

LANGUAGE OF PHILOSOPHY

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also have the ability to adapt to their environments on an ongoing basis. In other words, these approaches recognize the continual action of the *Vis Medicatrix Naturae*, not just in "crisis" situations of illness but on an everyday, 24 hour basis. These approaches are exemplified by approaches that acknowledge the enormous complexity of living organisms (e.g. Cannon 1932), and the recognition that living organisms have the ability to adapt to a wide range of environmental changes, most without evidence of symptoms, illness or stress.

The third series of definitions however, go much further than describing physiological and pathophysiological processes. Senzon (2004) provides evidence that B.J. Palmer, almost certainly the most influential person in the adoption of the term, advocated at times for a much more spiritual definition of the term. In some cases, he equated the notion of innate intelligence with conceptualizations of God. For example, he states "Innate is God in human beings" (1955, 56), "'The Kingdom of God is within you'. It is! Innate Intelligence is the Great I am that I am. Innate Intelligence is the internal source of all and everything" (1955, 23), and "In studying Innate, we have accomplished what all religions have always wanted to do" (1955, 119).

Palmer posits that the notion of innate intelligence encompasses the connection between the physical matter of the body and the metaphysical aspects of the universe. Others expand this notion of innate intelligence to an extent that approaches conceptualizations of psychic energy (cf. Eisenberg 1977).

These three primary approaches, with their wide divergence, create a fundamental problem with the use of the term innate intelligence. Putting aside issues of validity of the notions presented by each definition, the multiplicity of each conceptualization is enough to nullify the efficacy of the term. A term with this much confusion will not help in providing understanding of an admittedly complex topic. In addition, the ambiguity can be used as a weapon for those ideologues wishing to discredit the profession (as has been in fact the case in the past).

Universal Intelligence

A much less used, but foundationally important term to the discipline of the philosophy of chiropractic, is the ontologically derived term "universal intelligence." It is a term designed to address the notion, and to postulate the source of, the recognition that the universe is ordered, and that there are consistent laws and principles at work throughout the universe.

The definition most often cited for universal intelligence is Stephenson's (1927), "There is a universal intelligence in all matter, continually giving it all its properties and actions, thus maintaining it in existence." Koch (2004) updated this definition, "There is a universal intelligence acting through all matter/energy, continually giving it all its properties and actions, thus maintaining matter/energy in existence and

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- Philosophy presenters may wish to discuss specific ramifications of the adaptive process.
- Research presenters may study the impact of vertebral subluxation and its correction as it relates to adaptability.

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Submission Requirements

Abstracts, 500 to 1,000 words, should be submitted electronically. Each double-spaced detailed abstract should include the following sections:

Title, Introduction, Discussion, Conclusion and References

Presentation

Presenters are asked to supply a current vita showing educational and other scholarly accomplishments. Twenty minutes are allocated for presentation. During this time, the presenter should relate relevant information culminating in an interpretation. A ten-minute period will be allocated for questions from the floor.

Cash Award

A \$250 cash award will be granted to one philosophy and one scientific paper.

For more details about this event, visit our web site at www.sherman.edu/IRAPS.



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