

LANGUAGE OF PHILOSOPHY

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giving this universal intelligence its expression."

One would be hard pressed to find an authority who would dispute the notion that there are fixed laws operating throughout the universe. Postulating the source of such consistency is another matter. It may be argued that the discussion concerning the origin of the consistency of laws and principles is not that important for a profession such as chiropractic, because the presence of order itself is sufficient to support the foundations of chiropractic as a discipline.

However, even if the profession deems it necessary to explore the question of the source of order in the universe, the use of the word "intelligence" is a poor choice of word to be part of the term. Mainstream definitions of the word "intelligence" illustrate the shortcomings of using it in this context. It's defined as the "the capacity to apprehend facts and propositions and their relations and to reason about them" (Wyld & Partridge 1963), or in Christian Science, "the basic eternal quality of Divine Mind." Funk and Wagnall (1956) states, "the quality, exercise, or product of active intellect; intellect; knowledge; ability to exercise the higher mental functions; readiness of comprehension." The term is also used to refer to matters of religion, as in an intelligent being; especially a spirit not embodied, e.g. the supreme intelligence.

Whether the definition is the application of the human mind, or a religious conceptualization of God, the term is seriously flawed. In the former case, using the term intelligence anthropomorphizes the notion of organizations and thus creates two unfortunate outcomes. It trivializes the argument, by reducing a profound complexity to the level of human consciousness. In addition, implies that the processes at work organizing the fundamental matter of the universe are somehow comparable to human intelligence and intellect. This position, impossible to defend, provides much fodder for those willing and ready to attack the profession.

The choice of "intelligence" to describe the immaterial component of

existence encourages (almost forces) a metaphor that the universe is a kind of giant brain, and since this metaphor breaks down very easily, it encourages the abandonment of the entire model — the important concepts of self-organization, coordination, etc. Instead, it presents an image of a very intelligent human-like being, making decisions, deciding where to put hurricanes, who to give cancer to, where to raise temperatures on the earth, etc.

In the latter case (a "supreme intelligence"), use of the term moves the profession into the realm of religion and thus removes it from scientific and philosophical discourse, given the con-

temporary schism between science and religion. It, in effect, takes the philosophy of chiropractic out of the game of professional and scholarly discourse, and dooms the discipline to a future of marginalism in health care, with little impact.

Strauss supports the need for separation, stating, Chiropractic is not a religion, therefore faith as a method of perception is not satisfactory. In chiropractic we have chosen the third method of perception, that of rationalization or reason in order to establish its existence. D. D. and B. J. Palmer, in the development of this philosophy, used great wisdom in developing a new vocabulary

and avoiding assigning similar meanings to chiropractic and theological concepts. (Strauss 1991, 37)

Koch agrees with Strauss, "The major premise in Stephenson's *Chiropractic Textbook* neither necessarily mystifies, personifies nor supernaturalizes the concept of a universal intelligence, although some chiropractors do so" (1996, 19).

However, Strauss's and Koch's thought that D. D. and B. J. Palmer shared this clarity of distinction isn't well-supported by their writings. D.D. Palmer wrote,

"The new technology enunciated by

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WHIPLASH UPDATE

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construct for injury presence, severity, or duration."

15. "The MIST protocol for prediction of injury does not appear to be valid."

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DAN MURPHY, D.C., D.A.B.C.O. graduated magna cum laude from Western States Chiropractic College in 1978 and has more than 20 years of practice experience. He received his Diplomate in Orthopedics in 1986. Dr. Murphy has served as a part-time faculty member of Life Chiropractic College West since 1982. Internationally recognized for his lectures, Dr. Murphy has taught more than 1,000 seminars in the US and around the world. He currently serves as the Vice President of the ICA.