This means that they only work in one dimension.”³

Considering the fact that in modern medicine the overview over the whole body of the patient has been lost by specializing in single medical disciplines, this interpretation of a holistic approach can already be seen as an advantage.⁴ But this will not be in the focus of this study.

We have to admit that the original definition of A.T.Still in his quote⁵ considers man only to be complete when we look at him as a person with body, mind and spirit, although it doesn't exist an exact synonym neither for “mind” nor for “spirit” in the German language. Only by using these three terms as a unity, the concept of holism (*Ganzheit*) can be transported. Actually this use is shared by a lot of fellow osteopaths all over the world. It would lead too far to quote all international articles where “*ganzheitlich* (holistic)” was expressed by relating between body, mind and spirit.⁶

The German translation can be diverse: “Body (*Körper*)” could also be translated as “*Leib* (lively body)”⁷, “spirit (*Seele*)” as “psyche” or “emotion”⁸, “mind (*Geist*)” can be interpreted well as “*Verstand* (intellect)”⁹ or “*Vernunft* (reason)”¹⁰. Depending on the *Menschenbild* or the philosophical view, these three parts of the whole/the entity are individually or universally connected. Looking closer to these possibilities of translation the different fields of meaning become obvious, when the different uses of the terms are considered. Therefore a distinct use is able to indicate a different “concept of man”.

In the following paragraphs I will describe the concepts that appear in contemporary holistic medicine and show their use in the osteopathic context. First they will be defined and then

¹ Ibid. [Translation by myself F.K.]

² Magoun (2007):104 [Translation by myself F.K.]

³ Ledermann, Eyal (2007a): 16

⁴ Gierke (2006); Gottschlich (2007)

⁵ Still (1902): 16

⁶ Fulford (2005): 17; McGovern(2006): 15; Stark (2006): 78 ff.

⁷ See chapter 4.1. Possible translations for “material body”.

⁸ See chapter 4.3. Possible translations for “spirit”.

⁹ See chapter 4.2. Possible translations for “mind”.

¹⁰ Ibid.

connected with statements of modern osteopaths about their holistic *Menschenbild*. By this I want to prove that these holistic aspects are existent in German osteopathic thinking and practice and therefore can be employed by osteopaths working in this country. After that I will classify the possible translations of the terms “body”, “mind” and “spirit” and put them in possible connections with the existing concepts of man by building sentences that can reveal the interpretation within a philosophical context.

These sentences are the fundamental material for the first round of the Delphi-survey, in which German osteopaths were asked to quantify their assessment to the sentences on a scale from 0 to 6. The sentences were put into the alphabetic order in relation to their philosophical background.¹

3.3. *Menschenbilder* in Osteopathic Medicine

In the following abstracts of possible osteopathic approaches to the different holistic “concepts of man” (*ganzheitliche Menschenbilder*), these criteria will be considered: How do the three different parts (body, mind, spirit) look like and how do they interact? What is the scientific/philosophical background of the interaction? How does the therapeutic intervention look like and how is the effect scientifically justified? The single terms of the body-mind-spirit-trinity will be defined in the chapter after, so their meaning can be categorized for the different philosophical contexts.

3.3.1. Psychosomatic *Menschenbild* (a)

This is a concept that corresponds mainly to the actual mainstream and consent of critical medical doctors. It came up in the beginning of the 20th century by scientists like Victor von Weizäcker, Kurt Goldstein and Theodor Brugsch, discussing psychoanalysis which had developed special autonomous categories for psyche: id, ego, superego, and the somatic medicine that found functional regions for the diverse parts of the brain.²

“Those who represented this sort of holism, thought it should be the task of a holistic biology, to anchor the spirit in the body and to breathe life back into the body by the spirit. The psychosomatic medicine is one of the longest lasting inheritances of this [...] holistic tradition.”³

A modern approach of the same concept of man is the “bio-psycho-social model” that was described by Georg Engel. This model considers “growing, continuing and managing of disease to be a multi-conditional process which is determined by biological, psychological and social facts”⁴. The body is seen as a physical, biological entity in interaction with psycho-

¹ The order is also summarized in chapter 2.3.3.

² Harrington (2002): 295

³ Ibid: 16. [Translation by myself F.K.]

⁴ Melzer/Saller (2006): 63

social influences, the spiritual aspect is accepted as a personal belief, the mental aspect indicates the human capacity to recognize, to abstract, to explore these connections, both individually and socially. To each of the three aspects, body, mind and spirit an own functional unit is granted, each aspect has an own relation to time and space. Every aspect has its memory and its location. Mind as rational authority or consciousness is able to make free and founded decisions¹, respecting individual and collective history. In the psyche conscious and unconscious experiences leave their remnants as well as in the body. In case of injury or dysfunction in each of the aspects a change is detectable. The evidence is provided strictly empirically in the scientific fields: neurology, psychology and somatic medicine².

Representatives of psychosomatic medicine start from the assumption that therapy can set off in all of the three aspects of man. The effect will be provable in all of the three aspects.³ An osteopathic treatment with this *Menschenbild* in mind, involves the assumption that physical complaints can always be caused by mental or emotional processes. Osteopathic education though doesn't sufficiently teach a therapeutic access to such causes. In these cases other specialists (psychologists, behavioral therapists) have to support the treatment.⁴ Osteopaths who prefer to work with this concept of man, describe their approach to the patient as mainly referred to the body, nevertheless they respect the psyche and the intellect, having quite an important influence on the body:

“For instance a person feeling guilty or a minor self esteem will always keep a stooping posture, now matter how many physical treatments she received”.⁵

For them osteopathy is a manual therapy considering intellect (*Verstand*) and psyche as a cause of disease as well as an access to healing – but they mainly do not treat patients using mental, behavioral or psychological strategies. Patients whose problems are considered in the non-body field are referred to the corresponding therapists.⁶ For the British Osteopath Eyal Ledermann this concept of man contains three different dimensions, the psychological, the neurological and the local tissue dimension.⁷ The body itself is seen as a machine/entity that is principally in perfect function, possible disturbances can be recognized by an osteopath, removing these obstacles the healing process should start. Optional the healing process can be supported by decongestion and stimulating the blood circulation and the immune system.⁸ If a disturbance remains, the osteopath isn't able to find further obstacles,

¹ Harrington (2002): 283

² Harrington (2002): 283

³ Ibid: 296

⁴ Wüthrl (2007a)

⁵ McGovern/McGovern (2006b): 146

⁶ Ibid.

⁷ Ledermann, Eyal (2007a): 15 ff.

⁸ Ibid.

the patient doesn't follow the advices to change something in his life, or the changes do not help, it isn't any more the osteopaths field. Then the patient has to be handed over to a specialist. The French Osteopath Jean-Pierre Barral describes this view in his book "*Botschaften unseres Körpers* (Messages of our body)":

"If we stick at the comparison man-car our body represents the body of a car (Karosserie) with a motor. Thus we do not consider the aspects the difference between man and machine: the thoughts, the feelings the acquired genetic and cultural capacities."¹

While during the treatment of the body the general wellbeing of the patient can be improved, still there are situations when this influence isn't sufficient.

"Recurring stomach pain lead to an inner restlessness, this evokes the fear to be weak or to have a severe illness. In the unconsciousness grows the fear to have cancer. [...] This hypothesis does not encourage to accept the new situation and to solve a conflict in employment. If we help an organ to improve its function, the patient will feel better. It happens that an organ doesn't accept an allopathic or alternative treatment. **This shows the existence of a psychological problem. In this case an expert's treatment is indispensable.**"² [Bold type by myself F.K.]

The explanation why this view cannot be found in the teaching of Still is given by an osteopath who was interviewed by Stark for her study. In Stills age...

"...this was pre-Freud, this was pre-psychiatry, pre-psychology so everything was philosophy. There was no way of explaining human behavior other than in a philosophical and spiritual frame of reference..."³

Wühl comes to the same conclusion in his essay about Still's use of the term "soul":

"Still's idea of the soul is typical for the 19th century when the soul was seen as the location of our sensuality and humanity as well as the partner in meeting God. Because he was more interested in what is considered as life than in the human consciousness, his theory of soul can only be translated with distortions and rationalisms into terms of a modern clinical psychology"⁴

We can assume that Stills teachings don't present this *Menschenbild* because in his age there was no category for a psychosomatic approach to diseases. Osteopaths with this holistic "concept of man" are orientated to a modern medical psychosomatic approach, or they are related to holistic traditions like the "theory of emotions (*Emotionslehre*)" of the

¹ Barral (2006): 22

² Ibid: 44 f. [Translation by myself F.K.]

³ N.N. cited by Stark (2007): 228/265

⁴ Wühl (2006a): 32. [Translation by myself F.K.]

Traditional Chinese Medicine¹ or on the „language of the organs (*Organsprache*)” of Dahlke².

3.3.2. *Menschenbilder* in Systems Theory (b)

The term “Systems Theory” goes back on old Greek word “sýstema”, in other words “a combination, a union, simply an entity”³ and its utilization in sciences for the description of rules and organisms was already found in the antique world. Since the 20th century the way of reasoning and researching with the systems-theory is very much influenced by “mathematical precise determinations”^{4/5} and this modern version utilizes a big amount of mathematical methods like algebra, differential equation, probability calculus, vector calculation and statistics.⁶ Typical expressions referring on Systems Theory are (bio)feedback, closed-loop control circuit, steering, equilibrium of flow, coupling, but also evolution.⁷ In traditional and modern medicine the terms “homeostasis” and “allostasis” are often found. Although the validity of findings through this method is very much related to the real capacity to describe the properties, connections, and facts of a case evaluated in terms of Systems Theory⁸ and how they can be put into mathematical variables and how their future actions are predictable.⁹

The *Menschenbild* applied by this method supposes that with the high complexity of a human organism all social, psychological, mechanical and biological processes interact and initiate changes within the process. Genetic and epigenetic influences on a psychological process are as well investigated as the influence of psychological factors on determined measurable physical variables like hormones, neurotransmitters and genetic action.¹⁰

The investigations and evaluations in this field are steadily growing and physiology is the place of research for this *Menschenbild* in medical sciences. To this approach also belong the concepts of neurophysiology which describe the existence or the lack of special feelings being the result of the amount and the consistence of neurotransmitter in determined areas of the brain¹¹. Reason (*Vernunft*)¹² is not only the result of an appropriate circuit sustaining and promoting the system but as well an immaterial, predictable while computable, quantity of human behavior and development.

¹ Wühl (2007a): 18

² Dahlke (1992)

³ *Philosophisches Wörterbuch* (1974): “System”. [Translation by myself F.K.]

⁴ Ibid.

⁵ Koutroufinis/Holste (2007): 97 ff

⁶ *Philosophisches Wörterbuch* (1974): “System”. [Translation by myself F.K.]

⁷ Gloy(2005): 246 ff, Koutroufinis/Holste (2007): 116 f

⁸ *Philosophisches Wörterbuch* (1974): „System“

⁹ Koutroufinis/Holste (2007): 131 f

¹⁰ Koutroufinis/Holste (2007): 121

¹¹ Damasio (2004): 108 f.

¹² Ibid: 129

“The matter of interest [...] is that not only objects including nature as a whole (*im Ganzen*) can be recognized by systems-theory but also the knowledge of them [...]”¹.

The relation between patient and therapist also follows predictable rules. The impression of an individual feeling embraced by his environment can be understood by this theory too.² Both aspects are important factors concerning the healing process. The aim of all therapeutic practice is the perfect functioning of the system “man” by itself and within his environment. For A.T.Still the term “system” wasn't a foreign word too. Stark shows that a cybernetic, complex thinking according to Systems Theory was part of his philosophic concept of human nature.³ He writes in his book “Osteopathic Research and Principles”:

„Nature moves by system in all her works. The nature-system must show in all parts of the body. The system of producing blood must be so perfect that all parts can run without obstruction. Food taken into the stomach is passed through each process by a perfect system and order. Force or power to move and run the parts must be provided for. Nerves of every kind are a part of the system of force and action. Then again we see system in the size and place of every structure and the manner in which each is connected to the heart [...]”⁴

The contemporary natural-scientific research in this *Menschenbild* has its main impact on understanding causal relationships. The search for the cause and the effect utilize both experimental and empirical evidence⁵. In this practice the natural-scientific authorization is founded. This natural-scientific view is the base on which osteopathy is supposed to be integrated in the modern scientific medical world. In many basic research studies representatives of this concept of osteopathy try to determine the physiological effect of a singular osteopathic technique⁶ and by doing that try to give the scientific proof which is considered to be necessary for establishing modern osteopathy. The influence of this *Menschenbild* on modern osteopathy is as strong as it is on orthodox medicine. The term “somatic dysfunction”⁷ as a symptom of the tissue, being the physical expression for physical, mental and psychological disturbances is supposed to be the diagnostic starting point⁸ of every treatment. This implicates the capacity of an osteopath to bring the whole system back to functioning by removing the physical representation of a dysfunction. Optimizing the function of control systems of the organism by an osteopathic treatment, the patient is supposed to feel better. The aim of this osteopathic intervention is described by the director of the College of Sutherland in an advertizing supplement:

¹ Gloy(2005): 247 [Translation by myself F.K.]

² Ibid.

³ Stark (2007): 87 ff

⁴ Still (1910): 10

⁵ Damasio (2004)

⁶ Van Dun (2007)

⁷ Fossum (2005): 3; Sommerfeld (2008): 81; Comeaux(2005): 28 f

⁸ Sommerfeld (2008): 80

“With the knowledge about holism of the organism and the capacity and ability to recognize and influence un-physiological structures and functions to empower the self-healing potency of the body after it had come to a standstill because of trauma or disease.”¹

This quote shows clearly the causal connection between the intervention of the osteopath and the reaction of the system. It follows the example of Littlejohn who considers bones in their fixity and mobility to be “objective factors in lesion and treatment”². This *Menschenbild* assumes that if a therapist is able to discover and remove a disturbance in the system “man” the system will show a determined reaction. Sommerfeld criticizes this implication of a causal consistency. This is supposed to be a...

“ [...] so-called treatment on prescription that is build on a behavioral model in which the treating person executes premade input-output regulations in the assumption that the application of a determined therapeutic excitation always leads to the same reaction in each patient.”³

This *Menschenbild*, following the modern interpretation of Systems Theory I couldn't find in the teachings of A.T.Still. In his books it is never the “self” that is conducting the process of healing. Healing is processed by nature, God, the creator, the universe or life.⁴

3.3.3. Summary of *Menschenbilder* a) and b)

Both concepts a) and b) are causal-analytic. This means their scientific justification is based on models that assign a determined effect to each cause. It exists an “integrated, consistent and coherent argumentative reasoning”⁵. The construction of experiments can be repeated, the results are measurable by quantity. The measurements can be visually presented. It is assumed, that things which do not suit in this models by now, which still can not be explained or predicted, will be understood in future after new findings in physics, chemistry and biology.⁶ The research in this concept follows empiric and analytic methodology evaluating single aspects and parts, sometimes changing them, combining them in a different way reducing them and then again presenting them to the organism to see what happens. The functioning of an intervention is evaluated by quantitative, objective (physically) measurable parameter. Possible deviations of single aspects can be subsumed under the consistence of the whole model. The result is supposed be generally valid. It is assumed that if a person is

¹ Peteghem (2008): 2. This pamphlet was quoted because the College Sutherland is the school where about 48% of the participants of this survey were educated. [Translation by myself F.K.]

² Littlejohn (not dated), *Illustrated Manual of Osteopathic Treatment*, Maidstone Osteopathic Clinic: 158. As cited by Jacob (1987): 37.

³ Sommerfeld (2006a): 188. [Translation by myself F.K.]

⁴ Stark (2008): 44 ff. I suppose there is a philosophical link between Still and A.N.Whiteheads Nature Philosophy which discusses the regulating processes within living systems. But it would lead to far from the original topic to discuss this aspect now. (Koutroufinis (Ed.)(2007).

⁵ Gloy (2005): 258

⁶ Koutroufinis/Holste (2007): 131f

capable to recognize cause-effect-relations, she is in the position to influence the result according to the guidelines.¹

3.3.4. Nature Philosophy or Vitalistic *Menschenbild* (c)

This concept with the trinity of words “*Leib, Geist, Seele* (body, mind, spirit)” is primarily orientated on the existence of a life force in nature, whose presence or absence is deciding over wellness or illness, life or death. The expression of this life force is motion; it is conducted by a plan that is immanent in nature.² The idea of an „animating fire“³ goes back to the tradition of the old Persian magic. Since that age scientists and alchemists tried to reveal the origin of all living structures. The laws of this Nature Philosophy have always been subject of changes, but certain principles can be found in every period. This includes “projection” by imagination...

...“an indissoluble, ontological involvement between subject and object of perception [...]. Subjectivity was recognized as a factor to help shape within the process-entity of nature, which [...] exists in constant reversals of the internal and the external.”⁴

This means that already by looking at a matter it may be changed and even the person itself, may not be the same she was before looking. Subjectivity implicates a preference of the individual towards the general. This is particularly valid for medical diagnosis.⁵

There is supposed to be an interaction between microcosm and macrocosm⁶. The teaching of similarities and signs (*Signaturenlehre*⁷ oder *Zeichenlehre*⁸), the expression of the vital nature forces and laws are the material manifestations of a world, which we are able to percept through our five senses.⁹ The things themselves carry their active forming and shaping force within. Nature is the living, moving principle. Being human beings and part of this nature the ability to recognize these principles by inspiration and observation/contemplation is supposed to be immanent. Following these principles humans are able to shape their selves and their environments by imagination and creativity¹⁰. The potency for this comes by intention. The source of this force lies both within and outside of the beings. Creation (life itself) produces this expression. Human beings as part of this creation are both tool and purpose. This *Menschenbild*, is the basis of many naturopathic therapies and of the philosophy of their founders, as they are for example: Paracelcus,

¹ Gloy (2005): 228 ff

² Gloy (1996): 17

³ Heraklit (6.Jh v.Chr.) As cited by Roob (1996): 25

⁴ Roob (1996): 28

⁵ Dietz (2006)

⁶ Roob (1996)

⁷ Mehrwald (2006b)

⁸ Emerson(2001): 101 f

⁹ Bortoft (1995): 31

¹⁰ Steiner (1982): 22; Steiner/Wegmann(2000): 10 ff

Hildegard von Bingen (phytotherapy)¹, Hahnemann (homeopathy)², Steiner (Anthroposophic medicine)³. Representatives of Nature Philosophy as Goethe⁴ or Transcendentalists as Emerson⁵ found their starting point in this philosophy. The embryologists Hans Driesch⁶ and Erich Blechschmidt⁷ and many other explorers in the field of biology founded their work on this *Menschenbild*. A.T.Still didn't only gather his basic aspect the vitalistic view on human beings from this philosophy, he also agreed with the teleological concept which considers harmony and perfection being designed by nature.

“We look at the body in health as meaning perfection and harmony, not in one part, but as the whole. So far we are only filled with love, wonder, and admiration.”⁸

In her thesis Stark explains Still's approach to German *Naturphilosophie*⁹ and to the vitalistic concept of human nature¹⁰. For the British Osteopath Walter McKone the phenomenological approach, basing on the Philosophy of Nature of Goethe, is the approach nearest to Still's philosophy and he recommends it for modern osteopaths, too¹¹.

This concerns the persons who receive or give an osteopathic treatment as well as general research in the osteopathic field. This opinion can be found in the teachings of many contemporary osteopaths. As for example the osteopath and teacher Jean-Paul Höppner says:

“Osteopathy as a science' means that the whole morphology, where anatomy is only a part of, corresponds to a whole bundle of keys which signifies the approach to still's philosophy: 'The osteopath should find health'. Behind each little door in the philosophical building of Still this health exists and each key shows us and gives us the possibility to discover it.”¹²

Important is the use of a specific view, completely concentrated on the individual phenomenon without any prejudice. The knowledge of the way natural processes develop allows recognizing dysfunction. It is assumed that the bigger the knowledge is, the bigger is the capacity to find the perfect way of distribution of the vital force in every individual organism. Knowledge follows an intense observation of a phenomenon.

¹ Mehrwald (2006a)

² Hahnemann (1921): 97 f: *Organon of Medicine*, § 9: “In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body, rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purpose of our existence.”

³ Mehrwald (2006b)

⁴ Bortoft (1995)

⁵ Emerson (2001), especially the introduction II and III from Manfred Pütz: 27-82

⁶ Harrington (2002): 108 ff

⁷ Blechschmidt (2002)

⁸ Still (1902): 44

⁹ Stark (2007): 78 ff

¹⁰ Stark (2007): 78 ff

¹¹ McKone (2006): 34ff

¹² Höppner (2008): 18

3.3.5. Religious *Menschenbild* (d)

The deity in heaven (or on the Olympic Mountain) ¹ as a personnel source of both, wisdom and power signifies the purpose and the tool. The religion (religious philosophy) confronts nature in with a supernatural personnel power being the primary principle.

“According to that nature is created by a supernatural being, dependent from it [...]. While theism divides God and nature, pantheism equalizes them.”²

In a religious “concept of man”, nature, respective man, is just the manifestation of a deity. Studying man is searching for God.³

The osteopathic sources mainly assume a Benevolent Higher Power, but this is not generally accepted in every religious *Menschenbild*. This approach considers the osteopathic therapist being a tool or a medium for the healing process. The active moment lies in the will and the hand of God. Concerning this item, I want to remark that a non-personnel shapeless originator of creation cannot be thought but since a short period of time. Therefore many concepts, which nowadays correspond to a concept of Nature Philosophy, in their age could only be thought with the formal term “God”.⁴ The German language reveals how close the two concepts lie together: “*Geistig* (mental/spiritual)”⁵ and “*geistlich*” (religious/spiritual)⁶. Today we are able to think creation without a personifying creator – it is still difficult though. In her literature-study Dippon finds out that osteopathy is supposed to have a defined Christian religious origin. She comes to the conclusion:

“The Christian roots of the quotation: ‘MAN IS TRIUNE’ could be shown just as the influence of the Methodist theology on A.T.Still. ‘MAN IS TRIUNE’ underlines his often described likeness of man with the triune God. The word ‘triune’ signifies that he started from a Christian concept of man.”⁷

An originally religious *Menschenbild* is also assumed by Sutherland:

“If Dr. Andrew Taylor Still’s knowledge of GOD as CREATOR of the human body is religious, then the science of Osteopathy by its concept is religious too.”⁸

Lee disagrees. By showing diverse literal sources he realizes that A.T.Still must have been rather spiritual than religious in the sense of the Christian religion:

„Spirit, not religion, was fundamental to Still’s philosophy of medicine.”¹

¹ Tugendhat (2007): 193

² *Philosophisches Wörterbuch* (1974): “Natur”

³ Gloy (1996): 17

⁴ Gloy (1996): 17 f: „Nature inherits the quality of the deity, becomes an all-mighty, omnipresent omnipotent God, a self-retaining, self-regenerating, reorganizing entity.” [Translation by myself F.K.]

⁵ *Langenscheidts Taschenwörterbuch* (1968): “geistig”

⁶ Ibid: “geistlich”

⁷ Dippon (2005): 79 [Translation by myself F.K.]

⁸ Sutherland conferred by Hartmann (2004): II-139. [Translation by myself F.K.]

In the contemporary German osteopathic public the religious "*Menschenbild*" plays a subordinate role. We live in a distinctive secular society, where religious confessions of faith are mostly reserved to religious dignitaries. The transcription from theism to pantheism might be a reason for this development. As Whürl considers:

"Still's trinity is hardly to digest by the following generations. Some consider this theological burden embarrassing, others re-interpret it to philosophy and consider that as the higher consecration of osteopathy."²

3.3.6. Spiritual *Menschenbild* (e)

It is both anthropological old and very modern.³ Since decades a lot of physicists, biologists and physiologists are concentrated on producing a natural-scientific foundation for this *Menschenbild* and this explanation of the world. Quantum mechanics⁴, morphogenetic fields⁵, piezo-electric⁶ as well as modern neuroscience⁷ are part of the attempt to explain phenomena which can only be understood when an arranging, universal intelligence and source of energy is assumed, whose origin, source and location of manifestation is everywhere, even in each individual person. At the same time this *Menschenbild* is an extension of the vitalistic concept of Nature Philosophy, because the acting of the individual person (of therapists too) is not only influenced by universal laws and forces – and here it meets the concept of Systems Theory- it also influences and changes these laws and forces. It is a fluent transition between matter and energy⁸. A mutual interaction of all aspects of reality is conceivable, produced by the thinking, consciousness, acting and feeling of all participants in a therapeutic process (and even further). Indications exist that mental activity alone is able to move and/or create so-called matter. The conception of matter in general loses consistence. In the medical field the conception of "body" as a material expression begins to fade. The effect on an osteopathic *Menschenbild* is significant. It influences both partners of a therapeutic process, practitioner and patient.

In his book "Interface"⁹ Lee quotes traditional and contemporary sources for a spiritual approach to osteopathy, for him as well as for Stark, the philosophy of Swedenborg is the starting point of Still's spiritual considerations. In the work of both are similar statements concerning the relation between soul/spirit (*Seele*) and matter. Swedenborg describes the celestial and the terrestrial, the first not only giving the breath/life to the second but also

¹ Lee (2005): 46

² Wühl (2005): 18 [Translation by myself F.K.]

³ Roob (1996)

⁴ Görnitz/Görnitz (2007)

⁵ Sheldrake (2004)

⁶ Schleip (2003): 21

⁷ Becker, Volker (2006)

⁸ Görnitz/Görnitz (2007): 71 ff

⁹ Lee (2005): 73 ff

creating and forming it.¹ A.T.Still takes up these two categories and adds the mind (*Verstand/Geist*) as a connecting mediating agent. The mind is this part of the trinity which enables human beings to find a comprehension of the universal plan.

„The mind is asked to find the connection between the physical and the spiritual [...]. Life [...] must have definite arrangements by which it can be united and act with matter.”²

A.T.Still as well as many others of his contemporary fellows kept searching for the “substance” – a place for soul and for life:³

„Life is surely a very fine prepared substance, which is the all-moving force of Nature, or that force that moves all nature from worlds to atoms.”⁴

Stark promotes that Still must have considered the fascia being the place for the manifestation of the spirit. Her view is confirmed by many osteopaths she interviewed for her study, as well as by Lee. Their interpretations of A.T.Still's teachings decide for a spiritual access. Some modern natural-scientific approaches in biology and physics are able support this opinion as explained before. The modern place, where mind (*Geist*) und spirit (*Seele*) are materializing and presenting its selves as a measurable quality is the connective tissue. Lee explains:

“We treat by reestablishing the original perfection with which each of us entered the material world [...] by visualizing the original. Our images become critical to our success. Our nervous systems reflect this images and the patient receives them through our hands and our minds. [...] the water is the mediator and the piezoelectric connective tissue is ready to receive.”⁵

It certainly has to be mentioned that this concrete approach which Lee is describing as the visualization of a perfect state, does not has to be shared by other osteopaths with a spiritual orientation. There are diverse approaches which consider the concrete imagination of a possible result already as an irritation of the very individual process of healing. The osteopath Piet Dijs describes his attitude while treating infants:

“The osteopath's attention should never be concentrated only on a particular region of the body, but always be distributed in the treatment room and the totality of the body of the child.”⁶

The center of the healing process is the so-called “stillness (*Stille*)”¹, where the setting and healing forces can meet and are not disturbed by an invading consciousness of the

¹ Ibid: 77

² Still (1902): 249

³ Stark (2007): 83

⁴ Still (1902): 256

⁵ Lee (2005): XVII

⁶ Dijs (2004): 16 [Translation by myself F.K.]

practitioner. The osteopath Torsten Liem explains the background of these considerations as the experience of ignorance and uncertainty towards the factors which can heal the patient.

“Can we really know what the patient needs? We have an inkling, an idea and ideologies, conditioned because of passed experiences, our cultural environment, the studies that say how something should be and how it is supposed to change. But if we look very deeply and honestly into ourselves, we will find the next question behind every given answer, behind each cause another question and in each context another one as well.”²

Looking at all the interpretations of spiritual *Menschenbilder*, a broad subject is offered. It confers to the idea of a primate of transcendental mental and spiritual activity, leading the material level of body existence, consciously disposing all demands for natural-scientific evidence and reliability. It also includes a very convincing concept with natural-scientific evidence of material manifestations of spirit/mind (*Geist*). Though concerning the differences within the group, this broad *Menschenbild* had to be summarized by the adjective “spiritual” to avoid overloading of concepts.

3.3.7. Summary of *Menschenbilder* (c) to (e).

The *Menschenbilder* c), d) and e) are part of a final, teleological philosophy.³ They include the ideal of a perfect state of harmony, created by nature, a deity or the universe. This ideal state may not be fixed until now or not recognizable by humans but it is the starting point and the purpose of all activity (*Wirken*). According to interpretation, the forces and laws can be immanent to all things and beings, heading for a final aim. These forces and law can also be created and lead, respectively changed or influenced by a higher or universal entity.⁴ The thinking and acting is transcendental, what means that cause and effect do not necessarily have to be considered as the logical result of personal or a system's inherent activity. The transitions between c)/d) and c)/e) are fluent. The gain of knowledge is mostly a result of observation or collection of experience and the search for logical explanations and relations (phenomenological). The explanations may have taken the pattern of natural-scientific models or have finally been approved by natural-scientific work. Many of the phenomena and their mechanisms are assumed to have a metaphysical, not a physical explanation, though. The knowledge may but is not necessarily valuable for everybody and the particular concerns of each being in its differentiation are respected. In these *Menschenbilder* the non-material, mental and spiritual (religious) aspects of a person are supposed to have an active shaping and forming function for the patient and the practitioner. The results of the individual

¹ Becker, Rollin (2007): 125 ff. This conception of „Stillness/*Stille*“ was first found by Sutherland, who honours the name of the founder of osteopathy with this famous sentence: “**Be still and know!**“ (Hartmann(2005): 28)

² Liem (2008): 23

³ Schad (2006): 19 ff

⁴ Muraca(2007): 71 f

activity work in both, the material and the non-material sphere of a person, the sphere of general influence may be much more extensive than the individual is able to comprehend or to predict. This makes natural-scientific evidence impossible, although it would be necessary for the reputation of osteopathy becoming part of orthodox medicine.

4 Conceptions of “body”, “mind” and “spirit”

„First the material body, second the spiritual being, third a being of mind, which is far superior to all vital motions and material forms, whose duty is to wisely manage this great engine of life.”¹

The definition of a holistic *Menschenbild* or the “TRIUNE MAN” in A.T.Still’s teachings is phrased in this trinity of words: “material body, being of mind, spiritual being”. This was shown the quote above. A.T.Still also used „mind, matter, motion“, but a translation of these three words in German language use: “*Materie, Verstand/Geist, Bewegung*” sounds bulky in the context of a holistic “concept of man”. Therefore this terminology is not going to be considered in this study just their meaning will be presented when it is suitable.

The expressions “material body, being of mind, spiritual being” have to be looked at, translated and put into sentences that are able to reveal their possible meanings and contexts in the sense of possible holistic “concepts of man”.

4.1. The “material body” in General

*Langenscheidt’s Taschenwörterbuch*² offers for “material“ : „*materiell*“ or „*physisch*(physical)“, the Power Dictionary „*leiblich*“^{3 4} instead of „*physisch*(physical)“ concerning body needs or wellness. Looking at the translations of “body” the following proposals are made: “*Körper* (body), *Leib* (living body), *Rumpf* (torso), *Leiche* (dead body), *Karosserie* (body of a car), *Körperschaft* (corporate body), *Gruppe* (group), *Gremium* (committee)”⁵.

The Taschenwörterbuch replaces “*Gruppe*(group)” by “*Gesamtheit*(totality/entirety)”⁶. Correct by the meaning in the context of A.T.Still’s words are the following translations: “*Physischer Körper* (physical body)”, “*leiblicher*⁷ *Körper*”, “*materieller Körper* (material body)”, “*physischer Leib*⁸”, “*materieller Leib*⁹”, in the context of Still’s mechanistic “*Menschenbild*” and the images Barral¹⁰ uses, the translations “*physische*” or “*leibliche Karosserie*(body of the car)” have to be considered as relevant, but are not convincing. “*Leiblicher*” or “*physischer Körper*” is a possible but not convenient translation, “*materieller Körper*” is a tautology, “*materieller Leib*” a contradiction. The search for the meaning in the osteopathic language use will be limited to “*Körper*(body)” and “*Leib* (lively body). In the etymological

¹ Still (1902): 16

² *Langenscheidts Taschenwörterbuch* (1968): „material“

³ Langenscheidt’s Power Dictionary Englisch 2007: „material“

⁴ See the explanation of the term „*Leib*“, with its adjective „*leiblich*“ later in the text.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Barral (2006): 14, 18, see his quote in chapter 3.3.1.

dictionary the two terms meet in the prevailing explanation, “*Körper*”¹ was borrowed from the Latin word “*corpus*” (neutral) in the 13th century, while “*Leib*”² carries the origin within from the Old High German “*lib*”, later in German “*Leben*”, in English “*life*”. The etymological dictionary has one more interesting meaning for “*Körper*”, the term “*Gestalt* (form, figure, shape)”. This term is important for Anthroposophic Medicine and the historical German view on “*Ganzheit*(holism)”³ as Harrington describes.

The body (*Körper/Leib*) for osteopaths is not only the object they are treating professionally, but also the tool they are working and “thinking” with.⁴ Therefore all definitions should respect the necessity to be valid for both partners of a therapeutic process. The following chapters will explain how the sentences describing the different understandings of the expression “material body” were found.

4.1.1. “body as perfectly functioning machine”(9a)

(“*Körper als perfekt funktionierende Maschine*”)

A.T.Still often describes his approach to the human body in pictures which descend from the world of machines:

“The osteopath is one who has a mechanical knowledge of the human body, when normal and when abnormal; and he should know how to adjust all variations from the normal”⁵

“Man is the greatest engine ever produced”⁶

“As a mechanical engineer who has lived a long time in both worlds, the world of medication and guess work and the world of an mechanic who has long occupied the seat of an engineer and conducted the repairing and running of the locomotive of human life, I want to say that I left medication as a healing art[...].”⁷

These examples could be continued. Superficially this approach seems to be only mechanical. It implicates the human capacity not only to influence but also “to build” a human body by mechanical means. Nevertheless it has to be interpreted in the *zeitgeist* of A.T.Stills age.⁸ If we look at the modern language, talking about the human brain today, we have to realize that we are merely capable to describe its function and its structure in other words than borrowed from the computer world.⁹ Nothing has changed just the machinery have

¹ *Etymologisches Wörterbuch* (2005): „*Körper*“

² *Ibid*: „*Leib*“

³ Harrington(1995): 250 ff

⁴ „With thinking fingers“, Title of a book of Sutherland, Hartmann (2004)(Ed.): IV

⁵ Still (1899). As cited by Stark (2007): 80

⁶ *Ibid*.

⁷ Still (1910): 11

⁸ See the explanations of Stark (2007): 75 and Gloy (1995)

⁹ Barral (2004): 24

become more complex, as well as the tasks they have to fulfill for us. Anyway still many aspects of the human body are a secret, its decoding progresses slowly. Lacking a metaphorical term as computer for the brain A.T.Still calls it a “dynamo”.¹ In the language approach to the human body, modern osteopaths do not use the machinery-metaphor as often as A.T.Still², but in many terms which are used in bio-mechanics, parts of machinery and laws that are basic for their construction are constantly present: reels (*Rollen*), axles (*Achsen*), strokes (*Züge*), lever arms (*Hebelarme*), angles (*Winkel*), pivots (*Drehpunkte*), fulcrums (*Stützpunkte*).³ Similar to the computer-metaphor for the comprehension of the brain, the presented model is convenient for the contemporary explanation of bio-mechanics, too.

“The nature laws of abstract, non-material fulcrums differ from the laws of physical fulcrums as they are utilized in understanding simple engines or the Newton-physics applied on a biological model.”⁴

Explicit negation doesn't change words. Our idea of a thing and its function like a fulcrum or a pivot shift was shaped by the mechanical view. It keeps the mechanical association even though often the terms are not translated into German when used in German osteopathic context.

Fact is that we often apply the mechanical concept in the teaching of osteopathic techniques, in treatment as practitioners and explaining our work to the patients.

“Generally it can be stated that the instrumental osteopathic technique practically is biomechanical.”⁵

Our usage of the language also associates „machinery“, when we talk about the “process of reparation” or the “functioning of a body and its parts”:

“The human mechanic determines the movement of the body. If the body moves free and easy like a well oiled and coordinated engine it is in a better condition to repair itself in case of disease.”⁶

The Glossary of Osteopathy gives the following statement under the headword: “machinery”:

„primary machinery of life [in bold letters]: The neuromusculoskeletal system. A term used to denote that body parts act together to transmit and modify force and motion through which man acts out his life.”⁷

¹ Still (2005) Autobiographie. I-59

² Barral (2006): 20 ff

³ At least in Germany biomechanics are taught that way. I do not know the bio-mechanical specific terms used in English.

⁴ Paulus (2006): 197

⁵ Ledermann (2006): 161

⁶ Handoll (2004): 10

⁷ Glossary of Osteopathy (2004): “machinery”

Trowbridge makes a summary of what she considers as the basic principles of Still: The first principle says:

“The human body functions as a perfect biological unit”¹.

The sentence 9 a) is a summary of all these aspects in the approach to the human body.

4.1.2. “body as unit of anatomic structures and physiologic functions”(9b)

(„Körper als Einheit von anatomischer Struktur und physiologischer Funktion“)

This sentence takes the words which were found in the glossary's introduction under the headwords: “osteopathic philosophy:”

“A concept of health care supported by expanding scientific knowledge that embraces the concept of the unity of the living organism's structure (anatomy) and function (physiology)”².

The third so-called “basic principle” of Stills philosophy is noted:

“Structure and function are interrelated at all level.”³

These sentences implicate a functional view on the body. The aspects of physics (mechanics) are discussed and explored with regard to their effect on chemistry (hormones, neuro-transmitter, cell function). The aim of an osteopathic treatment is the influence on body function by changing the body's structure.

„Osteopaths concern the physics of body and its impact on body chemistry“⁴

This is significant for the holistic way of thinking. For A.T.Still physiology and chemistry were primarily considered on the body level.⁵

Meanwhile it is proved that chemistry in a living organism does not only regulate body function but is also responsible for cognitive and psychological processes. In this context an interpretation of the word “body” gets a different implication in relation to the “completed oneness”⁶ of body, mind and spirit. According to Liem modern investigations in the field of psycho-neuro-immunology verify the applicability of this concept in osteopathy:

“By applying psycho-neuro-immunology this part of osteopathic interventions can be explained, where for example integration steps to a higher order are

¹ Trowbridge (2003): XIV. As cited by Holzheu (2006): 1

² Glossary (2004): Headwords: „osteopathic philosophy“

³ Ibid.

⁴ Fraval, Maxwell – Written on the board during the teaching: „The Rule of the Artery, 2006, OSD. Fraval is an Australian Osteopath.

⁵ Still (1899): 37 f

⁶ Still (1902): 73

supported by the differentiation and integration of somato-psychological consequences following an approach by the tissue.”¹

In important term in this context is the “somatic dysfunction”². It describes a mechanical or physiological reaction on an external or internal influence in each dimension of existence (physical, mental or spiritual).³ The body aspect of a disease becomes a palpable and/or visible deviation of normal body structure. It is objective, having an obvious existence and in consequence becomes a statement. This has a clear consequence for the therapeutic practice. The osteopathic intention is elimination of dysfunction on the body level.⁴

4.1.3. “living body as physical substance with five senses” (9c)

(„*Leib als physische Stofflichkeit (Substanz) mit 5 Sinnen*“)

In this sentence different aspects are introduced by the word “*Leib*”. As mentioned before, this word descends from the Old High German “*lif*”, life.⁵ This origin implicates the meaning „lively body“. There is no dead “*Leib*”, this would be a *Leichnam* (the life was taken!). Sommerfeld introduces this term as a “central terminus of phenomenological orientated philosophy”⁶. Its employment in Anthroposophic Medicine^{7/8} and the “natural-scientific” methodology of Goethe⁹ refers to a concept of man, represented by the German *Naturphilosophie* when applied in the context of holistic medicine. The term “physical substance” signifies the “*Leib* (lively body)” being the material expression of non-physical elements.¹⁰ Still was looking for the substantial, material elements being the agents of activity:

“To find the substances in the body that causes them to act and how to act has been the object of my journey as an explorer.”¹¹

As well:

“By our mechanical skill, preceded by our intelligence in anatomy, we can detect and adjust both hard and soft substances of the system.”¹²

Still summarizes the following structures as substances: Bones, the brain, spinal cord,

¹ Liem /Patterson(2006): 178 [Translation by myself F.K.]

² Comeaux (2005): 28 f.

³ Ibid: 173

⁴ Sommerfeld (2008)

⁵ *Etymologisches Wörterbuch* (2005): „*Leib*“

⁶ Sommerfeld (2008): 70

⁷ Steiner/Wegmann (1995): 16 ff

⁸ Junge, Ingo (1997): „*Vortrag Nr.50 zum Verständnis der anthroposophischen Medizin: „Menschenverständnis nach Leib, Seele und Geist, gehalten am 25./26.7.“*“

⁹ Bortoft (1996)

¹⁰ Steiner/Wegmann (1995): 13 ff

¹¹ Still (1899): 66

¹² Still (1902): 21

nerves, blood-circles, lymphatics and the fluids of the body as blood and cerebro-spinal fluid.¹

The five senses also connect the phenomenological view of Goethe and Steiner with Still's concept of the human body. Since Platon the five senses are the human approach to an external material world.² The senses of touch, see, taste, smell and hear – these are the human organs of perception by which we sensually experience the world. This includes all anatomical and physiological structures that are necessary for perception. For Still the five senses are elementary:

„Through our five senses we deal with the material body“³.

How the five senses function is explained by these words:

“His knowledge is received by the five senses. He sees something which is his first item of knowledge. He hears something, and as he grows older he feels, tastes and smells. Through these five senses the seeds of knowledge and reason are developed.”⁴

Reading these words, we don't only have in mind the body of the patient but as well our own body perceiving and treating a patient. Bortoft mentions the same approach in his book talking about Goethe's phenomenological methodology:

“Knowledge of the world is founded on sensual experience”⁵

Both Bortoft⁶ and Steiner insist on the idea that...

“the word that is accessible to the human being through his five senses, doesn't represent the whole world, but is only the expression for a deeper world hidden behind, the spiritual world.”⁷

This outlines the context for the term “*Leib*”.

4.1.4. “body as masterpiece of architecture of God” (9d)

(“ *Körper als architektonisches Meisterwerk Gottes*”)

This sentence attempts to express an explicit religious view on the human body, being the creation of a person deity. It is obvious that the religious⁸ context in Still's phraseology cannot be missed. For example:

¹ Still (1899): 37 ff

² Anzenbacher (2002): 48

³ Still (1902): 25

⁴ Still (1910): 11

⁵ Bortoft (1996): 31 [Translation by myself F.K.]

⁶ Ibid.

⁷ Steiner (1982): 11 [Translation by myself F.K.]

⁸ I don't want to introduce Still's connections with Freemasons, though they are responsible for his phraseology too, according to: Stark (2007): 53

“Who could, even if he should try, prove a trace of failure or neglect in the completeness of the work of, God, in any part of that masterpiece of architecture, man, when finished by His hand in His own likeness and image and by Himself pronounced very good ?¹”

According to the investigations of Dippon, A.T.Still's teachings have to be interpreted in a religious context. She collects quotations which suppose to prove this opinion and comes to the conclusion:

“He [Still] considers man as a masterpiece perfectly created by God and his likeness and he tries to recognize God by exploring and analyzing man. ”²

In this sentence I wanted to express the conception of human body in the religious context.

4.1.5. "body as dwelling place for mind and spirit" (9e)

(Körper als Wohnstätte für Geist und Seele)

According to Stark³ the words “to dwell” or “dwelling place” are always found in a spiritual context in the teachings of A.T.Still. Searching a physical substance or proof for the spirit (*Seele*) in the human body, he came to the conclusion that the non-material aspects of a human being only temporarily stay in the body, shaping and forming it. In his teaching about the fascia he tells:

“It carries to the mind of the philosopher the evidence, absolute, that it is the ‘material man’, and the dwelling place of his spiritual being.”⁴

The perfect construction of a “temple”⁵ needs

„to construct in workmanlike order a dwelling-place for the spirit of man in such perfect running order [...]”.⁶

For Lee the latest evidences concerning fascia and connective tissue indicate the possibility that a non-material aspect of a human expression can materialize in the tissue. He considers water and energy as receiver and medium of information, the connective tissue as forming and shaping factor, the morphogenetic field as a point of reference for all information and forms.⁷

These considerations that the human body is a representation and expression for the spiritual aspect of its medium, is self-evidence for many modern spiritual theories. As the

¹ Still (1908): 204

² Dippon (2005): 78 [Translation by myself F.K.]

³ Stark (200): 83 f, (2006): 78 ff

⁴ Still (1899): 163

⁵ Still (1908): 192

⁶ Ibid.

⁷ Lee (2005): XVII

owner of an apartment shapes and forms it according to his necessities and taste, the mind and the spirit (*Seele*) shape the body.

This thought I wanted to express in this sentence.

4.2. “mind” in General

The term „mind“ in a modern dictionary¹ is translated to the following German words: In the meaning of thoughts (*Gedanken*) and feelings (*Gefühlen*): *Sinn* (sense), *Gemüt* (mental state²), *Herz* (heart); in the sense of intellect (*Intellekt*): *Verstand* (intellect), *Geist* (spirit); in the meaning of apprehension (*Auffassung*): *Ansicht* (view), *Meinung* (opinion); in the meaning of intention (*Vorhaben*): *Lust* (desire), *Absicht* (purpose); in the meaning of memory (*Erinnerung*): *Gedächtnis* (memory); in the figurative sense: *Person* (person), *Kopf* (head), *Geist* (spirit). An older edition (1968)³ additionally gives the following translations: *Wille* (will), *Neigung* (inclination), *Achtsamkeit* (carefulness) and *Sorge* (care).

The Encyclopedia Britannica shows countless references for “mind”⁴ in the history of philosophy and religion. The possession of mind is a peculiarly human quality which is assumed to distinguish us from other living beings or things. There are three different aspects of mind which are relevant for the translation to German. First: the thinking as activity which produces thoughts. It has to be considered that this activity of the mind includes the sensing and reception of impressions. The substantive “*Gemüt* (mental state)” a traditional German word, often used in homeopathy, catches up with part of this meaning.⁵

The second aspect describes the concept of mind including knowledge (*Wissen*) and all the rational, intellectual activities like judgement (*Beurteilen*), forming an opinion (*Meinungsbildung*), and reasoning (*Begründen*). This aspect refers to a possibly non-rational knowledge which talks about consciousness or awareness of something.⁶ Here the translations “*Verstand*”, “*Geist*” and “*Gedächtnis*” for “mind” are located. In recourse to collected knowledge, processing this knowledge develops cognition, comprehension or insight. For an osteopathic approach to the term “mind”, the memory of the tissue being a concept for the somatic effects of trauma⁷, or the use of mind (knowledge and memory) for the imagination of anatomic structures and physiological processes must be considered as relevant.

¹ Langenscheidt's Power Dictionary (2006): “mind”

² Boericke as a well known Homeopath translated “*Gemüt*” this way: Hahnemann(1921): 175, §88

³ Langenscheidt's Taschenwörterbuch (1968): „mind“

⁴ Encyclopedia Britannica (2005): „mind“

⁵ Interesting in this context is the etymological story of „*Gemüt*“: Until 1800 it included the totality of sensory perception. Since then the meaning was reduced to sentimental feelings and mental states. The typical German word „*gemütlich*“ is mainly used in the context of furnishing a home. (*Etymologisches Wörterbuch* (2005): „*Gemüt*“). Hahnemann lived 1755-1843.

⁶ Encyclopedia Britannica (2005): “mind”

⁷ Barral/Croibier(2003): 101 f

„ I believe you are taught anatomy in our school more thoroughly than any other school to date, because we want you to carry a living picture of all or any part of the body in your mind as a ready painter“.¹

Furthermore it has to be considered that a memory exists for lingual and visual knowledge, and for all other forms of sensual impression as smells, tastes or sounds. Therefore the idea of a non-intellectual, non-rational aspect of memory has to be part of these considerations. It is significant that in both the English and German language usage, the dualistic approach determines another reception of mind than in the holistic “concept of man”, where the non-material aspect is additionally divided in an intellectual and a spiritual one. For the differentiation of the meaning “mental “, we use the verb “to know (*wissen*) and for the meaning “spiritual” the verb “to believe (*glauben*)”. More explanations are given in chapter 4.3.concerning the understanding of “spirit”.

The third aspect is the direction of the thoughts, the intention, following a plan or a purpose in the German language the Anglicism: “*Intention*”. Here too the two aspects of “mind (*Geist*)” have to be remarked. To have something in mind, to intend it, is different from desiring it, though both activities are fundamentally mental.

The encyclopedia doesn't confer to a fourth aspect of “mind”, the question of the location. Where do we think and where do the thoughts display their effect? This aspect considers the research on the determination of particular brain areas, as discussed since Broca, Wernicke and Monakow², as well as modern questions brought up by neurophysiology: Do neurotransmitters determine willful acting³? Does the vegetative nervous system have an intelligent autonomy? Other questions occupy physicists and mathematicians: They find their reflection in quantum physics: Where and how can the mind (*Geist*) in the sense of intellect, intention or mental state display its effect? How can this effect look like? How can the effect be evaluated?⁴ It is undisputed that this objective has an important impact on osteopathic thinking and practice. Although the question, to which aspect should be given the priority, how the roles - subject and object - have to be parted, is still controversial⁵ and part of this study.

The German translation of “mind” as it is used in the trinity “*Körper-Geist-Seele*” touches further aspects of non-material existence which cannot be found in the meanings of the English word. In Old High German “*Geist*” signified “ecstasy” or “a supernatural being”. Through Christian influence on German language the Latin word “*spiritus*” and the Greek “*pneuma*” the content of meaning was expanded by the items: “breath (*Atem/Hauch*)”

¹ Still (1902): 9

² Harrington (2002): 154 ff

³ Falkenberg (2006):43 ff; Singer (2004): 235 ff

⁴ Görnitz/Görnitz (2007)

⁵ Wühl (2006b): 32 ff; Liem (2008)

and “soul (*Seele*)”.¹ Since the 18th century the meaning “thinking and recognizing consciousness” was added through the influence of the French “*esprit*”².

The history of this word makes it so difficult to give a consistent translation of “mind” in distinction to “spirit”. It is easier when the adjectives “mental/spiritual” are used. On the other side, it is exactly this fact that the definite differences in the possible German translations exist, what makes it possible to indicate different opinions for this survey.

4.2.1. “mind/intellect as human capacity of cognition” (10a)

(“*Verstand als menschliches Denk-und Erkenntnisvermögen*”)

Pöttner, who translated most of the teachings of the osteopathic founders prefers the translation “*Verstand (intellect)*”³. As explained before, this means the human capacity to think and to justify. This ability enables humans to recognize facts and things recurring on onto- and phylogenetically acquired knowledge. A.T.Still describes this aspect of mind in the abstract: “Method of Reasoning”:

“The student of any philosophy succeeds best by the more simple methods of reasoning. We reason for needed knowledge only, and should try and start out with as many known facts as possible. If we would reason on diseases of the organs of the head, neck, abdomen or pelvis, we must first know where these organs are, how and from what arteries the eye, ear, or tongue is fed.”⁴

In the sentence explaining this aspect of “mind” the fundamental principle of osteopathic thinking, the precondition for practical acting in the sense of logical consequences was considered. Humans use their collected knowledge to initiate a process of reasoning⁵ which leads to a definite conclusion at the end. Modern osteopaths would call it “Clinical Reasoning”, an Anglicism in German language as most modern specific terms in medicine.⁶ In A.T.Still’s words: “reasoning is the action of the mind while hunting for truths.”⁷

In this aspect the mental processes of both, the patient and the therapist are included. According to a holistic way of thinking it is unquestioned that the patient has to accept the given explanation of the osteopathic treatment, too. A patient can prevent recovery because he consciously wants to keep a possible profit from his illness. Those considerations have to be respected too, working with a holistic *Menschenbild*.

¹ *Etymologisches Wörterbuch* (2005): „*Geist*“

² *Ibid.*

³ Pöttner in Still (2005): XVI

⁴ Still (1899): 13

⁵ Jones, Mark (1997): 3

⁶ Jones, Mark (1997): 3

⁷ Still (1899): 228

4.2.2. “mind/reason as the immanent capacity for self-organization and self-healing “(10b)

(“Geist/Vernunft als immanente Fähigkeit zur Selbstorganisation und Selbstheilung”)

“Vernunft(reason)” is explained in the etymological dictionary as the “mental capacity to recognize and assess a context and to act appropriate to the necessity and purpose; intellect, understanding”¹. In opposite to the intellect (*Verstand*) acting is an inherent part of reason (*Vernunft*). To act reasonable is not only a capacity of all beings supplied with intellect, but also of systems or single structures within a functioning entirety (*Ganzem*), like blood cells:

“He [God] simply endows the corpuscles with mind, and in obedience to His law each one of these soldiers of life goes like a man in the army, with full instructions as to the duty he is to perform.”²

This interpretation of “mind” is connected to the second “principle” of the “Philosophy of Osteopathy”:

“The body possesses self-regulatory mechanisms that are self-healing in nature”³.

My sentence expresses the idea that function, life and survival, is dependant from relations and interactions of cells, substances and organisms. While A.T.Still suspects a planning agent, God, nature⁴ or forces like evolution⁵ behind these reasonable arrangements, in this interpretation “mind/reason” is an immanent quality. The word “immanent” puts the agent of the reason into the things themselves. The word “organism”⁶ describes either a self-organized being⁷ or an integrated totality⁸. It includes the capacity to join a unity for a certain purpose as it is expressed by its verb “to organize”⁹.

Looking from the outside, reason is shown by the functioning of the system. Complicated feed-back-, reflex- and other regulation mechanisms control the system and balance little mistakes by themselves. For the field of medicine this implies that there has to be a decomposing analytic preparation by biologists for recognizing the way of function of a certain organism first. Then a possible way of intervention can be explored. How complex systems can be and how often scientists overtax their capacity for extensive knowledge,

¹ *Etymologisches Wörterbuch* (2005): „Vernunft“

² Still (1908): 186

³ Glossary (2004): “osteopathic philosophy”

⁴ Still (1910):22

⁵ Pöttner, Introduction of the translator in: Still (2005): XXIII

⁶ *Ibid.*

⁷ *Etymologisches Wörterbuch* (2005): „Organismus“

⁸ *Ibid.*

⁹ *Etymologisches Wörterbuch* (2005): „organisieren“

becomes obvious when medical interventions like surgical operations or medication show unexpected side effects. For modern osteopaths this has the consequences that an extensive knowledge has to be expected in the fields of basic research concerning biology, bio-chemistry, bio-physics, neurophysiology for a responsible work with patients. The prefix “self” in front of “organization” and “healing” also indicates that osteopathic acting only has to remove obstacles within the process, but not to intervene in the function of the system itself as it is allowed in allopathic medicine.

4.2.3. “mind in the sense of consciousness and intention, a forming and shaping force”(10c) (*“Geist im Sinne von Bewusstsein und Intention, als Denk und Gestaltungskraft”*)

Different aspects which were already discussed in the introduction of the word “mind” meet in this sentence. Consciousness includes more than the rational knowledge that bases on facts. The philosophical dictionary expresses it as followed:

“Consciousness includes the totality of sensual and rational reflections, as well as the field of human emotions and will (power).”¹

As the explanation continues it touches a conflict of possible interpretations which is relevant for this study:

“The fundamental question while discussing the nature of consciousness [...] is, whether consciousness is a natural activity of the material human body, his brain, or has to be deduced from an immaterial soul or other supernatural sources.”²

This refers to the explanations concerning sentence “body” c), where the five senses were discussed as the sources of human perception of the world and the processing of these perceptions by the human mind. Still only utilizes the word “consciousness” in relation to the medical state of a lost consciousness, in the sense of fainting. For Lee “consciousness” is the lingual equivalent of Still’s “mind”.³ Bortoft referring to Goethe considers:

“Though we know the world by experience, still in this experience includes another dimension, a non-sensual dimension which in reality is a dimension of the mind. [...] The difficulty to realize that is the fact, that in our civilization we consider ‘mind’ as a incorporeal, intellectual activity.”⁴

The statement in the sentence “mind”c) primarily considers the general perception with the aforesaid five senses in a conscious mental state in opposite to a non-conscious mental

¹ *Philosophisches Wörterbuch* (1974): „Bewußtsein“ [Translation by myself F.K.]

² *Ibid.* [Translation by myself F.K.]

³ Lee (2005): 268

⁴ Bortoft (1995): 31 [Translation by myself F.K.]

state. An initially not-analytic but conscious perception leads to insights which reveal the real world for Steiner as well as for Goethe.

For McKone this phenomenological approach is the one originally intended by Still.¹

The following explanations, describing “mind” as intention, a forming and shaping force (*Denk- und Gestaltungskraft*), agree with the phenomenological concept which Blechschmidt used while exploring the origin and development of human life. It plays a major role in traditional and modern osteopathy:

“Describing and exploring the manifestation reveals us insight in the nature or the essence of a living being or the organism, because it expresses itself by its behavior growing and forming.[...]To understand the organism though is not the same as explaining it. The second leads to shape and form as a condition. The first considers such factors as conditional.”²

Steiner calls it power of thoughts or cognition when “the consciousness is not filled with shadows of thoughts but with images.”³ A quote of Still expresses the same working with images:

“We teach you anatomy in all its branches, that you may be able to have and keep a living picture before your mind all the time, so you can see [...] all organs, how they are fed, what they must do, and why they are expected to do a part, and what would follow in case that part was not done well and on time. I feel free to say to my students, **keep your minds full of pictures of the normal body all the time, while treating the afflicted** [Bold letters by the author].”⁴

The part in bold letters is remarkable. It considers the direction of the thoughts and their possible effect on an object. While reading this quote of A.T.Still, the question arises, whether he wanted to convey that by treating an ill person imaging aspects of the health in the person, that means working with intention, is responsible for the effectiveness. The same approach can be found in Anthroposophic Medicine and homeopathy: This therapies work with the idea that an immaterial substance like thoughts or information can be transported and have an influence on a living body.⁵ For Lee, both Still and Sutherland meant this intention:

“They reiterated for us the human ability to use Mind⁶ in the process of healing. In osteopathic treatment the intention of the physician and patient figure prominently in healing.”¹

¹ McKone (2006): 28 ff

² Van der Wal/van der Bie (2006): 118 [translated by the author]

³ Steiner/Wegmann(1991): 10 f

⁴ Still (1899): 13

⁵ The law of similarities: A substance that evokes special symptoms is able to treat the same symptoms, even if they were provoked by something else. Hahnemann (1921)

⁶ Paulus (2006): 197, quoting the Chicago Manual of Style: Capital letters for Higher Powers

Talking about a forming and shaping force in sentence “mind”c), this aspect of “mind” is implied

4.2.4. “Mind as all-knowing, all pervading wisdom/Wisdom of God”(10d) (*„Geist als allwissende, alles durchdringende Weisheit/Gottes Weisheit“*)

With this sentence I wanted to summarize all quotes of Still that can be interpreted as a religious view on “mind”. It has to be mentioned, that in a religious context capital letters for “Mind” should be used.² Still says:

“I have not made a study of the Bible for that purpose; but the knowledge I have gained of the construction of man convinces me of the supreme wisdom of the Deity.”³

Still used the expression “all-knowing” in his Autobiography.⁴ With the words “all pervading” I wanted to transport the idea that “having proven to my mind that God goes into the minutiae of all His works”.⁵ This meaning also refers to sentence “mind”c), to the question who could be the subject of Mind that works in all things. While in the sentence “Mind”d) the creator is considered as a personnel Deity, in “mind”c) it is nature and in “Mind” e) it will be a universal intelligence. All these interpretations are possible according A.T.Still’s teachings.⁶ Dippon is a representative of the exclusively religious interpretation.⁷

4.2.5. “Mind as an universal creative intelligence”(10e) (*„Geist als universelle, schöpferische Intelligenz“*)

I want to start the explanation for that sentence with a quote of Still:

“[...] your brother Osteopath is trying to acquaint himself with the laws of life, the machinery of life, and the man of life, who is now on exhibition at the end of many thousand years without an equal. He is better acquainted with himself who knows most of the laws as given by that Intelligence whom the civilized world have called God. Other terms are and have been used, such as `Nature`, the `Unknowable`, `Creator`, the `All-Wise`; [...].⁸

He also says: “The Intelligence of Deity is unquestionable”⁹. Of course by the terms God or Deity a Christian religious context could be implicated too. Lee comes to the conclusion, quoting Trowbridge and Booth, that these words indicate a spiritual attitude.¹⁰ Modern

¹ Lee (2005): 157

² Paulus (2006): 197, quoting the Chicago Manual of Style: Capital letters for Higher Powers

³ Still (1908): 306

⁴ Ibid: 149

⁵ Ibid: 151

⁶ Ibid: 367

⁷ Dippon (2005): 74 ff

⁸ Still (1908): 366f

⁹ Ibid: 234

¹⁰ Lee(2005): 44ff

osteopathy discusses diverse spiritual sources of “mind/Mind (*Geist*)”. Leading for the statement in sentence “mind”e) was the idea to include a broad field of modern spiritual theories about forces and power in the universal world. In contemporary osteopathy many ideas and evidences of different disciplines concerning “mind” are taken up. Liem names morphogenetic, electric, magnetic, electro-dynamic fields, bio-photons¹ as possible mediums for disturbing information and cause of somatic dysfunction. These models are traded as responsible factors how the world is constructed and changed. Handoll refers to the evidence of quantum physics talking about the organization of knowledge in a cosmic order.² For him the form of communication and information that human beings know and use, are not more than fragments of the universal reality.

For Lee water and connective tissue are receptor and memory of information which transform universal intelligence (celestial realm, Mind) in material reality (terrestrial realm, matter) as already mentioned before.³ I translated “celestial”⁴ into „universal“, and „wisdom“⁵ into the less personnel meaning “intelligence”. “Universal” does not only include the celestial matters but also includes items like “cosmos”⁶ and the “universe”⁷. “Universal” means “all-round, concerning the totality, the whole world”⁸ implicating an independence of time and space.

The word “intelligence” refers to “incomprehensible creator-intelligence (*unfassbare Schöpfer-Intelligenz*)”⁹, by Magoun. Intelligence is a word that doesn't necessarily refer to a personnel being (in comparison to “wisdom”) and its meaning is close to “immanent reason” of sentence “mind”b).

4.3. “spirit” in General

The Encyclopaedia Britannica¹⁰ is clear in its definition of „spirit“. In German language we call that “*Spirituosen*(liqueur)” – in other words alcohol as a distillation of fermented sugar, not important of which origin. Additionally this lexicon¹¹ lists diverse combinations of religious contexts for “spirit”, as “the Holy Spirit” (*der Heilige Geist*), who forms the Christian trinity together with God and Jesus. Another category is “spiritualism”¹², but it explains spiritualism only in the context of supernatural ghosts and their corresponding mediums or cults.

¹ Liem (2006a): 87 ff

² Handoll (2004): 78

³ Lee(2005): 39

⁴Swedenborg's vocabulary. In:Lee (2005): 76 ff

⁵ The model of Swedenborg. In: Lee(2005): 76

⁶ Handoll (2004), Görnitz/Görnitz (2007)

⁷ Schooley (1949): 22

⁸ *Meyers Taschenlexikon* (1996): “*universell*” [Translation by myself F.K.]

⁹ Magoun (2005): 85 [Translation by myself F.K.]

¹⁰ Encyclopaedia Britannica (2005): „spirit“

¹¹ Ibid.

¹² Ibid.

According to Stark ¹ such approach to A.T.Still's teachings isn't a far-fetched idea. In Still's age spiritualism was common in America. Nevertheless it cannot be considered as an adequate approach to modern osteopathy in Europe.

Langenscheidt's Power Dictionary presents "Geist" and in plural "Spirituosen (liqueur)" as translations for "spirit". Other possibilities are "Schwung (drive)" and "Elan (élan)". "Spiritual" is translated as "geistig", in a religious sense "geistlich". ² In the older edition one can find an additional translation that indicates the direction expressed by the trinity "body-mind-spirit": "Seele (soul)", "Temperament (temper)" and "Leben (life)". ³ It is obvious that the same translation "Geist" is proposed for both, "mind" and "spirit". The equivalent for "Seele" in English is "soul". "Soul (Seele)" is able to communicate the same immanent and transcendent meaning as "spirit (Geist)" but it is generally used only for individuals. This item is being discussed by Sommerfeld⁴: and Wührl⁵ in a German osteopathic journal, *DO-Deutsche Zeitschrift für Osteopathie*⁶. Sommerfeld collects the meanings and the use of the term "Seele (soul)" since the Antique Greek philosophers⁷: breath (*Atem*), the immortal soul, world soul versus individual soul, soul in opposite to physical measurable or perceivable matters, the alive (*das Lebendige*)⁸, the entelechia (completion of the purpose of form/*Vollendung der Formursache*) of a body. This are the antique roots, additional the Christian soul for the connection with God during the Middle Ages. In modern times the soul (*Seele*) becomes a "hormonal conglomeration, [...] neuronal net-work-construction or [...] a diffuse accumulation of central nervous tissue [...]"⁹.

The etymological dictionary lists for "Seele (soul)" the totality of human sensations and experiences" and in the religious context "the spiritual part of a person, considered as immortal" ¹⁰. It is pointed out that the Teutonic origin of the word could indicate on "belonging to the see (*zum See gehörende*)". ¹¹ Furthermore "Seele (soul)" or the adjective "beseelt (animated)" is used in the following connections: "breath (*Atem/Hauch*)", "to be filled with life", "psychological/emotional (*psychisch*)" ¹². As already mentioned discussing "mind"¹³, the meaning of "Seele (soul)" and "Geist (spirit/mind)" was congruent until the moment when the "esprit" of the French Enlightenment divided them in a realm of emotion (*Empfindung*) and a realm of the intellect.

¹ Stark (2006): 89

² Encyclopaedia Britannica (2005): "spiritual"

³ Langenscheidts Taschenwörterbuch (1968): "spirit"

⁴ Sommerfeld (2007): 22ff

⁵ Wührl(2007a): 18-21

⁶ *DO-Deutsche Zeitschrift für Osteopathie* 3/2007. This edition centered on articles concerning the soul.

⁷ Sommerfeld (2007): 22 ff

⁸ Ibid: 23

⁹ Ibid. [Translation by myself F.K.]

¹⁰ *Etymologisches Wörterbuch* (2005): "Seele" [Translation by myself F.K.]

¹¹ Ibid.

¹² Ibid.

¹³ Chapter 4.2.

Looking for the translation of “spirit” another modern meaning shows up: “psyche”, “the totality of conscious and unconscious psychological (*seelischer*) processes and mental functions, soul”¹

The topic of Wührl's article mentioned before is whether Still's “spirit” can be translated in “*Seele* (soul)”. His conclusion:

“Still's idea of soul is the location of our becoming sensual and human as well as the partner of the connection to God. Therefore his idea of soul can only be translated into terms of a modern clinical psychology by dislocations and rationalizations.”²

Tor Stark³ and Kuchera⁴ the differentiation between “soul” and “spirit” is a topic, too. Both agree that A.T.Still showed an exchangeable use of the two words.

“I call that spark to life the soul of the individual. [...] Because the spirit represents the soul, you can see how these terms are often used interchangeable”.⁵

Still was looking for the structure in the human body, which contained the spirit/soul (*Seele*).

For both the spirit and the soul he supposed that the fascia is the dwelling place.⁶ He believed the soul being immortal. “Soul” and “spirit” both give form and shape to the alive⁷.

„While the soul gave form, it also dwelled form“.⁸ For Stark this is an evidence for both, his religious/spiritual and his vitalistic view on human beings.⁹

For Lee especially the interpretation of the term „spirit“ is the key to a holistic view in the philosophy of modern osteopathy¹⁰. He collects the results of research in modern physics, biology and bio-chemistry to prove spiritual influences like energetic and mental effects on things.

For the contemporary interpretation of the “body-mind-spirit” trinity it is necessary to look again on the original quote: A.T.Still talks about the “spiritual being” and it is a possible interpretation that human beings have a need for spirituality, and that this need should be respected in a medical context, in osteopathy too. This is the way the editors of the German osteopathic journal, *DO- Deutsche Zeitschrift für Osteopathie*¹¹ like to interpret him.

¹ *Meyers Taschenwörterbuch* (1996): „Psyche“ [Translation by myself F.K.]

² Wührl(2006a): 32

³ Stark (2006)

⁴ Kuchera (1993): 11

⁵ *Ibid.*

⁶ Stark (2006): 78

⁷ *Ibid.*

⁸ Refers to 9e)

⁹ Stark (2007): 84

¹⁰ Lee (2005): XV

¹¹ Breul (2005): 1

Because I have already used the term “Geist (mind/spirit)” for translating “mind”, the translation of “spirit” leads to the following sentences after having considered the possible meanings:

4.3.1. “psyche as personal conscious and unconscious experience“ (11a)

(„Psyche als das persönliche bewusste und unbewusste Erleben“)

In A.T.Still's teachings the term “psyche” cannot be found.¹ When he wanted to express a personal, private problem he chose the word “soul”². This is owed to the problems of his age. In this time the individual influence on a person by his psyche wasn't a big topic in medicine. Terrible physical traumata or severe infections were in the center of medical care. In the German speaking countries under the influence of Sigmund Freud and other pioneers of psychoanalysis, the psyche was discovered as an independent unit of a person. The *Menschenbild* that was developed after these findings describes an individual who is imprinted by his personal and collective history. Human beings possess a non-rational authority formed of instincts, libido, doctrines, values besides their intellect (*Verstand*) being the rational authority. This non-rational authority is able to steer all decisions, consciously or unconsciously even against the free will.³

Modern medicine has acknowledged psychosomatic diseases in distinction to somatic diseases, although relations between body and psyche aren't completely explored. Especially this psychosomatic approach has a big segment in holistic medicine. It is a common approach for German osteopaths too. This is shown by the discussion in the osteopathic magazines⁴ and books⁵. Psyche plays an important role in the communication between patient and practitioner, as well as in the approach of both to their own body, their life, and their selves. Psyche has a conscious and an unconscious level of influence.⁶ The British osteopath Eyal Ledermann says:

“In the psychological dimension the relationship between practitioner and patient, what the patient believes from me, and also what I believe, is much more important [than what you really do with the body].”⁷

Since the work from C.G. Jung it is known that the unconscious steadily influences the human consciousness and the unknown part of the soul is able to develop an enormous dynamic.⁸ Important in this sentence “spirit”a) is the fact that the psyche as well as the mind (*Verstand*) in “mind”a) forms an own entity, with particular rules and laws which are

¹ Wühl (2006a): 32

² Still (2005): I-37

³ Fahrenberg (2007): 25 ff

⁴ Sommerfeld (2007); Wühl (2007)

⁵ Barral (2006)

⁶ Gottschlich (2007): 260 ff

⁷ Ledermann, Eyal (2007b): 23 [Translation by myself F.K.]

⁸ Gottschlich (2007): 260

fundamental for their interaction and the interaction with the body, too. The term “personal” shall consider the individual aspect of the experience.

4.3.2. „emotion steered by neuro-physiology and vegetativum“(11b) (*„Emotion, gesteuert durch Neurophysiologie und Vegetativum“*)

An emotion, a feeling relates to the soul or the psyche of a person in the same way as the thought relates to the intellect. This means that an emotion is an expression of the soul, a psychological or instinct activity. What evokes or rules the emotions is disputed controversial. In this sentence I refer to biologists, neurophysiologists and therapists who consider neurophysiologic structures as hormones, transmitter substances and the whole neurological network including genetics being the causes of emotions and having an effect on the mental and physical state.¹ This is not supposed to represent the hard-liner fraction which doubts every decision coming from free will², but the field of neurosciences that consider biochemical substances being the information medium and the trigger of psychological and physical processes. Both patient and therapist are affected.

“The ability to have sympathy and empathy is based on our own neurologic systems spontaneously and intentionally reconstructing the emotions that we have perceived from a fellow man”³

In this context the tactile contact by which osteopathic practitioners approach the patients has to be considered too. Tactile contact – touch - in the meanwhile was acknowledged as an elementary need of humans (like all mammals) without which the development and the formation of intelligence is disturbed. There is no doubt about the therapeutic importance of touch.⁴ The British osteopath Tsafi Ledermann emphasizes that expressive osteopathic techniques

“[concentrate] on accepting the patient as an entity with body and soul and support the healing process by respecting the psychological and psychophysiological dimension.”⁵

The structures of the body, its organization, its construction, the physiology of its cells are emotional expressions, both cause and effect as Keleman describes:

„Outer body and inner organ shapes speak to us as cellular motility, as the organization and movement of psyche and soul. [...] Emotional anatomy is

¹ Compared with the brain/mind discussion in Surma (2006) and Forst (2004) about the article of Singer (2004) concerning the question, whether or how independent from a neurophysiological process the conscious and unconscious experience and thinking can be seen.

² Singer (2004).

³ Bauer (2006): 51 [Translation by myself F.K.]

⁴ Ledermann, Tsafi (2006): 159 ff

⁵ Ibid: 160f

layers of skin and muscle, more muscles, organs, more organs, bone and the invisible layer of hormones as well as the organization of experience.”¹

Research in the field of emotions and osteopathic techniques (particularly cranio-sacral techniques) have evaluated that the “selected cranio-sacral techniques have been proved as suitable for changing certain emotions.”² All discussions about mirror-neurons, hypothalamus-pituitary-adrenal-axe, all evidence sought for the physiological mechanisms of the effects of osteopathic techniques belong to this “concept of man”. This *Menschenbild* is designed by its neurobiological determination and presented as a learning system, not a speculative spiritual/ mental (*geistiges*) being.³

4.3.4. ”spirit in the sense of vitality, life force, breath of life, spark of life”(11c) (“Seele im Sinne von Vitalität, Lebenskraft, Lebensatem, Lebensfunke”)

This sentence wants to represent the vitalistic *Menschenbild*. Sutherlands “breath of life⁴ (*Lebensatem*)”, Hahnemann’s “life force (*Lebenskraft*)”⁵, Becker’s and Kuchera’s “spark of life (*Lebensfunken*)”^{6/7} “meet A.T.Still’s idea of vitality which he often used in the context of the lymphatic system and fascia.”⁸ He says:

“That powerful life force that is bequeathed to man and all other beings, and acts through the fascia of man and beast.”⁹

Stark summarizes that in A.T.Still’s teachings “vital force, vital energy and *élan vital*”¹⁰ are used synonymous for life force.¹¹ Furthermore she mentions that this vitalistic view represents an aspect of human beings that is withdrawn from all biological, chemical or physical explanations.¹² As Still says:

„Life is that force sent forth by the Mind of the universe to move all nature”¹³

This approach comes from *Naturphilosophie* which she suspects as being originally developed by Emmanuel Kant. For Stark this is one source of Stills idea of life and life force.¹⁴ It can be confirmed that the approach of Nature Philosophy, which assigns the origin

¹ Keleman (1985): xii

² Bolt (2007): 8

³ Vgl. Fahrenberg (2007):139 ff

⁴ Sutherland, as cited in Trottier (2006): 343

⁵ Hahnemann (2003/1921): 97 f

⁶ Becker (2007): I-105

⁷ Kuchera (1993): 10 (“Soul [...] is a spark, a force, an energy, which permits life”)

⁸ Still (1899): 23, 39, 57

⁹ Still (1899): 164

¹⁰ Stark (2007): 151

¹¹ Stark (2007): 151

¹² Ibid.

¹³ Still (1902): 101

¹⁴ Stark (2007): 79

of life not to a creator but to creation, has been the force behind many philosophical¹ and medical² concepts that were developed in German speaking countries. Often, when Still uses the word “nature”, it signifies a force that initiates life and motion. This again refers to Still's second way expressing the trinity: “mind, matter, motion”³. It also refers to the meaning of “Seele (spirit)” in the sense of an animating, life preserving principle that appears in the German Language in the words “*beseelt* (animated)” or “*die Seele aushauchen*(to breath ones last)”. This aspect is taken up by Becker in his interpretation of Sutherlands “breath of life”. It signifies the “Highest So-Called Element” which exchanges with the liquor cerebrospinalis. “This exchange produces a nourishing factor that is called ‘spark’ or ‘bio-energy’.”⁴

4.3.4. “Spirit/soul as expression of living in human beings with a divine origin - might live on after death”(11d)

(„Die Seele als Ausdruck des Lebendigen göttlichen Ursprungs im Menschen – lebt möglicherweise nach dem Tode weiter“)

This sentence communicates the belief that a personal God is the creator of life in general. “Soul as the expression...” was taken from the definition of “Seele(soul)” in the etymological dictionary.⁵ Still says:

“We have said that we have made ourselves acquainted with all the parts and principles necessary to receive the living force, with ample room to carry on the work under the fiat of Divine perfection [...].”⁶

The idea of a living force plays an important role in his teachings. It expresses the drive that cannot be explained by any mechanical model. Discussing “spirit” Stark assumes that in Still's age, “in the ‘spiritual/religious sense’, spirit was synonymous with the Christian soul”.⁷ Dippon is convinced that the words A.T.Still used to describe the life giving principle, make it obvious that he meant the Christian God. Metaphors like “living water”⁸ or „House of God“⁹ are found in the Bible¹⁰ as well as in Still's teachings. The immortal soul is a topic in A.T.Still's teachings, it plays an important role in the religious context – this is why I mentioned it in the sentence “spirit”d). Still assumes some sort of life after the physical death:

¹ Bortoft (1995)

² Steiner (1991); Hahnemann (2003)

³ Still (1908): 149

⁴ Becker (2007): I-105

⁵ *Etymologisches Wörterbuch*(2005): „Seele“

⁶ Still (1908): 218

⁷ Ibid.

⁸ Still (1902): 165

⁹ Ibid: 163

¹⁰ Stark (2007): 90

“It is reasonable to conclude that after what is known as physical death, the life is then and there qualified to enter the higher school to continue its mental development. [...]My conclusion is that immortality is the design or object of Nature's God in the production of man.”¹

4.3.5. “Spirit/Soul as the individual part of an universal all moving force” (11e) („Seele als individueller Anteil an einer universellen, alles bewegendem Kraft“)

The translation in this sentence describes “spirit” as a general force or energy. For A.T.Still the terrestrial manifestation of this force is found in the fascia of an individual person.²

“The fascia is universal in man. [...]It carries to the mind of the philosopher the evidence, absolute, that it is the "material man," and the dwelling place his of spiritual being. It is the house of God, the dwelling place of the Infinite so far as man is concerned.”³

This comprehension of A.T.Still, that the spiritual aspect of a person is expressed by the fascia, or as the Anthroposophs and Goethe would say, is the “forming shape”, meets modern evidence. According to modern osteopaths connective tissue is supposed to store information and to transform energy by piezo-electric⁴ into form and function.⁵ “Spirit” as universal and eternal quality of living beings is revealed in the following words of Still:

“[...] this branch of the universal life that throbs and pulses through every vein of nature and guides each atom on its way throughout the countless ages of eternity.”⁶

Becker puts A.T.Still's thoughts in modern words:

“Since thousands of years biologic systems have installed in their mechanism a ‘spark’ and a ‘bio-energy-system’. This is not an esoteric or religious fantasy; it is a simple bio-energetic, physiologic fact.”⁷

The term “moving force” I took from Handoll's interpretation of Sutherland:

“Sutherland used to say that the moving force came from the CSF (cerebro-spinal fluid)”⁸

On Becker's advice Handoll was investigating for the source of this force, turned his attention on quantum physics and there recognized its origin.⁹

¹ Still (1910): 11

² Still (1902): 165

³ Still (1902): 163

⁴ Schleip (2003): 21

⁵ Lee (2005): 212 ff

⁶ Still (1908): 314

⁷ Becker (2007): I-105 [Translation by myself F.K.]

⁸ Handoll (2004). 3

⁹ Ibid: 3 ff

For modern osteopathy not only the origin of this force is in the center of the discussion but also its mode of action. Liem assumes that the therapeutic intervention takes place on this spiritual level. Even thoughts and intentions of the treating person may have an influence on the treated person and they don't necessarily have to be positive.¹ A "transformation" takes place which probably develops a transcendent effect:

„Habitual, un-reflected or invading stimulation of transformative forces within the patient can lead to [...] instability or dissociation.“²

Appropriate therapeutic intervention should not imagine a functioning result, but rely on the idea that:

”change is the natural state of all living systems and the entire cosmos“.³

Osteopaths shouldn't necessarily follow the

“urge [...] to change processes, patterns of tissue, [...] restrictions, somatic dysfunctions, emotional patterns, energy fields [...] of the patient“⁴,

but should self-critically reflect whether

“we can really know what the patient needs“⁵.

Because these considerations display a relevant part in the discussion of a holistic “concept of man” in osteopathic medicine, I tried to include these aspects in the sentence “spirit”e).

¹ Liem (2008): 7

² Ibid: 21 [Translation by myself F.K.]

³ Ibid. [Translation by myself F.K.]

⁴ Ibid. [Translation by myself F.K.]

⁵ Ibid. [Translation by myself F.K.]

5 Evaluation of the First Survey-Round.

5.1. Description of the Group

Profiling the group of participants who had sent back the questionnaire until deadline¹, the following data has to be noted: The regular group of osteopaths² working in the postal codes 1 and 7 of Germany includes 112 participants.

5.1.1. Gender, Experience, Educational Qualifications (Questions 1-4)

The distribution of gender is 49 men versus 63 women. The second question asked for the year they started their osteopathic education³ (Fig.1). In the average the participants have had 10,7 years of experience from the beginning of their studies of osteopathy.

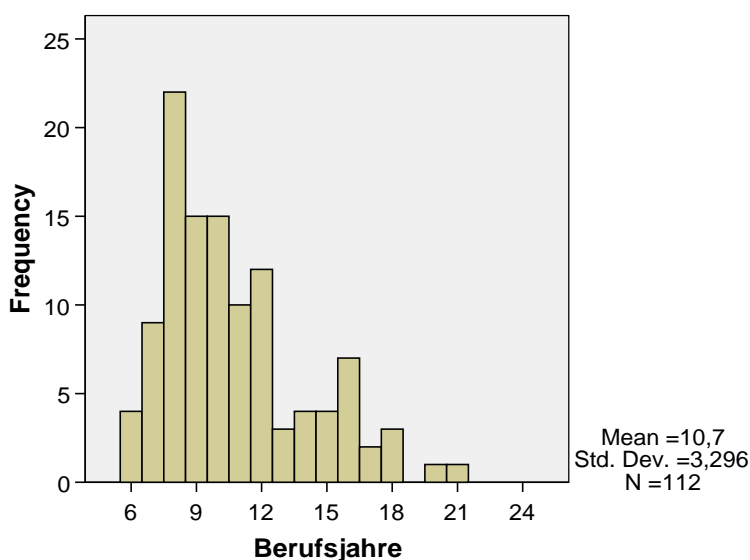


Figure 1:

Years of experience with osteopathy in the professional work of the 112 participants.

Some osteopaths have attended more than one school for different reasons, therefore I only asked for the school where they passed their final exams. Looking at the evaluation it is obvious that the students of the *College Sutherland (CS)* form the biggest group with almost 50% (Fig.2). They may have had a measurable influence on the outcome of this study, as I will show in the evaluation of the second round. Even more if we remember, that some of the students of the *Klassische Schule für Osteopathische Medizin (SKOM)* have had started as students of *CS* until the *SKOM* split away.

¹ Deadline was February 28th, 2008. After this date 8 more questionnaires arrived. They were not included in the evaluation of the first round, but stayed participants for the following one.

² There has been a special group of 8 participants as described in Chapter 2.3.6. As the number of returns of this group is too small to show representative results, their answers will only be used to discuss particular outcomes of the second survey-round.

³ I started to count experience from beginning to study, because most osteopaths use to apply the new-learned information during the education. The exams in osteopathic schools are only a formal end of education in the osteopathic field.

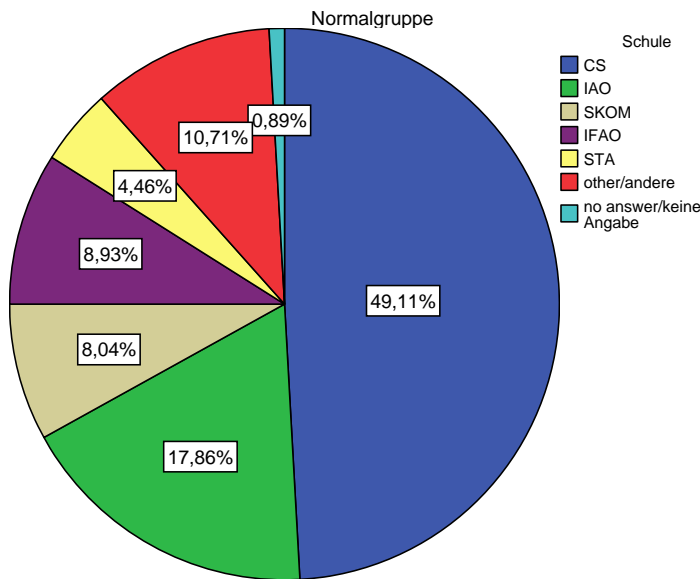


Figure 2: The schools where the 112 participants passed their final exams. (In numbers)
CS = College Sutherland
IAO= International Academy of Osteopathy
SKOM = Schule für Klassische Osteopathische Medizin
IFAO= Intstitut für angewandte Osteopathie
STA= Still Academy
Others/Andere
No answer/Keine Angabe

The next question asked which profession the experts had as legal basis for practicing osteopathy in Germany. This outcome reveals that more than 80% of the participants have studied physiotherapy, a profession that mostly follows the orthodox medicine. 12,5% were only trained as *Heilpraktiker*¹ which means in alternative, holistic medicine (Fig.3).

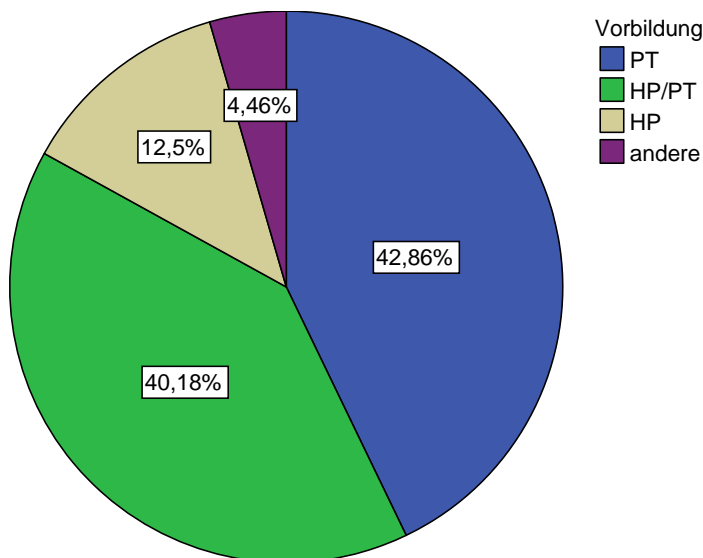


Figure 3:
 Medical profession of the 112 participating osteopaths (in percentage):
 PT= physiotherapist
 HP/PT= physiotherapists that passed the *Heilpraktiker*- examination
 HP= *Heilpraktiker*

More than 50% are allowed to work as *Heilpraktiker* according to German law – this means to work independently without a prescription by a medical doctor. Their patients with private health assurances have a claim for reimbursement of the treatment. Physiotherapists´ patients with the public health assurance can not claim for reimbursement. In German public a *Heilpraktiker* stands for a holistic approach to the patients, but also for a less adequate qualification in medical sciences.²

¹ Germany has installed in 1939 the permission for persons to practice medicine without a standard medical education. It is only necessary to pass an examination that confirms that the *Heilpraktiker* is no risk for national health and knows the fundamental principles of naturopath medicine. (Einenkel (2007).

² See the explanations concerning German Health policy in chapter 1.2.

5.1.2: Fundamental Background Knowledge and Agreement of the Participants with A.T.Still's TRIUNE MAN (Question 5-8)

Asking for the introduction of Stills philosophy in the attended osteopathic school (Fig.4), the answers were inconsistent. There even were students that claimed to have had no philosophical introduction all. Students of the same year in the same school showed very different numbers on the scale of intensity of the received education.¹ The only interpretation can be that the intensity was valued very individually. For some osteopaths the same lesson seemed to content more philosophy than for others. Questionnaire 19 and 31 mentioned that this was dependent from the teacher too.²

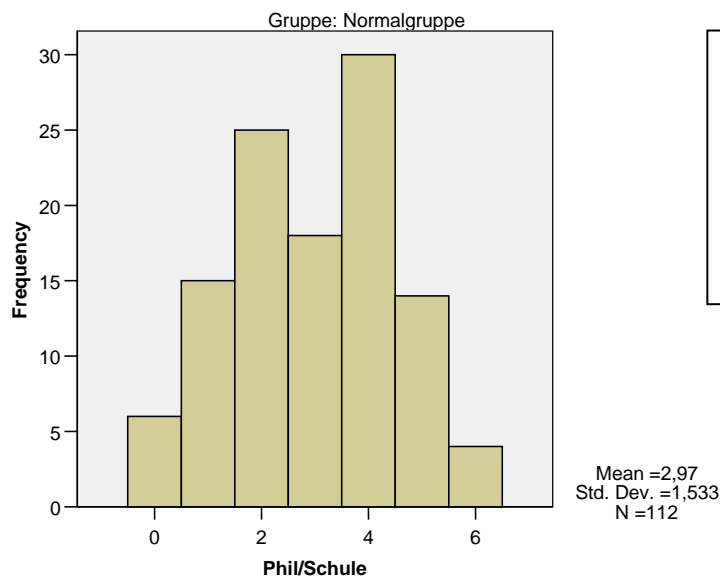


Figure 4:

Valuation of the question: "How much philosophy was taught in school?"

Intensity measured by scale. N=112

0= not at all 6= very intense

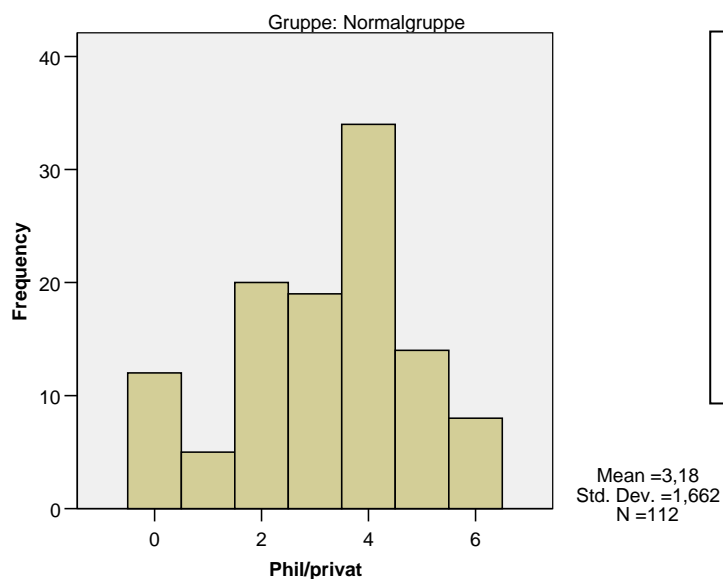


Figure 5:

Valuation of the question: "How much time did you spend studying Still's philosophy after school?"

Intensity measured by scale.

0= not at all 6= very much

N=112

¹ The statistical results were analyzed, whether a dependency between school and the intensity of philosophical education in school could be found. There was significant outcome.

² Appendix A5-1: Fragebogen 19, 31

The next questions asked for an assessment of the intensity of personal occupation with osteopathic philosophy (Fig.5). Here again the given numbers on the scale are not comparable. The mean occupation is assessed to be more than in school, twelve participants didn't have any private occupation with osteopathic philosophy after school. The assessment is very personal and a question of modesty though. Questionnaire 33 considers her situation:

“Difficult to answer because there is a constant intensification. Very good compared to the school and average in relation to the possible.”¹

Still's holistic “concept of man/ *Menschenbild*”, as quoted² is very well known (Fig.6). The absolute majority of the participants confirm to be at least quite familiar with the topic. (Mean value 4,37).

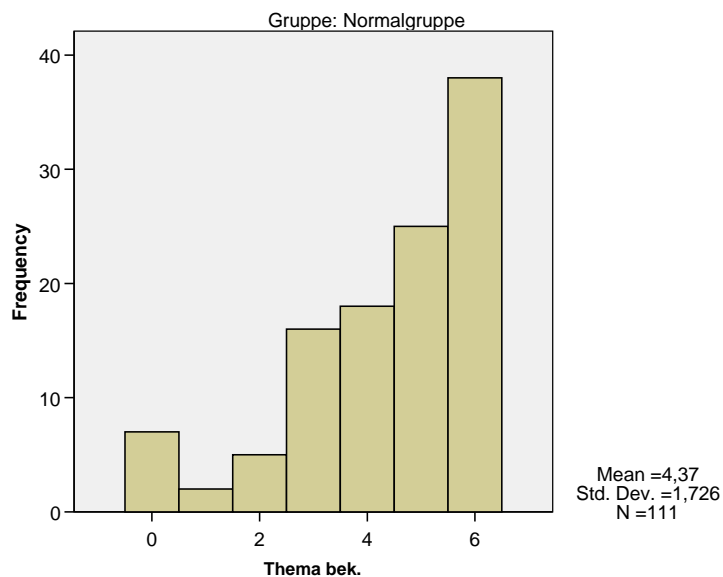


Figure 6:

Valuation of the question: “How familiar are you with Stills holistic *Menschenbild* as quoted (man is triune)?”

Intensity measured by scale.

0= not at all 6= very good

N=111

This outcome was a necessary precondition to consider the participants as experts. If the answer of the majority of the participants had had been negative, the topic would have had to be considered as inadequate for the chosen group.

The answer of the next question was surprisingly homogenous (Fig.7): 107 of 111 participants indicate consent with A.T.Still's view that man is such a holistic being (“man is triune”³). Questionnaire 113 criticizes:

“holistic yes, but such [a concept of man]”⁴

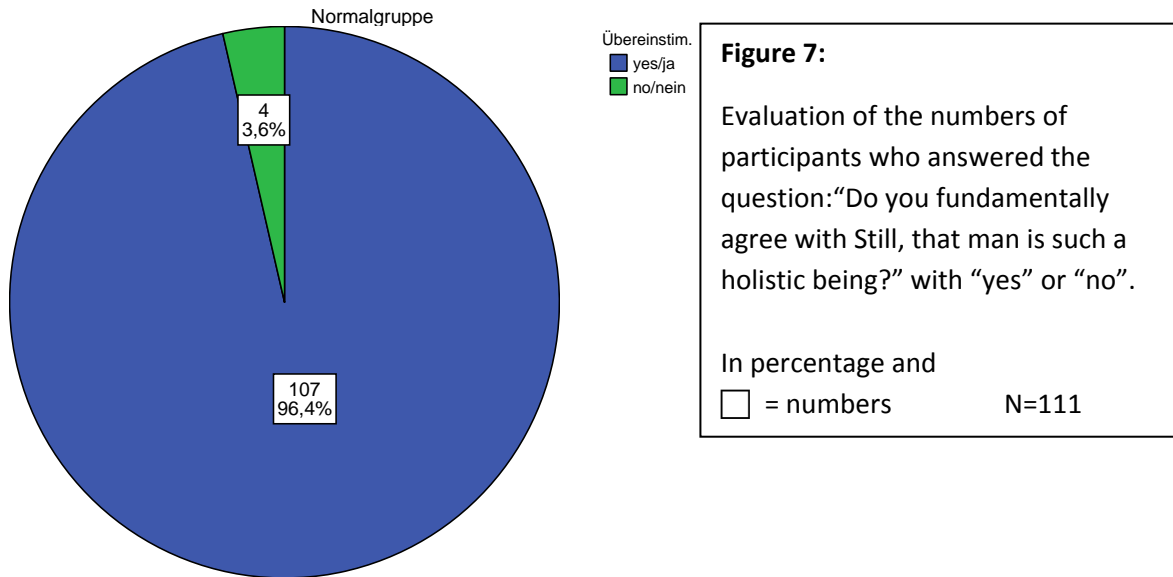
nevertheless she agrees in general.

¹ Appendix A5-2: Fragebogen 33

² “[...]after all our explorations, we have to decide that man is triune when complete. First the material body, second the spiritual being, third a being of mind which is far superior to all vital motions and material forms, whose duty is to wisely manage this great engine of life.” Still (1902): 16

³ Still (1902): 16

⁴ Appendix A.5-1: Fragebogen 113



5.2. Part B: Understanding of "Body", "Mind and "Spirit"

In opposite to the questionnaire, where the explaining sentences were categorized by the three terms, in the evaluation I chose the order by the five "concepts of man"

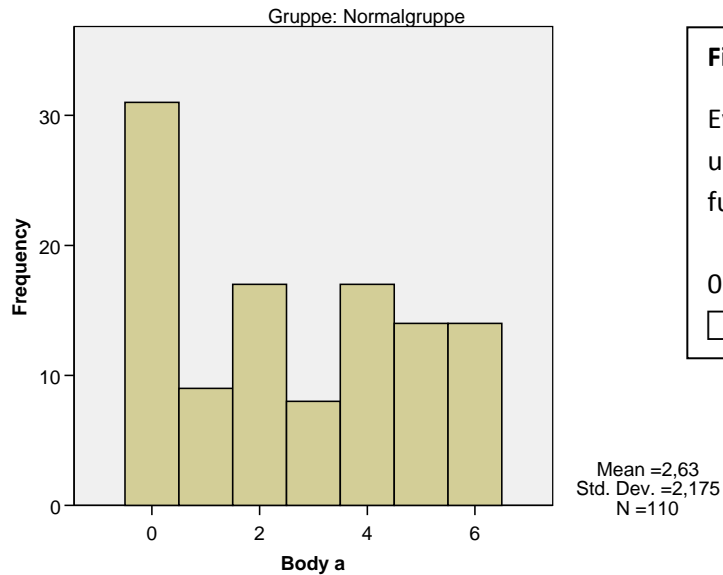
5.2.1. In the Psychosomatic Concept

"Body as perfectly functioning machine" (9a) for many osteopaths is not so suitable for their understanding of body. 25% of the participants disagree completely (0 on the scale). The mean assessment for this sentence is under the average (Fig.8). It is the less accepted of all translations, not only for "body". Considering the importance of the machinery-metaphor in the writings of Still and how often words associating machinery show up in modern osteopaths' terminology¹ this outcome is surprising. Questionnaire 95 gives an explanation for this phenomenon:

"I think it is necessary to look at Still's views through the ages – what was called a 'perfect machine' doesn't correspond to contemporary views, but Still's view remains consistent. (Man as a perfect machinery=perfect unit of function) That's why my assessment for 9a) is only average because I would express it differently although I share Still's opinion in the core."²

¹ Chapter 4.1. in this thesis

² Appendix A.5-2: Fragebogen 95

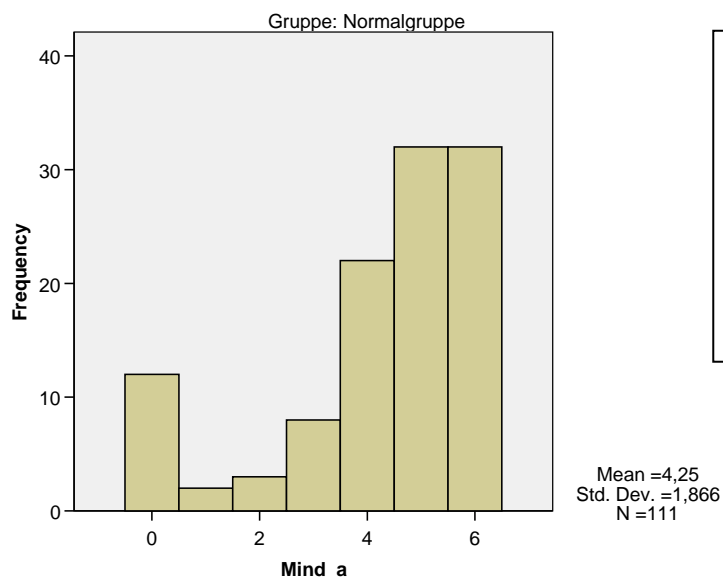
**Figure 8:**

Evaluation of the consent with the understanding of "body as perfectly functioning machine" (9a)

0= no consent 6= total consent

□ = numbers, N=110

Understanding "mind" as "intellect as human capacity of cognition" was accepted by most of the osteopaths (mean 4,25). Not many experts refused this translation (Fig.9). One possible explanation could be the fact, that Pöttner¹ who translated all writings of A.T.Still into German generally used "*Verstand* (intellect)" for translation of "mind".

**Figure 9:**

Evaluation of the consent with the understanding of "mind/intellect as human capacity of cognition"(10a)

0=no consent 6= total consent

□ = numbers, N=111

The translation of "spirit" in this concept of man I proposed, "Psyche/soul as personal conscious and unconscious experience", was well accepted (Fig.10). Questionnaire 103 uttered another proposal, which is quite similar by the meaning: "*The being of man in the feeling and the invisible*"² With the mean 3,98 the acceptance is more than average, this signifies that many osteopaths work with this understanding of "spirit".

¹ Pöttner in Still (2005): XVII, Introduction of the translator

² Appendix A.5-2: *Fragebogen* 103

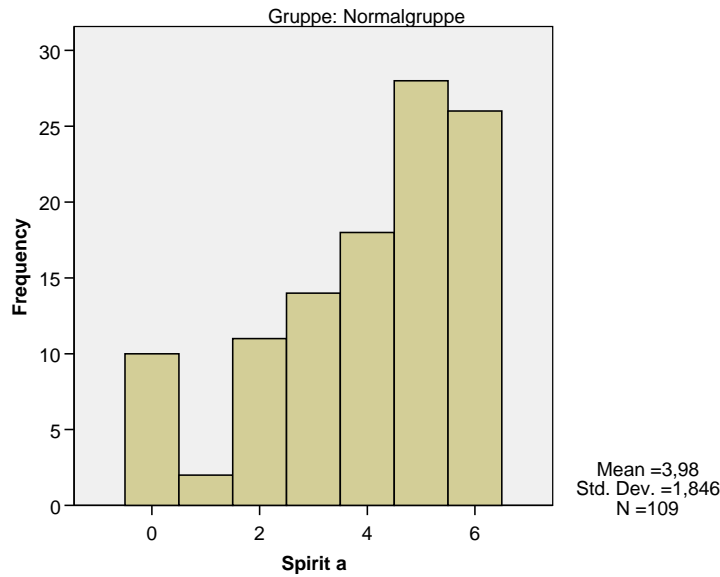


Figure 10:
 Evaluation of the consent with the understanding of “spirit” as “psyche/soul as personal conscious and unconscious experience”(11a)
 0=no consent 6= total consent
 □ = numbers, N=109

5.2.2. In Systems Theory

The understanding of “body as a unit of anatomic structures and physiologic functions” was the one that gained the biggest agreement of all proposals, not only for the body (Fig.11). With the mean 4.90 it is much more than average. 50% if the participants made an assessment of 6 on the scale which is the maximum. There was almost no rejection to this understanding. A possible explanation may be the fact, that the terms used in this proposal are part of the “Four Philosophical Principles of Osteopathy”¹ and therefore perfectly anchored in the daily repertoire of teaching and explaining osteopathy.

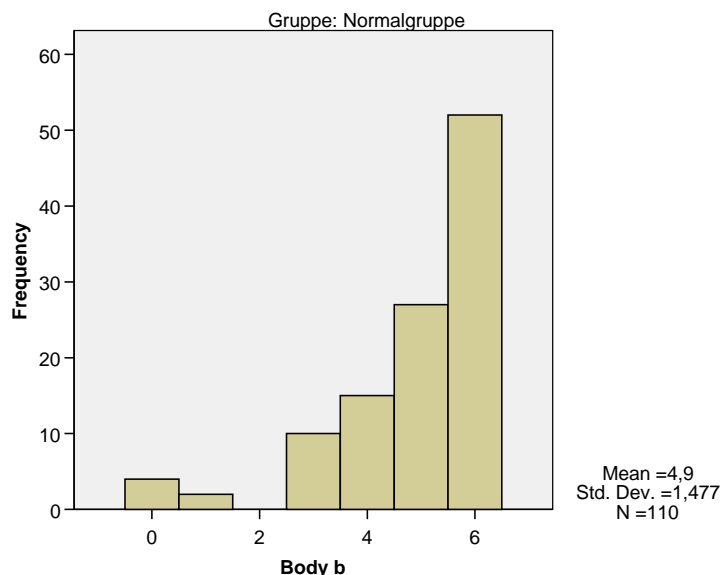


Figure 11:
 Evaluation of the consent with the understanding of “body as unit of anatomic structures and physiologic functions”.(9b)
 0= no consent 6=total consent
 □ = numbers, N=110

In contrast to the full agreement with the understanding of the body, the proposal for “mind/reason as immanent capacity for self-organization and self-healing” was valued

¹ Glossary (2004): “Philosophical Principles”

average (Fig.12), although the used terms have their origin in the "Four Philosophical Principles"¹ too.

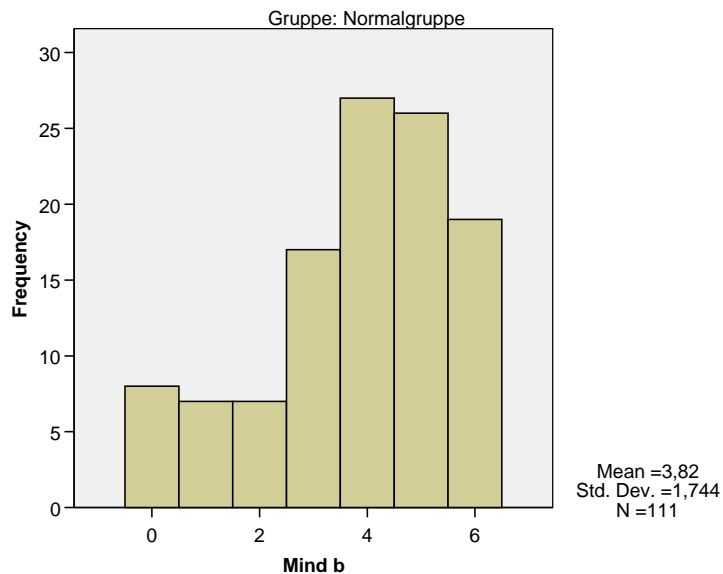


Figure 12:

Evaluation for the consent of the understanding of "mind/reason as immanent capacity for self-organization and self-healing"(10b)

0= no consent 6= full consent

□ = numbers, N=111

The figure shows a wide acceptance, but there are more important proposals in the other "concepts of man". Maybe the connection of "mind" with a very physiological field, didn't leave enough place for associations with mental activities. Questionnaire 8 wanted to replace "immanent" with the word "inherent". This is an interesting proposal. "Immanent" means "to stay within something" and is the opposite of "transcendent"². The immanence of a quality is not dependent on interpretation, whereas "inherent" qualities stick to a thing. They are connected, but can be adhered by accident too³. There are two conclusions for this proposal: First, the expert of Questionnaire 8 made this proposal because in modern osteopathic literature "inherent" is used more frequently, the reasons were never communicated though. Second, he is an expert for philosophical phraseology, then this proposal shows the profundity of his knowledge and we have to discuss whether "immanent" or "inherent" is the most adequate term in the context of Systems Theory.

"Spirit" being understood as "emotion steered by neurophysiology and vegetativum" the figure doesn't show a big acceptance (Fig.13). With a mean value of 3,09 this is the smallest rate for all understandings of "spirit". The valuations were controversial, there are many experts rejecting this proposal. It is probable that again the reason for the rejection is the only physiological approach to a non-material aspect. Questionnaire 78 considers this problem:

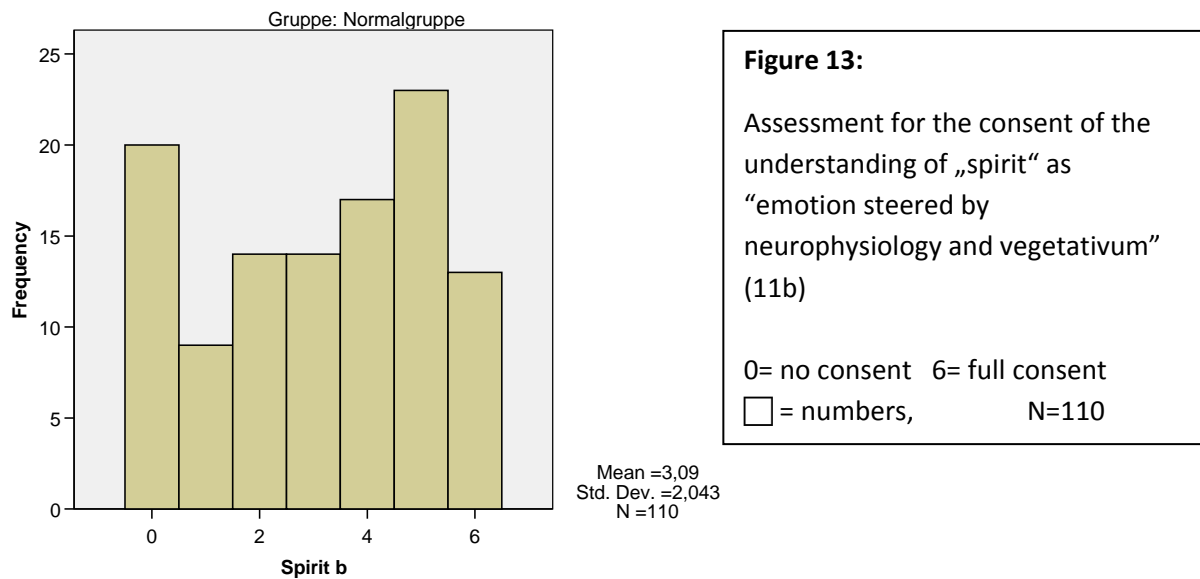
"Emotions in my opinion are not steered by neurophysiology and vegetativum. These are only the ways for transport and `connection`"⁴.

¹ Ibid.

² www.wikipedia.de : "immanent" [8.9.2008]; www.MeyersLexiconOnline.de : „immanent“ [8.9.2008]

³ www.wikipedia.de : „inhärent“ [8.9.2008]; www.MeyersLexiconOnline.de : „inhärent“ [8.9.2008]

⁴ Appendix A.5-2: Fragebogen 78



The participants seemed to value a more individual, psycho-emotional component in their “*Menschenbild*” and therefore contradicted the opinion of the neuro-physiologists in the discussion “brain versus mind”¹.

5.2.3. In Nature Philosophy

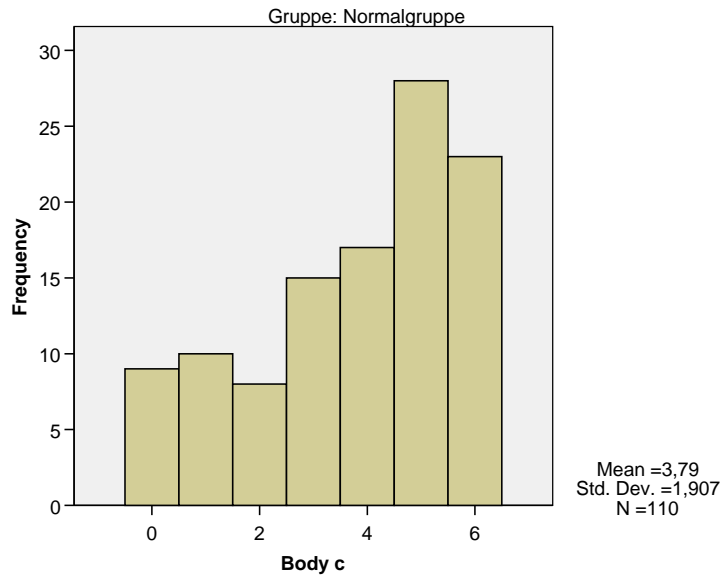
The understanding of “body” as “living body as a physical substance with five senses” found an average acceptance. There was not very much rejection, most of the participants don’t mind this understanding, there a better proposals though. One reason may be the usage of the term “*Leib* (lively body)”. Most of the proposals by the experts were using “*Körper*” as translation for “body”, except the questionnaires 30, 55 and 62² which present: “physical living body”, “living body as dwelling place for mind (*Geist*) and spirit (*Seele*)” and “the entirety of living body fine and coarse matters (*Leib als Einheit von fein-und grobstofflich*)”

The term “*Leib* (living body)” isn’t often used in the osteopathic discussions except by Sommerfeld who uses and defines it on purpose³. Another reason may be the broad approval of the understanding “body”b (Fig. 1), this might have influenced the valuation of all other proposals for the translation of “body”

¹ Chapter 3.3.2.; 4.2.2.

² Appendix A.5-2: *Fragebogen*: 30, 55, 62

³ Sommerfeld (2006c): 26

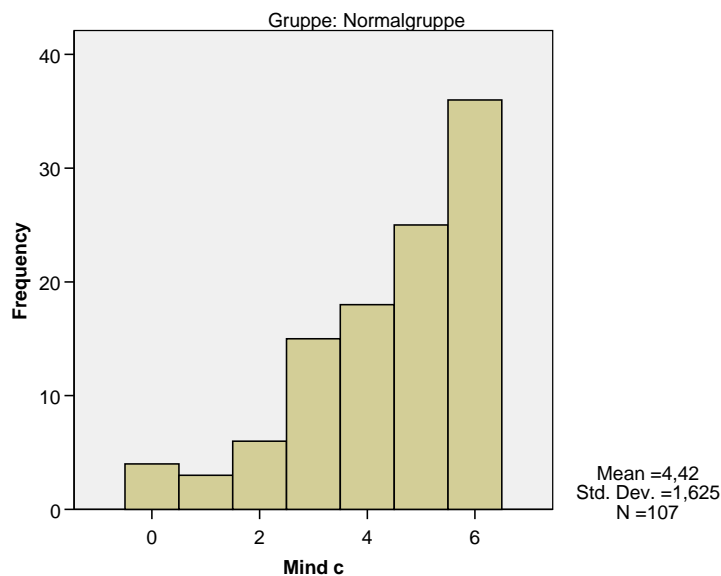
**Figure 14:**

Evaluation for the consent with the understanding of „body“ as „living body as physical substance with five senses“. (9c)

0= no consent 6= full consent

□ = numbers, N=110

The remaining two aspects of the trinity within the Nature Philosophy *Menschenbild* are the most accepted and best valued understandings. “Mind” understood as “consciousness and intention, as the power of thoughts and a shaping force” has gained the mean value of 4,42 (Fig.15). This philosophical context was transported by the Anthroposoph Steiner from the oldest mystical sources of mankind¹ into modern medicine. The aspect of the active mental capacity gained much appreciation by experts.

**Figure 15:**

Evaluation of the consent with the understanding of „mind in the sense of consciousness and intention, a forming and shaping force“. (10c)

0= no consent 6= full consent

□ = numbers, N=107

“Spirit in the sense of vitality, life force, breath of life, spark if life“ seems to describe the attitude of the majority of the experts (Fig.16). With a mean value of 4,40 the approval is strong. These terms are old, too. They were used in traditional holistic medicine and still

¹ Roob (1996): 10 ff

today they signify this aspect of a holistic *Menschenbild* which has to be assigned to a higher force. It is independent from humans. It doesn't even need their realization. We have to

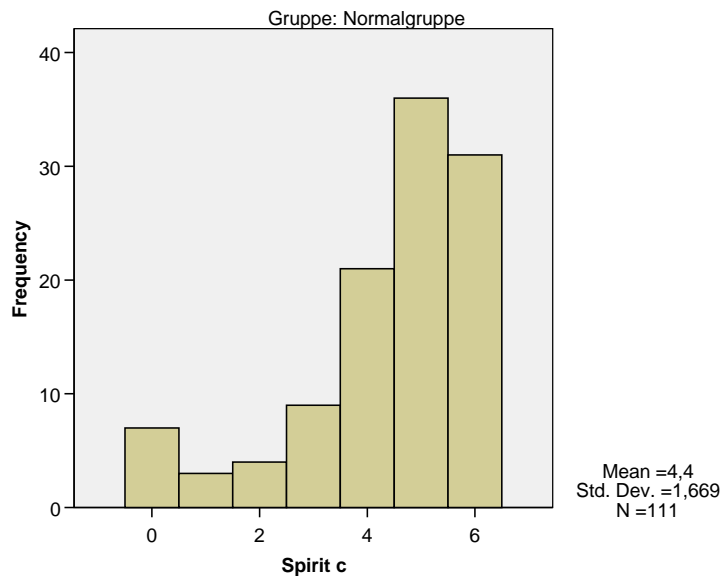


Figure 16:
 Evaluation for the consent with the understanding of „spirit in the sense of vitality, life force, breath of life, spark of life“. (11c)
 0= no consent 6= full consent
 □ = numbers, N=111

Compare this with the results of Holzheu’s survey, which asked for the influence of a higher benevolent power¹ in the healing process. It received full agreement for a major influence from 32 % of the participants and another 43% who still saw some influence. It becomes obvious that many osteopaths in German speaking areas assume the existence of such a power.

5.2.4. In the Religious Concept

The “body as a masterpiece of architecture of God” is a sentence that is used frequently by Still. It found an average acceptance from the participants. The performance is by far better

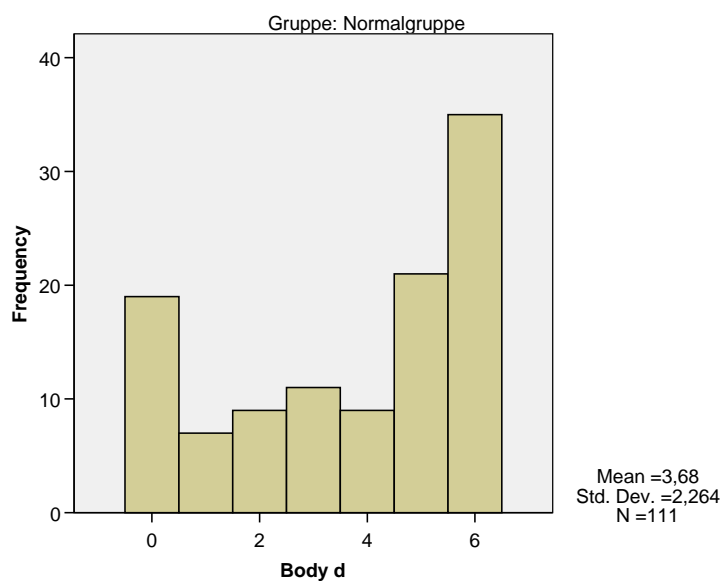


Figure 17:
 Evaluation for the consent with the understanding of „body as masterpiece of architecture of God“. (9d)
 0= no consent 6= full consent
 □ = numbers, N=111

¹ Holzheu (2006): 42 f

than the understanding of “body” with the machinery-metaphor¹.(Fig.17). If it is related to the fact that the religious/spiritual aspect in osteopathy could play a major role in the discussion of a holistic approach, this has to be proved in the following second round.²

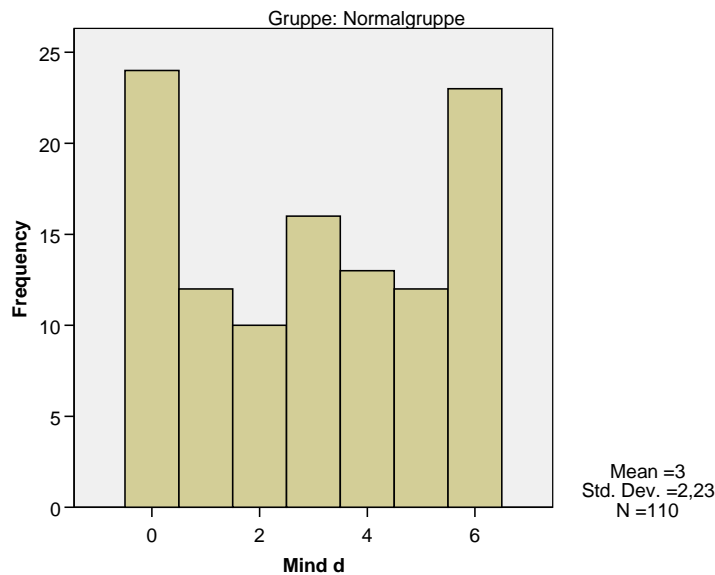


Figure 18:
 Evaluation for the consent with the understanding of „mind as all-knowing, all pervading wisdom/Wisdom of God“. (10d)
 0= no consent 6= full consent
 □ = numbers N=110

Looking at the results of “mind as all-knowing, all pervading wisdom/Wisdom of God” the religious concept seems to lose importance (Fig.18). There are many experts that disapprove completely with this understanding of “mind”. With 3,00 mean value this understanding has found almost as much disapproval as the machinery-metaphor (2,63). Questionnaire 44 mentions: “I do not believe in God”³. Maybe this proposal refers too

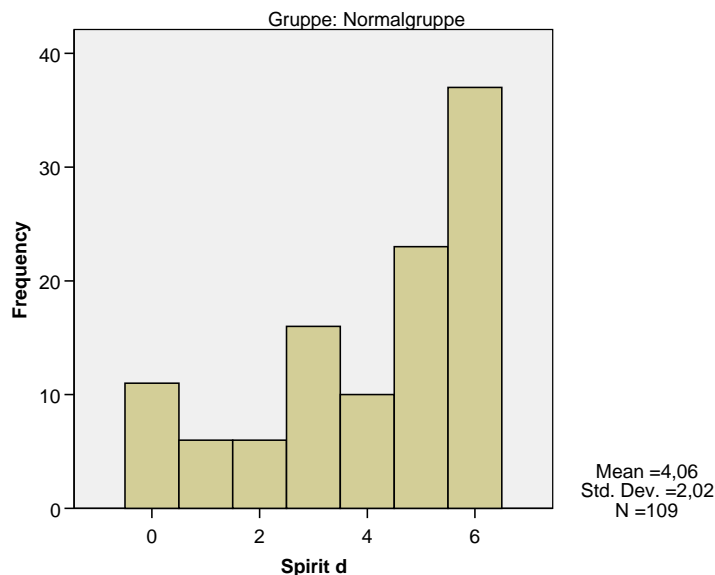


Figure 19:
 Evaluation for the consent with the understanding of „spirit/soul as expression of the alive in human beings with a divine origin – might live on after death“. (11d)
 0= no consent 6= full consent
 □ = numbers, N=109

¹ Pöttner, Preface by the translator. In: Still (2005): XX f
² Appendix A 6, A7; A8 and Chapter 6.2.5.
³ Appendix A.5-2: Fragebogen 44

obviously to a personal deity compared with the conception of "body" and "spirit" in this religious "concept of man". It could be a problem of the formulation of the sentences in the questionnaire, too.¹

All understandings of "spirit" in the questionnaire have a good acceptance. With the mean value of 4,06 it shows little explicit disapproval. Maybe because in this sentence the appearance of the personal deity is not as obvious as it is in the description of "mind" in this *Menschenbild*.

5.2.5. In the Spiritual Concept

The understanding of "body as a dwelling place for mind and spirit" is well accepted by more of the average of the experts (Fig.20). In the open question 9f, where the participants are able to offer an own proposal, most of them express the idea of the body being the material expression, a manifestation, a tool, a outside cover for mind and spirit, too.²

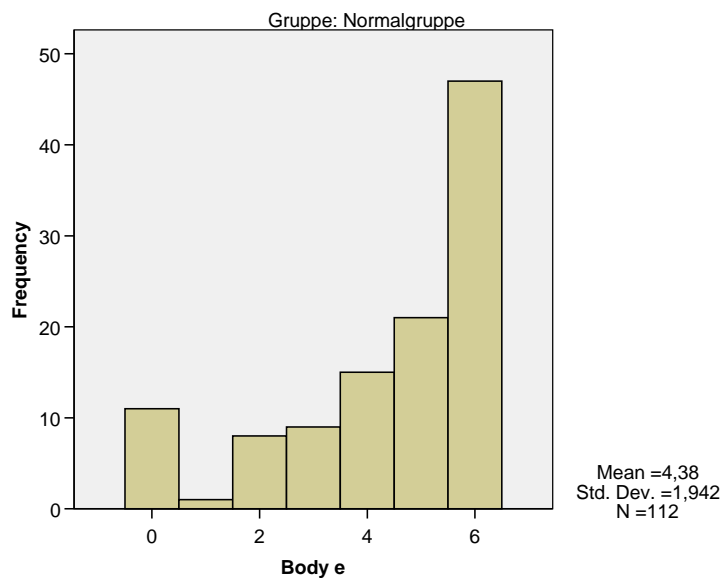


Figure 20:

Evaluation for the consent with the understanding of „body as dwelling place for mind and spirit.“(9e)

0= no consent 6= full consent
 □ = numbers N=112

The proposals for this *Menschenbild* reveal the understanding of the human body being a substantial medium for mental/spiritual processes, a concept that is congruent with the view of homeopathy and Anthroposophic medicine.³ This approval is much bigger than the one for the understanding of "mind as a universal, creative intelligence", which achieved only a mean of 3.80, (Fig.21) The open question 11f though offers similar understandings:

“Own mind, by which a connection to the universal knowledge is possible”, “intellect and mind – universal intelligence”, “mind as a universal medium for information”.⁴

Well accepted is the proposal for the understanding of “spirit/soul as the individual part of a universal all moving force“(Fig.22).

¹ One participant uttered this suspicion in a personal discussion.

² Appendix A.5-2: Fragebogen 2, 10, 22,39,47,55,60, 95,97 103,107

³ See Chapter 4.1.5.

⁴ Appendix A.5-2: Fragebogen 31, 41, 61

Like the proposal for “mind” in the concept of man in Nature Philosophy, again a force is named that is supposed to be independent from human beings, something the German osteopaths seem to consider as an important component for their holistic *Menschenbild*.

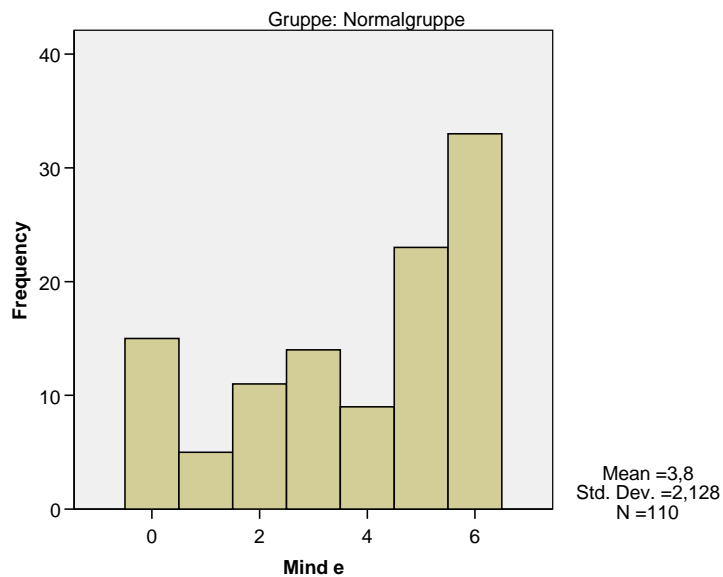


Figure 21:

Evaluation for the consent with the understanding of „mind as universal, creative intelligence.“(10e)

0= no consent 6= full consent

□ = numbers, N=110

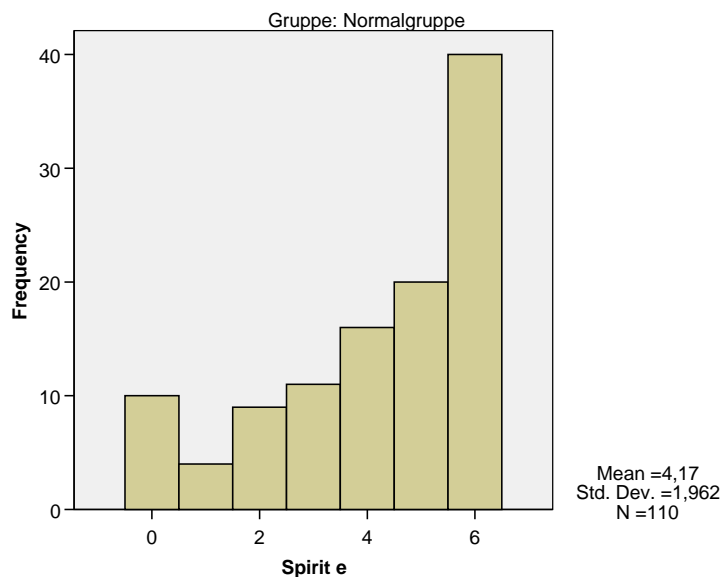


Figure 22:

Evaluation for the consent with the understanding of „spirit/soul as individual part of a universal all moving force.“(11e)

0= no consent 6= full consent

□ = numbers, N=110

5.2.6. Summary of Evaluation of Part B.

The understanding of “mind” and “spirit” as it is expressed in terms of Nature Philosophy has achieved the highest means, for “body” the understanding within Systems Theory. The lowest means were made with the machinery-metaphor of “body”, the religious description of the understanding of “mind”. Also the understanding of “spirit” as “emotions, being produced by neurophysiology” was valued low. The outcome of this part of the questionnaire gives only an idea how the “concept of man”, the *Menschenbild*, applied by German osteopaths, may look like. When the sentences seemed to be familiar to the experts they assessed them

better values. There is a tendency towards a teleological, not analytic-causal approach for the understanding of the non-material aspects of man, "mind" and "spirit", but concerning the body as the main object of osteopathic work, the experts prefer to rely on natural-scientific principles. The spiritual view is on place two. Here is a list of the mean values reached by all sentences (Fig.23):

a) body as perfectly functioning machine	2,63
d) body as masterpiece of architecture of God	3,68
c) living body as physical substance with five senses	3,79
e) body as dwelling place for mind and spirit.	4,38
b) body as unit of anatomic structures and physiologic functions	4,90
d) Mind as all-knowing, all pervading wisdom/Wisdom of God	3,0
e) Mind as an universal, creative intelligence	3,80
b) mind/reason as immanent capacity for self-organization and self-healing	3,82
a) Mind/intellect as human capacity of cognition	4,25
c) mind in the sense of consciousness and intention, as forming and shaping force	4,42
b) emotion steered by neuro-physiology and vegetativum	3,09
a) Psyche/soul as personal conscious and unconscious experience	3,96
d) spirit/soul as the expression of the alive in human beings with divine origin – might live on after death	4,09
e) spirit/soul as individual part of a universal all moving force	4,17
c) spirit in the sense of vitality, life force, breath of life, spark of life	4,4

Figure 23: List of all understandings for "body", "mind" and "spirit" with the reached mean values of the first questionnaire in the order of the values:

The proposals of understandings as they were made for "body", "mind" and "spirit" in the open questions 9f), 10f) and 11f) were mentioned in the evaluation of part B, wherever they suited the philosophy.¹ There is only one osteopath who uttered fundamental doubts whether there is a necessity to find definitions for a personal understanding of the holistic "concept of man":

"It seems not so important, to find a very appropriate definition for osteopathic terms and aspects. The therapist's capacity to find the fundamental problems by the anamneses is essential, as well as the knowledge and the confidence of the patient, that he is seen and respected in his entirety (*Ganzheit*)".²

¹ All comments are listed in the Appendix A.5-2

² Appendix A.5-4: *Fragebogen* 59

This may be understood as the general critic that the philosophical background for the holistic *Menschenbild*, as I tried to evaluate it, is not important for this osteopath. Other comments concern the precision in my expression of the understandings. For instance one participant wanted “mind” to be written with a capitalized letter “Mind”, when it signified a higher spiritual instance.¹ Questionnaire 51 and 59 were convinced, that is difficult to find a consistent understanding in small sentences for such a complex field.²

5.3. Evaluation Part C: Assessment of Significance in Daily Work

In the last part of the first questionnaire I asked for the significance of a holistic “concept of man” in the everyday osteopathic life. The first question, asking if it is convenient to use this holistic concept of man in the daily work with the patients, was answered mostly positive (Fig.24). About 90 participants estimated the importance of a holistic “*Menschenbild*” with rate 6 on the scale, the possible maximum another 16 noted 5 on the scale and only a small minority less. This shows the necessity of a holistic concept in the German osteopathic public.

The next question, asking for the necessity of this holistic concept of man to implement osteopathy as therapy in Germany, achieved a more controversial result (Fig.25). The comments reveal the reason behind: German osteopaths seem to be afraid to publish the fact, that they have a holistic view concerning their “*Menschenbild*”. They fear that this opinion might interfere with the aim to establish osteopathy as an accepted therapy in the German Health System.

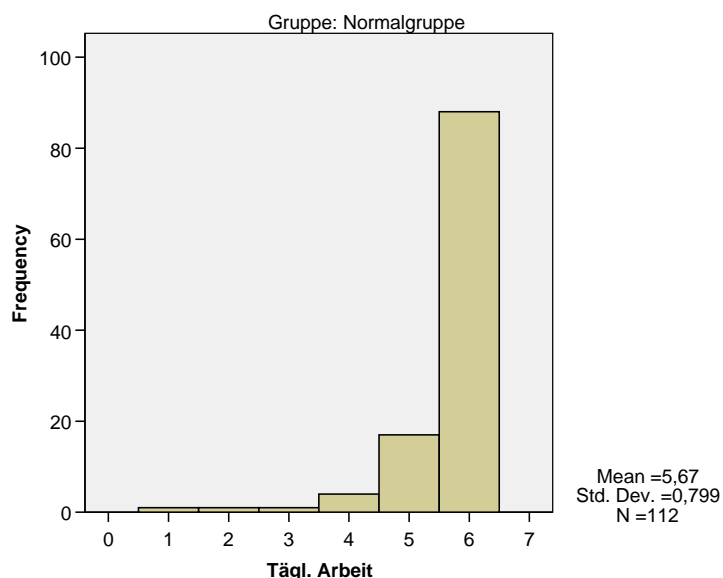


Figure 24:

Valuation of the consent with the statement: “It is convenient to use this holistic concept of man in the daily work with the patients”.

0=not at all 6=completely
□ = numbers N=112

¹ Appendix A.5-3: Fragebogen S06

² Appendix A.5-3: Fragebogen 51, 59

The comments of all participants can be categorized in these three opinions: First the experts who are convinced that osteopathy is unconceivable without a holistic concept of man.¹ They don't want to hide their opinion. The next group considers a holistic concept as very important, but doubts the chance of this conviction to have a good chance to determine German osteopathy.

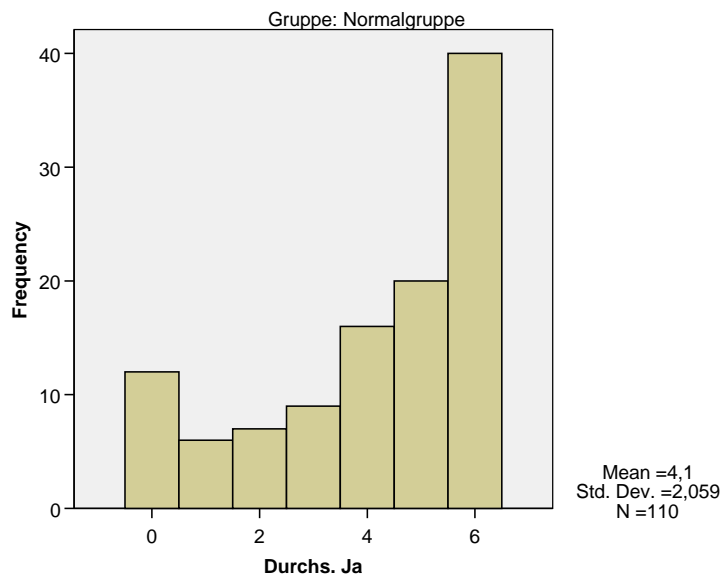


Figure 25:

Valuation of the consent with the statement: "Osteopathy needs such a holistic concept of man for its implement as a therapy in Germany".

0=not at all 6=completely
□ = numbers N=110

Many experts of this group only hope, that osteopathy has such a chance though.² This group seems to be the biggest one, concerning the number of comments. Then there is a smaller group of experts, who are more afraid that the holistic approach could be an obstacle for establishing osteopathy³:

"[...] We need studies (research) that explain and evaluate the connections with anatomic/physiologic principles and that show the influence on the soul/psyche. The other way round we will always be rejected.[...]"⁴

It is interesting that the outcome of the next question, whether a holistic concept of man will determine the future of osteopathy achieves a larger assessment (Fig.26). This can only be interpreted as an optimistic view of many osteopaths that uttered their doubts in the question before. The outlook to the future position of a holistic concept of man in osteopathy is estimated as possible and there are less than 10 that doubt or refuse it completely.

There is one more group of comments in part C that has to be considered. These comments concern their holistic concept expressed while talking with patients. Questionnaire 28 and 32 do not consider it as necessary or good for the reputation to reveal the personal concept.⁵

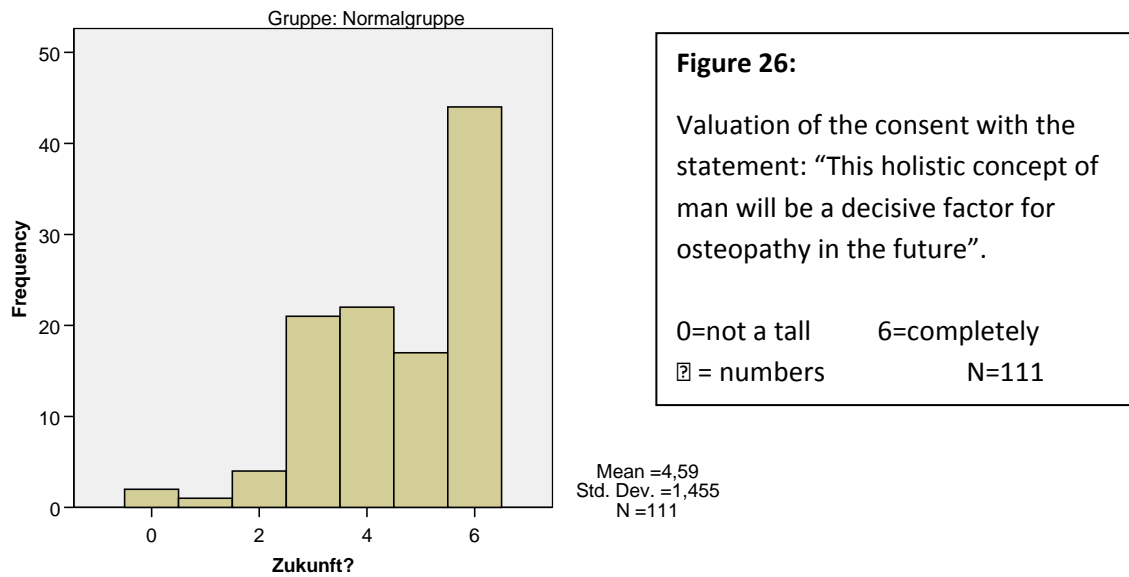
¹ Appendix A.5-4: Fragebogen:33,34,55,66,86,97,

² Appendix A.5-4: Fragebogen: 8,10,12,19,22,31,35,76,83,111,112

³ Appendix A.5-4: Fragebogen : 28 ,82

⁴ Appendix A.5-4:Fragebogen: 82

⁵ Appendix A.5-4:Fragebogen: 28, 32



5.4. Conclusions and Development of the 2nd Questionnaire

At the end of the evaluation of the first round there is only one question that can be answered with certainty: Yes, the absolute majority of the participants give an affirmative answer to the question whether osteopathy in Germany needs a holistic "concept of man". The second question, how this *Menschenbild* should look like, was only answered with a tendency towards the Nature Philosophy context for the non material aspects and the Systems Theory context for the body. It may be interesting that the special group, who had more years of experience (mean value 14.5 years compared to 10.85 in the normal group) had a stronger tendency towards the Nature Philosophy in general, concerning not only "mind" and "spirit", but also the "body". But this is only a tendency that can be noted. Therefore the second questionnaire had to look for ways in asking more directly which "concept of man" the osteopaths wanted to prefer. The first questionnaire had introduced understandings for the "triune man" with different philosophical backgrounds for qualifying the participants to distinguish the different concepts of man according to the Delphi design. The demand for a definite decision of the participants required more concrete classifications for the second round. It was an explicit request for this Delphi-survey to qualify the experts, instead of only asking for their opinion. Now in the second round all participants could be informed about the different philosophical background of the concepts and now were able to decide which holistic "concept of man" they preferred.

Additionally the results of the evaluation of part C, especially the comments, revealed the necessity to enable a choice of different *Menschenbilder* for the different involvement in osteopathy possible. In fact almost all experts generally agreed with A.T.Still's "TRIUNE MAN" and supported a holistic approach in their daily work. Nevertheless many of them felt uncomfortable with the thought to represent this holistic view in public. This motivated me to

allow a differentiation in which practical field, which *Menschenbild* should be applied. As the Delphi design requires profound information about the results of the first round for all participants, there was the possibility to communicate this process and to introduce the five categories of holistic “concepts of man” in a letter accompanying the second questionnaire¹. Also the evaluated mean values of the understandings of “body”, “mind” and “spirit” were added². Because of the anonymity of the return in the first round, the second questionnaire again had to ask for some personal information as gender, osteopathic school, professional preconditions and the years of osteopathic experience.

¹ Appendix A7: Evaluation and Summary of 1st Questionnaire for Participants

² Appendix A8: 2nd Questionnaire

6 Evaluation of the Second Round.

6.1. Description of the Groups.

In the second round of this Delphi survey 81 of 123 osteopaths from the postal-code 1 and 7 in Germany answered the questionnaire and sent it back on time. This group again forms the normal group. The special group (9 of 12 questionnaires were sent back) again were osteopaths known by the author through publications or personal contact as persons with experience in osteopathic philosophy. In this evaluation the special group plays the expected role as the control group. Because of the high percentage of participants that were graduates of only one school, *College Sutherland*, two statistical groups were formed for this evaluation: one of all CS-graduates (N=43) and one of all participants that graduated at other osteopathic schools (N=47). The group of participants that only passed an education as *Heilpraktiker* were looked at separately, but there was no significant difference found in their answers compared to the rest.

6.1.1. Gender, Experience, Educational Qualifications

The distribution of gender in the Normal Group was 42 women to 39 men. The mean in years of osteopathic experience was almost the same as in the first round, 10,85 instead of 10,7. The attended schools had more or less the same distribution as well, again the *College Sutherland* graduates were the biggest group (48,1%)¹. The professional qualifications were distributed more or less like in the first round too, 80,2% of the participants were first educated as physiotherapists, 61,7% have the permit to work independently as *Heilpraktiker*. The special group shows differences in gender and in experience with osteopathy. The distribution of gender is 6 women to 3 men. The average experience with osteopathy is much longer, the mean value is 16,22 years. The other data correspond more or less with the data of the normal group.

In the following chapters (7.2.1 – 7.2.5) I will consider the influence the *College Sutherland* (CS) graduates have had on the evaluation of the second questionnaire. All graduates of CS, normal group and special group, will be one group (43 experts) all the others (47 experts) will form the second one. There are slight differences of gender distribution, CS-graduates have 48,8% women to 51,2% men, the graduates of the other schools 57% to 42%. Concerning the years of experience the CS-group has a mean value of 10,49 years (minimum 6, maximum 16), the other school present a mean of 12,21 years (minimum 6, maximum 23). The distribution of the professional background shows differences too: There are 55,8% with

¹ Because it is easier to evaluate, the second round of this questionnaire presents the chance to consider the question, whether the *College* majority had a measurable influence on the outcome of this survey. The evidences will be discussed at the end of this evaluation.

the permit to work as *Heilpraktiker* in the CS group versus only 38,3% in the group of the other schools. In both groups around 80% started their osteopathic education being physiotherapists.

6.2. Evaluation of the Selected Philosophical Background

The questionnaire first asked all the participants for their attitude about the question, which philosophical fundament of osteopathy is the basis of their personal holistic “concept of man”. In the second part of the questionnaire they could differentiate which philosophical/scientific background they find an “appropriate holistic *Menschenbild* for mainly presenting osteopathy in Germany” in education, in research, in public and with patients (Table 1). As the borders between some concepts are fluent, I offered the possibility to decide for combined concepts too.

Philosophical/ Scientific Background	Personal Opinion [%]	In Education[%]	In Research[%]	In Public[%]	With Patients[%]
Psychosomatic	4,9	4,9	2,5	4,9	7,4
Psychosomatic/ Systems Theory	11,1	9,8	17,3	24,7	25,9
Systems Theory	8,6	18,5	18,5	28,4	19,8
Nature Philosophy	8,6	4,9	4,9	6,2	6,2
Nature Philosophy/ Spiritual	25,9	11,1	11,1	11,1	8,6
Spiritual	6,2	-	1,2	-	1,2
Religious	4,9	-	2,5	-	1,2
Variety/ All options	29,6	40,7	42,0	24,7	29,6
Total	100,0	100,0	100,0	100,0	100,0

Table 1: In which philosophical/scientific context do the experts understand their personal holistic *Menschenbild*. In percentage. Normal group. N= 81.

The psychosomatic “concept of man” (a) and the Systems Theory concept (b) was combined in category (a/b). They are both *Menschenbilder* that rely on causal analytic, natural scientific proves and are part of orthodox medicine concepts in the German health system. The Nature Philosophy concept (c) was combined with the spiritual (e) to the

category (c/e). These concepts are part of complementary, alternative medical concepts in the German health system and do not necessarily need scientific evidence to prove their results. For experts who either preferred not to decide at all or to keep all options open for everybody, there was a category too.¹ The religious concept of man (d) wasn't combined. The experts had to decide for only one category for each field of employment. As Table 1 shows there are in fact differences between the personal background and what the experts wanted to present to others, students, patients and in public. The following chapters will evaluate the assessment made by the experts for the different holistic concepts of man. As the distribution between the groups differs, this justifies a closer look.

6.2.1 Psychosomatic Background²

This concept of man was selected by only 4,9% as their personal approach to a holistic understanding of osteopathy. There are different opinions in the different groups. (Table 2).

Psychosomatic Menschenbild a)	Personal Opinion [%]	In Education[%]	In Research[%]	In Public[%]	With Patients[%]
Normal Group	4,9	4,9	2,5	4,9	7,4%
Special Group	11,9	–	–	–	–
CS-Graduates	4,7	4,7	–	–	4,7
Other Graduates	6,4	4,3	4,3	8,5	8,5

Table 2: Percentage of experts who decided to choose the psychosomatic “concept of man” for the different employments in osteopathy. Normal Group: N =81, Special Group: N=9, CS-Graduates: N=43, Other Graduates: N=47

It is obvious that in the special group more osteopaths see their understanding of osteopathy with a psychosomatic background, although they do not want to reveal this view. It stays personal. Graduates from other schools than College Sutherland are more interested to present a psychosomatic approach in public and with patients (8,5%), even though they might not agree in personal with this idea (6,4%).

6.2.2. Systems Theory Background³

This concept was mainly chosen of all presented concepts in the normal group. (Table 3). Especially for the presentation in public (28,4%) this seems to be very suitable for this group, although their personal opinion often differs (8,6%). Looking at the distribution between the group of the graduates of the CS and of the other schools, it is obvious, that the CS-group

¹ “I would like to keep all options on the whole variety” (“*Ich möchte mir die ganze Vielfalt erhalten*”)

² For the understanding of „body, mind“ and „spirit“ in this holistic concept, see Chapter 4.

³ For the understanding of „body, mind“ and „spirit“ in this holistic concept, see Chapter 4.

personally favors this concept of man even less (4,7%) than the others (10,6), although many of them prefer it for the presentation (25,6%) almost as much as the other graduates (29,8%).

Systems Theory Menschenbild b)	Personal Opinion[%]	In Education[%]	In Research[%]	In Public[%]	With Patients[%]
Normal Group	8,6	8,5	18,5	28,4	19,8
Special Group	–	11,1	22,2	22,2	11,1
CS-Graduates	4,7	14,0	18,6	25,6	20,9
Other Graduates	10,6	21,3	19,1	29,8	17,0

Table 3: Percentage of experts who decided to choose the Systems Theory “concept of man” for the major approach in the different employments in osteopathy. Normal Group: N =81, Special Group: N=9, CS-Graduates: N=43, Other Graduates: N=47.

In the Special Group no one considers this concept of man as appropriate approach to osteopathy, nevertheless 22% think it might be better to present it in public and to make the research in this field. The degree of approval becomes underlined regarding Table 4. This table shows the percentage of experts in all groups, who agree with the idea that the combined concept of a Psychosomatic and Systems Theory approach in the different employment fields could be the most appropriate for a national recognition and the professional future of osteopathy in Germany.

SystemsTheory and Psychosomatic Concept a)/b)	Personal Opinion[%]	In Education[%]	In Research[%]	In Public[%]	With Patients[%]
Normal Group	11,1	19,8	17,3	24,7	25,9
Special Group	–	22,2	22,2	22,2	11,1
CS-Graduates	11,6	16,3	11,6	30,2	23,3
Other Graduates	8,5	23,4	23,4	19,5	25,5

Table 4: Percentage of experts who decided to choose the psychosomatic and the Systems Theory “concept of man” for the major approach in the different employments in osteopathy. Normal Group: N =81, Special Group: N=9, CS-Graduates: N=43, Other Graduates: N=47.

Again it is no concept for the personal view of the special group, although 22% want it to be respected in education, research and public. The evaluation underlines the wish of a big

percentage of experts to make research in this field. They also want to present a holistic “concept of man” that could be accepted by orthodox medicine and the public health system to students, in public and to patients. This combination gained the best values of all presented concepts from the CS-Graduates (30,2%) for presentation in public. When the numbers of the first three tables are added, it can be noticed that the majority of the normal group came to the result, that it is appropriate to present a holistic *Menschenbild* with a psychosomatic and/or Systems Theory background in public (58%) and to patients (53,1%), although only half of them considered these concepts as their own. In the special group too, three to four participants vote for this presentation and research, although only one of them has a personal psychosomatic *Menschenbild*.

6.2.3. Nature Philosophy Background¹

In the normal group and the two Graduate's Groups only about 5 to 10% consider this *Menschenbild* as an appropriate concept for osteopathy. (Table 5), whereas it is the favorite concept for the special group, talking to patients (44%) and 33% would like to see this concept mainly transported in education and in public. It has to be considered that the two graduates' groups contain the members of the special group. This explains the higher rates in these two groups compared to the evaluation of the normal group.

Nature Philosophy Concept c)	Personal Opinion[%]	In Education[%]	In Research[%]	In Public[%]	With Patients[%]
Normal Group	8,6	4,9	4,9	6,2	6,2
Special Group	11,1	33,3	11,1	33,3	44,4
CS-Graduates	9,3	4,7	7,0	9,3	9,3
Other Graduates	8,5	10,6	4,3	8,5	10,6

Table 5: Percentage of experts who decided to choose the Nature Philosophy concept of man for the major approach in the different employments in osteopathy. Normal Group: N =81, Special Group: N=9, CS-Graduates: N=43, Other Graduates: N=47.

6.2.4. Spiritual / Nature Philosophy Background

The rates achieved with a spiritual concept are not worth to write a table. In the normal group 6,2% approve personally with this concept of man. Only 1,2% consider it as appropriate for presenting this concept mainly in public and to make most of the research in. In the Special Group no expert chose this possibility. This picture changes when the combination of the spiritual and the Nature Philosophy concept is presented. (Table 6).

¹ For the understanding of „body, mind“ and „spirit“ in this holistic concept, see chapter 4.

Nature Philosophy And Spiritual Concept of Man c)/e)	Personal Opinion	In Education	In Research	In Public	With Patients
Normal Group	25,9	11,1	11,1	11,1	8,6
Special Group	55,6	–	22,2	–	–
CS-Graduates	25,7	14,5	20,9	7,0	7,0
Other Graduates	31,5	6,4	4,3	12,8	8,5

Table 6: Percentage of experts who decided to choose the spiritual and the Nature Philosophy concept of man as mainly approach in the different employments in osteopathy. Normal Group: N =81, Special Group: N=9, CS-Graduates: N=43, Other Graduates: N=47.

Here the decision of many osteopaths in the normal group as well as the graduates' groups to represent and to research in osteopathy different from the personal opinions becomes clear. In the special group more than 55% of the experts feel at home with a spiritual/nature philosophy *Menschenbild*.

6.2.5. Religious Background ¹

Like the spiritual concept, the religious concept didn't find many experts who wanted this concept to be mainly represented, though some of them see it as their personal approach. There were no members of the special group and no graduates from *College Sutherland*. They represent 4,9% of the normal group and 8,5% of the graduates of other schools. They didn't consider this concept as appropriate in education and in public, but 4,3% want to make research with this background and 2,1% want to present it to their patients.

6.2.6. All *Menschenbilder*², the Great Variety

The majority of all groups is convinced that the variety is a very good or even the best way to educate and to study osteopathy. 39,5% of the CS-Graduates consider it as the best way to understand osteopathy personally. This opinion is parted by only 19,5% of the graduates of the other schools (Table 7), while 31% of this group prefers the combination spiritual/Nature Philosophy³.

¹ For the understanding of „body, mind“ and „spirit“ in this holistic concept, see chapter 4

² For the understanding of „body, mind“ and „spirit“ in this holistic concept, see chapter 4

³ See Table 8

All Menschenbilder	Personal	In	In	In	With
Great Variety	Opinion[%]	Education[%]	Research[%]	Public[%]	Patients[%]
Normal Group	29,6	40,7	42,0	24,7	29,6
Special Group	22,2	33,3	22,2	22,2	33,3
CS-Graduates	39,5	46,5	39,5	27,9	32,6
Other Graduates	19,5	34,0	40,4	21,3	27,7

Table 7: Percentage of experts who decided to choose the great variety of concepts of man as the mainly approach in the different employments in osteopathy. Normal Group: N =81, Special Group: N=9, CS-Graduates: N=43, Other Graduates: N=47.

In research too, around 40% agree with the idea, that it is appropriate to keep all options.

The public seems to be a field where the experts in General prefer a more definite decision, only 21 to 28% vote for a big variety of holistic concepts of man..

6.3. Summary of the evaluation of the second survey

The evaluation of the first questionnaire could answer the first question of this study, whether German osteopaths agree with Still's idea that "*man is triune when complete*"¹. They are positive that in modern osteopathy too, a holistic concept of man considering body, mind and spirit had to be respected, according to Still's quote. The first round showed a tendency of the experts towards Nature Philosophy in their *Menschenbild* but also the hesitation to present it to the public. The evaluation of the second questionnaire gives more information on how the holistic "concepts of man" should be employed in the different practical fields of osteopathy. Table 8 makes the summary:

Summary	Personal	In	In	In	With
Menschenbilder	Opinion[%]	Education[%]	Research[%]	Public[%]	Patients[%]
a), a)/b), b)	24,7	43,3	39,3	58,0	53,1
c), c)/e), e),d)	45,6	16,0	20,7	17,3	17,3
Variety	30,7	40,7	42,0	24,7	29,6

Table 8: Percentage of experts who decided to choose the listed "concepts of man" for the mainly approach in the different employments in osteopathy. Normal Group: N =81.

58% of the representative normal group wants to present the holistic "concept of man" in public and to patients with a natural-scientific, causal-analytic background, as described in the psychosomatic and Systems Theory approach. For research and education in osteopathy

¹ Still (1902): 16

around 40% support this view. If we look at their personal opinion only for 25% this approach seems to be appropriate. Looking at the assessment, this group gives the philosophical and spiritual/religious approach, the numbers are reversed. 45% have a philosophical/spiritual/religious background for their personal holistic "concept of man" in osteopathy, but only 15-20% considers this approach convenient for all other fields of employment. Only the group of experts who want to keep all options have a consistent opinion in all fields (ca.25-30%). For research and education this attitude gains more supporters, 42% of the normal group, want the great variety of possible scientific/philosophical backgrounds to be communicated.

To find some possible explanations for this outcome the second group and the two statistical groups of the schools, where the experts graduated, were looked at, although the statistical reliability of these groups hasn't been proved. According to the assessment of the second group, more study in osteopathic philosophy and more experience in osteopathic practice may change the personal view. 66,7% of the special group have a philosophical/spiritual *Menschenbild*. Most of them support the variety or the Nature Philosophy approach in the fields of employment except the research. Comparing the two graduates' groups, it becomes obvious that the education in schools must have had an impact on the opinion, although this evaluation is not able to search for the reasons. The CS-graduates share the opinion of the special group that a psychosomatic approach is not appropriate for research neither for the representation in public. About 40% of the CS-graduates have a philosophical/spiritual personal "concept of man" and the other 40% prefer all options. 55% of the graduates of the other schools believe in a philosophical/spiritual/religious "concept of man" but only about 20% believe in a bigger variety. Besides in the CS-Group 55,8% are allowed to work as *Heilpraktiker* compared with 38,3% in the other school's graduates. The attempt to find a significant difference in the group of experts that were only trained as *Heilpraktiker*, compared with the rest, wasn't successful.

7 Summary of Results

Looking at the results of both rounds one statement can be made: Yes, almost all osteopaths who were asked for their opinion whether osteopathy in Germany needed a holistic “concept of man”, including body, mind and spirit, gave a positive answer. So there is no doubt about that. Although the next question of how this holistic concept of man could look like, was discussed controversially. The experts couldn't reach on an agreement on whether A.T.Still's “TRIUNE MAN”¹ can be transported without modification into modern osteopathic thinking and can represent osteopathy as modern medical therapy.

Keeping this reservation in mind the following statements can be made by the evaluation of the data: 45,6% of the experts believe in the holistic “concepts of man” A.T.Still has developed according to the interpretation by Stark, Lee, McKone and Dippon. This view includes a positive attitude towards the scientific empirical which proves the effect of physical, mental or spiritual influences on patients but basically relies on mechanisms and rules of interaction, which aren't until now or may never be finally explored. It can be stated, that most of the participants decided for the combined model with a spiritual and Nature Philosophy background. If I transfer these models into the understanding of terms “body”, “mind” and “spirit”, for this group “body” means a living material expression of all mental and spiritual influences. The sources of influence can be individual, social or coming from natural or supernatural forces like nature, universe or God. The understanding of “mind” is cognition but also includes an intentional and conscious mental power from the same sources. Looking at “spirit” there is a metaphysical life giving force in creation itself, in God or the universe. The osteopaths consider themselves a link in working with help and support by this force. They get access to therapeutic intervention by cognition, intention and imagination. The German translations therefore correctly should be for “body” “*Leib* (living body)” or “*Körper*”, for “mind” “*Geist*” and for “spirit” “*Seele*”. Asked for representation of this view towards other people, they hesitate to advocate this opinion. The reason according to the comments of many participants of the first round is the fear that osteopathy might not be sufficiently accepted. Many osteopaths expressed their regret of this situation².

24% of the participants are personally convinced that modern natural science is able to explain the mechanisms of interaction between body, mind and spirit, in principle, and they rely on these scientifically proved models of interaction. Modern representatives for this concept are for instance Barral, Lederman or the director of *College Sutherland*, Van Petegam. For them bio-mechanical structures, physiological functions and psychological, behavioral strategies are finally able to explain the interaction between the three aspects of human beings. The physical body is the place where this interaction can be scientifically

¹ Still (1902): 16

² Appendix A5-4

evaluated, so all models of explanation and the intervention for osteopaths are mainly concentrated on this material body aspect. "Mind" is understood as the intellectual conscious function of the brain and the reasonable functioning in physiology is an achievement of human training and effective evolution. The "spiritual" aspect of human beings is considered as the individual conscious and unconscious impressions and expressions modified by behavioral and environmental influences. This "spiritual" aspect has an impact on the processes of the brain and the rest of the physical body. Most of the osteopaths preferred the Systems Theory concept to the psychosomatic approach. This part of the evaluated data shows a significant dependency from the educating schools. Probably the models of interaction and mechanisms that are taught in school are responsible for this interpretation. The German translations correctly would be "*Körper*" for "body", "*Verstand* (intellect)" for "mind" and "*Psyche*" for "spirit".

The last group 29,6% do not think that it is necessary to decide for one view, but keep all options open for explanations.

The numbers of osteopaths that consider a natural-scientific exploration and explanation of the mechanisms of interaction between body, mind and spirit as a necessary precondition to justify their work in the communication with the public comes to 58%. This is the majority and if we consider that the numbers of experts that decided for a variety of concepts has to be at least partly added, modern interpretation of osteopathy in public is different from what A.T.Still wanted to express with his explanation of the "TRIUNE MAN"¹. Although there is no doubt, that it will remain a holistic "concept of man" ("*ganzheitliches Menschenbild*") when we translate "mind" in "*Verstand*" (intellect)² and "spirit" in "*Psyche*"³. Still the whole person is considered in treatment and this is valid for both participants in a therapeutic process. The evaluated data shows a lack of coincidence between the personal *Menschenbild* and the idea of how the holistic "concept of man" should be represented in public for a better chance of osteopathy to be established in Germany. This concerns 33,3% of the participants, which means this is one third of the representative group.

¹ Still (1902): 16

² See Chapter:4.2.: „mind“.

³ See Chapter:4.3.: „spirit“

8 Conclusion

8.1. General Discussion of Methodology

The problems start with transferring the principles that form the background of a holistic *Menschenbild*, A.T.Still's "connected oneness"¹ into a valuable, contemporary view. To have a common starting point for all participants, a selection of possible "concepts of man" had to be given. The selection tried to include all existent models in Germany, although the introduced categories had to be stricter than they are in reality. I am convinced though that the given five categories were consistent enough for the experts to decide which one comes closest to their own opinion. For me on one side this was the weakest point of this study, on the other side, developing these categories was the part I put most effort into. I tried to be as objective as possible, because there was no other way to carry out a convincing survey on this subject when using questionnaires. The possibility to have interviews with single osteopaths I rejected because Stark already had tried this method, with a huge effort and without gaining representative results.² Besides for me it seemed to be necessary to develop categories in any way.

The discussion of the problems of modern osteopathy is lacking any interpretation system which could allow the identifying and locating of single positions. Looking at the educational background of osteopaths in Germany, there are few who have passed a study of disciplines like philosophy, arts or humanities, where such epistemological or philosophical categories are communicated. Therefore the design of the Type 3 Delphi, in giving the chance to introduce a common starting point for the discussion was the perfect methodology. I am sure it was necessary to produce a basic information level with a common terminology to be able to start a survey like this one. The feedback I received from participants in the questionnaire, by e-mail, phone calls and personal discussions gave me the impression that the aim to qualify the experts was reached³, although my proposals couldn't satisfy all expectations.⁴ And we have to consider this objection: The starting point was produced by my personal interpretation of possible opinions and therefore has a subjective impact. The way I communicated the philosophical background surely had an influence on the way the experts reached their decisions. The necessity to make short concise definitions had to reduce the complexity of each category. This as well has to be seen as a partial loss in the establishment of truth.

¹ Still (1892): 73

² Stark (2007)

³ Appendix: A5-3, A5-4, A10

⁴ Ibid.

In doing another Delphi survey I would like to recommend a larger group of experts, who would discuss, find proposals and develop the questionnaires.

Considering the money and the time spent on this survey the results have been satisfying. It was not possible within my means to gather more or better information.

8.2. Outlook

Delphi studies are made to develop strategies for the future¹. The data that was evaluated in this study concerning the general attitude of the osteopaths in Germany is representative according to the methodology of social studies. Therefore the next steps should be to publish this outcome not only for the group of participants but for all German osteopaths, and to initiate a discussion on how the results can be worked in the practical fields. It is tempting to ask for activities based on this outcome, but this would be an improper use of the evaluated data and too early in the necessary procedures of an opinion molding process, which is able to make consistent proposals for the future. The survey had asked for opinion, not for instruction. In this state it is only possible to verify some of the problems that were discussed in the introduction whether this survey can help to clarify them or whether new questions have been evoked. The following themes and questions will have to be reflected within a wider public.

The official guideline for public relations represented by the German association VOD² is supported by a majority of the participants: The aim is to represent osteopathy as a manual therapy that relies on natural-scientific research and evidence based medicine. Interactions between the material and the non-material aspects of a person are evidenced as indispensable for therapy³ and therefore are an integral part of osteopathic intervention. All philosophical and spiritual/religious approaches are considered to be part of the personal *weltanschauung*.⁴ These concerns are held by the one third of the experts who don't share the official view they present, with their personal way of thinking in osteopathy for the benefit of the professional future. Although they may regret it, it is supposed to be politically correct. But it also concerns the group of osteopaths who either vote for a definite spiritual or philosophical approach in all practical fields, or who wanted to present all concepts to the public. The question of how this gap between official natural-scientific theory and daily philosophical/spiritual practice can be closed or has to be withstood is nothing that should be considered as a private conflict. In chapter 3 and chapter 4 the impact of the philosophical concept of an osteopathic practice was elaborated. The importance of the philosophy behind

¹ Häder/Häder (2000)

² *Verband der Osteopathen Deutschlands* (2006): 1

³ Breul et al. (2005): 1

⁴ Breul et al.(2002): 1

this practice cannot be neglected. Therefore this conflict has to be discussed in public with all possible consequences.

Concerning the concepts which osteopaths communicate to their patients, the opinion that it could be better to stay on the natural-scientific side is predominant. The majority of the participants are convinced that this is the most effective way to establish osteopathy in Germany. Although almost 50% of the practitioners believe that communicating their personal view or the variety of possible concepts is not so bad either.¹

This concerns strategies for where to locate osteopathy in the German health system. By supporting only natural-scientific evidence there seems to be more of an emphasis on an acceptance by orthodox medicine than to subsume this therapy to alternative or complementary medicine like homeopathy or Anthroposophic medicine. The question remains: For what reason? In Germany the group of persons, who prefer this approach is steadily growing and the establishment of osteopathy within orthodox medicine is difficult and rejected by many health politicians.

This strategy neglects the opinion of many osteopaths – not the majority though – who decided for a philosophical concept that can not be found in the concepts of orthodox medicine. It also would reveal a completely different image among German osteopaths than it was evaluated by Austrians where 76% located osteopathy within alternative or complementary medicine.²

The way, the majority of osteopaths want to present their *Menschenbild* to their patients and to the public is not the way A.T.Still looked at it. In his time neither a psychosomatic nor a Systems Theory approach to disease existed. Even though the participants had known that, they had decided this way. The outcome of the first survey reveals that for most osteopaths the traditional philosophical concept of A.T.Still keeps on having a strong influence when they consider “mind” and “spirit”. These questions are persisting: Do these modern osteopaths see themselves in the continuity of the tradition, developing and transmitting A.T.Still's ideas into a modern comprehension of body, mind and spirit?³ Or do they want to release contact with tradition by distancing themselves from A.T.Still's philosophy represented by the TRIUNE MAN⁴ ?

In education the tendency to rely on a natural-scientific approach is strong, although there are more participants who want all different concepts of osteopathy to be taught. These questions had come up in looking for the consequences of this outcome: Related to the data of the survey-outcome, did education in osteopathic schools teach enough of A.T.Still's

¹ See the comments to the first questionnaire in the appendix A5-4 and appendix A10.

² Holzheu (2006): 46

³ Like Stark (2007): 74 or Pöttner in Still (2005): XVII

⁴ Still (1902): 16

philosophy? Some participants denied it.¹ Should the osteopathic education show a better balance between traditional and the modern approach? Should philosophy and humanities become a larger part of osteopathic teachings? Who could take care of such a request? In research there are even more participants who consider more variety in having better prospects for the professional future. Therefore possible questions could be: Is the effort sufficient enough which is put in basic research studies for the requirement to confirm a scientific background and to make reliable statements on the way of interaction between body, mind and spirit? The believability of the natural-scientific representation could be in danger if studies revealed that some models which were communicated lacked evidence. Looking at the results of this survey, it shows the need to enforce the research in the other philosophies like humanity approach. For instance, couldn't it interest to support a phenomenological view on phenomena for which natural-scientific explanation is missing? Is there a way, on how spiritual and religious approaches to the interaction between body, mind and spirit could be explored too?

This study reveals the fact that no unity exists, in both, the conception and the standing of an osteopathic. *Menschenbild*, although more consent would be needed to make consistent proposals for future politics in all practical fields. There is more work to be done. This master thesis is able to contribute categories and data for further investigations and discussions.

I will take care of publishing the results in keeping the discussion on A.T.Still's TRIUNE MAN and the contemporary reception of his *Menschenbild* going. I don't think, we have arrived at a satisfying point until now. Furthermore I want to motivate other osteopaths in exploring this field. As I have shown above there are more questions that could not be answered. I can assure everyone who is interested in this field the full support by all my means.

¹ Appendix A5-1/A5-4

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Hamburg, Februar 2008

Liebe Kolleginnen, liebe Kollegen.

Im Rahmen meiner Abschlussarbeit an der Donau-Universität Krems für den Master-Studiengang Osteopathie habe ich mir folgende Frage gestellt:

Braucht die Osteopathie in Deutschland ein ganzheitliches Menschenbild – und was können wir darunter verstehen?

A.T.Still beschreibt in seinen Büchern ausführlich, dass der Mensch ein „ganzheitlicher“ ist (*man is triune*), dass sowohl Patient, als auch Therapeut *body, mind* und *spirit* in ihr Denken und Handeln integrieren müssen.

Was halten wir heute im 21.Jahrhundert davon und wie übersetzen wir diese Begriffe?

Um diese Frage zu beantworten, bitte ich Sie, als Expertin oder Experten um Ihre Mitarbeit. Ich möchte mich in dieser Studie einem Begriff von Ganzheit nähern, der nicht nur den individuellen Glaubenssätzen einzelner Therapeuten entspricht, sondern vielleicht den "Geist der Osteopathie", den Still und seine Nachfolger gesehen haben, in Begriffen und Bedeutungszusammenhängen des aktuellen Zeitgeistes einfängt. Ich habe versucht so präzise und gleichzeitig umfassend wie möglich die zur Zeit existierenden, unterschiedlichen philosophischen Ansätze von ganzheitlicher Medizin herauszuarbeiten und Ihnen zu präsentieren. Es geht darum die Bandbreiten abzufragen, innerhalb derer sich Osteopathinnen und Osteopathen hier in Deutschland bewegen möchten und dann diese Ergebnisse zur Diskussion zu stellen. Die Skalierung einerseits und die mehrstufige Erfragung der Meinungen andererseits ermöglichen sowohl einen Prozess der Meinungsbildung als auch differenzierte Ergebnisse. Sie werden dann nach Abschluss meiner Arbeit veröffentlicht.

Dieser Fragebogen wird ca. 330 Osteopathinnen und Osteopathen zugeschickt in der Hoffnung, dass Sie sich zahlreich angesprochen fühlen und beteiligen.

Auf den nächsten 3 Seiten finden Sie die Fragen. Bitte orientieren Sie sich beim Beantworten an dem, was Sie heute denken und leben, und nicht an dem, was Still gemeint haben könnte.

Bitte füllen Sie ihn aus und schicken ihn mir bis zum **28.2.2008** zurück. Briefumschläge liegen bei, das Porto zahle selbstverständlich ich. **Ihre Antworten bleiben natürlich anonym!**

Das Blatt, auf dem ich Sie um Ihre Adresse bitte, ist absolut notwendig zur Rücklaufkontrolle und damit Ihrer weiteren Teilnahme, aber auch für die Verlosung von **3 Jolandos-Büchergutscheinen**, die ich als Dank für Ihre Mitarbeit spendiere. Nach 4-6 Wochen bekommen alle, von denen ich Fragebogen und Adresse erhalten habe, die Auswertung zugeschickt und einen zweiten, kürzeren Fragebogen, worin die Antworten aus dem ersten überprüft und konkretisiert werden können. Diese Vorgehensweise nennt sich Delphi-Verfahren und wird bei einer systematisch- wissenschaftlichen Einschätzung von komplizierten Sachverhalten verwendet.

Nach der Rücksendung des 2. Fragebogen ist die Aktion beendet und unter den Teilnehmern werden die Gutscheine verlost.

Falls Sie Fragen haben, bin ich ab 8. Februar freitags von 10 bis 14 Uhr unter der Nummer 0176-21969945 erreichbar.

Ganz herzlichen Dank für Ihre Mitarbeit!


Friederike Kaiser *Osteopathin*

Delphi-Umfrage im Rahmen des Masterstudiengangs Osteopathie an der



Delphi-Umfrage zum Thema »Braucht die Osteopathie in Deutschland ein ganzheitliches Menschenbild – und was können wir darunter verstehen?«

Zur Möglichkeit und Notwendigkeit der Umsetzung von AT.Stills Konzept »Der Mensch als dreifach differenzierte Einheit« (man is triune) im modernen osteopathischen Denken und Handeln in Deutschland.

A. Allgemeine Fragen:

- 1. Geschlecht: o männlich o weiblich
- 2.a. Wann haben Sie Ihre Osteopathie-Ausbildung begonnen?
- 2.b. An welcher Schule haben Sie den Abschluss gemacht?
- 3. Was ist Ihre medizinische Grundausbildung? (Mehrfachnennung möglich)
- o Arzt/Ärztin o Physiotherapeut/in o Heilpraktiker/in o sonstiges
- 5. Wie intensiv wurde in Ihrer Osteopathie-Ausbildung Stills Philosophie vorgestellt?
- Sehr intensiv 6 5 4 3 2 1 0 gar nicht
- 6. Haben Sie sich außerhalb der Ausbildung mit Stills Philosophie auseinandergesetzt?
- Sehr intensiv 6 5 4 3 2 1 0 gar nicht

Fortsetzung Fragebogen -> bitte wenden

Bitte **unbedingt** den folgenden Abschnitt ausfüllen, für 100%ige Anonymität abtrennen und getrennt vom Fragebogen in dem zweiten Umschlag an mich zurückschicken. Sie können ihn aber auch einfach mit dem Fragebogen zusammen schicken – dann nehme ich die Anonymisierung für Sie vor. Garantiert!



0 Ja, ich nehme an der Delphi-Umfrage zum ganzheitlichen Menschenbild in der Osteopathie teil.

0 Ich möchte an der Verlosung für die 3 Büchergutscheine von Jolandos über 50 € teilnehmen.

Meine Adresse:

.....
Name

.....
Straße, Hausnummer

.....
Wohnort



9. Bitte schätzen Sie ein, inwieweit Sie die folgende Übersetzung/Auffassung von Stills Begriff (*material*) *body* für sich heute zutreffend finden:

- a Körper als perfekt funktionierende Maschine
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- b Körper als Einheit von anatomischer Struktur und physiologischer Funktion
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- c Leib als physische Stofflichkeit (Substanz), mit 5 Sinnen
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- d Körper als architektonisches Meisterwerk Gottes
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- e Körper als Wohnstätte für Geist und Seele
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- f eigener Vorschlag:
trifft zu 6 5 4 3 2 1 0 trifft nicht zu

10. Bitte schätzen Sie ein, inwieweit Sie die folgende Übersetzungen von Stills Begriff (*being of*) *mind* für sich zutreffend finden:

- a Verstand als menschliches Denk- und Erkenntnisvermögen
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- b Geist/Vernunft als immanente Fähigkeit zur Selbstorganisation und Selbstheilung
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- c Geist im Sinne von Bewusstsein und Intention, als Denk- und Gestaltungskraft
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- d Geist als allwissende, alles durchdringende Weisheit/Gottes Weisheit
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- e Geist als universelle schöpferische Intelligenz
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- f eigener Vorschlag:
trifft zu 6 5 4 3 2 1 0 trifft nicht zu

11. Bitte schätzen Sie ein, inwieweit Sie die folgende Übersetzungen von Stills Begriff (*-ual being*) für sich zutreffend finden:

- a Psyche als das persönliche bewusste und unbewusste Erleben
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- b Emotion, gesteuert durch Neurophysiologie und Vegetativum
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- c Seele im Sinne von Vitalität, Lebenskraft, Lebensatem, Lebensfunken
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- d Seele als Ausdruck des Lebendigen göttlichen Ursprungs im Menschen
– lebt möglicherweise nach dem Tode weiter –
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- e Seele als individueller Anteil an einer universellen, alles bewegenden Kraft
trifft zu 6 5 4 3 2 1 0 trifft nicht zu
- f eigener Vorschlag:
trifft zu 6 5 4 3 2 1 0 trifft nicht zu

C. Einschätzung der Bedeutung:

Die nächsten Fragen betreffen Ihren Umgang mit dem ganzheitlichen Menschenbild im beruflichen Alltag und die Perspektive, die ein solches Menschenbild in unserer Berufspolitik haben könnte.

Bitte markieren Sie den Grad Ihrer Zustimmung zu den folgenden Aussagen:

12. Es ist sinnvoll dieses ganzheitliche Menschenbild in die täglichen Arbeit mit den Patienten zu integrieren.

trifft zu 6 5 4 3 2 1 0 trifft nicht zu

13. Osteopathie braucht ein solches ganzheitliches Menschenbild, um sich in Deutschland als Therapiemethode durchzusetzen.

trifft zu 6 5 4 3 2 1 0 trifft nicht zu

14. Ein solches ganzheitliches Menschenbild ist für die Etablierung der Osteopathie als Therapiemethode in Deutschland eher hinderlich.

trifft zu 6 5 4 3 2 1 0 trifft nicht zu

15. Dieses ganzheitliche Menschenbild wird für die Osteopathie in der Zukunft bestimmend sein.

trifft zu 6 5 4 3 2 1 0 trifft nicht zu

Ich danke Ihnen sehr für Ihre Mitarbeit.

Sie werden bald von mir hören und die Ergebnisse dieser Fragerunde erfahren.

Sollten Sie zu den eben bearbeiteten Aspekten noch Hinweise und Kommentare haben, dann schreiben Sie diese bitte hier auf. Ich bin sehr an Ihrer Meinung interessiert!

A5: Comments of the Participants – 1st Questionnaire

A5-1: Comments Part A

Frage 5:

Fragebogen 19:

Still's Philosophie wurde in der Schule nur von 1 Dozenten klar vermittelt (Piet Dijs, DO), dies hat mich vor allem nach der Ausbildung am meisten beeinflusst und begleitet mich als „roter Faden in allen Behandlungen.

Fragebogen 31:

Lehrer abhängig

Frage 7:

Fragebogen 33:

Eigentlich schwierig zu beantworten, da es ein ständiges Vertiefen gibt. Aber sehr gut im Vergleich zur Ausbildung und mittelmäßig in Relation zu dem Möglichen.

Frage 8:

Fragebogen 113:

ganzheitlich ja, aber ein solches?

A5-2: Proposals Part B. Questions: 9-11Fragebogen 2:

Körper als lebendiger Ausdruck von Geist und Seele (9f)

Fragebogen 8:

Geist/Vernunft mit der inhärenten Fähigkeit zur Selbstorganisation und Selbstheilung (10f)

Seele als Ausdruck des lebendigen Ursprungs – lebt evtl nach dem Tode weiter (11f)

Fragebogen 9:

3 Systeme : parietal, visceral, craniosacral (9f)

da wo der Körper die Seele trifft, da ist der Verstand/menschliche Geist(10f)

Wie ein Strahl von einer Sonne, die Sonne kann nicht anders als "leuchten", sonst wär sie keine Sonne und jeder Strahl ist das gleiche Licht, da Sonne nur ein Strahl =Seele (11f)

Fragebogen 10:

9.e, erweitert Körper als zeitlich begrenzte Wohnstätte für Geist und Seele(9f)

zu Geist gehört für mich auch Psyche und Emotion -> sehr komplex (10f)

Fragebogen 12:

gibt den Lebensfunken (10f)

Fragebogen19:

der physische Körper; Gewebe (9f)

Fragebogen 22:

Körper als Lernstätte für die Seele (9f)

mind = Seele = Bewußtsein-Denken, Wahrnehmung,

Schmerzwahrnehmung (10f)

Spirit = Geist und nicht Seele/Psyche. Geist =ICH als werdendes Zentrum der Seele=die person=personare=ital=hindurchtönen=das Individuelle =person" tönt durch" (11f)

Fragebogen 24:

Geist als Einheit und Gegensatz zum Körper (10f)

Fragebogen 27:

Körper = komplex funktionierende Maschine mit direktem Einfluss von Geist und Seele

Geist als Kombination von Verstand, Intuition und innere Einstellung (10f)

Seele macht den Mensch erst zum Menschen (11f)

Fragebogen 28:

...als materialisierter Körper (9f)

Fragebogen 30:

als physischer Leib (9f)

Seele (10f)

Geist /Ich (11f)

Fragebogen 31:

eigener Geist, über ihn Verbindung zum universellen Wissen möglich (10f)

Fragebogen 32:

Gene, Umwelteinflüsse, Energetik des Wohn/Lebensraums (9f)

ist die Fähigkeit des Geistes schon bei der Geburt festgelegt? (10f)

Fragebogen 33:

Bewusstsein (10f)

Fragebogen 34:

Perfekte Maschine, die den richtigen Treibstoff benötigt (9f)

Kombination von c, d, und e (10)

Geist als Basis des Körpers (11f)

Fragebogen 35:

Körper als Manifestation, hervorgebracht durch Geistesenergien/Kräfte (9f)

Fragebogen 36:

Körper als Einheit von Körper, Seele, Geist (9f)

Geist als Werkzeug der Intelligenz (10f)

Seele als Individuum (11f)

Fragebogen 38:

evolutionäre Entwicklungsstufe (9f)

Fragebogen 39:

Körper als äußerlicher Schein (9f)

Seele als das eigentliche Sein (11f)

Fragebogen 41:

Verstand und Geist – universelle Intelligenz (10f)

Fragebogen 42:

Körper= verdichtete Substanz mit deutlich mehr als 5 Sinnen (9f)

Verstandesseele: formt Bewusstsein und Intention, aus ihr kommt Denk-und Gestaltungskraft(10f)

Geistwesen (oder Geist selbst) (11f)

Fragebogen 44:

Körper als Spiegel alles Erlebten, auch über Generationen hinweg.(9f) [Anm: 9d]: ich bin nicht gottesgläubig)

Fragebogen 46:

Geist = bewusster Verstand (10f)

c+d+e = Seele (11f)

Fragebogen 47:

Materialisierung der Seele (9f)

funktioniert auf verschiedenen Ebenen (10f)

rockt (11f)

Fragebogen 50:

Körper als physische Struktur (9f)

Geist im Sinne von kognitiver Ebene (10f)

Fragebogen 55:

Leib als Wohnstätte für Geist und Seele (Person mit subjekt. Empfinden und Erfahrung) (9f)

Durch den Geist (Seelenfunke) und mit dem Geist Gottes ist SEIN möglich (z.Geburt) (10f)

Anteilnahme an der göttlichen Schöpfung (11f)

Fragebogen 57:

Geist als bewußtes und unterbewusstes regulatives Zentrum (10f)

Fragebogen 58:

ist die lebendige Materie (Erde) (9f)

ist das ewig Lebendige (Luft)(10f)

durchdringt und verbindet die Materie (Wasser) (11f)

Fragebogen 60:

Körper als Werkzeug des Geistes (9f)

Geist als universeller Informationsträger (10 f)

individueller Anteil eines universellen Geistes (11f)

Fragebogen 62:

Leib als Einheit von fein- und grobstofflich

Fragebogen 66:

ist eine biomechanische, bioelektrische und biochemische funktionelle Einheit (9f)

individuelles Bewusstsein zu mir und den Dingen im Außen und den Verhältnissen zueinander (10f)

universelles Bewusstsein, was einen Bezug zur Schöpfung herstellt

(ich bin ein Bestandteil der Schöpfung) (11f)

Fragebogen 71:

Körper als Wunderwerk der Natur (9f)

Fragebogen 73:

Fluid Body (9f)

Fragebogen 78:

Emotionen werden n.m. Auffassung nicht durch Neurophysiologie und Vegetativum gesteuert. Das sind nur die Transportwege und „Verschaltstellen“ (11b)

Fragebogen 79:

9b (Körper als Einheit von anatomischer Struktur, physiologischer Funktion) + emotionalem Ausdruck (9f)

Fragebogen 80:

Bewusstheit, Mentales (10f)

Fragebogen 86:

durch den Körper sich ausdrückenden Geist.(10f)

Fragebogen 92:

Körper aus der Evolution entstanden (9f)

Fragebogen 95:

Körper zur Bewusstwerdung geistiger und seelischer Prozesse(9f)

Verstand und Geist zur Annäherung an die Seele des Lebendigen (10f)

Seele als Grundlage für Geist und Körper (11f)

Fragebogen 97:

Individueller Ausgangspunkt/Ort des eigenen Bewusstseins,
Unterbewusstseins und der Seele (9f)

s.o., Bewusstsein (10f)

Fragebogen 99:

Geist als höheres Selbst (10f)

Fragebogen 100:

Körper und Seele verbinden (9f)

Geist als Gestalter von Körper und Seele (10f)

Seele als selbst ist der tiefste Kern in uns (11f)

Fragebogen 102:

Körper als Ausdruck von Psyche, Physis, Geist und Seele und Sinnen(9f)

ein sich zum Ausdruck bringendes göttliches Selbst auf allen Ebenen
gleichzeitig (10f)

Seele als *auf der Erde inkarnierter*, individueller Anteil an einer universellen,
alles bewegenden Kraft (11e)

das Sein des Menschen im Fühlen und Unsichtbaren (11f)

Fragebogen 103:

Körper als Ausdruck des Geistes (9f)

Fragebogen 104:

Seele lenkt, wie gut der Körper funktioniert(9f)

Fragebogen 105:

Körper als Biomatrix (9f)

Fragebogen 107:

Körper als Ausdruck für Geist und Seele (9f)

Seele als der Lebensfunken von Körper und Geist (11f)

Fragebogen 111:

Hülle und Nahrungsverarbeitung (9f)

innere Kraft (10f)

Fragebogen 115:

Körper als Grundlage des Vollzuges seelischer und geistiger Funktionen (9f)

Fragebogen 121:

Körper als Ergebnis, „geformt“ von der Einheit (9f)

Geist als Ergebnis aus „viszeralem Zustand“, Ernährung, Erziehung, Bildung, sozialem Umfeld, genetischen Faktoren, Schicksalhaften Ereignissen (10f).

A5-3: General Comments Part B

Fragebogen 51:

Ist gar nicht so einfach... denn in „meiner Philosophie“ geht's auch immer um die Abhängigkeit von *mind*, *spirit* und *body* zueinander und voneinander

Fragebogen 59:

Eine 5-10 Worte lange, treffende Definition für die 3 Begriffe bleibt immer ein Kompromiss

Fragebogen 92:

Es geht heute vielleicht nicht alleine um Still's Idee der 3-Einigkeit, sondern man muss ihn auch in seiner Zeit und seinem Umfeld verstehen und die historischen Hintergründe noch besser beleuchten

Fragebogen 95:

Ich denke, dass es wichtig ist, Stills Ansichten im Wandel der Zeit zu betrachten - was früher als „perfekte Maschine“ bezeichnet wurde, entspricht zwar nicht mehr der heutigen Auffassung, jedoch ist Still's Aussage im Kern immer noch zutreffend.

(Der Mensch als perfekte Maschine = perfekte menschliche Funktionseinheit. Meine Bewertung 9a), b) daher nur durchschnittlich, weil ich es heute anders ausdrücken würde, dadurch Stills Ansicht im Kern immer noch teile.)

Fragebogen 115:

Beachtenswert ist in dem Zusammenhang das Menschenbild, was vor allem in der Anthroposophie gezeichnet wird: Körper-Lebensleib (Vitalkraft, Energie) – Seele – Geist. Dieses Bild ist für mich realitätsnäher als das von Still, obwohl er wohl vom selben spricht (von dem Erlebnis).

Die Terminologie Stills erscheint mir als für heute widersprüchlich und ungeeignet. So die Vermischung vitaler (lebendiger, dynamischer, energetischer etc.) Aspekte mit seelischen oder geistigen („*spirit*“) in dem Begriff „*Spirit*“. Das kann für die heutige Zeit m. E. keine Diskussionsgrundlage sein, die überzeugt.

Fragebogen 117:

Seit Jahren wird mein Arbeiten und Denken immer ganzheitlicher. Schwer fand ich die Begriffe nun einzeln in einen Bedeutungszusammenhang zu stellen. Habe ich weniger angekreuzt, bedeutet das meist, dass ich denke, dass noch andere Kräfte an etwas beteiligt sind.

A5-4: Comments Part C (Questions 12-15)Fragebogen 8:

Fragen 13/14: [Die Zahlen in Klammern zeigen die Einschätzung bei den Fragen]

Bei der Zustimmung handelt es sich um meine "realistische" Einschätzung. (13-1) Meine Einschätzung, die auf meiner Überzeugung der Methode der O. mit ihrem ganzheitlichen Menschenbild beruht, spiegelt im Gegensatz dazu die konträre Auffassung wieder (14-5)

Frage 15:

bleibt mir nur hoffend zu sagen, dass die Aussage zutreffend sein wird.(15-3)

Fragebogen 10:Frage 15:

Ich bin der Meinung, dass das ganzheitliche Menschenbild in Zukunft bestimmend sein sollte, befürchte aber eher, dass es zu viele Osteopathen geben wird, die sich hauptsächlich auf der „körperlichen“ Ebene bewegen werden (um das schnelle Geld machen zu können).(15-3)

Fragebogen 12:Frage 13:

Ich glaube nicht, dass die O. Ein ganzheitliches Menschenbild braucht, um sich durchzusetzen, finde das aber bedauerlich. (15-3)

Fragebogen 19:Frage 15:

Ich denke, vor allem die Frage 15 ist sehr entscheidend wichtig.(15-6)

Fragebogen 22:Frage 13/14:

schwer beantwortbar! Who knows. (13-6, 14-1)

Fragebogen 28:Frage 14:

Es besteht wohl eher die Gefahr, dass die O. Vom eher wissenschaftlichen Charakter ins Esoterische gezogen wird. (14-5)

Frage 15:

Ich denke, es ist wichtig für das respektvolle Arbeiten mit dem Patienten diese Sichtweise zu haben, aber oft ist es besser, darüber Stillschweigen zu bewahren, weil der Patient damit nichts anfangen kann. (15-6)

Fragebogen 31:Frage 13:

Leider zählen hier nur „harte“ Fakten (13-2)

Fragebogen 32:Frage 15:

Muss man um zu behandeln, dem Patienten die Triune erklären? (15-4)

Fragebogen 33:Teil C:

Osteopathie ist ganzheitlich, daher kann ich nicht alle Fragen behandeln. [13 – nichts angekreuzt, aber „weiß ich nicht“]

Fragebogen 34:Teil C:

Meiner Meinung nach hängt der Behandlungserfolg sehr damit zusammen, ob man versucht, mit einem ganzheitlichen Menschenbild zu arbeiten. Das heißt für mich sich auch als OsteopathIn ganzheitlich (also mit dem eigenen Körper, Seele und Geist) einzubringen, und nicht nur Techniken aneinander zu reihen.

Fragebogen 35:Frage 13:

Ich möchte anmerken, dass ich persönlich der Überzeugung bin, dass ein ganzheitliches Menschenbild ein ungeheurer Gewinn in der Osteopathiedarstellung würde und auch, dass es noch viele Dinge gibt, die uns nicht zugänglich sind diesbezüglich. Unabhängig von der Medizin in unserem Gesellschaftssystem, wäre ein Umdenken in der Politik und der Gesellschaftsstruktur nötig. Das wird jedoch noch ein paar Jahrhunderte dauern, fürchte ich. (13-0)

Fragebogen 55:Frage 15:

Ich denke, die tägliche Arbeit eines Osteopathen bringt ihn unweigerlich in Kontakt mit der Dreieinigkeit Die individuelle Entwicklung jedes Individuums (auch der Osteopathen) ist dabei sicherlich sehr unterschiedlich und kann meines Erachtens nicht über berufspolitische Maßnahmen reguliert werden. Somit glaube ich, dass es für die Osteopathie in Zukunft bestimmend sein wird, wie sich jeder einzelne von uns entwickelt und wie er arbeitet. Dann wird sich die Osteopathie durchsetzen und etablieren. Ohne große „öffentliche“ Maßnahmen. (15-5)

Fragebogen 59:Frage 12:

Dass Körper, Geist und Psyche eine Einheit bilden, ist ja nicht neu. Sutherland hat ja vor allem die fluidalen Aspekte hinzugefügt, Still hatte anatomisch-physiologisch, sowie in der Auswirkung immunologisch gearbeitet. Es scheint nicht so wichtig, als Therapeut eine möglichst treffende Definition für osteopathische Aspekte und Begriffe zu finden.

Wichtig allein sind die Fähigkeit des/der Therapeuten/in anamnestisch grundsätzlich wichtige Zusammenhänge zu erfassen, sowie das Wissen und

das Vertrauen des Patienten, dass er in seiner Gesamtheit wahrgenommen und ernst genommen wird. Letztlich ist es dieses therapeutische Gespür (Beziehung), die über den Erfolg entscheidet.(12-6)

Fragebogen 66:

Frage 13/14:

Es gibt keine O. Ohne dieses ganzheitliche Menschenbild (!), so dass mich diese Fragen nicht interessieren. (13/14 nichts angekreuzt).

Fragebogen 76:

Teil C:

Das ganzheitliche Menschenbild ist für die O. Von großer Bedeutung und Wichtigkeit. Leider wird es schon heute von vielen Osteopathen bereits wieder vergessen. Es wird nur strukturell gearbeitet, im material body. Vor allem das „spiritual being“ gerät mehr und mehr in Vergessenheit. Leider behindert das Denken des „spiritual being“ die wissenschaftliche Anerkennung der O. Magoun strich diverse Passagen aus dem Buch von Sutherland aus Angst vor negativer Anerkennung der Osteopathen.(12-6, 13-1, 14-4, 15-6)

Fragebogen 82:

Teil C:

Zur Anerkennung in D. Bedarf es z.Zt eher den rein wissenschaftlichen Hintergrund – rein die Theorie! Die heutige Zeit lehnt das seelisch/energetische als Anerkennung ab.-> kann man nicht greifen! Auch auf der rein anatomischen Ebene kann man in der O.das „Ganzheitliche“ - die Zusammenhänge gut erklären! Was sonst so passiert ist eben auch individuell verschieden, von daher schlecht zu pauschalieren! Wir brauchen eine Studie/Studien, die Zusammenhänge (anatomisch/physiologisch) erklärt, belegt und die dann noch einen Einfluss auf die Seele/Psyche hat. Anders herum werden wir immer abgelehnt werden! Dem sollten wir uns fügen und taktisch arbeiten! (12-6, 13-3, 14-3, 15-3)

Fragebogen 83:

Teil C:

Für mich ist die Einheit von Körper, Geist und Seele in der O. unabdingbar. Ich befürchte nur, dass für die Etablierung der O. Mit diesem Ansatz es sich schwierig gestalten wird, da in den „entscheidenden“ Positionen vermehrt Menschen zu finden sind, denen diese Gedanken fremd sind.(12-6, 13-5, 14-5, 15-6)

Fragebogen 86:

Teil C:

Der ganzheitliche Aspekt gehört zur O. Ohne ist es keine O. mehr. (12-6, 13-6, 14-0, 15-6 – Anmerkung: „ist schon“ für die Zukunft der O. bestimmend)

Fragebogen 97:Frage 13:

alle med. oder alternativen „Heilmethoden“ brauchen diesen ganzheitlichen Ansatz, nicht nur die O. (13-6)

Fragebogen 111:Frage 15:

(hoffentlich) (15-6)

Fragebogen 112:Frage 15:

schwer zu sagen, es kommt darauf an, wie sich die Menschen entwickeln. Es wäre schön, wenn es so wäre, jeder Patient sucht sich eh seinen/ihren Osteopathen. Wer ganzheitlich heilen will, sucht sich andere Osteopathen als Menschen, die nur eingerenkt werden wollen. (15- nichts angekreuzt) Anm. allg.: Zu wenige Fragen, wie ein Osteopath behandelt. Ist er ein „Macher“, oder hört er mit den Händen zu, was die Person zur Selbstregulation braucht, etc...)

Fragebogen 113:Teil C:

(Probleme mit meinen Definitionen. Anm. d. Autorin) Dieses Menschenbild ist es nicht! Aber vielleicht ein anderes ganzheitliches.

Fragebogen S04:Frage 13/14/15:

Nicht nur die Osteopathie, sondern die Menschheit braucht ein ganzheitliches Menschenbild! Das hat nicht unbedingt mit einem Durchsetzen einer Therapiemethode zu tun, sondern es handelt sich um einen „Denkrahmen“ (Frage 13-14) (13-3) (14-3), (15-3) (Osteopathie jeweils durchgestrichen). Immanuel Kant hat die Individualität des Menschen als die Würde des Menschen ausgezeichnet...

Allgemeiner Kommentar: Auf extra Blatt

Seit langer Zeit schon arbeite ich ganzheitlich, also unter Berücksichtigung von Körper, Geist und Seele. Ich kann A.T.Stills Philosophie nur voll und ganz zustimmen. Eine andere Sichtweise ist meines Erachtens völlig aberwitzig und passt auch gar nicht mehr in unser physikalisches Weltbild, welches mittels der Quantenphysik ja auch in der Lage ist, „Heilungen auf energetischer Basis“ zu erklären. Allerdings sollten wir mit solchen Aussagen bezüglich unserer Patienten vorsichtig sein. Ich denke schon, dass ganzheitliches Praktizieren in Zukunft immer mehr Akzeptanz finden wird. Doch es besteht die Gefahr, dass unsere Patienten Osteopathie und Esoterik nicht mehr auseinander halten können. Hier ist es wichtig, in geeigneter Weise, seine Tätigkeit zu erklären...

Berlin, April 08

Liebe Kolleginnen, liebe Kollegen.

Sie haben mich wirklich überrascht! - Mit so vielen Rücksendungen meines Fragebogens zum Thema: **„Braucht die Osteopathie in Deutschland ein ganzheitliches Menschenbild und was können wir darunter verstehen?“** hatte ich niemals gerechnet. Natürlich freut es mich sehr, dass sich offensichtlich so viele für dieses Thema interessieren und auch wenn eine „Belohnung“ für die Teilnahme verlost wird, so zeigen mir doch die engagierten Kommentare, Vorschläge und Erfolgswünsche, dass dies nicht die einzige Motivation dafür war, an der Aktion teilzunehmen.

Das weitere Vorgehen sieht nun folgendermaßen aus:

- Sie bekommen auf den nächsten Seiten eine Zusammenfassung und Auswertung der Ergebnisse der ersten Runde. Dieses Schreiben beinhaltet auf den Seiten 2-4 einen Beitext für den 2. Fragebogen, in dem der Kontext der jeweiligen Begriffsbestimmungen erläutert wird. Bitte schauen Sie sich diesen Text vor Ausfüllen des 2. Fragebogens einmal an.
- Außerdem schicke ich Ihnen hiermit den 2. Fragebogen. Diesmal habe ich für die **Anonymisierung** eine handschriftliche ID-Nummer oben rechts auf dem Fragebogen vermerkt. Ich brauche sie für die Rücklaufkontrolle. Danach wird jeder Zusammenhang zwischen Ihrer Person und Ihren Antworten durch Abreißen der ID-Nummer nach Öffnen des Umschlags ausgeschlossen. Da dieser Fragebogen aus Gründen der Anonymität nicht mit den Angaben vom ersten zusammenführbar ist, erbitte ich wieder ein paar wenige allgemeine Angaben am Ende.
- Bitte senden Sie diesen Fragebogen bis zum **30.4.2008** in dem beigefügten Briefumschlag zurück, das Porto übernehme ich.
- Wenn diese Rücksendeaktion abgeschlossen ist, werden unter den Teilnehmer/innen die **3 Jolandos-Büchergutscheine** verlost. Der Rechtsweg ist ausgeschlossen.
- Alle, die mir den 2. Fragebogen zurücksenden, bekommen wiederum eine kurze Zusammenfassung der Ergebnisse bis Ende Mai von mir zugeschickt. Dann ist die Delphi- Umfrage beendet.

Die ausführliche Auswertung der Fragebogen ist auf meiner Internetseite: www.osteopathie-jetzt.de unter dem Menü-Punkt: **Osteopathie** und dem Unterpunkt: **Delphi-Studie** als **pdf** abrufbar. Das Gleiche gilt später auch für das fertige Exemplar meiner Abschluss-Arbeit. Ich werde dann die Ergebnisse einer größeren Öffentlichkeit zugänglich machen.

Ich danke Ihnen ganz herzlich für Ihre Mitarbeit und hoffe, dass Sie an der 2. Runde ebenso zahlreich teilnehmen.

Falls Sie Fragen haben bin ich wieder ab 10. April freitags von 10 Uhr bis 14 Uhr unter der Telefonnummer 0176 219 699 45 zu erreichen.

Mit freundlichen Grüßen

Liebe Kolleginnen, liebe Kollegen.

Ich muss sagen, Sie haben mich wirklich überrascht. Ihre Bereitschaft, meinen Fragebogen zu beantworten, überstieg bei weitem meine Erwartungen.

Von 300 Fragebogen, die in die Postleitzahlen 1 und 7 versandt wurden, kamen bis zum Abgabetermin und Auswertungstermin 112 zurück...(und es kommen immer noch welche an). Ich hatte noch eine Kontrollgruppe von 32 Fragebogen eingeplant, davon habe ich 12 selbst verschickt – Rücklaufquote 9, 20 wollte ich über die AFO als Verteiler laufen lassen – das klappte leider nicht. Insofern ist die Kontrollgruppe etwas klein und ich werde deren Ergebnisse erst bei Abschluss der Studie besprechen.

Hier nochmal der Hinweis: **Alle Daten sind vollständig im Internet auf meiner Website abrufbar: www.osteopathie-jetzt.de dann Menüpunkt " Osteopathie " öffnen. Am Ende dieses Menüpunkts gibt es das Stichwort "Delphi-Studie". Dort sind die Daten als pdf abgelegt.**

Kommen wir nun zu der Auswertung:

1.) Die **Geschlechtsverteilung** war fast paritätisch – ein wenig mehr Frauen haben teilgenommen.

2a.) Der durchschnittliche Start in die Osteopathie war 1997, die ersten hatten 1987, die letzten 2002 begonnen

2b.) Fast die Hälfte der **Teilnehmer** haben das College Sutherland **besucht**, der Rest verteilte sich auf die International Academy of Osteopathy, Schule für Klassische Osteopathie, Institut für Angewandte Osteopathie, Still-Akademie und ein paar, die ich einfach zusammengefasst habe, weil immer nur 1–3 Teilnehmer sie absolviert haben (OSD, ESO, VIO, BSO, COE, WSO).

3.) Die weitaus meisten, ca. 80% der Teilnehmer haben als **Vorbildung** Physiotherapie, einige haben noch dazu den Heilpraktiker gemacht.

5.) Die Einschätzung, inwieweit die **Schulen** den **philosophischen Aspekt** der Osteopathie vermittelt haben, bewegt sich im mittleren Bereich (2,97 auf einer Skala von 0–6. 0= garnicht, 6= viel), ich habe nichts schulspezifisch abgeleitet.

6.) Die **Selbsteinschätzung**, wieviel privat an **Philosophie** erarbeitet wurde, ist im Durchschnitt auch im mittleren Bereich, aber ein wenig höher. (3,18 auf einer Skala von 0–6. 0= garnicht, 6= viel).

7.) Das **Thema** ist den meisten **bekannt** (4,37 auf einer Skala von 0–6. 0= garnicht, 6= viel).

8.) Ganz **grundsätzlich stimmen** 118 von 122 Teilnehmern, das sind 96,7 %, mit Still **überein**, dass der Mensch ein solches ganzheitliches Lebewesen ist, wobei das Wort „solches“ diskutiert wurde.

*(Dazu muss ich sagen, dass durch meine Auswahl des Still-Zitates das ganzheitliche Menschenbild leicht als **ausschließlich naturphilosophisch/religiös/spiritueller Ansatz** gesehen werden kann. Dem ist aber nicht so. Bitte beachten Sie, dass der Begriff des "spirituellen Lebewesen" sowohl als ein **Bedürfnis des Menschen nach Spiritualität** (im Sinne von individuellen Glaubenssätzen) als auch als **tatsächliches Eingebundensein in eine spirituelle Welt** interpretiert werden kann.)*

12.) Ähnlich homogen wie bei 8.) ist die Einschätzung, dass dieses ganzheitliche Menschenbild für die **tägliche Arbeit** (5,67 auf einer Skala von 0–6. 0= garnicht, 6= viel) wichtig ist.

13.-15.) Diskutiert wurde bei der Frage, inwieweit ein solches ganzheitliches Menschenbild die **Durchsetzung der Osteopathie in Deutschland** befördert (4,10, Skala s.o.) oder behindert (1,63), und ob es für die **Zukunft** bestimmend (4,59) sein wird.

Im Prinzip **wünschen sich die meisten ein ganzheitliches Menschenbild** – viele äußerten die Einschätzung, dass es ohne Ganzheitlichkeit keine Osteopathie ist.

Manche meinen allerdings, dass den Patienten diese Einschätzung nicht mitgeteilt werden sollte und vor allem, dass eine ausdrückliche Festlegung der Osteopathie auf ein ganzheitliches Menschenbild die Etablierung behindern würde, und es insofern klüger wäre, sich in diesem Bereich nicht zu offensiv zu äußern. (*Beachten Sie dazu auch die Anmerkung zu 8. siehe oben*)

Diese Fragen werde ich in diesem 2. Fragebogen differenzierter zur Diskussion stellen. (Eine Abschrift der Meinungen und Kommentare finden Sie nach Fragebogen geordnet auf meiner Website. Adresse siehe oben).

9.-11.) Zum Thema **Begriffsklärung: *material body, being of mind und spiritual being*** möchte ich eine Erklärung voranstellen. Ich habe bei der Ausformulierung der Übersetzungsvorschläge den Untergruppen a) bis e) jeweils ein auf ein weltanschauliches Konzept basierendes ganzheitliches Menschenbild zugrunde gelegt. Viele konnten oder wollten sich nicht für eine meiner Übersetzungen entscheiden, wie ihr ganzheitliches Menschenbild in Worte zu fassen sei und zeigten ihre Zustimmung für mehrere. Die Unterschiede sind nicht sehr deutlich, aber es lässt sich einen **Tendenz zum naturphilosophischen und spirituellen Konzept** feststellen. Hier die mehrheitlich gewählten Aussagen:

1. Platz:

- b Körper als Einheit von anatomischer Struktur und physiologischer Funktion (4,90)
- c Geist im Sinne von Bewusstsein und Intention, als Denk- und Gestaltungskraft (4,42)
- c Seele im Sinne von Vitalität, Lebenskraft, Lebensatem, Lebenfunken (4,40)
(Zwei Mal c) -> Gewichtung in Richtung naturphilosophisches Menschenbild)

2. Platz:

- e Körper als Wohnstätte für Geist und Seele (4,38)
- a Verstand als menschliches Denk- und Erkenntnisvermögen (4,25)
- e Seele als individueller Anteil an einer universellen, alles bewegenden Kraft (4,17)
(Zwei Mal e) -> Gewichtung in Richtung spirituelles Menschenbild)

letzter Platz:

- a Körper als perfekt funktionierende Maschine (2,63)
- d Geist als allwissende, alles durchdringende Weisheit /Gottes Weisheit (3,00)
- b Emotion, gesteuert durch Neurophysiologie und Vegetativum(3,09)

Es gab viele, viele **Vorschläge** – hauptsächlich betrafen sie die Übersetzung von *material body* und die meisten betonten die Einschätzung, dass der "Körper" ein Ausdruck, ein Werkzeug oder eine nur vorübergehende Materialisierung vom *being of mind* und *spiritual being* seien. (Eine Abschrift finden Sie ebenfalls auf meiner Website.) Einzelne Aspekte davon habe ich in den 2.Fragebogen eingearbeitet.

Grundlagen Begriffsbestimmung und Beitekt für 2. Fragebogen:

Grundsätzlich sind die gewählten Übersetzungen aus den Schriften von Osteopathinnen und Osteopathen entnommen, die meisten sogar von Still selbst. (Jane Stark hat in ihrer DO-Arbeit über die Faszien ausführlich die unterschiedlichen Möglichkeiten zur Interpretation herausgearbeitet.)

Es sind also alles Einschätzungen und Meinungen zu ganzheitlichen Menschenbildern, die in der Osteopathie ihre Verwendung erfahren: Die Einordnung erfolgte nach folgendem Schema:

Alle unter **a)** zitierten Übersetzungen kommen aus dem **Menschenbild der psychosomatischen Medizin**. Es handelt sich dabei um ein ganzheitliches Menschenbild, das weitgehend dem augenblicklichen Mainstream und Konsens unter kritischen Medizinern entspricht, der Körper wird als physische, (bio-)mechanische Einheit in Interaktion mit psychischen/sozialen Einflüssen gesehen, der spirituelle Aspekt wird in subjektiven Glaubenssätzen anerkannt, die Verstandes-Ebene impliziert die menschliche Fähigkeit, diese Zusammenhänge zu erkennen und zu erforschen, sowohl individuell, als auch allgemeingültig.

Typisch für dieses Menschenbild ist die Placebo-Forschung, die Biomechanik, aber auch die psychologischen und soziologischen Erkenntnisse des 20. Jahrhunderts und neue Untersuchungen über Einfluss von persönlichen Glaubenssätzen auf Gesundungsprozesse.

Alle unter **b)** zitierten Übersetzungen folgen einem **systemtheoretischen Konzept des Menschen**. Typische Begriffe in diesem Zusammenhang sind (Bio-)Feedback, Regelkreise, Steuerung, Fließgleichgewicht, Koppelung, aber auch Evolution. Es wird vorausgesetzt, dass dank der hohen Komplexität des menschlichen Organismus sich alle Prozesse in sozialen, psychologischen, mechanischen und biologischen Interaktionen gegenseitig beeinflussen und verändern können. Es gibt zunehmend mehr Erkenntnisse in diesen Zusammenhängen und typischerweise ist die Physiologie eines der Haupt-Forschungsfelder dieses Modells im Bereich Medizin. Dazu gehören die Konzepte der Neurophysiologie, die das Entstehen oder Fehlen von Gefühlen der Menge und der Zusammensetzung von Neurotransmittern zuschreiben. Vernunft ist eine Folge der sinnvollen, das System erhaltenden und fördernden Verschaltung von Zellen. Die Beziehung zwischen Therapeut und Patient folgt ebenso systemtheoretischen Gesetzen wie das Gefühl des Eingebundensein in die Umwelt. Beide sind wichtige Faktoren im Heilungsprozess. Ziel allen therapeutischen Handelns ist das optimale Funktionieren des Systems Mensch in sich selbst und mit seiner Umwelt.

Sowohl **a)** als auch **b)** sind **kausale Konzepte**. Das heißt, ihre wissenschaftliche Begründung bekommen sie durch Modelle, in denen einer Wirkung immer eine Ursache zugeordnet werden kann. Die Versuchsaufbauten sind wiederholbar. Dabei wird angenommen, dass die Dinge, die nicht in diese Modelle einzuordnen sind, einfach noch nicht erklärbar sind – aber mit dem Fortschreiten der Forschung im Bereich der Physik, Chemie und Biologie irgendwann erklärbar sein werden. Die Erkenntnisgewinnung in dieser Welt- und Menschenauffassung erfolgt durch empirische, quantitative Forschung, ergänzt durch eine analytische Wissenschaft, die Einzelteile erkennt, unter Umständen verändert, anders kombiniert oder auch reduziert einem Organismus wieder anbietet. Das Funktionieren der Interventionen wird nach quantitativen, objektiv(physikalisch) messbaren Parametern beurteilt, wobei Abweichungen von einzelnen Aspekten dem Funktionieren des Ganzen untergeordnet werden

können. Das Ergebnis sollte für die Allgemeinheit gültig sein. Es wird angenommen, dass der Mensch dank Erkennen der Ursache-Wirkungs-Zusammenhänge aktiv in der Lage ist, das Ergebnis sinnvoll zu verändern und zu beeinflussen.

Die Übersetzungen c) bis e) folgen einem **finalen, teleologischen Konzept**. Es gibt die Idee eines idealen Zustands, einer harmonischen Ordnung. Er mag vielleicht noch nicht festgelegt oder vom Menschen nicht erkannt sein, aber er ist der Ausgangspunkt und Sinn allen Wirkens. Dabei gibt es je nach Weltbild immanente – das heißt den Dingen innewohnende Gesetze und Kräfte, die das Ziel ansteuern – als auch Gesetze und Kräfte, die von einer höheren Wesensheit (Gott/Universum) geschaffen und gesteuert, beziehungsweise verändert und beeinflusst werden. Das Denken und Handeln ist transzendent, das bedeutet, die Ursache und die Wirkung sind nicht allein auf personelle oder systemimmanente Aktionen zurückzuführen. Die Übergänge zwischen c)/d) und c)/e) sind jeweils fließend. Die Erkenntnisgewinnung verläuft meist durch Beobachtung und der Suche nach logischen Zusammenhängen und Erklärungen (phänomenologisch). Die Ergebnisse können für die Allgemeinheit gültig sein, müssen aber nicht und respektieren die Besonderheit jedes einzelnen Wesens in seiner Differenziertheit.

c) Hier versuche ich sogenannte **naturphilosophische Menschenbild** in Begriffe zu fassen. Unter diesem Konzept lassen sich die meisten alten und neuen naturheilkundlichen Therapien einordnen: Paracelsus, Goethe, Hahnemann (Homöopathie), Steiner (Anthroposophie), Spencer, Blechschmidt finden hier ihren Ausgangspunkt. Es gilt das Zusammenspiel von Mikrokosmos und Makrokosmos, die Signaturenlehre, der Ausdruck der vitalen Naturkräfte und Naturgesetze sind die materiellen Manifestationen in unserer Welt, die wir dank unserer 5 Sinne wahrnehmen können. Die Dinge selbst beinhalten ihre aktive, formgebende und gestaltende Kraft, die Natur ist das lebendige, bewegende Prinzip. Uns als Menschen und Teil dieser Natur ist die Fähigkeit immanent, diese Gesetze durch Inspiration und Beobachtung zu erkennen, gemäß dieser Gesetze unsere Umwelt durch Imagination und Kreativität zu gestalten. Die Kraft dazu wirkt durch Intention, die Quelle dieser Kraft liegt zugleich innerhalb und außerhalb von uns. Die Schöpfung (das Leben selbst) schafft sich seinen Ausdruck, wir als Menschen und Teil dieser Schöpfung sind gleichzeitig "Werkzeug" und "Sinn". Als Therapeuten sind wir als ein Teil des Heilungsprozesses aktiv, als auch passiv darin eingebunden.

d) Diese Übersetzungen entspringen einem **religiösen Menschenbild**. Gott im Himmel (oder auf dem Olymp) als personifizierte Quelle, sowohl der Weisheit als auch der Kraft, geben das Ziel und das Werkzeug vor. In den osteopathischen Quellen wird dabei meist eine Wohlwollende Höhere Macht angenommen, das gilt aber nicht grundsätzlich für religiöse Menschenbilder. Grundsätzlich ist es so, dass im Zusammenhang mit dem religiösen Zugang zur Therapie, der Therapeut sich eher als Werkzeug des Heilungsprozesses sieht, das aktive Moment ist ausgelagert und wird einer göttlichen Gestalt zugeordnet.

Zu dieser Begriffsbestimmung möchte ich gerne anmerken, dass eine nicht-personelle, gestaltlose Urheberschaft der Welt noch nicht lange gedacht werden kann. Daher sind viele Menschenbilder, die ich eher einem naturphilosophischen Konzept zuordnen möchte, formal

nicht ohne den Begriff "Gott" oder "göttlich" ausgekommen. Heute kann man denken, dass es eine Schöpfung ohne personifizierten Schöpfer geben könnte, auch wenn es noch schwer zu begreifen ist.

e) Das **spirituelle Menschenbild** ist gleichzeitig ein anthropologisch sehr altes und doch auch sehr modernes. Viele Physiker, Biologen und Physiologen konzentrieren sich in den letzten Jahrzehnten darauf, diesem Menschen- und Weltbild eine (natur-)wissenschaftlich fundierte Grundlage zu schaffen. Quantenmechanik, morphogenetische Felder, aber auch moderne Hirnforschung sind Teile einer Welterklärung, in der es eine ordnende, universelle Intelligenz und Energie gibt, deren Herkunft, Quelle und Ort der Manifestation überall sein kann. Hier ist der Unterschied zu **d)**. Gleichzeitig ist es eine Erweiterung von **c)**, da das Handeln (auch das therapeutische) des Einzelnen, nicht nur von den universellen Gesetzen und Kräften beeinflusst wird, sondern – und da ist die Nähe zum systemtheoretischen Ansatz **b)** – diese auch wiederum beeinflusst und verändert. Es gibt einen fließenden Übergang zwischen Materie und Energie, dadurch ist eine gegenseitige Beeinflussung aller Aspekte der Wirklichkeit durch das Denken, Bewusstsein, Handeln und Fühlen aller Teilnehmer in einem therapeutischen Prozess (und auch darüber hinaus) denkbar. Es gibt Hinweise darauf, dass allein schon mentale Aktivität in der Lage ist, sogenannte "Materie" zu bewegen und/oder zu erschaffen.

Aufbau 2. Fragebogen:

Ich möchte an diesem Punkt Ihnen kurz erläutern, wie der folgende Fragebogen aufgebaut ist: Zu Beginn, nach Menschenbild geordnet, eine Wiederholung der Begriffsbestimmungen als Anhaltspunkt für Sie. Vorschläge der TeilnehmerInnen habe ich *blau* eingefügt.

Dann können Sie entscheiden, welches Menschenbild Sie gerne in welchem Zusammenhang verwendet haben möchten. Ich unterscheide dabei die Verwendung in der Praxis, in der Wissenschaft und in der Öffentlichkeit. Ich hoffe, auf diesem Wege zu vermeiden, dass die Festlegung auf ein Menschenbild vor seiner Verwendung in einem bestimmten Zusammenhang vorweggenommen wird und ermögliche Ihnen (hoffentlich) so eine stimmige Entscheidung.

Ich bitte Sie, pro Frage immer nur 1 Antwort anzukreuzen. Sie können bei jeder Frage eine andere Zuordnung vornehmen. Es werden viel weniger Fragen als im 1. Fragebogen gestellt. Dafür müssen Sie eventuell im Vorfeld mehr Zeit für die Lektüre aufwenden.

Diese Fragerunde hat das Ziel, die Antworten aus der 1. Runde zu konkretisieren und zu der Aussage, dass Sie offensichtlich ganz grundsätzlich der Osteopathie ein ganzheitliches Menschenbild zuordnen möchten, einen klareren Begriff für dieses Menschenbild hinzuzufügen.

Zur Anonymisierung möchte ich nochmal erwähnen, dass ganz oben recht auf der 1. Seite eine ID-Nummer handschriftlich eingefügt ist. Jeder Zusammenhang zwischen dieser Nummer und Ihrer Person wird sofort nach Eintreffen Ihres Fragebogens vernichtet. Ich brauche sie nur zur Rücklaufkontrolle und Ihrer Teilnahme an der Verlosung.

Ich danke Ihnen für Ihre Mitarbeit und bin sehr gespannt auf das Ergebnis!

Delphi-Umfrage zum Thema: Braucht die Osteopathie in Deutschland ein ganzheitliches Menschenbild – und was können wir darunter verstehen? Zur Möglichkeit und Notwendigkeit der Umsetzung von AT.Stills Konzept „Der Mensch als dreifach differenzierte Einheit“ (*man is triune*) im modernen osteopathischen Denken und Handeln in Deutschland.

A: Philosophischer Kontext der Begriffe: (*material*)body**, (*being of*) **mind/Mind** und **spirit(ual being)**.** (Grün eingefügte Begriffe stammen aus den Antworten der 1.Runde)

a) Ganzheitliches Menschenbild im Kontext der psychosomatischen Medizin

(Die Nummern in Klammern sind die durchschnittliche Bewertung der 1. Runde

0= gar keine Zustimmung, 6= größtmögliche Zustimmung). Fett gedruckt sind die höchsten und niedrigsten Werte.

a Körper als perfekt/**komplex** funktionierende Maschine **beeinflusst von Geist und Seele (2,63)**

a Verstand als menschliches Denk- und Erkenntnisvermögen **(4,25)**

a Psyche/Seele als persönliches/**individuelles** bewusstes und unbewusstes Erleben **(3,98)**

b) Ganzheitliches Menschenbild im systemtheoretischen Kontext

(Die Nummern in Klammern sind die durchschnittliche Bewertung der 1. Runde

0= gar keine Zustimmung, 6= größt mögliche Zustimmung)Fett gedruckt sind die höchsten und niedrigsten Werte.

b Körper als Einheit von anatomischer Struktur und physiologischer Funktion **und emotionalem Ausdruck, Gewebe (4,90)**

b Geist/Vernunft als immanente/**inhärente** Fähigkeit zur Selbstorganisation und Selbstheilung **(3,82)**

b Emotionen, gesteuert/**verschaltet** durch Neurophysiologie und Vegetativum **(3,09)**

c) Ganzheitliches Menschenbild im naturphilosophischen Kontext

(Die Nummern in Klammern sind die durchschnittliche Bewertung der 1. Runde

0= gar keine Zustimmung, 6= größt mögliche Zustimmung)Fett gedruckt sind die höchsten und niedrigsten Werte.

c Leib als physische Stofflichkeit (Substanz), mit **mehr als 5 Sinnen (3,79)**

c Geist im Sinne von Bewusstsein und Intention, als Denk- und Gestaltungskraft **(4,42)**

c Seele im Sinne von Vitalität, Lebenskraft, Lebensatem, Lebensfunken **(4,40)**

d) Ganzheitliches Menschenbild im religiösen Kontext

(Die Nummern in Klammern sind die durchschnittliche Bewertung der 1. Runde

0= gar keine Zustimmung, 6= größt mögliche Zustimmung)Fett gedruckt sind die höchsten und niedrigsten Werte.

d Körper als architektonisches Meisterwerk Gottes **(3,68)**

d Geist als allwissende, alles durchdringende Weisheit /Gottes Weisheit **(3,00)**

d Seele als Ausdruck des Lebendigen göttlichen Ursprungs im Menschen **(4,06)**

-lebt möglicherweise nach dem Tode weiter-

e) Ganzheitliches Menschenbild im spirituellen Kontext

(Die Nummern in Klammern sind die durchschnittliche Bewertung der 1. Runde

0= gar keine Zustimmung, 6= größt mögliche Zustimmung)Fett gedruckt sind die höchsten und niedrigsten Werte.

e Körper als **zeitweise** Wohnstätte für Geist und Seele **(4,38)**

e Geist als **individueller Zugang** zur universellen schöpferischen Intelligenz **(3,80)**

e Seele als individueller Anteil an einer universellen, alles bewegenden Kraft **(4,17)**

1. Ganz grundsätzlich begreife ich persönlich das ganzheitliche Menschenbild in der Osteopathie hauptsächlich im folgenden philosophischen Kontext :

(Bitte nur **1 Antwort** ankreuzen. Begriffsbestimmung a)-e)siehe oben. Erläuterungen zu a)-e) im Beitezt)

c)

e)

c)/ e)

d)

a)

a) / b)

b)

Ich möchte mir die ganze Vielfalt erhalten

B: Umsetzung

Viele Teilnehmer der 1. Runde äußerten die Befürchtung, dass ein ganzheitliches Menschenbild die Ausübung oder Anerkennung der Osteopathie in Deutschland behindern könnte. Bitte beantworten Sie die folgenden Fragen nun unter dem Aspekt, dass es unterschiedliche Interpretationen und Begriffe von Ganzheit gibt. Vielleicht verändert das Ihre Einstellung und erleichtert Ihnen eine Entscheidung. *(Bitte lesen Sie dazu auch meine Erläuterungen im Beitext!)*

2. Das ganzheitliche Menschenbild sollte in der osteopathischen Ausbildung vorwiegend folgenden wissenschaftlich/philosophischen Kontext vermittelt werden:

(Bitte nur 1 Antwort ankreuzen. Begriffsbestimmung a)-e) siehe oben. Erläuterungen zu a)-e) im Beitext)

- c) e) c)/ e) d) a)
- a) / b) b) Ich möchte die ganze Vielfalt erhalten

3. Die Forschung und Erkenntnisgewinnung in der Osteopathie sollte vorwiegend im folgenden wissenschaftlich/philosophischen Kontext stattfinden:

(Bitte nur 1 Antwort ankreuzen. Begriffsbestimmung a)-e) siehe oben. Erläuterungen zu a)-e) im Beitext)

- c) e) c)/ e) d) a)
- a) / b) b) Ich möchte die ganze Vielfalt erhalten

4. Ich halte es für sinnvoll, das ganzheitliche Menschenbild in der Osteopathie für die Öffentlichkeit vorwiegend im folgenden philosophischen Kontext zu präsentieren:

(Bitte nur 1 Antwort ankreuzen. Begriffsbestimmung a)-e) siehe oben. Erläuterungen zu a)-e) im Beitext)

- c) e) c)/ e) d) a)
- a) / b) b) Ich möchte die ganze Vielfalt erhalten

5. Im Umgang mit Patienten ist es meist sinnvoll, das ganzheitliche Menschenbild im folgenden philosophischen Kontext zu erklären:

(Bitte nur 1 Antwort ankreuzen. Begriffsbestimmung a)-e) siehe oben. Erläuterungen zu a)-e) im Beitext)

- c) e) c)/ e) d) a)
- a) / b) b) Ich möchte die ganze Vielfalt erhalten

C. Allgemeine Fragen:

Zum Schluss brauche ich noch einmal ein paar allgemeine Angaben. Danke.

1. Geschlecht: o männlich o weiblich
- 2.a. Wann haben Sie Ihre Osteopathie -Ausbildung begonnen?
- 2.b.. An welcher Schule haben Sie den Abschluss gemacht?.....
3. Was ist Ihre medizinische Grundausbildung? (Mehrfachnennung möglich)
o Arzt/Ärztin o PhysiotherapeutIn o HeilpraktikerIn o sonstiges

Vielen Dank für Ihre Mitarbeit – Sie erhalten im Mai die Ergebnisse dieser Runde.

Berlin, 28.Mai 2008

Liebe Kolleginnen, liebe Kollegen –

Die zweite Runde der Delphi-Umfrage ist zu Ende und ich möchte Ihnen nun die Ergebnisse mitteilen:

Wieder habe ich deutlich mehr Einsendungen bekommen als erwartet – und danke Ihnen sehr dafür.

Es waren in der Normalgruppe 81 Rücksendungen, die Geschlechterverteilung war wieder fast paritätisch. Diesmal habe ich auch die Berufsjahre ausgewertet, 20% der Teilnehmerinnen haben mehr als 12 Jahre seit Beginn ihrer Ausbildung hinter sich.

Wieder waren die Schüler vom College Sutherland mit 48% führend, gefolgt von der IAO (16%) und SKOM (11%).

80% der TeilnehmerInnen haben als erste Berufsausbildung Physiotherapie angegeben, davon 45,7% zusätzlich mit HP-Prüfung, als Heilpraktiker arbeiten dürften ca. 60%.

Im Ergebnis der ersten Frage spiegeln sich die Ergebnisse der ersten Fragebogenrunde: Wie Sie persönlich das ganzheitliche Menschenbild in der Osteopathie begreifen: 45,5% haben sich für den naturphilosophisch/religiös/spirituellen Kontext entschieden. Knapp 30% möchten die Vielfalt denken, und 24,7% arbeiten mit einem kausal begründeten, naturwissenschaftlich bewiesenen Konzept.

Bei der Frage, was davon in der Ausbildung gelehrt werden sollte, so entschieden sich 43% für das naturwissenschaftlich, kausal begründete Menschenbild, 40% für die Vielfalt und nur noch 17% für das naturphilosophisch/spirituelle Menschenbild. Niemand möchte im Rahmen der Ausbildung das religiöse Menschenbild zum Gegenstand haben.

So ähnlich sieht es im Bereich der Forschung aus.

Gegenüber der Öffentlichkeit und den Patienten legen mehr als 53% Wert auf ein Menschenbild, das naturwissenschaftlich, kausal begründbar ist! Nur 24-30% möchten hier die Vielfalt nach außen tragen und weniger als 20% sind überzeugt, dass es sinnvoll sei, ihre naturphilosophisch/religiöse/spirituelle Überzeugung zu vermitteln.

Meine bisherige Statistik hat sich noch nicht damit beschäftigt, inwieweit Berufsjahre Ausbildung oder das Geschlecht einen Einfluss auf diese Aussagen hat.

Als Referenz kann ich daher nur für die Berufsjahre eine Spezialgruppe (9 Personen) heranziehen, die sich zu 80% aus OsteopathInnen zusammensetzt, die mehr als 12 Berufsjahre seit Beginn ihrer Ausbildung hinter sich haben.

66,7% (6) der TeilnehmerInnen haben sich in dieser Gruppe persönlich für das naturphilosophisch/religiöse Menschenbild entschieden, nur 11% (1) für das psychosomatische, und 2 (22%) für die Vielfalt.

Bezogen auf die Ausbildung wird genau gedrittelt, bei der Forschung sind 4 Personen (44%) für das naturwissenschaftlich kausale, 33% für das naturphilosophisch/spirituelle Menschenbild und nur 22% für die Vielfalt.

In der Öffentlichkeit möchten auch hier 44% sich eher auf dem Boden der naturwissenschaftlich nachweisbaren Realität bewegen, 33% im naturphilosophischen Zusammenhang und die wenigsten (22%) befürworten die vielfältige Darstellung.

Gegenüber Patienten hat diese Gruppe mit 44% für eine naturphilosophische Darstellung ihres Menschenbildes weniger Vorbehalte, ihren persönlichen Zugang zur Osteopathie zu äußern. 33% halten sich alle Optionen offen, die restlichen 22% sind weiterhin für die klassisch naturwissenschaftliche Präsentation ihrer Arbeit.

Was machen wir nun mit diesen Ergebnissen? – Zunächst haben Sie die Möglichkeit, die genaue Auflistung der Zahlen auf meiner Website: www.osteopathie-jetzt.de unter Osteopathie, Delphi-Studie nachzulesen. Außerdem können Sie von dort zu mir Kontakt aufnehmen und Kommentare zu diesem Ergebnis schicken. Ich würde mich auch freuen, wenn Sie die Zeit fänden, mir kurz mitzuteilen, ob die Teilnahme an dieser Studie für Sie etwas verändert hat, und ob ihnen das Problem deutlicher geworden ist. E-Mail Adresse: freeosteo@yahoo.de.

Als Initiatorin muss ich natürlich die Frage beantworten, was aus so einem Ergebnis zu schließen wäre. Im Zusammenhang mit der ersten Runde ist eine Aussage ganz klar: Osteopathie wird von den sie Ausübenden als eine ganzheitliche Therapieform gesehen – egal, was wir behandeln, eine Auswirkung auf den ganzen Menschen wird vorausgesetzt. Auch bringen wir uns als TherapeutInnen als ganze Menschen ein.

Deutlich wurde auch, dass viele OsteopathInnen ihr persönliches Menschenbild nicht explizit im Kontakt mit dem Patienten und der Öffentlichkeit äußern möchten, weil sie befürchten, dass dies der Anerkennung der osteopathischen Arbeit hinderlich sein könnte. Das bedeutet auch, dass sie dafür in Kauf nehmen möchten, den Zugang, den sie persönlich zur Osteopathie haben, nicht in der Ausbildung vermittelt und nicht als Forschungsgegenstand zu sehen. Oder sie möchten, dass dieser Zugang in ihrer privaten Sphäre verbleibt.

Dabei könnte es sein, dass diese Auffassung sich ändert, wenn sie die Erfahrung machen, dass zumindest die Patienten kein Problem mit Therapieformen haben, die nicht kausal, naturwissenschaftlich begründbar sind. Dann bleibt in Deutschland immer noch die Frage, wie es mit der Anerkennung durch die Krankenkassen zu halten sei.

Viele OsteopathInnen (mehr als 40%) sind allerdings der Meinung, dass bei Forschung und Lehre alle möglichen Menschenbilder berücksichtigt werden sollten, egal, für welches Konzept sie sich persönlich entschieden haben.

Bevor ich die wichtigste Schlussfolgerung ziehe, möchte ich Ihnen zunächst meinen Grundgedanken mitteilen, der mich bei dieser Studie geführt hat: Wir besitzen im deutschsprachigen Raum eine große Tradition naturheilkundlicher Konzepte, die zum Teil auf anthropologisch sehr alte Menschenbilder zurückzuführen sind. Als

bekannteste Therapieformen wären da die Anthroposophische Medizin und die Homöopathie, aber auch die klassische Phytotherapie (u.a. Hildegard von Bingen) zu nennen. Wir haben hier in Deutschland und Teilen der Schweiz den Beruf des Heilpraktikers, der die Ausübung der Heilkunde mit diesen Therapieformen erlaubt. Als ich Still las – und die anfängliche Irritation durch seine Maschinenmetaphern und Bibelsprache überwunden war – wurde mir klar, dass auch die Osteopathie in diesen naturheilkundlichen Therapiekonzepten zu Hause ist. Während alle Versuche, die oben genannten Therapieformen in ein klassisch naturwissenschaftliches Begründungskonzept (biochemisch/biophysikalisch, quantitativ messbar) einzubringen, scheitern, weil diese Begründungskonzepte nicht in der Lage sind, die komplexen Wirkmechanismen zu erfassen und Teile dieses Ganzen, als Einzelteile, entweder gar nicht oder nur unzulänglich wirken, sind wir OsteopathInnen und unsere Verbände immer noch bemüht, uns von diesen (naturheilkundlichen) ganzheitlichen Therapieformen abzugrenzen:

Osteopathie soll wissenschaftlich sein und *„den Ritterschlag der Wissenschaftsgemeinde erhält nur eine nach den anerkannten wissenschaftlichen Kriterien forschende Disziplin“* (VOD – OsteoNews 3/2006)

Ich persönlich meine, dass Osteopathie sich verändern darf, dass es möglich sein sollte, Osteopathie ohne den naturheilkundlichen Zugang auszuüben. Dass sie auch so wirkt, wurde ja in vielen empirischen Studien bewiesen. Gleichzeitig sollte aber auch klar sein, dass es viele OsteopathInnen gibt, für die ein kausal, naturwissenschaftliches Menschenbild eben nicht die alleinige Grundlage ihrer Arbeit sein kann.

Vielleicht sollten diese den öffentlichen Raum, der Therapien wie Homöopathie und Anthroposophischer Medizin offen steht, mehr und selbstbewusster nutzen. Diese Therapieformen haben gut daran getan, sich aus dem herrschenden Medizinbetrieb auszugliedern und als komplementär- oder alternativmedizinischer Ansatz ihre Philosophie und ihr ganzheitliches Menschenbild zu bewahren. Die Patienten haben sich die Treue zu diesen Therapieformen bewahrt und es werden immer mehr.

Zusammenfassend möchte ich nun sagen, dass mir die Zahlen der Umfrage, an der Sie netterweise teilgenommen haben, beweisen, dass es eine nicht unerhebliche Anzahl von OsteopathInnen in Deutschland gibt, die ihre Arbeit in auch einem naturphilosophisch/religiös/spirituellen Kontext begreifen.

Ich glaube, dass der Versuch, Osteopathie nach außen ausschließlich im klassisch naturwissenschaftlichen Kontext darzustellen, den therapeutischen Möglichkeiten der Osteopathie nicht gerecht wird.

Die Verlosung der Jolandos Bücher-Gutscheine hat stattgefunden. Den drei ausgelosten TeilnehmerInnen wurde der Gutschein in diesem Brief mitgeschickt.

Wenn Sie über die weitere Auswertung der Statistik und die fertige Arbeit auf dem Laufenden gehalten werden wollen, dann schicken Sie mir eine kurze E-Mail. Ich bleibe dann mit Ihnen in Kontakt. (freeosteo@yahoo.de).

Ich danke nochmals allen für ihre Zeit, ihre Gedanken und ihre Kommentare.

A10: Comments 2nd Questionnaire / General Comments¹2nd Questionnaire:Fragebogen 8:Frage 1:

b)/c)/e) wäre für mich ganz stimmig gewesen.

Fragebogen 45:Frage 5:

Alle Patienten sind unterschiedlich. (hat die ganze Vielfalt angekreuzt, ansonsten c/e).

Fragebogen 68:Frage 5:

Die „ganze Vielfalt“ bekommt den Vermerk:“ Zukunft“. [Hat a)/b) angekreuzt.]

Fragebogen 68:Zur Gestaltung des 2. Fragebogens:

Ich fand diesen Fragebogen im ersten Eindruck verwirrend. Farben, Punkte, Kreise am Rand, Zahlen in Klammern....

Fragebogen 70:Frage 5:

Abhängig vom Patienten...(hat die ganze Vielfalt angekreuzt, ansonsten b) oder c)/e)

Fragebogen74:Frage 4:

Für die breite Masse ist eine etwas zurückhaltende, wissenschaftliche Forschung sicher sinnvoll. [(a)/b) angekreuzt].

Frage 5:

[Hat c)/e) angekreuzt.] Damit habe ich bei meinen Patienten sehr gute Erfahrungen gemacht.

Fragebogen 78:Frage 5:

Es hängt von der Offenheit u. Bereitschaft meines Gegenübers ab, was zu erzählen Sinn macht. Und nicht zuletzt von der Intelligenz bzw. Lust am Denken

¹Alle Fragebogen und E-Mails sind im Besitz der Autorin.

Allgemeine Kommentare:Fragebogen 123, [erste Runde – kam lange nach Ende der 1. Runde an]

Es war interessant, sich im Gespräch mit meiner Freundin und osteopathischen Kollegin den Fragen zu stellen. Man hinterfragt, schafft Bewusstsein.

Zuschriften per E-Mail: Ausschnitte:E-Mail 1:

[...] Im Rahmen der Beantwortung Ihrer Fragen ist für mich einiges deutlicher geworden, speziell die Differenzierung – was bedeutet es für mich – was ist für die Öffentlichkeit – was sage ich dem Patienten? [...]

E-Mail 2:

[...]Der Vorteil des naturwissenschaftlichen Konzepts liegt darin, dass nur so ein Konsens erreicht werden kann. Der naturphilosophische/religiöse Ansatz wird von jedem anders wahrgenommen und interpretiert [...]