

THE PIVOT REVIEW

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piv'ot (piv'ut) n. 1. a point, fixed pin, or short axis on the end of which something turns. 3. That upon or around which something turns or depends; the central, cardinal, or crucial factor, member, part, person, etc.

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Who's Afraid of the Big Bad Philosopher?

Sherman College of Straight Chiropractic presents an annual conference called the International Research and Philosophical Symposium (IRAPS). It has become one of my favorite seminars, one in which I usually speak or present a paper. I particularly enjoy the unique opportunity to see philosophers and scientists/researchers get together and share ideas. This is probably the only program of its kind in the chiropractic profession. For the first few years, the two groups met separately and came together for one or two keynote speakers. Then some wise person decided it would be better to have both categories of presentations (philosophy and research) be given to the entire assembly. Guess what happened? Well, let me tell you first what did not occur. The researchers did not walk out when the philosophers got up to present nor vice versa. For the most part each group was respectful, attentive and in-

terested in the other's presentation. There were interesting questions and discussions as people attempted to integrate the philosophy and science. That is not to suggest that the usual academic disagreements that would occur at any professional presentation did not occur. However, they occurred in a civil and respectful manner, a unique phenomenon in chiropractic.

With very few exceptions, these were philosophers who had little professional interest in research and researchers who were interested only in research 364 days a year. Still, on this one day both groups come together and listen and learn from the other. Never once did I hear a philosopher say, "What do we need research for?" or a researcher say, "Philosophy is not going to advance our profession." For one day a group of men and women come together to learn the chiropractic philosophy, art and science.

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It got me to thinking. Why is it not like that all the time? Why do the researchers seem to dislike the philosophers? After all, we do define chiropractic as a philosophy, art, and science. It seems to be one of those feuds that has been going on so long that no one can remember what it started over, just that we do not like or trust one another. It clearly precedes the chiropractic profession, it is just that we have added our own little twist to it. The scientific naturalists and atheists who have animosity toward religion and toward those who embrace metaphysical concepts seem to be primarily perpetuating the schism.

It seems more than coincidence that it began in the late nineteenth century after the publication of Darwin's *Origin of Species*. Two source documents, Draper's *History of the Conflict between Religion and Science* (1874) and White's *History of the Warfare of Science with Theology in Christendom* (1896) have been proven to be false, but their lies are still perpetuated by people like Daniel Dennett, Sam Harris, and the late Carl Sagan. The charge of the persecution of science by religion focuses primarily on the treatment of Galileo and Copernicus and the argument of whether the earth revolved around the sun or the sun around the earth. The events surrounding that period and those differing theories are very complicated but Galileo was not a martyr. He died a natural death. The conflict was little more than you would expect from any difference among scientists with differing theories. Examining the data of the time, there was as good a reason to accept the earth as the stationary center of the universe as any other theory. The earth does not appear to move. The sun appears to rise and set (we still use that terminology on the weather report.) A moving earth would seem to wreak havoc with

birds flying or stones thrown. People would be knocked over if the earth was revolving. Ptolemy, who predated the Christian era, proposed the geocentric theory and it was accepted by some for many years. Although a Greek, Aristarchus proposed the heliocentric theory in 300 B.C. Galileo accepted Ptolemy's theory until he investigated Copernicus' research and became convinced of a revolving earth. It was a scientific, not religious, issue and the paradigm of that era was geocentric. (Thomas Kuhn, the historian who gave us the word *paradigm*, addresses this in his book *The Copernican Revolution*. It was not the fear that Galileo would undermine religion. A revolving earth does not contradict anyone's theology. The Bible does not address it, except to use the language of the time, just as the weatherman does. In fact, even before Galileo, there were theologians who supported the heliocentric theory. To continue to castigate theologians and philosophers for supposed grievances even if they occurred, which they did not, would be as unfair as blaming the present Catholic church for the Spanish Inquisition, the present Evangelical Church for the Crusades, or the present government for slavery before the Civil War. Oh, wait a minute, some people still do that, don't they? The point is that Galileo had embraced a new theory, and new theories require time to gain acceptance. I find it interesting that the same men mentioned above, Dennett, Harris and others, are persecuting the Intelligent Design Theorists who are challenging the theory of evolution. Apparently, it is acceptable for the scientists to persecute religion and metaphysics.

With regard to chiropractic, the persecution seems to be toward the philosophy. The typical charge is that chiropractic philosophy is really religion in disguise and of course,

religion leads to intolerance and Galileo and Copernicus-type persecution. Perhaps, if we philosophers cross our hearts and promise not to kill off all the researchers at certain chiropractic colleges they will begin to allow us on campus.

It is time those in the chiropractic scientific community stop persecuting, demeaning, ridiculing and belittling the philosophy of chiropractic and those who pursue it as an academic endeavor. In so doing we can separate the dogma and that which is in conflict with science from the legitimate philosophy and hopefully get rid of the dogma regardless of whether it has come from Palmer or someone else. It will not happen until there are Sherman College IRAPS-type programs on every college campus where philosophers and scientists can come together and share. Then and only then will chiropractic be able to truly call itself a philosophy, art and science. Δ

Good philosophy must exist, if for no other reason because bad philosophy needs to be answered.

C.S. Lewis

Anthropopathisms in Chiropractic

Anthropopathism is a theological term. It means ascribing to God qualities or characteristics that He does not have but that help us to understand His attitude toward us. For example, the Bible says that He is a jealous God. Now jealousy is a sin and obviously God cannot sin. However, it conveys to us how important our being faithful to Him is. It also says that God repented that He made man. Repentance means to change one's mind and God does not change His mind. Again, it relates to how extreme His displeasure with man was. Hate is another anthropopathism. God does not hate but it demonstrates the contrast between His attitude toward Jacob and Esau. Anthropopathisms are the language of accommodation. We need them because it is difficult to explain the inexplicable, to describe certain characteristics or attitudes that God has when we have no frame of reference. We do the same thing with anthropomorphisms, ascribing to God certain physical characteristics like hands. He does not have hands but when we sing, "He's got the whole world in His hands," we understand the idea of His care for the world.

Similarly, we deal with concepts and terms in chiropractic that defy description. After all, we are addressing a totally unique concept. Either we make up a new term to describe this concept or we use the language of accommodation, or we use both. For example, we use the term *innate intelligence*. In this case, the word is a new term which we have coined to describe something totally unique to chiropractic. It is not nature for nature has the connotation, at least among the scientific naturalist, of random chance actions. It is definitely not that. Neither is it *viz* *medicatrix naturae*. It is a unique concept, hence the need for a new

term. Granted, it is a term made up of already existing words that have meaning and hopefully that meaning helps us to understand the term better. Innate means inborn and it tells us that this intelligence is not something learned. We were born with it (actually we had it from conception).

Naming this concept is actually relatively easy. It is when we have to describe its characteristics or qualities that we need to employ anthropopathisms. For example, we say that the innate intelligence of the body is aware of every innate need. When you touch a hot stove, the innate intelligence is aware of that immediately and also aware of what actions in the form of muscle contraction that need to occur to accomplish the pulling away of the hand. This is called, in our philosophy, intellectual adaptation. It occurs instantaneously even though it may take time for you to become educatedly aware of the heat and to pull away your hand. Intellectual adaptation is instantaneous. Adaptation, the process of carrying out the desire (another anthropopathism), is limited by time and matter. Here is where anthropopathism comes in. The innate intelligence of the body is not really aware. To be aware of a physical circumstance or situation takes a physical entity and innate intelligence is metaphysical. We have awareness or consciousness because we are human beings and we have brains. Innate intelligence is not a person. It is not aware in the sense that we understand awareness. However, describing it that way helps us understand the character that it has. Awareness is an anthropopathism.

There are a number of anthropopathisms with regard to chiropractic philosophy in general and innate intelligence in particular. We say that innate intelligence knows what

to do in any given circumstance, even though it has never had that experience before. Knowing in that sense is an anthropopathism. We say that innate intelligence *decides* to send blood to the core rather than the extremities under certain situations. We want to convey the idea that this is not luck, not random, not automatic, not pre-programmed. It is intelligent action in response to a certain situation. Yet, *deciding* is an act of the will and the innate intelligence of the body does not have a will. Still, that anthropopathism helps us understand that unique characteristic of the innate intelligence of the body. We view the body and its workings differently than the mechanist who sees it as a product of chemistry and physics. Here is another: we often describe innate intelligence as a law (B.J.'s Law of Life). It really is more than that, but that is an anthropopathism to help us understand how it works in certain circumstances.

Anthropopathisms help us understand this philosophical concept. They also help us avoid mistakes. By knowing that *decide* is an anthropopathism, we are not likely to ascribe personality to innate intelligence, to personify it, and err as many chiropractors have. We say it *tells* us when we are hungry. As long as we understand that *tell* is an anthropopathism, we will not fall into the trap of thinking that innate intelligence talks to us and can actually *tell* us where to open a practice, for example. There are many other anthropopathisms when it comes to innate intelligence and they are worthy of our consideration and discussion. Think about them on your own or with colleagues and look for Part II of this article in a future issue of *The Pivot*. Δ

Syncretistic Chiropractic

No, it's not a new type of chiropractic. Syncretism is defined as: 1. Reconciliation or fusion of differing systems of belief especially with partial success or a heterogeneous result (American Heritage College Dictionary). Is it just a nicer word for "mixing chiropractic?" We have had mixing chiropractic almost since the beginning of the profession. The reasons were and continue to be numerous, everything from making money to providing an additional needed service. But, it seems to me, that as we have more clearly defined our chiropractic objective, syncretism is replacing mixing.

There is a difference. Mixing is combining medical or therapeutic objectives and procedures with the singular chiropractic objective, correcting vertebral subluxations to enable the innate intelligence of the body to be more fully expressed. Syncretism, on the other hand, is an attempt to reconcile or fuse two differing belief systems into a successful philosophy, to create a new and different philosophy.

Every procedure is based upon a belief system. The belief system precedes the application of a procedure and usually gives rise to it. In other words, under most circumstances, thought precedes action. Now, I am sure there are many chiropractors who utilize procedures, giving little or no thought to them, or at least not basing them upon sound principles. However, it seems that more and more chiropractors are basing their actions on a new principle, one in which they have tried to combine not just the procedures of medicine and chiropractic but also the philosophies.

For all intents and purposes, procedures done in the health care community are based upon what we in chiropractic call an outside-in viewpoint or belief system. Chiropractic, on the other hand, is based upon above-down inside-out (ADIO). We recognize that the innate intelligence of the body runs the organism. We cannot improve upon its ability. The

We recognize that the innate intelligence of the body runs the organism. We cannot improve upon its ability.

best we can do is to remove an interference to its maximum expression and since the nerve system is the major tool of its expression, we address our attention to correcting interference at the vertebral level. That is more than merely an arbitrary choice. It is based on our ADIO philosophy. It is not a choice because we are lazy and do not want to do anything else or because we are not as smart as other doctors. It is because anything else requires an expertise that we do not have and perhaps one that no one has. It is based upon the truth that the world is one of order and organization, created and continually run by an intelligence greater than us. We do not name that intelligence or creator in chiropractic, but if it is a truth and the belief of an ADIO world and life viewpoint, we cannot ignore its existence or the impact that it has upon our area of expertise. Once we have accepted that viewpoint then everything else becomes perfectly logical and reasonable.

Those who have an outside-in viewpoint of life apparently have some reasonable, rational and logical

explanation for their point of view, although I cannot, for the life of me, understand it. What is not reasonable, and what we are seeing more and more is an attempt to syncretize both philosophies to form a new philosophy that will be acceptable to everyone. Perhaps it is the postmodern society that we live in that causes people to blend contradictory absolutes. We have people who have been able to syncretize the outside-in philosophy of evolution with the above-down philosophy of creation and somehow come up with "theistic evolution," an oxymoronic term in my mind.

In the chiropractic profession we have chiropractors who somehow syncretize the outside-in approach of diagnosis with the ADIO philosophy of an innate intelligence. To determine what is normal for the body in order to determine what is abnormal, you must understand what the innate intelligence is attempting to accomplish and the limitations of our educated brain preclude the possibility of that. Yet thousands of chiropractors pretend to be able to do it every day and many of these are chiropractors who would claim to be straight.

It is one thing to have chiropractors mix "Complimentary Alternative Medical" procedures with chiropractic. It is an altogether different thing to maintain that there is a similar philosophical basis for all of these procedures to be lumped together. When governmental agencies do it, we can write it off to their ignorance about what we do as chiropractors. When chiropractors do it, it is a deliberate effort to syncretize outside-in thinking with ADIO thinking. That to me is dangerous. When people mix, and understand that they are

mixing medical procedures with chiropractic, that is one thing. You can do that and understand that it is not chiropractic. I have heard many chiropractors admit to me, to themselves, and even to practice members that what they are doing to help the patient is not chiropractic. However, when it comes to syncretization, blending the beliefs or world life viewpoints, a concentrated effort is being made to create a new viewpoint to blend apparent contradicting and mutually exclusive ideas into one that will be new and acceptable to everyone. It will not work and if it could,

it would water down our ADIO viewpoint so much that it would destroy it. Δ

Research/Philosophy

What we need to be doing in the area of research is to create findings that, while they may not empirically prove our metaphysical constructs, will make any alternative to them seem absurd.

Similarly,

Our Philosophy should be so logical and so compelling that any alternative to it will be unacceptable.

Pascal's Wager and Chiropractic

There are those in our profession who say that we should not make claims in chiropractic that we cannot prove scientifically. They go so far as to say that we should claim nothing about curing disease (of which I agree because of my non-therapeutic objective). They also maintain, however, that we should not make claims regarding our philosophy; that we correct vertebral subluxation, that in so doing we reduce interference in the nerve system. Doing that enables the innate intelligence to be more fully expressed, or that as a result the body has a greater ability to function at a higher level, to normalize and even to heal itself. From a strictly scientific perspective that might be appropriate since these things have not been demonstrated empirically. Yet, the fact that we deal with a metaphysical phenomena, the innate intelligence of the body, makes it impossible to demonstrate these things. Consequently, we can apply a variation of Blaise Pascal's famous wager on the existence of God. Pascal suggested that since belief in God was a matter of faith that one really is

gambling on the existence of God. His proposition was that if you believed in God and in the end there was no God, you have lost nothing. On the other hand, if you chose not to believe in God, and He does exist, the

People, by being adjusted regularly, will more likely reach their potential in life.

loss could have eternal ramifications. Therefore, it was in your best interest to wager on God's existence.

In chiropractic, the choice is whether to take care of people in light of the limited scientific knowledge of what we are accomplishing with our adjustment or to adjust them based upon the philosophical/deductive conclusion of what we are accomplishing with our care. If we choose the latter, that is see people on a regular basis, check their spines and adjust when our analysis shows the need and there is really nothing to this chiropractic thing, what have they lost? A little bit of their time, a little bit of their money? And ultimately, it is their

choice. They have the final say in whether they think it is worthwhile to them. No one is holding a gun to their head and forcing them to have their spine checked.

On the other hand, suppose what we say our philosophy indicates is true. Suppose the body functions at less than its potential as a result of nerve interference when vertebral subluxations are present. If that is the case, all the results that we talk about as a result of our adjustments may occur. People will reach their potential in life. They will have a greater tendency toward health and well being. They will be more effective in their work and play and their life span will be lengthened.

When you realize how much time and money are wasted by people every week on things that are worse than harmless, it seems to me that the choice is pretty clear. If we are wrong about what chiropractic can do, then no harm is done. However, if we are correct, we are providing a valuable service to humanity. Seems to me the choice is clear. Δ

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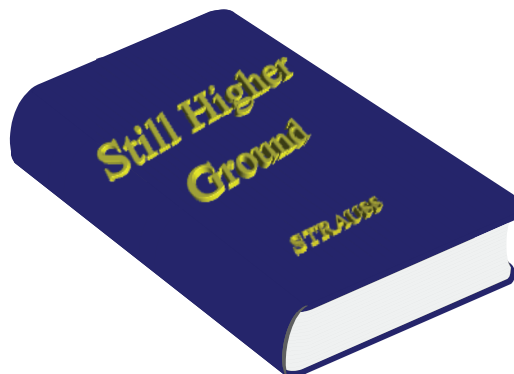
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