

Osteopathy is not only a job, it is a vocation!

What are the motives of someone who has already completed his medical studies to undergo a six-and-a-half-year training program in osteopathy and in how far does vocation play a role in the decision?

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DECLARATION

Hereby I declare that I have written the present thesis on my own.

I have clearly marked as quotes all parts of the text that I have copied literally or rephrased from published or unpublished works of other authors. All sources and references I have used in writing this thesis are listed in the bibliography. No thesis with the same content was presented to any other examination board before.

Grimmenstein, December 15, 2006

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Abstract

This thesis deals with the research question: “What motives does a practitioner with already completed medical training have to undergo a six-and-a-half-year training program in osteopathy and does vocation play a role in the decision?”

The research is primarily based on current literature on job motivation, professional choice, lifelong learning, motivation for social professions and motivation research.

In addition, synonyms and related aspects of “vocation” like destination, self-actualization, life crises, visions, talents, personal skills and strengths are integrated and discussed in this thesis.

But since specific osteopathic literature on this topic is not available and since the objective of this thesis is also to obtain a subjective view of career choices, the thesis is also based on a qualitative study by means of a problem-focused interview with open and partly closed questions supported by interview guidelines. To obtain a representative distribution of results I interviewed eight practitioners, two male and two female doctors and two male and two female physical therapists. Other professional groups, like midwives or veterinary doctors, who are also admitted to osteopathic training, were neglected.

All interviewees displayed common traits: they “wanted to develop”, were “interested in new things” and they shared the desire to understand the human being in its totality. All these things seem to be decisive factors for personal development in the direction of osteopathy.

Motives like discontentment with the status quo after the original training in medicine or physical therapy, the desire to achieve the best possible treatment result for the patient, thirst for knowledge, curiosity and the wish for personal development, independence from public health insurance carriers and medical specialists placement problems, the improvement of manual skills and the realization to have reached certain limits with conventional treatment methods as well as the conviction to be able to overcome these limitations with osteopathy are crucial factors that influence the decision in favour of osteopathy.

The knowledge of why a practitioner decides to study osteopathy as well as what are the expectations of the individual towards the training and whether these expectations are really fulfilled are very relevant for osteopathy in general and for the Wiener Schule für Osteopathie (Vienna School of Osteopathy) in particular.

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PREFACE

My personal story

I guess everybody can remember their childhood, when they had dreams about what they wanted to become. Sadly we often forget these dreams because of external circumstances (family, social environment, etc....) which have envisioned something completely different.

But in our lives some of our childhood dreams keep knocking on the doors of our consciousness, sometimes very quietly and subtle, sometimes loud and vigorously. And it is never too late to open the door and welcome these dreams back in our consciousness.

When I was a child I asked myself again and again: “Why am I in this world?” My existence must have a reason. As little girl I dreamed of saving the world, helping people and support the positive aspects in this world.

One reason why I had these dreams was my mother. She had “multiple sclerosis”, a disease which causes inflammation centres in the nervous system, which gradually impair the body’s functions. From her 30th year of life my mother sat in a wheelchair and a physical therapist used to come to our home once a week to treat her. Even as child I noticed how much my mother was looking forward to this day. After every therapy session she felt better, both physically and mentally.

When I say I wanted to “help” I mean I wanted to support people in their lives, to assist them so they would be able to cope better with a disease or physical impairment, and to support their recovery so that their lives would become worth living again.

At the age of ten I decided to become a physical therapist, because I thought this profession would give me the opportunity to make my dream come true. I felt it was my vocation to help people.

But when I started to work in a hospital and later in a rehabilitation centre, I soon realized that I could indeed support the patients in their recovery but I also recognized

that I needed more freedom, more space to really make use of all my potential. I knew that there was more in me, thus I decided to open my own practice.

Finally, I could work freely and use all my skills and things that I had learned to help my patients!

Unfortunately, I had to soon realize that I had again reached my limits. I heard a voice inside me, an **“internal calling”**: Girl, come on, you need to develop, there is more in you, go your way!

On the quest for my way, with the awareness that there is more than just the things we can see and touch, and that we are part of a larger whole, I eventually found osteopathy. A holistic training which I thought would enable me to help people even better.

When I say “help even better” I mean not only to treat a physical problem. After a certain process of maturation, you start to see a person as a whole, you want to recognize interconnections and you want to know more about them. If you can integrate all that in your treatment and if the patient is ready to accept this approach, then it will be possible to start a healing process and maybe also recognize things in the patient’s life, which might help him to find the path of life again or at least go this path more easily.

Osteopathy is a concept where the practitioner works with his hands and all his senses, which enable him to reach deep inside the patient and to recognize how ingeniously the human body is built. We have virtually everything we need to stay healthy. In osteopathy you learn where to intervene in order to support the health of the patient.

My motivation for studying osteopathy was an internal desire to know more about the human being. I thought a holistic form of therapy would be important to develop my potential. My curiosity and spontaneity contributed to the decision to register for osteopathic training.

Why osteopathy has fulfilled my expectations I want to illustrate with the following story (cf. Ferrucci, 2005, p 19f):

An old oriental tale tells the story of a man who – after searching the secret of life for years – learned that a draw well would hold the answer he desired to know so fervently. After the man had found the well he asked his question and the answer sounded from deep down below: “Go to the street crossing in the village. There you will find what you are looking for.”

Full of hope the man did as he was told, but at the indicated site he only found three stores: one was selling metal wires, the other wood and the third metal pieces. Nothing and nobody in the vicinity seemed to have something to do with unveiling the secret of life.

Disappointed the man returned to the well and demanded an explanation. But the well only said: "One day you will understand." The man protested and screamed loudly, but all he heard as answer was his own echo. Furious about the deception he thought he was the victim of, he continued his journey. As time passed by he forgot about the well until one night he was walking in the moonlight and his attention was caught by the sound of a sitar. The music was wonderful, virtuous and full of inspiration.

The man was fascinated by the music and approached the sitar player. He observed the nimble hands, saw the sitar and finally jubilated full of joy because suddenly he understood: the sitar was made of metal wire, metal pieces and wood, the things he had seen a long time ago in the three stores and whose particularity he did not recognize then.

Now he understood the well's answer. All elements are already within ourselves, but they cannot unfold as long as we only perceive them as fragments. Only once the individual parts are combined a new reality can emerge, which cannot be seen as long as we only see the individual parts. "The whole is bigger than the sum of its parts", this law can be observed everywhere, whether it is in nature or in human existence: a melody is more than the notes with which it was composed; a word represents a larger unit than the letters it consists of; an organism is more than the sum of the cells it is made of.

This story illustrates what osteopathy is for me and why I decided to train as an osteopath!

For me osteopathy has fulfilled more than just a few of my expectations. I have got to know interrelations in the body but also between body, mind and soul, which before I did not think possible. I have learned to recognize tensions in the body which I could hardly feel at the beginning of my osteopathic training. But by-and-by you even learn to integrate the quality of the tension in a comprehensive picture, you learn to recognize the patient's problem from a holistic point of view, you learn that with all your senses

you can reach down to so many different and deep levels of the human being that you can recognize how unbelievably ingenious the human body is conceived, a fact that confirms me in my believe that God our Creator does exist..

When I experience in my daily osteopathic practice how I can support people to become healthy again, when I can accompany them part of the way and help them to be content and happy again, also due to the fact that osteopathy does not only work at the physical level, then I feel content and happy myself. And when you even like your work and can earn your daily living with it, then your profession is your **“vocation”**!

1. INTRODUCTION

More and more doctors and physical therapists in Austria decide to attend a six-and-a-half-year continuing training program in osteopathy after they have completed their medical studies.

Besides the fact that osteopathic training is very time consuming, it also involves considerable expenses and, in addition, osteopathy is not a protected and officially recognized profession in Austria. Nevertheless so far (www.wso.at, 03.11.06) 253 osteopaths have been trained at the WSO, Wiener Schule für Osteopathie (Vienna School of Osteopathy). Certainly there are more osteopaths in Austria, who have trained in other countries and are now practicing in Austria.

Even though I am talking about male and female osteopaths in my paper, I will only use the male pronouns (he, him and his) to facilitate the reading.

During the training I repeatedly posed myself the following questions and many more: Why do you undergo this training? Why do I take the “pains” to do this? Does this training give to you what you are looking for? Is this your vocation? Therefore I was particularly interested in finding out what are the motives and motivations of others to go this path and whether for them vocation played a major role like in my case.

For this reason I want to take a closer look at the following research question:

What motives does a practitioner with a completed medical training have to undergo an osteopathic training, which at the moment comprises courses over a period of six-and-a-half-years, and in how far does vocation play a role in this context?

I think that this topic has a great **relevance for osteopathy**, because in osteopathy it should be known why someone has chosen to go this way, so that it would be possible in the future to better respond to the particular needs of the osteopaths-to-be and thus to strengthen osteopathy from a holistic point of view.

It will probably also be interesting for the Wiener Schule für Osteopathie (Vienna School of Osteopathy) to know what expectations the individual students had when they started their training and whether these expectations could be fulfilled. From now on I will abbreviate Wiener Schule für Osteopathie with WSO.

The fundamental question is: why does someone decide to undergo osteopathic training? Since a whole array of factors and motives (discontentment at the workplace, power, curiosity, idealism, earn more money, appreciation, independence, etc.) concur and lead to the decision to undergo osteopathic training, this qualitative study represents a preparatory work to gain ideas and indicators for a possible empirical follow-up study. I am particularly interested in finding out why physical therapists or doctors, who indeed have already completed their professional training, decide to undergo a six-and-a-half-year additional osteopathic training.

Despite the fact that at the moment osteopathy in Austria is neither a protected nor recognized profession and even though the osteopathic training is very time-consuming and expensive, more and more physical therapists and doctors decide to undergo the training.

I will try to find out with my interviews what their motives are and whether vocation does play a role!

The primary basis of my research will be the current literature. But since specific, osteopathic literature on this topic is not available and since I also wanted to obtain a subjective perspective with regard to such a career choice, I have chosen to carry out a qualitative study, based on a problem-centred interview with open and partly closed questions supported by interview guidelines.

In the chapter “Fundamentals” I will first present the terms “profession” and “vocation” and summarize how different authors understand the two terms. In addition, I will briefly discuss the synonyms of the term vocation and describe the various ways of how someone can find his vocation.

The terms “motive” and “motivation” will also be defined including the perspectives of various authors.

2. FUNDAMENTALS

2.1 Profession and vocation

Etymologically the German term “**Beruf**” (profession) goes back to the term “Berufung” (Latin: *vocatio*, English: vocation). In earlier times people chose as their profession for what they were best suited, for what God had endowed them with the appropriate talent (Middle High German: *gabe* = gift, talent, particular ability).

The Reader`s Digest Universal Lexikon 2000 defines “Beruf” (profession) as follows:

Beruf ist die durch Erfahrung oder Ausbildung erlernte Tätigkeit, die zu anderen Tätigkeiten wirtschaftlich und gesellschaftlich in engster Beziehung steht, sie in der Regel ergänzt und deren Ziel es ist, in der arbeitsteiligen Wirtschaft im weiteren Sinn nützliche Dinge (Güter) und Dienste für die Gesellschaft gegen Entgelt zu schaffen bzw. bereitzustellen. (Reader`s Digest Universal Lexikon, 2000, p 325)

English translation:

Profession is an activity which is learned through experience or training and has a close relationship with other economic and social activities, usually complements them and in an economy which is based on the division of labor has the aim to create or provide things (goods) and services for money, which are useful for society in the widest sense.

According to GULDER 2004, an interesting addition can be found in a Bertelsmann lexicon:

*So wird der Beruf eine wesentliche Voraussetzung für die Entwicklung der menschlichen Persönlichkeit, da gerade die Berufliche Aufgabe Raum zur Entfaltung aller persönlichen Kräfte gibt.
(Bertelsmannlexikon 1967, quoted according to Gulder, 2004, p 17)*

English translation:

Therefore the profession is an essential precondition for the development of the human personality, since especially the professional tasks and challenges provide room for development for all personal strengths.

This additional statement shows that if we manage to develop our potential, i.e. all the abilities, skills or characteristics, which latently lie within us, sometimes more obvious,

sometimes hidden and buried deep within us, suppressed by interdictions and fears, and take on the profession, which reflects all our potential, against all odds like interdictions, fears and constraints, this can contribute considerably to our personal development and evolvment.

In this case profession becomes vocation. For me this means not only an activity which earns your daily living, but an activity which satisfies and fulfils you!

For me something **“higher”** resonates in the word **“vocation”**. The Reader’s Digest Universallexikon defines “Berufung” (vocation) in a theological way:

Der Ruf Gottes an einen Menschen. Der Begriff Berufung hebt das unbedingt Zuvorkommende der Gnade Gottes hervor. In der Berufung erwählt Gott in voller Freiheit durch das Wort seines Evangeliums aus allen Bedingungen heraus zum Glauben, zur Nachfolge und zu einem ewigen Leben mit ihm. (Reader’s Digest Universal Lexikon, 2000, p 327)

English translation:

The call of God to man. The term vocation emphasizes the absolute exuberance of God’s mercy. In the vocation God elects man in absolute freedom through the word of his Gospel out of all circumstances to live in faith, to follow Him and share eternal life with Him.

BERGER 2006 writes that if someone does not recognize his vocation he will be caught up in a vicious circle which will drag him under. If someone cannot realize his personal potential and find a valuable place in society, he will adopt a negative attitude towards life:

- Discontentment
- Pretentiousness, complaints and censoriousness
- Passiveness und search for substitute satisfaction (and thus addictions)
- Problems with self-esteem
- Bad temper

The person will have the dull feeling of not being needed, which gives rise to feelings of senselessness, listlessness and weariness. Such feelings can be compensated and hidden by all sorts of activities, but in a quiet moment they will resurface.

In order to recognize and sort out one's life-task several stout-hearted steps are necessary:

- To discover and develop one's individual potential
- To ignite a passion for a particular life-task in view of the miseries and challenges of our time
- To protect one's life-task from powerful counterproductive habits and the distractions of everyday life
- To discover sources of strength in everyday life, which can supply the necessary energy for realizing one's life-task

To follow your vocation means to find a constructive answer to the miseries and demands of your environment on the basis of your individual personality, talents and story of life.

To follow your vocation also means to overlook the expectations of others sometimes courageous, sometimes diplomatic.

To follow your **vocation** is a lifestyle.

(cf. Berger, 2006, p 9f)

BOCK 2005 writes about profession and vocation:

Who does not know the typical statements like: "Work isn't all beer and skittles!", "Hard work is part of life!", or "What did you expect? That everything would be a walk in the park?"

According to Bock 2005 such wise sayings are collective believes. Especially in Germany which abroad is almost regarded as synonym of "hard work". And these supposedly wise sayings are continuously repeated in handbooks on success, talk shows and editorials of newspapers. But also in other countries it is part of the cultural heritage to see work as a burden and hardship but nevertheless to worship it.

Often you read on tombstones: "Her life was hardship and work" and the children of these people acknowledge that. It is deeply rooted in the minds of many people in our culture that work and hardship are inseparable and ennoble the life of men.

Actually one of the **first stories about work** is that of Adam and Eve's ejection of the Garden of Eden. Adam and Eve ate the forbidden fruit and were driven from the Garden of Eden.

In addition God punished them: women had to bear children in pain (labour) and both had to work by the sweat of their brow for their living.

In the BIBEL 1964 (Holy Scripture) this is described as follows:

Zum Weibe sprach er: „Zahlreich will ich deine Beschwerden machen und deine Schwangerschaften: unter Schmerzen sollst du Kinder gebären. Und doch steht dein Begehren nach deinem Manne, er aber soll herrschen über dich.“

Zum Manne sprach er: „Du hast deines Weibe Stimme gehört und vom Baume gegessen, von dem zu essen ich dir streng verboten habe; darum soll der Ackerboden verflucht sein um deinetwillen; mühsam sollst du dich von ihm nähren alle Tage deines Lebens.“ (Genesis 3, 16-17)

English version:

To the woman he said: "I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master." To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, "Cursed be the ground because of you! In toil shall you eat its yield all the days of your life.

(<http://www.usccb.org/nab/bible/genesis/genesis3.htm>: The New American Bible)

Already then work and hardship appeared together – as God's punishment. A necessary evil we owe to our ancestors because they could not restrain themselves.

A little later the concept of “**vocation**” appeared in the **Old Testament**, the part of the Holy Bible which Judaism regards as the Holy Scripture, a direct command of God to men.

The following quote from the BIBEL 1964 illustrates how Moses is called by God:

Der Liebling Gottes und der Menschen, Moses – sein Andenken sei gesegnet! Ihn nannte er einen Gott und gab ihm Stärke in furchterregenden Taten. Durch sein Wort ließ er eilends die Wunder geschehen und verlieh ihm Macht vor dem König. Er ließ ihn, zum Volke gehen, und ließ ihn seine Herrlichkeit schauen. Ob seiner Treue und Ergebenheit erkor er ihn aus allen Menschen. Er ließ ihn seine Stimme hören und zum Wolkendunkel kommen. Er legte das Gesetz in seine Hand, die Lehre des Lebens und der Einsicht, auf dass er Jakob seine Satzungen lehre, Israel seine Gebote und Vorschriften. (Jesus Sirach 45, 1-5)

English version:

From him was to spring the man who won the favor of all: Dear to God and men, MOSES, whose memory is held in benediction. God's honor devolved upon him, and the Lord strengthened him with fearful powers; God wrought swift miracles at his words and sustained him in the king's presence. He gave him the commandments for his

people, and revealed to him his glory. For his trustworthiness and meekness God selected him from all mankind; He permitted him to hear his voice, and led him into the cloud, Where, face to face, he gave him the commandments, the law of life and understanding, That he might teach his precepts to Jacob, his judgments and decrees to Israel. (<http://www.nccbuscc.org/nab/bible/sirach/sirach45.htm>: The New American Bible)

You can say that the prophets were addressed by God who consigned a special task to them. They were to be the organ of a higher will. And they always knew who had called them: God Himself. And those who were called did not describe the vocation as an inner voice, but a clear and distinct external voice.

If God calls someone He also gives him a task. He sends him to the people like Moses to the Israelites.

Also in the **New Testament** an external calling through a higher being is the classic form of vocation, e.g. Joseph who learns through an Angel of the Lord that Mary is pregnant and will give birth to the son of God, which is described in the BIBLE 1964 as follows:

Mit der Geburt Jesu Christi verhielt es sich aber so: Als Maria, seine Mutter, mit Joseph verlobt war, fand es sich, ehe sie zusammenkamen, dass sie empfangen hatte vom Heiligen Geist. Joseph, ihr Mann, der gerecht war und sie nicht bloßstellen wollte, gedachte, sie heimlich zu entlassen. Als er darüber nachdachte, siehe, da erschien ihm der Engel des Herrn im Traum und sprach: „Joseph, Sohn Davids, fürchte dich nicht, Maria, deine Frau, zu dir zu nehmen, denn was gezeugt ist in ihr, stammt vom Heiligen Geist. Sie wird einen Sohn gebären, dem sollst du den Namen Jesus geben, denn er wird sein Volk erlösen von seinen Sünden.“ (Matthäus 1, 18-22)

English version:

Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins."

(<http://www.usccb.org/nab/bible/matthew/matthew1.htm>: The New American Bible)

While this kind of calling is something very exclusive in the Old Testament, vocation in the chapters of the Bible which deal with the time after the birth of Jesus (i.e. the New Testament) becomes a sort of “big event”. The vocation of the first disciples is described in the BIBLE 1964:

Jesus sprach zu ihnen: „Kommt folget mir nach, ich werde euch zu Menschfischern machen.“ (Markus 1, 17)

English version:

*Jesus said to them, "Come after me, and I will make you fishers of men."
(<http://www.usccb.org/nab/bible/mark/mark1.htm>: The New American Bible)*

In some passages of the Bible, which describe the time after Jesus' death, the calling is directed towards all people who open themselves to Christianity. Not only the chosen ones were considered as called. Also today the word of God is delivered to us through the Bible (Holy Scripture). It calls for the succession of Christ! In the Holy Scripture God calls us (you, me...) here and now to be successors of Christ in our time, therefore we are also called. We are called in the community of the church (external symbol) and the community with God (internal message).

„In eurem Herzen herrsche der Friede Christi, dazu seid ihr berufen als Glieder des einen Leibes. Seid dankbar [...]" (vgl. Kolosser 3, 15-17)

English version:

*And let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful.
(<http://www.usccb.org/nab/bible/colossians/colossians3.htm>: The New American Bible)*

At the same time it was assumed that God had chosen a specific place on earth for every individual. In the first letter to the Corinthians it is written that God endows every individual with different gifts, but not for their own use but for the benefit of others [...]
(cf. 1st Letter to the Corinthians 12, 1-11)

In order to recognize what is our vocation we need the "enlightened eyes of the heart", like it is written in the letter to the Ephesians:

Die Augen eures Herzens seien erleuchtet, dass ihr innwerdet, was es um die Hoffnung seiner Berufung, was es um den Reichtum seiner herrlichen Erbschaft unter den Heiligen, was es um die überragende Macht ist, die sich an uns, die wir glauben, tätig erweist in der Kraft der Stärke,[...] (Brief an die Epheser 1, 18-19)

English version:

*May the eyes of (your) hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might,[...]
(<http://www.usccb.org/nab/bible/ephesians/ephesians1.htm>: The New American Bible)*

The **centuries passed and the meaning of vocation** changed. People only talked about a *vocatio*, which is the Latin word for vocation, if a person felt called to take the cloth, i.e. wanted to become a monk, nun or priest.

Vocation again became something very exclusive that did not concern the majority of people. We can forebode what was about to happen. Profession, work, hardship and asceticism became more and more synonymous.

At the beginning of the 16th century came **Martin Luther**. He fiercely attacked the Church's attitude regarding the vocation to enter the Church. He thought that **every activity** – not only the clerical – **was a vocation by God**. Everybody was now called, not only individual chosen ones. Luther oriented himself strictly towards Paul and put forward the advice you should accept as your vocation what was put in your cradle.

(cf. Bock, 2005, p 63 ff)

I have to agree with Martin Luther because I think every single one of us has his destination or destiny, no matter whether he believes in Christianity or any other religion. The decisive factor is to believe in something “higher”. Every one of us has the task to learn, I think we all have this life-sense in common. But it is not always easy to learn to find your destination or to achieve fulfilment. Nevertheless I think if we see our life on earth as part of a greater whole and if we can see difficult situations as challenges and chances to learn and develop, maybe the “learning” becomes easier.

In the next chapter I will look at and quote the thoughts of renowned personalities about their vocation. I have tried to elaborate when a profession becomes a vocation and why we repeatedly want a change in our life and develop ourselves. Further I have looked at how a crisis can be seen as chance of development.

In addition, I will point out how support can be given by a coach or through career coaching, if we cannot find our vocation ourselves.

2.2 Vocation – destination – self-realization – and life-sense

Many people have already reflected about these things. Below you will find a number of quotes of renowned personalities on the topic:

“To fulfil his own destiny is the only obligation of man” says Nobel Prize laureate Kenzaburo Oe.

(Translation of the German quote found at www.heartsopen.com/deutsch/berufung.html, 11.03.06)

Personally I agree with this statement in so far as I also assume that every one of us has a destination, which we might have chosen ourselves, but I disagree that it is our only obligation to fulfil this destination.

“Become what you are!” demanded Nietzsche (Translation of the German quote according to Jaspers, 1981, p 158)

I personally disagree with this statement because I think I already am what I am. But if Nietzsche wanted to say with this statement that nobody should put on a different face, nobody should be afraid to show his true self and live his innermost feelings, then I agree.

“In final analysis we count for something only because of the essential we embody, and if we do not embody that life is wasted.” This is how C.G. Jung put it. (Translation from the German cf. Gulder, 2004, S 19)

I assume that it is important to learn from your mistakes and thus come closer to your destination, which would mean you have lived the essence. But I would also say that in every phase of development of the human being there is a learning process which brings him closer to his destination. Thus I think nothing is wasted.

“Everybody is called to accomplish something in this world.”, said Matsuo Basho. (Translated from the German quote at http://de.wikiquote.org/wiki/Matsuo_Basho , 19.03.06)

Accomplishment can mean different things to different people, just like vocation. The precondition is to think positive, to live life in a positive way and to accomplish it positive, i.e. to do something good. I think this is our vocation.

This is how Oscar Wilde sees the sense of live:

“The aim of life is self-development. To realize one`s nature perfectly—that is what each of us is here for.”

(English original at <http://de.wikipedia.org/wiki/Selbstverwirklichung>, 26.02.06)

At this point I would like to refer to Maslow`s hierarchy of needs presented in the form of a pyramid, which I will discuss in detail in chapter 3.3., because I think that even when our basic needs are met, we can continue to develop and reach the highest level, the level of self-actualization, which I think is part of our vocation.

2.3 When does profession become a vocation

Whether someone's profession corresponds to his vocation cannot be perceived from the outside. From outside you only see whether someone can cope with the task that is assigned to him and whether he can do it well or inadequately. You can also perceive whether the task is the right one for the person and whether it reflects his true nature and talents. Some criteria which reflect whether an occupation matches the nature and the talents of a person are:

- **Easiness:** the task is no trouble at all; it flows; you can forget the time; there are many moments of joy; you feel you can live up to the task even if it is quite challenging.
- **Positive energy balance:** the task does not only cost you energy, it also frees new energy; after your work you might be tired but also revived and positively touched.
- **Identity:** you experience a feeling of harmony: "Here I can be myself."
- **Acknowledgement:** you receive positive feedback; you feel that others appreciate your efforts.
- **Overcoming limitations:** you can grow beyond your own limits. You can experience yourself as part of the greater whole.

(cf. Berger, 2006, p 24ff)

CSIKSZENTMIHALYI 1985 (quoted according to Bock, 2005, p 91ff), an American psychologist, said:

Since the 90s psychology focuses on positive psychology, i.e. on promoting positive feelings and strengthening people.

Instead of only looking at a negative past and problems, we concentrate on the things that work well. What do we look for in the presence? We look for the felicitous moment, which according to Csikszentmihalyi 1985 is called a state of "**flow**".

In this state the person is completely absorbed in time: the person devotes himself to a task which challenges him enough to demand all his concentration and matches his abilities in a way that a feeling of deep satisfaction is generated.

In the state of “flow” people tend to forget about time and they have the feeling to have done something exciting. The happier a person is the more often he will experience this state of “flow”, says the psychologist.

But the activity that is experienced as “flow” does not necessarily have to be one’s vocation. Vocation is more than just “flow”. But the chances are high that a person who is living his vocation experiences the state of “flow” more often than others. Csikszentmihalyi emphasizes that you can reach the state of “flow” if you are able to have a good balance between easiness and effort. Work which generates a state of “flow” is thus not hard and destroying, but positively challenging.

A felicitous moment can not be achieved through ascetic self-denial but, quite on the contrary, through true awareness and concentration coupled with easiness in the implementation.

Moments of “**flow**” or joyful self-awareness are elements of vocation. They give important clues as to which occupation and environment match the individual’s personality.

Besides the “flow” it is also the feeling that you find a sense in what you do, which makes an profession a vocation.

People who are still searching for their vocation often experience their occupation as senseless.

If we follow the thoughts of C.G. JUNG 2001 (cf. Bock, 2005, p 17f), than it is a natural drive to search for your vocation. Jung assumed that every person has created his own social mask with which he moves among other people. He perceives himself as congruent and coherent if the mask matches the own perceived personality; if it corresponds to his innermost values, abilities and ideals. If this is not the case, stress, depression and the feeling to live one’s live in the wrong body develop. Jung 2001 continues that on the one hand you have the feeling you have to deny yourself and on

the other hand you are forced to realize yourself. The profession becomes part of the social mask.

If your profession does not fit, you feel not well. If the pain is severe enough, it will at best lead to a development. A development which will lead to more authenticity. (For social living beings like humans to live authentically does not mean: “I, like all others”, but “I, like I am – with the others, like they are.”)

Only in this case the mask is adapted to the personality and not the other way round. According to Jung 2001 we do not really have another choice. Our life is a comprehensive process of development, a so-called individuation process, in which we gradually discover the core of our personality and realize it in the world.

MIKSICH 2005 said the following:

If we consider work merely as breadwinning, it will easily become a burden and deplete our energy because we might react with resistance. The deficit in realizing and expressing yourself in your profession will then gradually creep in areas of your life that are occupied by hobbies, relationships and leisure time.

Sure, for people who found their vocation work is often as difficult and challenging as for any other person. But for them motivation and sense are nothing to worry about. Someone who found his vocation can put most of his mental energy in his work, which to a large extent serves his self-expression. Those who know this high-quality attitude towards work know that joyful and total dedication and effort will generate a backflow of energy and power. Due to the synergy of other things this backflow can also take on other forms like acknowledgement, trust or money.

Job scarcity, fear of existence, competition, lobbying and pressure to perform make it difficult for many people to realize themselves in their jobs. Often these extreme factors are claimed and used as an excuse to whine about the situation. Actually, difficult external circumstances are a reality.

Another reality is the psyche of the concerned persons. Based on his experience as counsellor of people from different educational, social and professional backgrounds Miksich 2005 says that the percentage of employers and employees who are not satisfied with their work and who can no longer find sense and motivation in their work

is surprisingly high. They feel somehow stuck but they do little or nothing to get out of this hole to change something.

Mikisch 2005 argues that one reason for this could be a widespread thinking that you need to feed your family and that you need to provide security which makes those people hold on to their usual routines. (cf. www.amate.at, 11.03.2006)

The myth researcher CAMPBELL (quoted according to Gulder, 2004, p 33ff) has found a great allegory:

Während unserer ersten 35 oder 40 Lebensjahre haben wir uns bemüht, eine lange Treppe hinaufzusteigen, um den obersten Stock eines Gebäudes zu erreichen. Sind wir dann endlich unter dem Dach, stellen wir fest, dass wir uns im Gebäude geirrt haben. (quoted according to Gulder, 2004, p 33)

English translation:

During the first 35 to 40 years of life we have struggled to climb a long staircase to reach the top floor of a building. And when we have arrived under the roof we notice that we are in the wrong building.

I think there are many possible occasions to misread your chances and to continue struggling in the rat race. Some people hear their inner voice very late. But it is never too late to listen to it.

Some people fail to follow their vocation because of mere convenience or laziness, because it requires quite some effort to change something in your life and sometimes a bird in the hand is worth two in the bush. Others might be afraid of failure, afraid of loosing friends, disappointing the parents or threatening their relationship. All theses things can prevent that someone follows his vocation.

2.4 Vocation and crisis as chance

BOCK 2005, discovered that vocation is a very old idea of a successful and meaningful life. It can be found in all world religions as well as in philosophy or in the biographies of extraordinary people.

For many people a crisis is a chance to ask fundamental questions about their lives.

DONDERS 2005, wrote:

Today it is not easy to discover our true vocation in the plethora of possibilities. Of course it is also a question of the individual situation of life and it also matters whether I am 17, 35 or 50 years of age.

Romano Guardini 1994 (quoted according to Donders, 2005, p 9ff) a cultural philosopher, described in his book “Die Lebensalter” six life crises, through which every person has to go in order to move from one age period to the next.

Basically a crisis is an opportunity, a danger and a challenge. The chance lies in the fact that we can discover new things; we can come off age, take on responsibility for a new phase in our lives, and become more mature. The danger resides in the fact that we could resign in view of the challenge, that we see ourselves as victims, hold others responsible for our lives; that eventually we become grumpy, cynical and thus cannot take on responsibility anymore.

The **first crisis** we all have to go through is the crisis of birth. From the state of total dependence in the mother’s womb to the first disconnection from the mother and the entry in a whole new world, this is the most important step we have to cope with in our lives.

The **second crisis** happens in puberty. We have to abandon our childhood and ask ourselves: “Who am I?” We want and have to detach ourselves from our parents without losing the relationship. We want to be grown ups and take on responsibility, but we do not know yet how this works. The most important question in this context is: “What is

my identity? What do I want and what can I do?" The great challenge is to become mature.

The **third crisis** approaches around the age of thirty, after the storm and stress period in our lives, during which we have tried out and also accomplished many things and during which we have discovered many things and developed our ideals but also had to discover that these ideals were not so easy to realize. There comes a moment where we have to accept that we do not want to shoot in all possible directions. We want to build something lasting, start a career and find our place in the world. You recognize that the next fifteen to twenty years will be the "power years of life", the time during which you have the mental and physical strength to build your life's work. In this context the question of vocation comes up again. You ask yourself the question what you want to focus on and how you can get the best out of the next years in your life.

The **fourth crisis in life** is the infamous "**midlife crisis**" which usually occurs around the age of 45. After all the founding and building we reach our limitations and realize that a time lies before us during which we should top off our activities with faithfulness and loyalty. During this crisis some people say good bye to what they have achieved so far and think they have to be young again for the fear of this new challenge. But every person is meant to move forward and to take on new forms of responsibility. Here the question of vocation is:

"What is my place, my responsibility in our society? How can I complete my life's work and develop it with strength and authority so I can best serve many people with it?"

The next and **fifth life crisis** happens around the age of **sixty-five**. Here we have to learn to let go and confer our life's work to someone else; we need to recognize that aging is a chance and must not resign for fear. The vocation question in this context is: "What is my new task, my new vocation, how can I live out my responsibility, how can I serve as mentor for others; how can a link be established between eternity and today?"

The **sixth crisis** is death. Like our birth also death is a crisis, which is unavoidable, which we have to meet in any case. In this time we say good bye to what used to be and we find entry in eternity. Here at the latest it will become clear how we have lived our lives.

As we can see life evolves in different phases, in which we work, discover and conquer. And according to Donders 2005 in every phase and crisis of life we are faced with the respective vocation question.

Like Donders 2005 put it, the **first step** in our so-called “**artist in progress**” consists in asking the question:

Where do I come from? What is the red thread in my life so far?

The **second step** is:

What is inside me? What can I do? What are my talents? Where is my potential? How can I develop further?

The **third step** would then be:

Where do I want to go?

Based on the first two questions you formulate a vision for your profession and in the **fourth step** you figure out how you can train yourself, how you can translate these visions and objectives into action. A vision is a desire, a perspective, a declaration of intent, a guideline and a mental journey into the future.

A vision can be the answer to the question: “What is my vocation to do and for whom?” You learn to be your own coach.

In the **fifth step** of your “artist in progress” you reflect who can help you; you look for men and women in your life, who can support you, who take on the function of mentors. After all, we have God Himself who is a mentor who is always available, and who wants to accompany us on our journey and help us to live our life creatively.

Thus we know that every one of us can change and find his vocation, provided that we really want to. Some can do that on their own, “with their internal sage” or a mentor, some might need support by a coach.

(cf. Donders, 2005, p 9ff)

Personally I am convinced that crises in our lives can mean a new chance, provided we recognize the crisis and make use of this chance. Of course, it is not always easy to see a crisis as chance but if we can hear our internal voice, even though nowadays it is very loud all around us, it is definitely possible to control our own fate and to go our “true” way. Maybe the path is sometimes narrow, rocky or littered with obstacles; nevertheless it is “our path”, which will lead us to our destination. Sometimes it happens that we loose our path and continue to the right or to the left of it, but crises will always bring us back on track!

2.5 Mentoring and career coaching

2.5.1 Mentoring (cf. Donders, 2005, p 177ff)

The term “mentor” derives from Greek mythology. Mentor was the experienced elder friend of Odysseus who took on the education of Odysseus’ son Telemachus when he was on his journeys. He was supposed to guide Telemachus to maturity. When Odysseus returned he met his son, a young man, whose potential had been set free through the aid of Mentor.

In the figure of “Mentor” we can already see the functions that mentors have today:: mentors are people who accompany someone through a learning process.

Throughout millenniums “mentoring” was more or less the only form of education and training, who prepared people for their profession and vocation.

Already at the time of Moses we could see how he accompanied Joshua and prepared and trained him for more than 40 years to become the leader of the Israelite people.

Not to forget Jesus who trained his disciples and exemplified and explained the Kingdom of God to them through his own life. Actually Jesus has formed the entire occidental culture and given it direction through his disciples. In Paul we are shown in an impressive way how detailed his knowledge about the past of Timothy was; how he knew his gifts and skills and knew where he wanted and was supposed to go. Therefore Paul could help him to develop and accompany him in expanding his potential.

Also in the subsequent course of history we can recognize how “mentoring” represented the usual way of conveying knowledge. In order to learn a profession, you had to be an apprentice to someone how knew his trade.

If, for instance, you wanted to become a surgeon you learned from a surgeon who took you everywhere he went and guided you until you reached a point where you could call yourself a fully trained surgeon.

The mentor is similar to a father, who guides his children complaisantly without being patronizing. The mentor is a mental sponsor who wants to get out the best in his protégés. (cf. Donders, 2005, p 177ff)

For me Bernard, the Director of the WSO is such a mentor and I think this does not only hold for me alone. He always strives to get the best out of you and he supports and guides you until you can stand on your own feet!

2.5.2 Career coaching

(cf. www.wave.co.at/berufcoaching.htm, 11.03.06)

What is your vocation?

What is your life task?

What could be the job of your dreams?

What are your visions, strengths and talents and how can you make best use of them?

All these questions can be answered and the person can be supported through professional guidance.

VOCATION

presence
profession, family
relationships, life



visions
dreams
desires

skills
talents, strengths
charismas

implement
realize
live

In the process of career coaching you work with talents, skills and charismas, with dreams and visions, with reality and individual possibilities.

Career coaching is a temporary guidance on your way to your original self, on your way to your uniqueness. The basic idea and motivation behind this offer is the assumption that people search for affirmation, for something they can do to leave a mark in the

world, some activity where they are physically, mentally, socially/emotionally and spiritually challenged but not too much and not too little. The life-task or vocation emerges from the uniqueness of every individual. Career coaching is a temporary support on this way.

With career coaching very good results could be achieved with people who:

- were at the beginning of a re-orientation (graduation, voluntary or forced change of jobs, possible start of a new training, ...)
- were facing a re-entry into their professional life after a longer break,
- were interested in finding out whether they were “on the right track” with their current profession and life style.

The method of career coaching is based on the systemic-constructive coaching approach and solution-focused short-time therapy according to de Shazer, complemented by approaches from the mission-statement domain according to Laurie Beth Jones.

(cf. www.wave.co.at/berufskoaching.htm , 11.03.06)

Changes characterize almost all fields of our lives, whether it is in our professional, private or personal context. Change is always linked with development and growth whether it is conscious or unconscious.

We have the potential within us to develop step by step into a direction which is adapted to our current life situation and corresponds to our uniqueness whether it is with or without guidance. We always have a motive or motivation to change.

What motives or motivations do we have to explain a certain readiness to act in a particular way?

The next chapter will take a closer look at this issue. The term motive and motivation will be clearly defined and presented from the points of view of various authors.

3. MOTIV AND MOTIVATION

For years these terms have been essential elements of our everyday language. If we take a closer look we can recognize that in psychology and in human sciences there are a number of different definitions and theoretical concepts of these terms.

3.1 Definition of terms

Motivation (Latin *movere* = to move; PPP = motum; motus = the movement)

Motivation is the readiness to a particular behaviour and the probability of it to happen.

In ethnology the German term “Motivation” (motivation) is increasingly replaced by the term “Handlungsbereitschaft” (“readiness to act”). This readiness to act depends on the person’s internal situation in conjunction with the corresponding external stimuli.

In motivation analysis the number and kind of external incentives (causative factors) for certain behaviour are studied.

(cf. Reader’s Digest Universal Lexikon, 2000, p 185)

A **motive** is a reason, a circumstance under which a certain reaction or behaviour is provoked in an individual – *to motivate* = to get somebody to do something.

In psychology the internal motives of certain behaviours and the background for certain actions are analysed. This motivational background is often characterized by certain objectives, e.g. the urge to satisfy needs and drives or to follow your humour and interests.

Motives can be conscious or unconscious; they can be found within the individual himself or can act upon him from the outside. (cf. Reader’s Digest Universal Lexikon, 2000, p 185)

3.2 Various possible explanations of motives and motivation

All explanations try to explain the fact that human action is focused on a particular objective in particular situations.

Numerous ways of human behaviours and their various motivations have led to a great number of motivation theories.

According to GRAUMANN 1988 the term motivation comprises all conscious and unconscious mental processes which are usually named “urge”, “drive”, “need”, “will”, “desire”, “interest” etc. and which control actions. He sees motivation as “interaction of motive and situation”. Through this interaction the behaviour becomes apparent. (cf. Gaumann, quoted according to Norden & Schulz, 1988, p 91)

The following explanation is based upon HECKHAUSEN 1989:

In the new motivation psychology the term **motive** is used as “hypothetic construct”, i.e. as conceptual auxiliary construction. Connections and explanations shall be established between observable situations on the one hand and the observable behaviours provoked through the situations on the other hand. A motive shall explain the individual behaviour, which has a certain temporal stability on the one hand and stability in the sense of similar behaviour in different situations on the other hand.

The author defines motive as **“the disposition of values which characterize the individual.”**

Motives are seen as long-lived and relatively constant disposition of values. The dispositions of values are not congenital and they are not important in the sense of maintaining the functioning of the organism, but they develop through the conflict with society and its social norms. (cf. Heckhausen, 1989, p 2 ff)

HECKHAUSEN 1989 differentiates various motive groups which influence the behaviour of people:

- “contact motive”
- “power motive”
- “help motive”
- “achievement motive”

Under the aspect of social relationships an individual can aim at establishing contacts with others and maintain a mutual trusted relationship, i.e. **find contact**; or an individual can try to **provide help** to others who find themselves in difficulties or miserable situations; or an individual can try to acquire resources to be able to influence others according to his own needs, i.e. **wield power**. The respective forms of action are termed **contact behaviour**, **help behaviour** and **power behaviour**. According to Heckhausen 1989 the motives of human behaviour can thus also be divided in: achievement motives, contact motives, help motives and power motives.

The **achievement motive** is one of the best explored secondary motivations in motivation psychology.

Heckhausen defines it as a desire, which is not limited in time, to look at quality standards and possibly to improve your own proficiency.

If someone is positively motivated to achieve, this person wants to do something good, better or best. This can be a specific task or skill. According to the traditional understanding the motivation of a person can be incited through triggers in the environment. The achievement motivation is incited if the person has the perspective to measure against a certain quality standard. This leads to the motivation to find or avoid the trigger.

MASLOW UND ROGERS 2004 (quoted according to, 2004, p 29ff) represent the following opinion in humanistic psychology:

We are here on earth to learn and develop. The need for that is inherent and we spend our whole lives to satisfy this need. If we are successful in satisfying this need we

develop a number of characteristics and traits which distinguish us from others, who could not achieve this self-actualization.

Among other things these traits are: self-confidence, creativity, spontaneity, openness, readiness for borderline experiences, meaningfulness and a challenging nature.

3.3 Explanation models

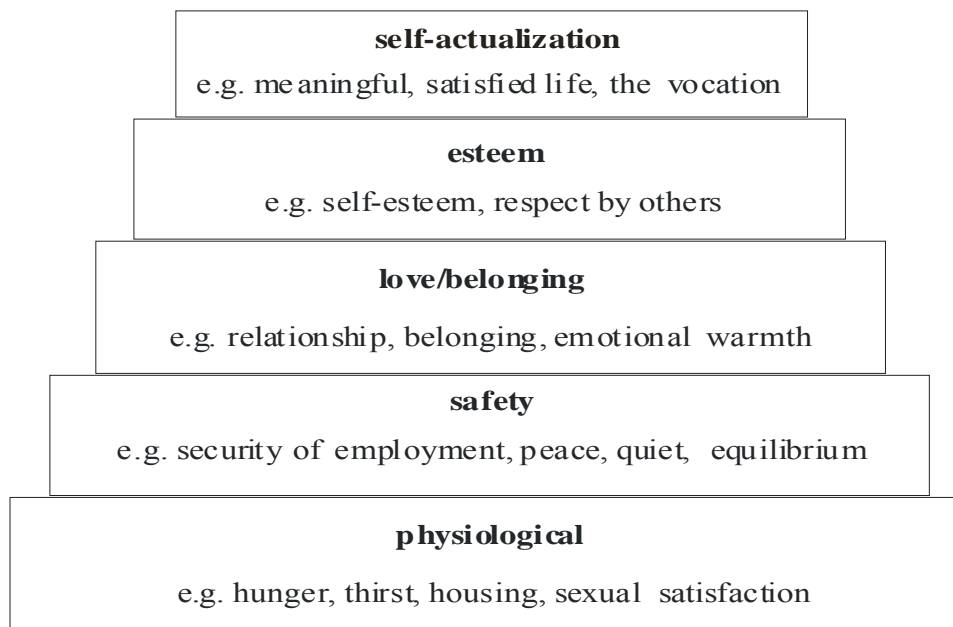
3.3.1 The explanation model according to Maslow – Maslow’s hierarchy of needs

50 years ago MASLOW (cf. <http://de.wikipedia.org>, 19.01.06) developed a model which he named “hierarchy of needs” and presented in the form of a pyramid.

It is a model to describe **motivations** of people. The human **needs** form the "steps" of the **pyramid** and build on each other according to this one-dimensional theory. Thus we first try to satisfy the needs of the lower steps before the next higher step becomes important. Maslow is seen as the most important founder of **humanistic psychology**, which is concerned with mental health and looks at human self-actualization.

His complete works, however, are much more diversified than depicted here. In the pyramid the needs are put in a hierarchic order: physiological needs – safety needs – love/belonging needs – esteem needs – and self-actualization. I think also today it has not lost its validity.

Maslow’s hierarchy of needs



(cf. www.de.wikipedia.org, 19.01.06)

Only once the basic needs are satisfied and we can feel accepted in our social environment, higher needs can develop, among them a positive self-esteem, respect of special achievements and on the highest level the discovery of true meaning and the individual “**vocation**“.

The basic needs are necessary for survival; higher needs only come into play if the basic needs are met.

This model offers an explanation why we often come back to the topic of vocation later in our lives (provided that we have given up our childhood dream and need to come back to it).

Only once we have a more or less regular income, a stable social environment and once we have found first recognition we start the quest for “**more**”.

The model is also criticized (cf. www.de.wikipedia.org, 19.01.06):

Through this one-dimensional model of a pyramid it does not become evident that deficiency needs once they are met cannot be satisfied once and for all and that higher needs are also aspired without permanent satisfaction of the deficiency needs. For instance if you have eaten your fill this does not mean you will never be hungry again, quite on the contrary, after a certain time you will be hungry again, thus the deficiency need of hunger will be there again. And in this context it does not matter to what extent you have already reached self-actualization.

Personally, I also think that the process until self-actualization is not a one-time process. Since everything in this world is volatile, it can happen any time that basic needs which ensure survival cannot be met anymore maybe due to external circumstances. In this case self-actualization becomes a secondary issue and the whole process of climbing the pyramid to self-actualization starts over again.

3.3.2 Two factor model – intrinsic and extrinsic motivation

(cf. <http://de.wikipedia.org/wiki/Motivation>, 26.02.06)

Human behaviour seems either be motivated “from the inside” (intrinsic) or rather “from the outside” (extrinsic). In education science intrinsic motivation is called **primary motivation**, while extrinsic motivation is called **secondary motivation**.

➤ **Intrinsic motivation:**

Results from the basic needs of a human being: Every individual is hungry and needs food. If a person is cold, he needs clothes and warmth. Primary motivation thus refers to the need for things without which we could not survive (cf. basic needs according to Maslow, chapter 3.3.1)

➤ **Extrinsic motivation:**

Secondary motivation is a result of our environment and the circumstances of our lives. We all long for social contact, security and respect in our society (cf. higher needs according to Maslow, chapter 3.3.1)

Based on these definitions more differentiated perspectives of intrinsic and extrinsic motivation have developed. (cf. <http://de.wikipedia.org/wiki/Motivation>, 26.02.06)

Criteria of intrinsically motivated behaviour:

- a) Intrinsically motivated behaviour is the prototype of autonomous behaviour. The acts correspond with the individual’s attitude and perception. The person tries to have complete and thorough command of something.
- b) Intrinsic motivation includes curiosity, spontaneity, exploration and interest in the immediate realities of the environment.
- c) Above all we can recognize behaviour that is governed by interest. These acts do not need any external or intra-psychic stimuli like promises or threats. The motivation decreases, however, if test persons are offered extrinsic rewards (e.g. money or awards) for an originally intrinsic activity.

Curiosity as motivation does also play a role in developmental psychology. If it is possible through educational means to maintain a person's inherent curiosity right into adulthood, it is very probable that this person will be especially successful in his life due to the ensuing high degree of self-motivation.

Whenever possible it is important to try and promote primary motivations. This can be achieved through targeted questioning about a person's inner vision and through conferment of competences or through role models and the creation of an appropriate learning environment (Montessori education).

Criteria of extrinsically motivated behaviour:

- a) Extrinsically motivated behaviour usually does not occur spontaneously; it is rather triggered through orders, which – if they are followed – can be expected to entail a (positive) affirmation or have some sort of instrumental function, e.g. rankings or marks.
- b) Acts which are carried out with an instrumental objective in order to achieve a result that can be separated from the act as such aim at security and recognition in our society.
- c) Extrinsic motivations, which are introduced in a process of an originally intrinsically motivated behaviour, undermine the feeling of autonomy.

Intrinsic and extrinsic motivation are not mutually exclusive, they can simultaneously act upon one and the same behaviour. But since we are living in an achievement-oriented society, a possibly existing intrinsic motivation cannot always come to bear due to sometimes destructive extrinsic rewards.

CSIKSZENTMIHALYI 1985 points out that the question whether what they do is meaningful and feelings of alienation are issues which are close to the hearts of many people. Often their activities become more and more dependent on extrinsic rewards in order to compensate for an inner void. (cf. Csikszentmihalyi, 1985, p 223)

DE CHARMS 1989 (quoted according to Heckhausen, 1989, p 457) draw two conclusions from the consequences of external rewards:

1. If rewards are given for something that a person would have done or does voluntarily in any case then this can lead to a weakening of intrinsic motivation.
2. If no rewards are given for activities which a person would only do for this extrinsic motivation then the intrinsic motivation could grow.

MILLER 2005 (quoted according to Donders, 2005, p 60f), a researcher in the field of skills analysis, has found out the following things in the course of a study with 3000 participants:

All participants had seven to ten “basic skills” which they already had during their childhood and which they only developed or did not develop a little bit further over time. It is interesting to realize that every person is endowed with a whole range of basic skills right from his moment of birth.

Of course, every individual has to decide himself how he can develop these basic skills further. Miller called these basic skills “natural motivation skills” because he found out that these were skills which automatically motivate the person if they are used.

You can imagine that the longer you work with motivation the more basic skills you can use in your job. It is great to see that we are created as human beings in such a way that we are not only challenged by our core competencies but also experience a sort of “self-motivation” when we use them. If self-motivation and personal responsibility coincide, this forms an almost explosion-like source of energy for our life.

3.3.3 Reiss Model

The work of the American test analyst and motivation researcher [Steven Reiss](#), professor for [psychology](#) and [psychiatry](#) at the [Ohio State University](#) is based on a comprehensive empirical study which puts down human behaviour to 16 relevant categories of motivation. This empirical test-analysis study was published in 2000 and it involved the questioning of more than 20.000 men and women in the United States, Canada and Japan. Based on the study he developed a complex, non-hierarchical order of basic motivations of the human being, a model which has become quite popular in the United States:

(cf. www.de.wikipedia.org, 19.01.06)

- power (desire for success, achievement, leadership)
- independence (desire for freedom, autarchy)
- curiosity (desire for knowledge and truth)
- acceptance (desire for social acceptance, belonging and positive self-esteem)
- order (desire for stability, good organization)
- saving / collecting (desire for accumulating material goods)
- honour (desire for loyalty and integrity of character)
- idealism (desire for social justice and fairness)
- social contact (desire for friendship, companionship, humour)
- family (desire for having children, family)
- status (desire for wealth, social status)
- vengeance / competition (desire for competition, fight, retaliation)
- romance (desire for love life, sexuality and beauty)
- eating (desire for food and nutrition)
- physical exercise (desire for fitness and movement)
- tranquillity (desire for relaxation and emotional security)

I think among the items of this list there are a number of motivations which are crucial for someone's decision to study osteopathy.

The three explanation models I have presented in this paper are but a few of a whole plethora of models in this field. But I am convinced that I have provided enough information for the purpose of this thesis to maybe explain or compare one or the other motivation of my interview partners.

The following chapter will focus on the methodology and explain what criteria my interview partners had to fulfil and how I have carried out the interviews. I will also describe how I finally managed to organize the interviews and what difficulties I encountered during the process. In addition I will try to provide some information about qualitative research.

4. METHODOLOGY

Literature research was to be the primary basis for my study. I wanted to gather information for my work by means of texts on job motivation, choice of profession, lifelong learning, motivation for social professions, texts on how to find your vocation, motivation research etc. – a list of all sources can be found in the bibliography section.

But since there is no specific literature on all these topics with regard to osteopathy and since I also wanted to gain a subjective perception of career choices I decided to carry out a qualitative study based on a problem-centred interview with open and partly closed questions supported by interview guidelines.

4.1 My interview partners and criteria for selection

What preconditions did my interview partners have to meet?

- a completed basic training as medical practitioner or physical therapist (since most osteopathic graduates in Austria are either doctors or physical therapists I decided to neglect other professional groups like midwives or veterinary doctors who are also accepted for osteopathic training.)
- they should have gained some experience in their original profession before starting the osteopathic training, but this was not an absolute criterion
- I expected that they had already completed their osteopathic training, but not necessarily finished their diploma thesis

In order to achieve a representative distribution of results I wanted to interview an equal number of doctors and physical therapists, i.e. I planned to carry out eight interviews (four doctors, four physical therapists, two male and two female interviewees respectively).

Originally I wanted to leave the decision open whether more than eight interviews would be necessary. After completion of the eight interviews I recognized that these were sufficient for a thorough analysis of the material and to obtain a relevant result.

With the interviews I basically wanted to find out what path the interviewees had chosen in their professional training and what motives and motivations in the end governed their decision to train as osteopath; what expectations they had towards osteopathy and whether these expectations were fulfilled.

I wanted to know what significance their “job” had for them in general. Finally I asked them whether osteopathy is a vocation.

4.2 Interview process

With these interviews I entered a personal “terra incognita”. Never before had I interviewed a person. But it was a very interesting experience. At the beginning it was not easy to listen and wait for the right moment to ask further questions and dig deeper. To be honest I was a little bit nervous and maybe a bit overwhelmed by the task, but this initial nervousness had completely calmed down by the third interview and was replaced with the joy to hear the most varied life stories and gain very personal insights in the professional life of each individual – which some interviewees tolerated more, some less. In general all my interview partners were quite open. I could learn a lot about the eight individuals, which also increased my body of experience.

4.2.1 How I approached my interview partners

First I sent an e-mail to find out whether the person in question was interested to be interviewed. Almost all inquiries were answered positively thus I called the respective persons to set an interview date. Since it appears that almost all osteopaths have very little time, it was quite difficult to set a date, but in the end it worked out with all eight. Nevertheless the whole process was very time-consuming for me because my interview partners lived within a 120km perimeter and therefore an interview often required 3-4 hours of my time. I recorded every conversation with a voice recorder and transcribed it afterwards. The transcription process was very hard for me because the statements were often difficult to hear; it was difficult to understand what was said and the interviewees partly used their respective dialects. Thus I took about three hours on average to transcribe one interview.

4.2.2 Difficulties and room for improvement

I have already mentioned that one difficulty was that osteopaths have very little time and therefore it was very difficult to carry out more than one interview on one day at the same place, which would have saved me a lot of time because I would have been spared several long journeys to meet my interview partners. Another difficulty was the bad quality of the recordings, which definitely can be eliminated on the one hand by using a high-quality recorder and on the other hand by repeatedly asking the interview partners to speak slowly and clearly (which I had forgotten). For the transcription I would recommend a foot-operated control to stop the recording at convenient moments. This would also help to save time in comparison with operating the stop-key by hand.

The personal difficulties I had at the beginning can be called teething problems because I had no experience at all in this field and the interviewees often did not want to disclose much about themselves.

My main problem was to find the right question with which I could draw my interview partner out of his shell.

But the old saying “only practice makes perfect”, also held in my case.

4.3 Qualitative research

Qualitative research claims to describe someone's "Lebenswelt" ("life-world" = all aspects which influence everyday life) from the "inside", from the perspective of the acting person. Through this it wants to contribute to a better understanding of social realities and draw the attention to processes, interpretation patterns and structural characteristics.

With its detailed descriptions qualitative research does neither merely depict reality nor does it cultivate an exoticism for the sake of itself. Rather it uses the unknown and unusual, the things that deviate from the normal as a source for new knowledge and as mirror which in its reflection makes the unknown perceivable as difference from the known and the known perceivable as difference from the unknown. Thus it opens up new opportunities of (self-) awareness. (cf. Qualitative Forschung, 2003, p 14)

It deals with exploring the specific attitudes and perspectives of individuals. It wants to capture, investigate, understand and explore certain opinions, motives and lifestyles. There are several possibilities to obtain these empirical data: interview, measurement or observation.

(Introduction seminar: Qualitative Social Research, Heidi Clementi, 2005, at the WSO)
Personally, I think that for osteopathy it is very important to collect such data. On the one hand, to affirm osteopaths in what they do, and on the other hand, to make certain issues easier to recognize due to the different perspectives of the interviewed persons, which in turn could support osteopathy's future development.

5. ANALYSIS OF THE INTERVIEWS

5.1 Individual interviews

5.1.1 Interview 1, female, original profession: physical therapist, age 44

I.P. 1 started her physical therapist training immediately after graduating from secondary school (in Austria called “Matura” at the age of 18). Since she wanted to do something that had to do with movement and with people and since her wish was to help people, physical therapy was the obvious choice.

She also thought of becoming a teacher or doing something in the field of art or crafts.

Her motive to study physical therapy and not medicine was that the physical therapy training was shorter and thus it would be easier to found a family at the time. After all, that was always her desire: to found a family.

Her personal strengths are endurance and friendliness in the interaction with other people. She thinks the work is a good challenge because every individual is different.

Naturally, these strengths can be well applied in the work as physical therapist.

Her motives for additional professional training were that her basic needs were not satisfied and that she was looking for something new in other fields of expertise. She had already oriented herself in the direction of holistic medicine by completing an trigger point massage training and she also had gathered some information concerning TCM.

I.P. 1 works in part in her own practice and is in part employed at a hospital.

Since repeatedly she reached her limitations and felt she wanted to help her patients even better she looked for something else. Accidentally a friend told her about osteopathy and registered her for the introductory seminar. She was very fascinated by it, especially by cranio-sacral osteopathy, a method she met for the first time. For her it somehow belonged to the sphere of “healing hands” but not to the sphere of spiritual healing. And she always wanted to work with her hands in a very subtle way.

The motives which led her decision to train as osteopath were discontentment at her workplace in hospital and the fact that she no longer felt fulfilment in her work as physical therapist. She did not want to give instructions to exercises anymore as she tells us:

I did not want to give instructions to exercises and continue working in the field of physical therapy anymore. And if I would continue then I wanted to do something completely new, completely different or something particular in a medical direction or healing profession. (I.P.1, p 3, line 1-3)

Yes, and then there was this longing to really do something in my life with the training without too much effort, that was also [....] (I.P. 1, S 4, line 1-2)

For her it did not matter that osteopathy then was not really recognized.

Besides the discontentment at the workplace, another reason for her to start the osteopathic training when she did was her age, which she comments as follows:

Then I thought now I am more or less in the middle of my life, the head hopefully is still clear enough so it can learn something; I wanted to learn something new, somehow I wanted a new goal in my life.(I.P. 1, p 3, line 23-25)

I.P. 1 had worked 15 years in her profession as physical therapist when she decided to study osteopathy. Now she has worked as osteopath for three quarters of a year.

Her expectations towards osteopathy did in a way go in the direction of osteopathy being a cure-all, as she describes below:

Well, that there would be more in it than in physical therapy; a more comprehensive field.

(I.P. 1, p 4, line 16)

Her expectations were sometimes fulfilled, sometimes not really, to put it in her words.

But that she puts down to the fact that she only has been in osteopathic practice for a short time. She thinks she could get more out of it and comments this with these words:

I was given a fertile soil, now I have to integrate many things and work and feel and listen. (I.P. 1, p 4, line 28-29)

Her skills and strengths, i.e. her endurance and friendliness in the interaction with patients, she can also use well in osteopathy, she even says that the osteopathic training has improved her friendliness and she has become more sensitive and gained new skills, which she describes as follows:

If there is a problem, that you don't run away immediately but you have to face it, you are more resolute; like I see so and so many lesions and I can't make heads nor tails of it (laughs), now I am not afraid anymore, now I try to tackle them. And I think I have

always been able to do that but I always tried to wriggle out of the situation somehow. Yes, now I can face up to the facts.

(I.P. 1, p 5, line 19-24)

She also thinks that she can better use her skills in osteopathy than in her profession as physical therapist because osteopathy has a much wider spectrum. You work on different levels, it is more subtle and you have to accept more as it is.

For I.P.1 to have a job means to work in order to sustain yourself and your family, thus a life-supporting activity but to work is not the primary issue. Thank God, she says, she is in the fortunate position to have been able to choose her profession and that she has better possibilities than, say her grandma, when everything that mattered was to work to survive.

What is important to her to be satisfied in her professional life, is if people enjoyed the time with her and leave happy; then the treatment must not necessary have the desired success; what is important is the time that is lived in a meaningful way. She puts it as follows:

Yes and then there is something in therapy, some time of your life that is spent in a meaningful way, and I think to myself that was a good time, and if this time was lived in a good way, then this was something meaningful.

(I.P. 1, p 6, line 15-18)

When I asked her what were the most important things that would give her satisfaction in her professional life she said:

1. diversified work
2. to clearly change something in the human body with just your hands
3. time spent in a meaningful way

All these things she can find in her osteopathic work.

What makes her discontent:

1. if there is no change
2. if the desired success cannot be achieved
3. if she has to charge a set fee but has the feeling the patient has little money
4. if she does not feel well and thus can only feel little

Her perspectives and attitudes in her life have not changed through osteopathy, but some things have become stronger, which she describes as follows:

Not really changed, some things have only become stronger, for instance the respect of the human body, sometimes also my helplessness with regard to certain things that happen in life. You cannot change the fate, despite all your skills, all the things you have learned and are able to do. Yes, that's what I really like is, that during the therapy I have to pay more attention than in a physical therapy treatment. Or maybe as physical therapist I have lived in a wrong way, I don't know, but anyway now I have to concentrate more if I work osteopathically. But my life has not changed, besides the fact that I am happier now that I have done the osteopathic training. (I.P.1, p 7, line 7-15)

For I.P 1 vocation is to follow an aspiration or desire that you have within you, if you follow your heart and feel absolutely right in what you do and you can think by yourself: this is it. Here she can be one with her wishes and aspirations. Thus she would say that osteopathy is 95% her vocation.

For me personally this was the first interview I have ever done and therefore some things I did not challenge enough. But I.P.1 did talk quite openly about her attitudes and perspectives and therefore I think the interview is certainly quite significant. I think in I.P.1 definitely a crisis has opened up a new chance. Osteopathy has made her happier, as she put it.

5.1.2 Interview 2, female, original profession: doctor, age 49

I.P. 2 began to study geography and French after her “Matura” (graduation from secondary school). But she always had the idea at the back of her mind that she could switch to study medicine any time. Her interest for medicine had developed quite early. Since I.P. 2 grew up on a farm, she was always interested in working with animals, the interest for humans developed later.

But because there were already a number of doctors in her family and because her mother was opposed to the idea that she studied medicine, she started out studying geography and French. Briefly she also thought about studying urban and regional planning, which also would include geography, but eventually she decided to study medicine because a doctor advised her that if she wanted to study medicine she should

do it right away before the new study regulations would come into effect. And so she did.

She did not really have childhood dreams about taking on a certain profession.

I.P.2 describes her personal strengths as follows:

I think it is maybe hard to say what talents were put in your cradle. I think my strength is patience and that I am persevering, and that my spatial awareness is quite good. (I.P.2, p 2, line 3-6)

It was always clear for her to undergo continuing professional education because to stay at the level where you have left off after your studies would be irresponsible towards your patients. As doctor it is imperative to always be up-to-date.

At the moment I.P. 2 works in private practice, but used to be employed at a hospital, where she underwent neural therapy training and had to recognize that many problems could not be solved with this method. Her teacher at the time suggested she should do manual therapy training. Thus her motive to undergo additional training was that she had come up against certain limitations.

The reason why she decided to study osteopathy was that a friend had told her about it.

For 9 years I.P.2 had worked as doctor before she decided to train as an osteopath and it did not matter to her whether osteopathy was recognized or not.

Since osteopathy was something very new at the time and it was the first training course in Austria, she did not really know what to expect. She had not read any books about it. She only knew that as far as the concept of osteopathy is concerned it was a holistic method, something that could be well integrated with the other treatment methods she had learned so far. She wanted to eliminate her own shortcomings as far as functional treatment was concerned. In this respect her expectations have all been met.

For 9 years I.P.2 has now been working osteopathically. In this work her strengths like patience and endurance serve her well.

The osteopathic work made her gain palpatory skills and she also reports that she has become more empathic:

Well, I think you naturally gain palpatory skills and I also believe that no matter what alternative form of medicine you choose to study you become more empathic, that is you perceive more of what is opposite you, more of the person that sits opposite you; on more levels; but I think that does not only hold for osteopathy; if you work a lot with people or with patients then these are things which....where you just perceive more the longer you work with it. (I.P.2, p 3-4, line 33-4)

The question whether she can use her skills better as osteopaths than in her original profession as doctor she answered by saying that also as doctor you work with perception, but in osteopathy you perceive even more. If you imagine a patient consists of numerous small pixels like the picture on your television screen, you can say that with osteopathy you have much more of these pixels, i.e. a better resolution and a clearer picture and then your work might become easier.

She wants her professional life to be diversified and interesting, she wants her work to be fun and she says you must not always stay on the usual tracks, you always have to remain flexible.

The three most important things that satisfy her in her professional life are:

1. if you find a solution for or a way to work with a complex problem
2. if you can see changes in your patient
3. acknowledgement in the sense of respect of what you do

When I asked her whether she could find all this in her work as osteopath, she said:

More or less yes, otherwise it would not be me. (I.P.2, p 5, line 8)

The only thing that makes her discontent is when the pressure from outside gets too much.

She says that her perspectives and attitudes in life have not changed through osteopathy alone. She reports:

Well, I think that in general if you have to do with many people you pick up certain things, no matter whether it is in osteopathy or elsewhere, i.e. I think that you change simply through your work, through the contact with ill or seriously ill people. You gain a different perspective of things which are important or not so important. (I.P.2, p 5, line 11-15)

For I.P.2 her work as doctor is her vocation and osteopathy is a means to achieve that.

For me this interview was the most difficult one because I.P. 2 did not want to reveal much about herself. Apparently she thought some of the questions were not clear enough or superfluous, as can be seen in the transcript of the interview which can be found in the annex. I personally felt overwhelmed by the situation. Nevertheless I learned much from this situation and maybe it helped to improve the quality of the other

interviews. I have to point out that I could nevertheless gather the most important information and that her personal opinions are a valuable contribution to this paper.

5.1.3 Interview 3, male, original profession: physical therapist, age 38

I.P. 3 was a blacksmith/locksmith apprentice after finishing compulsory education. He finished the training, obtained a master craftsman's certificate and took over the supervision of a construction project in Salzburg at the age of 21. He then attended an HTL (school for higher technical education), where he studied automation technology and obtained a degree in civil engineering ("Dipl.Ing.").

His father advised him to follow this career path, because he wanted his son to take over the family business. Since I.P.3 was completely dissatisfied with this job and every single Monday wished that the week would soon be over, since the only reason to continue working was to earn money, he decided to change something.

His childhood dream was to become a behavioural scientist or veterinarian. At first it was unfortunately not possible to study one of these topics for family reasons. And later it seemed to be too late to do so.

Nevertheless, he felt this urge to do something that had to do with medicine and thought about studying medicine. But a friend told him physical therapy would suit him better so he applied for physical therapist training without thinking much about it – and he was accepted.

When I asked him whether he had heard about physical therapy before, he answered:

Not at all, I thought it was psychotherapy (laughs). I only discovered what physical therapy was when I was at the Academy (laughs). (I.P. 3, p 1, line 20-22)

I.P. 3 had always engaged in analysing himself and through astrology clairvoyant people had told him he had a lot of spiritual strength. In the interview he said:

Basically I have always known that but I never accepted it. Well, I have always denied that I had such skills. (I.P3, p 2, line 16-17)

Concerning his skills he says that it is crazy how much he can feel. As soon as he puts his hands on a patient he can see pictures and within a very short time he can say where the problems come from, i.e. from a mental or a physical side. He also says about

himself that he can be quite direct and cruel, but in his direct way he also can be very sensitive. He reports that he has a very distinctive clientele: patients who want this kind of directness. I.P. 3 says another of his strengths is that he can flow through therapy, i.e. he can work without pressure to perform; and he is very patient and a good listener.

For three years I.P. 3 had worked as physical therapist in a children's hospital, where he worked a lot with people who were about to die. But in reality he did no longer want to work as physical therapist; he did no longer want to give instructions for exercises. At that time he heard about osteopathy and registered for the introductory seminar. Since the introductory seminar was paid by the hospital his motivation to participate in it was even greater. When I asked him who influenced the decision process on favour of osteopathy, he answered:

There was no particular person; I made the decision on my own, without any influence, because it just happened at the time. And the reason I went to the seminar was mainly because it was paid. During the physical therapy training we had always heard about osteopathy: phew, you can only do that after years of experience, phew it's so insanely difficult and phew it's so hard; so my interest was raised. I wanted to know what it really is. (I.P.3, p 4, line 6-11)

The fact that osteopathy was not recognized in Austria at the time did not matter at all to him. And after the introductory seminar he knew: that's it!

His expectation towards osteopathy was that he would be able to really treat his patients and not only train them; that he would be able to make a diagnosis and treat according to that. He also expected to finally be able to understand the body.

Already during his physical therapy training he thought that there were not enough lessons on physiology and he experienced the same in the osteopathy training. Otherwise his expectations were fulfilled. Nothing was perfect, he added.

He also thought that his skills had improved through the osteopathic training, because you continuously work with people in close contact, i.e. physical, mental and spiritual contact. That was not the case in physical therapy, he said. I.P. 3 reckoned that basically he could apply his skills in any medical profession, but in osteopathy he could do so better than in physical therapy:

I think you can apply that in any medical profession, but I think in osteopathy I can do that better because you have this sort of patients, because it has something – how shall I put it – it is something more aloof, something more spiritual. Osteopathy is still rather unknown and it has something spiritual which physical therapy does not have. Physical therapy is very much linked with sports in our minds. As Joe Q. Public you don't really

know what physical therapy really does, but, for instance, you don't expect a physical therapist to undertake a journey into your heart. In osteopathy you would not be surprised about that. (I.P. 3, p 3, line 5-12)

I.P. 3 has the comparison with his former job as engineer, where he only worked to earn some money and where he hoped on Monday that Friday would be there soon. That was merely a job, while his work as osteopath is something like a vocation. He loves his work and he likes to go to work, it boosts his self-esteem. He defines himself through his work, which includes the economic aspect of his practice. It is important for him that the practice is busy and that he can earn good money with it. He puts it this way:

Well, there is this issue of boosting male self-esteem with it. It fulfils me in many respects. I can do all the things that men need to do to stand their ground in society and to have good self-esteem. All this I find in my profession because it is my passion. (I.P.3, p 5, line 25-28)

The three most important things that satisfy him in his professional life are:

1. to be able to help people so they can help themselves
2. to learn through his patients things for himself, for his life and his personal development so he can live his life as personality
3. that the work facilitates a good life from a financial point of view but also from a self-esteem perspective

I.P.3 can find all these things in osteopathy, a job he has held for 7 years now.

The only thing that makes him discontent is if he works too much, because this costs a lot of mental energy.

It is hard for me to judge whether osteopathy has changed his attitudes and perspectives in life or whether it was his private development process.

He does not believe in vocation in its traditional sense, i.e. you have an inspiration and you know that's it. But he says he can trust his feelings, he can trust his inner voice; he calls it "to accept the unconscious" and this is what he did all his life. But he questions whether that is a vocation?

But if we take I.P. 3's definition of job or profession, we can assume that osteopathy is his vocation.

I personally liked this interview a lot. My interview partner was very open and talked quite frankly about his personal story and how he met osteopathy, which really

impressed me. For the first time in the course of the interviews I recognized how fascinating it can be to hear about personal behavioural pattern, perspectives, motivations and attitudes in life. This interview woke the joy for what I was doing and raised a certain curiosity for the following interviews.

5.1.4 Interview 4, female, original profession: physical therapist, age 44

At the time of her “Matura” (graduation from secondary school) I.P. 4 did not know what she wanted to do next. But she knew that it had to be something that involved contact with people, maybe something with movement, because she always had been quite interested in sports.

The wish to study physical therapy came too late to apply for admission thus she decided to start with psychology, which she studied for two years until she finally started with the physical therapy training.

What motivated her to undergo physical therapy training was to be able to work with people and to be able to help, which always had been a motivation for her.

When I asked what she exactly meant with that she said:

Well, the way I looked at it then – if I can really remember well – I am not so sure about that, but I think then I thought people would come to me with a problem and I would be so clever to be able to tell them how they could get rid of it. Well, I think that was my original idea of physical therapy intervention. (I.P. 4, p 2, line 2-5)

She also thought about studying medicine but she thought that would take too much time.

I.P. 4 did not have any childhood dreams about her future profession.

As personal strengths and skills she indicates a high degree of empathy, which she thinks is helpful if people struggle to find the right words or to recognize things. She is good in recognizing interconnections and if she is confronted with a problem she does not give up immediately. She has a good potential to tackle problems in a very analytical way and has a lot of intuition. She says that analytical thinking coupled with intuition is a good combination.

At first her continuing professional development in the field on physical therapy focused on paediatrics because she had always had the wish to work with children. This

wish did come true for she worked in a children's clinic. When she had founded a family herself a 40-hour job was no longer possible therefore she decided to work on a self-employed basis. In private practice she also started to work with children, but soon she also had many adult patients with orthopaedic problems and she noticed that she had no idea how to work with them because her further training had always focused on children. Thus she attended several additional physical therapy training courses and a course in trigger point massage, but she had to realize that if she would stay in the physical therapy track she would only learn techniques which she thought was too narrow and one-dimensional. Her motivation to attend further training courses she described as follows:

Well, I think the main reason was always the same one, it did not really change. When I started to work with children I was confronted with questions I did not have an answer to – and then you want to know the answers. And in various courses you get some answers but you are also confronted with numerous new questions. For me these courses have become not only a way to acquire new knowledge but a means for personal development. I also think that osteopathy for me was a sort of: “I want to develop!” and not only: “I want to learn something!”, that is the big difference. (I.P.4, p 2-3, line 33-6)

There were two crucial events which led her to study osteopathy:

The first one was a one-year-old girl who came to her practice and could not stand and there was no way of getting her to stand. An osteopath who saw the child could sense almost without a case history that the girl had to wear a Pavlik's harness at an age which was important for the development.

I.P.4 was fascinated by the fact that the body could store such information and that there was somebody who could sense that.

The second event involved her own daughter who is handicapped. When she heard that the Osteopathic Centre for Children would need little patients she went there with her daughter. The underlying problem could not be solved but her daughter's immune system improved to such an extent that after 2-3 treatments she could develop a fever when she was ill, which was not the case before.

These two experiences were the final motivation for her to study osteopathy. She wondered what it was about this holistic method that could achieve such results.

I have already mentioned that she saw training courses not only as a means to acquire new knowledge but also something to support personal development. And the osteopathic training was her quest for development.

Her motivation for studying osteopathy was also that she wanted to face new challenges and that she had not learned enough during her basic training to best help orthopaedic patients and pain patients. She new from experience, that in additional courses in the field of physical therapy she would only learn techniques but through the two crucial experiences which led her to study osteopathy, she knew that there was more than just techniques. She wanted to develop; therefore she chose osteopathy, after 14 years of physical therapy.

Also to her it did not matter that osteopathy was not recognized in Austria.

Her expectation towards osteopathy was at first to receive answers to many of her questions, at which she had to laugh in the interview because now, she said, she had even more questions. But seriously, she said, she recognized that once you immerse yourself in something new questions keep coming up; but that was something she thought was not bad because it would make your life and work extremely exciting.

In some way her expectations towards osteopathy have even been exceeded, because osteopathy will always have a certain attraction to her as long as she will be working. But she also recognized that there are no finite answers to a whole array of questions and that exactly these questions make work exciting.

Her skills and especially her empathy have become – as I.P.4 puts it – “cultivated” and maybe she can feel more now.

When I asked her whether she thinks she can apply her skills better in osteopathy than in physical therapy she answered that osteopathy would better match her personality. For her there is a big difference between physical therapy and osteopathy.

In osteopathy, no matter whether you work on a structural, visceral or cranial level, you work with the self-healing powers of the body. For I.P.4 this means that she accompanies the patient only part of the way, most of the work the patient does himself. I.P.4 has been working as an osteopath for three quarters of a year now, but she already applied that method during her studies.

For I.P. 4 profession means:

Well, profession for me has to do with vocation and it is also something with which I can earn my living. Sometimes more the first, sometimes more the latter; for me

personally it is also a field where I can develop my strengths and apply them and where I have potential for development for the rest of my life. (I.P.4, p 5, line 26-29)

In her professional life she wants to work with joy and also a lot of curiosity.

When I asked her about the three most important things that would satisfy her in her professional life she answered:

1. wellbeing of herself, her colleagues and her patients
2. financial security for her practice
3. to enjoy work

I.P.4 definitely finds all these things in her osteopathic activity.

It would make her discontent not to have success or respect in the sense of acknowledgement of her work and she would enjoy work even more if she had an osteopathic colleague in her practice.

In her life osteopathy has changed her emotional sensitivity. She has become more empathic but also more sensitive, which she puts down to the fact that in osteopathy you learn to perceive such subtle differences and develop such a sensitivity on a particular level – even if it is only palpation – and you do that with all your heart, that you acquire this ability to differentiate not only with your hands, it forms your whole person.

For I.P.4 vocation is something fateful, if you want it is something that has to do with the powers that be. But she thinks that also someone who is not religious can experience vocation. She holds the opinion that osteopathy might be her vocation, because in all the things she has done before she had the feeling that it was not the right thing, while now she knows it is.

She says, I find my development potential in osteopathy and if you want it is my vocation.

This interview was very interesting for me because it opened my eyes in many ways. Among other things I found her statement that further education for her is a means of personal development very interesting. Also that she realized that if you dig into something you are faced with ever more questions, which can make your life and work more exciting.

I personally find this attitude towards work and life as well as the urge for personal development great. Here you can see that osteopathy is not only a treatment method but also something that can change a lot in the practitioner himself.

5.1.5 Interview 5, male, original profession: doctor, age 38

I.P.5 has started his medical studies right after his “Matura” (graduation from secondary school). He took the decision to study medicine at the age of 14/15 years. At first he wanted to become a priest, then a farmer, and then a biologist until a career aptitude test showed that he would be an ideal doctor. Briefly he thought about becoming a psychiatrist but already during his studies he knew that it would not be the right thing for him.

During the course of his studies I.P.5 focused a little bit on psychosomatic medicine, before he put the emphasis on Chinese medicine, acupuncture, medicinal herbs and in part also on homeopathy, i.e. on the field of complementary medicine. But he also attended courses in the field of conventional medicine (allopathy): case history groups, supervision groups, diagnosis groups, ultrasound and also emergency medicine.

The reason for attending so many courses he says was always his curiosity; for him everything was fascinating and interesting.

When the interest in the locomotor system came to the fore he also trained as masseur.

Among his strengths the biggest one is curiosity. He is also a good listener and also has the patience and the interest to listen.

Driven by his curiosity he started with osteopathy already during his medical studies. Another motivation to train as osteopath was the contact with the body and the locomotor system in the massage training and the realization that there are no adequate allopathic therapies for the locomotor system and that this area is neglected in conventional medicine. Also the awareness that osteopathy would pay off from an economic point of view was a motivation.

Crucial for the decision process in favour of osteopathy were on the one hand a colleague he knew from his studies who told him enthusiastically about osteopathy and on the other hand a pain therapist whom he had asked about osteopathy. The pain

therapist told him osteopathy was certainly great, but too exact, too complicated and too comprehensive. But that was exactly the statement that incited I.P.5 even more to do the training.

When I asked him whether it influenced his decision that osteopathy was neither a recognized nor a protected profession in Austria, he answered:

No, at least it did not influence me in a negative way. To be honest it did not really matter to me, because I knew that in my original profession I had a stable position and from that position I could do a lot. It has rather motivated me that I sort of broke new ground. (I.P.5, p 3, line 9-12)

By now I.P. 5 has been working six years as osteopath, but understands his work as that of a doctor.

At the beginning of the training he had little expectations towards osteopathy because he did not know much about it. During the second or third year he had the expectation that osteopathy would make him a sort of healer, something he had always wanted to be, just put his hands on and without much effort the patients feel better. Later he expected to establish a sound economic basis, to be no longer concerned by problems with public health insurance carriers and specialist placements. Towards the end of the training he finally expected to have a good potential to better satisfy his patients and himself.

Basically all his expectations have been fulfilled with the exception of the expectation to become a healer, which he finds quite ok and has to smile thinking about it.

He cannot really estimate whether osteopathy has improved his skills because he does not know how things would have developed if he had not taken the decision to study osteopathy. But he thinks that this path has more or less woken his interests and curiosity even more.

When I asked him whether he can use his skills better as osteopath or as doctor he answered:

Well, I will say it again. I do not like to differentiate between I am an osteopath or I am a doctor. But I can certainly apply my skills better in practice than if I would, for instance, work in a hospital. That's for sure. (I.P.5, p 4, line 5-7)

For I.P.5 profession had to do with vocation before he actually had a “profession”. Now he says, he has distanced himself from this attitude. For him it is important that what he does satisfies him; he needs to see a sense in his work, for him but also for his patients.

He is also content when he receives positive feedback and when he notices that something changes in the patient. But another aspect that satisfies him is if his practice is busy and he can sustain and feed his family.

When I asked him about the three most important things that would satisfy him in his professional life he answered:

1. financial reward
2. affirmation
3. acknowledgement

I.P.5 is discontent if he is caught up in stress, because sometimes also curiosity causes stress, especially if you have difficulties to let go.

I.P. 5 cannot really tell whether his attitudes and perspectives have changed through osteopathy but he thinks that his attitudes keep changing anyway; if it had not been osteopathy, it had been something else.

The openness which is postulated by osteopathy can certainly be found elsewhere but it osteopathy had fit in his structure thus he thinks that together they have mutually changed each other.

For I.P.5 vocation is:

Well, for me vocation is a sort of drive which often pulls you over a cliff. Yes, it can move a lot, but when you don't watch out you can easily fall in a vocation.

In the beginning osteopathy was my vocation but I am glad that it no longer is, or no longer to an extent that I could fall over the cliff. Only sometimes it pulls in that direction. (I.P. 5, p 5, line 6-11)

When I asked what exactly he meant by “it pulls you over a cliff” he gave me the following answer:

I mean vocation has also to do with self-abandonment. When I feel called to do something – doesn't it say in the Bible: many are chosen though few are called or the other way round, I don't know. Thus if I feel called to do something then it means I have to abandon many things. And a quote from the Bible even establishes a parallel to the disciples who were called to leave their families; I think the Bible says: “Leave everything, abandon your families and follow me.” And this can be vocation, if you don't watch out. I mean, it developed quite well but it can be problematic for yourself. (I.P. 5, p 5, line 13-22)

For me I.P 5 was an interesting and pleasant interview partner. He had several years experience in the osteopathic profession and will certainly be interesting for my analysis. Due to his curiosity, spontaneity and the interest in the immediate realities of his environment he seems to be a person whose acts in osteopathy but also as doctor are characterized by intrinsic motivation. (cf. chapter 3.3.2)

5.1.6 Interview 6, male, original profession physical: therapist, age 39

After his “Matura” (graduation from secondary school) at an HTL (school of higher technical education) I.P.6 had worked three years in the construction business. Because he was dissatisfied with the daily work hours he switched to the business of data processing where he spent one and a half years programming computers and establishing networks for good money.

After about a year he was again completely dissatisfied with his job, he wanted to be his own boss and started to study business management. Just before the end of the first leg of his studies he was short of money. In order to earn some money he attended a massage course which he found sensationally interesting. Within very short time he knew all muscles by heart and enthusiastically learned about anatomy and physiology.

Through a friend he established contact with an institute of physical medicine and the doctor in charge asked him when he could start. After thinking two seconds he said: “Now“. From then on he worked 25 hours per week at the institute.

Shortly afterwards he gave up his business management studies because he knew what he wanted to do was: to work on the body with his hands. But after having worked a year at the institute he was completely frustrated about the “conveyor belt” type of work there. He thought about studying medicine. Fortunately his sister-in-law told him about physical therapy and he thought great, the training does not take too long, I will do that.

In the year during which he worked as masseur he had put together his own philosophy of how to treat patients according to their individual needs. Sadly, the physical therapy training did not corroborate his philosophy.

Somehow he did not know what to do after completion of the physical therapy training, because physical therapy had disappointed him. He decided to spend a year in Australia.

There he worked in a nursing home where he gradually remembered what he really wanted. He remembered that an assistant at the Academy for Physical Therapy had told him about osteopathy and in this moment he knew what he wanted. He gave up his job at the nursing home and started with osteopathy.

Crucial for his decision to start with osteopathy was that eventually he wanted to put his idea of how to carry out a treatment into action. Of course, also the temptation to start his own practice played a role.

He never really had childhood dreams about his future profession.

As regards his personal strengths I.P.6 considers that he can be 100% responsive to his opposite, whether it is in conversation or in therapy. He knows that this skill could be developed further in the direction of treating, teaching and explaining. He also thinks that he is quick to understand and good in thinking analytically. He can get down to the point and adapt quickly to a situation, i.e. he can quickly translate concepts into action.

He always attended additional training courses because he always was interested in different things.

His motivation to study osteopathy was the desire of self-actualization, because osteopathy comprises his philosophy which he had always been searching for. Physical therapy was a steppingstone towards this goal.

The decisive factor which really led to his decision to study osteopathy was the report of a teaching assistant at the Academy of Physical Therapy.

I.P. 6 had worked one year as physical therapist before starting with osteopathy.

His expectation towards osteopathy was that it would give him a compact structure a sort of framework for his vision of how a treatment should best look like.

By now I.P. 6 has been working for eight years as osteopath and osteopathy could entirely fulfil this expectation.

His skills have improved also through osteopathy. He says:

Well, Still says that every patient is his next teacher and that's simply what it is ,i.e. I continuously learn new things about function, how things feel like, what other things there are and simultaneously my palpatory and listening skills develop, I can recognize the connections and interrelations. It becomes more and more complex but at the same time the complexity becomes easier to see through. (I.P. 6, S 4, Zeile 13-17)

I.P. 6 could not answer my question whether he can employ his skills better in osteopathy because he never really worked as physical therapist.

For I.P. 6 to have a job means to get up in the morning and during the day something happens that others generally call work. For him profession is a vocation and therefore it is easier for him and he enjoys working. Since he works with osteopathy he no longer has the feeling work is something compulsory. A job should be enjoyed, should develop and keep moving.

When I asked him about the three most important things that would satisfy him in his professional life he answered:

1. a continuous development
2. independence
3. to work on yourself, because you immediately get a feedback

All these things he can find in osteopathy.

The only thing that would make I.P. 6 discontent would be having to wait for a feedback for years because he needs it for a quick orientation, which he also has as osteopath.

For I.P.6 vocation is when he senses, sees and feels that he is exactly where he belongs. A job becomes a vocation if you do something where you do not keep looking for your watch in order to see when you want to be done or how long you still have to work; if you do not feel incompetent or insecure on a continuous basis; if you know exactly what is right even if at a particular moment you feel down, but you know yesterday it was right and it will be alright in the near future. Therefore osteopathy is his vocation.

I.P. 6 has impressed me very much because with his 38 years of age he had already done so many different things. Even though he earned a lot of money in his job as computer specialist he was not satisfied with his work and therefore completely changed direction towards a social profession. In addition he developed his own philosophy of what is an ideal treatment. I find it great that he could find his philosophy also in osteopathy. Also how he talks about his work as osteopath, when he describes how much he enjoys the work without looking at his watch because time does not matter, etc. all these things seem to point towards someone who has found his vocation.

I.P.6 also can compare his current work with the jobs he held before where he did not have the feeling “yes, that’s it”.

5.1.7 Interview 7, male, original profession: doctor, age 45

Already two years before his “Matura” (graduation from secondary school) I.P.7 knew he wanted to study medicine and combine it with some form of alternative medicine. The first field he focused on besides his medical studies was Chinese medicine, at the time with the emphasis on acupuncture.

There was no enlightenment experience which prompted him to study medicine. It was simply his interest. Originally he wanted to be a general practitioner or even a country doctor but during his childhood he did not have concrete dreams in this or any other direction.

The personal strengths of I.P.7 are that he is a good listener, that he has a good feeling for psychosomatic connections and that he enjoys to take on responsibility.

In order to best avail himself of these strengths in his profession as doctor he first had to find a niche where he could work like he wanted. It would be unthinkable for I.P.7 to do that in a hospital or in the medical department of a spa hotel.

As regards continuing professional development I.P. 7 has always known that he wanted to do Chinese medicine. During his studies he also became interested in homeopathy, because this subject was taught by a very charismatic doctor.

He found his way to osteopathy via a newspaper editor for whom he wrote medical articles every now and then. He was asked to write an article about the WSO. When he interviewed two representatives of the WSO he was offered a treatment, which he perceived as extremely pleasant and he wanted to be able to give such a treatment himself.

His motivations to study osteopathy included to be challenged to do something new and to have the choice among different therapeutic methods. In addition, doctors do not learn very much about the locomotor system or the offered treatment methods are very unsatisfying and since I.P. 7 reports to be quite clumsy when it comes to manual work he wanted to learn something in this field.

Crucial for his decision to study osteopathy were the osteopathic treatment on the one hand and the introductory seminar on the other hand, which he found very impressive. He was particularly impressed by the osteopath who held the seminar.

At the moment I.P.7 works as doctor in private practice, i.e. he sees himself as general practitioner who only works with osteopathy and Chinese medicine. He had gained 3-4 years of experience before starting the osteopathy training.

When I asked him whether the fact that osteopathy then was neither a recognized nor protected profession had an influence on his decision, he answered:

No, I totally didn't care and I still don't. (I.P.7, p 2, line 32)

He also holds the opinion that as doctor you have a jester's licence in any case.

His expectations towards osteopathy were plainly the reduction of pain in an efficient and gentle way. That osteopathy offers a much more comprehensive and holistic approach, he only noticed by and by. Also his expectations were completely fulfilled.

For eight years I.P. 7 has been working intensively as an osteopath and he would also say that he can use his skills in osteopathy, especially his communication skills and his readiness to take on responsibility.

But I.P.7 has also gained new skills, mainly manual and tactile skills.

He thinks that he can better use these skills in osteopathy but also in his profession as doctor, because the patients are not used anymore that they are touched by a doctor therefore it is a much more intensive experience for them.

For I.P. 7 profession is a service, where – according to him – he probably shows more commitment than a waiter, because he has to pay attention to other things. But a job should also be enjoyed and what you do should be meaningful. It is not about a mere management of diseases, like some doctors do. It is about improving the conditions. Nevertheless he argues that earning money is also important to him.

To be content in his professional life it is important for I.P. 7 to make sure he takes on the right amount of work so he can go to work and look forward to it.

The three most important things that satisfy him in his professional life are:

1. the immediate sense of achievement in osteopathy
2. to be able to help people with complicated problems
3. to interact with friendly people

He is discontent if he takes on too much work and he does not like the red-tape of public health insurance carriers, with whom he fortunately does not have much to do. All the positive things I.P.7 finds primarily in osteopathy, especially the immediate sense of achievement, which he describes as follows:

That is something I almost exclusively find in my work as osteopath, especially the immediate sense of achievement. That is something that I realized by and by, for instance if you walk into the practice with an acute lumbalgia and basically can walk out straight after 20 minutes, than that gives you something. I could not imagine to be an, let's say oncologist even though I also treat cancer patients with Chinese medicine. But to work exclusively as oncologist, or exclusively deal with diabetes patients, when you deal with patients who you can hardly save from complications and they do not really comply, then the work would be very exhausting.
(I.P.7, p 5, line 2-9)

In his life osteopathy has positively influenced his ability to establish contacts and to approach people, since as doctor you are mainly trained at an intellectual level while according to I.P. 7 osteopathy has a more physical component. These changes are also reflected in normal life. Also his curiosity increased because he started to observe the people he meets in the streets in a different way. Since osteopathy always looks for health he has in general become more optimistic.

For I.P.7 vocation means that already in kindergarten you know what you want to become in the future. But osteopathy might be his vocation in a sense that it means more to him than just earning a living. 70% of his work is routine but in 30 % of the cases work is a truly exciting experience for him.

I.P.7 gave me a very calm and down-to-earth impression. He always knew what he wanted and has apparently upgraded his work as a doctor through osteopathy. It seemed to me that he benefited from the osteopathic training especially as regards interpersonal relationships.

What I also liked in this interview was his statement that some doctors only manage disease but he can improve the conditions through osteopathy and Chinese medicine. I personally also liked that he thought osteopathy has made him overall more optimistic because it always looks for health. This clearly shows what osteopathy is able to achieve.

5.1.8 Interview 8, female, original profession: doctor, age 50

After her “Matura” (graduation from secondary school) I.P.8 did not really know what she wanted to do. Originally she wanted to do something with art or sports but after a career aptitude test she was told to choose a social profession because she would be suited for that kind of work. She thought to herself that was nonsense and applied at an art school but did not pass the entrance exam. Thus she decided to study sports, which was doomed to failure because she tore a ligament during the entrance exam. In the end she started to study medicine with the idea in the back of her mind that anatomy you also need for sports and she was definitely planning to change back because she used to be sick when a blood sample was taken from her.

After a year she started to train and practice again to pass the entrance exam for the sports studies. But unfortunately her old injury became acute again and thus she continued her medical studies. She even liked it and completed the studies. Afterwards she did her rotations, always wanted to become a paediatrician but eventually decided she wanted to specialize on gynaecology.

You could say her fate determined her decision to study medicine, because it never was a childhood dream since she always was sick when a blood sample was taken from her.

Her personal strengths are that she can easily adapt to new situations, she is a good team player, very sociable and can easily grasp how the patient feels and what he needs.

Further training courses she only attended because she was in this “routine” at the hospital where you simply attend such courses because everybody did and to some extent also because of curiosity.

The way to osteopathy she found in the wake of an osteopathic treatment, which she was advised to undergo for her lower back pain. This was the moment she realized that she was lacking exactly that: to do something with her hands. Due to her back pain she could no longer operate, and she thought that in private practice you do not have to operate so often. Fascinated by the treatment she had received she decided to study osteopathy.

For 15 years I.P.8 had worked as doctor until she decided to study osteopathy. First she was employed at a hospital later she had her own private practice.

It did not matter to her at all, that osteopathy then was neither a recognized nor a protected profession. She did not have particular expectations towards osteopathy. She just wanted to check it out and thought she did not necessarily have to finish the studies because she already had her original profession. In retrospect she says she just had to do it, it was her “destiny”.

For eight years I.P.8 has been working as osteopath and she says she can apply her skills in osteopathy in a different way. She reports:

No differently. Not better, but in a different way. I can still grasp quite quickly what is wrong with a patient, but now I can verify it with my hands; i.e. I can come up with a diagnosis and can treat the problems also with my hands; I can diagnose not only through conversations. (I.P. 8, p 3, line 18-21)

I.P.8 sees herself as osteopath, because she can establish a better diagnosis through osteopathy. She can tell people where to start and what to do and where they can go with problems which do not belong to her medical specialty. But at the same time she also has the feeling to loose the “doctor in her” more and more, also because she does not attend further training courses as a doctor anymore.

For I.P.8 profession is a pastime which has to make you happy but also should earn money. She is satisfied in her profession when she is acknowledged, not in the sense of climbing up the career ladder, but to be respected by your patients and in the circle you move in. She is also content if she can learn new things, this is where her curiosity shows through, and she likes if she can move on in her life also through her patients.

The three most important things that satisfy her in her professional life are:

1. to apply her skills for the benefit of the patient
2. her own progress; her own development
3. the contact with people

She naturally can find all these things in her work as osteopath.

Osteopathy has also changed her attitudes and perspectives in life. She now looks more for the causative factors, since osteopathy always searches for health, she can now recognize more easily what things in life can play a role if a patients is not completely healthy.

For I.P.8 vocation means that you are born with a certain destination or that you have chosen something for you unconsciously. In her case this would be to support “healing” with her hands.

When I asked her if osteopathy was her vocation, she said:

I would say it is part of my vocation. Not the final vocation but it is part of it and I truly believe that it is a vocation because otherwise I would not have done it. If all these things would not have happened I would not have come to osteopathy. (I.P.8, p 4, line 29-32)

What I liked a lot in I.P.8 was her humorous way. This was the interview where I laughed the most with my interview partner. I think that due to her attitude towards life, her believe in destiny, or her believe that you choose certain things in life unconsciously spirituality plays a major role in her life. The most varied circumstances in her life have led her to osteopathy and she sees that as her destiny, which I thought was interesting, especially if we look at it philosophically and say: “Nothing happens accidentally.”

5.2 Summary of the eight interviews

First of all I want to point out again that I have interviewed eight persons, two male and two female doctors and two male and two female physical therapists.

Four of the interviewees worked in their original profession for 9-15 years, two of them worked 1-2 years and one interview partner started his osteopathic studies already during his medical studies.

All eight interviewees have completed their osteopathic training and if we also count the osteopathic activities during the training period, four of my interview partners have 7-9 years of osteopathic experience, the other four have worked osteopathically between 9 and 13 years.

What was striking in the interviews was that three of the four doctors saw themselves rather as doctors even though they work osteopathically, while one female doctor said she would “loose the doctor in her” more and more and saw herself rather as osteopath.

I think one reason for that could be that medical studies comprise a 6-year curriculum and that it is also a question of status – i.e. a doctor is more important.

All physical therapists, however, saw themselves as osteopaths, probably because osteopathy for them counted more than physical therapy because it involved ten semesters of additional training.

It was very interesting to learn about the career path of the individual persons. Four of my interviewees went the medical way right after their graduation from secondary school (“Matura”), while two of them did so a little bit later. The remaining two did something completely different for years before they came to first physical therapy and then osteopathy.

In the next chapter I will present the different career paths of my interview partners in a clearly arranged table.

5.2.1 The various career paths of my interview partners

Physical therapist I.P.6	Physical therapist I.P.3	Physical therapist I.P.1	Physical therapist I.P.4
HTL “Matura” 3 y construction business 1 ½ y data processing business administration studies therapeutic masseur physical therapy osteopathy	blacksmith/locksmith master craftsman’s certificate construction site supervision HTL engineer physical therapy osteopathy	“Matura” physical therapy osteopathy	“Matura” psychology studies physical therapy osteopathy

Doctor I.P.7	Doctor I.P.5	Doctor I.P.2	Doctor I.P.8
“Matura” medicine osteopathy	“Matura” medicine osteopathy	Studies of geography and French medicine osteopathy	“Matura” medicine osteopathy

Four of my eight interviewees immediately started a medical career after their “Matura” (graduation from secondary school), two did so after one year and the remaining two started their medical career after a completely different professional training and occupation before.

It was interesting for me to learn that I.P.3 underwent a professional training as blacksmith/locksmith (apprenticeship) because his father wanted him to do so, then obtained the master craftsman’s certificate and afterwards attended an HTL (higher school of technical education) for automation technology and became an engineer. The reason why he went this career path was that he was supposed to take over his father’s business.

For him profession at the time was merely a means to an end, i.e. to earn money. And it meant to him to wait Monday to Friday for the weekend to come. He was completely dissatisfied. Berger 2006 (cf. chapter 2.1) describes this as a vicious circle which – if you do not discover your vocation – will pull you down. If you cannot realize your own potentials, a negative attitude towards life will be generated, e.g. discontentment, bad temper or self-esteem problems.

To follow your vocation also means that sometimes you have to courageously and diplomatically act against the expectations of others, says Berger 2006.

In the case of I.P.3 this would have meant to resist his father, which probably is very difficult and definitely requires a lot of courage.

5.2.2 Motivations for taking on a social profession

In six of the eight interviewees the wish to help people was crucial for their decision to take on a social profession.

The other two gave me very pragmatic explanations for their decision, e.g. “destiny” because of an injury or family background.

All four of the physical therapists among my interview partners preferred the physical therapy training because it was much shorter in comparison with medical studies, like I.P.6 said:

“Great, three years, the end is foreseeable; well, thus I will do physical therapy.”
(I.P.6, p 1, line 27-28)

5.2.3 Individual professional interests

During the conversations with my interview partners they mentioned the following professional interests:

- to help people
- to have contact with people
- interest in the locomotor system
- interest in sports
- interest in arts and crafts

It seems that you need these kinds of interests in order to be content in osteopathy, because osteopathy requires social commitment, direct contact with the patients, interest in and understanding of the locomotor system and you have to be mobile and athletic yourself because the work is physically exhausting even though osteopathy is also an art.

5.2.4 Motivations for continuing professional development

As motivations for attending courses of continuing professional development already in their original professions the interviewees listed:

- interest in many different things
- search for something new
- to obtain answers to many questions
- not only obtaining new knowledge but also personal development
- curiosity
- to be up-to-date.

In one of the interviewees, I.P.3, physical therapy seemed to not have woken his interest enough to attend additional courses.

I thought it was interesting that six of my interview partners attended courses of continuing professional development in the field of holistic medicine: trigger point massage, Chinese medicine, homeopathy and neural therapy.

It seems that someone who decides to study osteopathy is searching for holistic treatment methods anyway, because the original professional training (medical studies and physical therapy training) did not offer enough in this respect.

5.2.5 Motives and motivations for undergoing osteopathic training

Motives and motivations for undergoing osteopathic training were:

- Discontentment with the status quo after medical studies or physical therapy training

The **doctors** among my interview partners thought that manual treatment methods are not taught enough during medical studies and that they had clear deficits in this field, which I.P.7 put this way:

I would say that as doctor you are trained to work more intellectually, while osteopathy is more physical. Yes, you know yourself how doctors barely touch their patients... (I.P.7, p 5, line 13-15)

The **physical therapists** among my interview partners were dissatisfied because they realized that learning good techniques was not all and physical therapy did not fulfil them anymore. This statement of I.P.1 illustrates that very well:

...that I was not fulfilled by my work as physical therapist; I was at a point where I wanted to pack in my job because I was so dissatisfied. Of course, I could have started to work somewhere else as physical therapist, but I thought this would not be enough. I did not want to give instructions to exercises and continue working in the field of physical therapy anymore. And if I would continue then I wanted to do something completely new, completely different or something particular in a medical direction or healing profession. (I.P.1, p 2-3, line 29-35)

- achieve the best possible result for the patient
- thirst for knowledge
- personal development
- improvement of manual skills
- realization that the conventional treatment methods have reached their limitations and osteopathy could overcome these limitations

This can be summarized as follows:

All eight interviewees were dissatisfied with the status quo after their original professional training. Four of the eight interviewees wanted to “help” their patients better. The motivation for four other interviewees was personal and professional development.

The motives or motivations which were given in this context I would put in the categories help motive, achievement motive, contact motive but also the power motive according to HECKHAUSEN 1989 (cf. chapter 3.2).

- curiosity
- to be able to do yourself what you have seen or felt through an osteopathic treatment
- to be able to “heal” or support healing through your own hands
- the profitableness of osteopathy in the future

If we compare the motivations of my interview partners with the Reiss Model (cf. chapter 3.3.3), we have to realize that besides the motivation power also the motivations independence, curiosity, acceptance, order, saving/collecting but also a desire for status played a role in the decision of my interview partners in favour of osteopathy.

The motivations of the interviewees can be seen as intrinsic motivations, i.e. a behaviour that is motivated from the inside, e.g. through curiosity (which is seen as a form of self-motivation) which probably ensures future success. But based on this intrinsic or primary motivation an extrinsic or secondary motivation can develop, e.g.

through extrinsic rewards like money, awards or more acceptance in society. (cf. chapter 3.3.2)

If we succeed to satisfy our basic needs higher needs can develop, e.g. a positive self-esteem, acknowledgement of special achievements and the discovery of your vocation, like it is described by MASLOW 2004 (cf. chapter 3.3.1).

I think that all my interview partners seemed to be on their way towards self-actualization.

According to MASLOW and ROGERS 2004 (cf. chapter 3.2) people who have succeeded in self-actualization have a number of characteristics and traits. Among other things these characteristics include: self-confidence, creativity, spontaneity, openness for new things and readiness for borderline experiences. They also have a challenging nature. Personally I think that all my interview partners have these traits and characteristics thus I would see them on their way towards self-actualization.

5.2.6 The crucial factor for the decision for osteopathy

In five of my interview partners colleagues had woken the interest and curiosity for osteopathy. For two of my interviewees an osteopathic treatment was the decisive factor. One interview partner reported that two events, where she could feel a thorough fascination for this kind of treatment, were crucial for the decision to study osteopathy.

This is what she told me:

Well, the first event was an experience long before I even thought about undergoing the training; an experience with a child that I treated, a one-year-old girl, who could not stand and could not be made to stand no matter what you tried. At the time I had never even heard about osteopathy. But the mother went to an osteopath in Vienna, to a doctor who had done the training abroad because there was no possibility to study osteopathy in Austria. And this doctor could sense almost without a case history that the girl had to wear a Pavlik harness at an age which was important for the development. It fascinated me that the body could store such information and that there was someone who could sense this. I was very impressed. [...](I.P.4, p 3, line 24-33)

[...] the second event was an experience with my own daughter who is handicapped. I learned that there was an osteopathic centre for children where they needed children so I decided to go there. I went there and although the main problem why I went there could not be solved her immune system improved to an extent that after – I don't know, , 2-3 treatments she was able to develop a fever when she fell ill which was not the case

before. And I thought what kind of holistic method is that that can achieve such a change. Those were two events which really impressed me. (I.P.4, p 4, line 1-8)

Three of my interview partners said that their last doubts were eliminated and they made the final decision in favour of osteopathy because the introductory seminar, which is compulsory before you start to study osteopathy, was held by a very charismatic and competent osteopath.

At this point I would like to refer to chapter 2.5 on mentoring and career coaching where I describe that mentors are people who guide you through a learning process and that mentoring basically is the only form of training or teaching where people are introduced to and guided through their profession and vocation.

I have to say that the introductory seminar and especially the tutor of the seminar, a very fascinating personality and excellent osteopath have also convinced me very much. And for me this osteopath, who has accompanied us throughout the years, is a so-called “mentor”. I already wrote in chapter 2.5: The mentor is similar to a father, who guides his children complaisantly without being patronizing. The mentor is a mental sponsor who wants to get out the best in his protégés. (cf. Donders, 2005, p 177ff)

5.2.7 Recognition of osteopathy

The fact that osteopathy then was neither a recognized nor a protected profession did not matter to any of my interview partners. All of them knew that they had a sort of safety net through their original profession and that, no matter how you work, success speaks for itself.

5.2.8 Personal strengths

I asked for the personal strengths of my interview partners because I agree with MARTIN LUTHER (cf. chapter 2.1) who said that only if you recognize the potential that was put in your cradle you can also apply it in your profession and then your profession might become your vocation.

Three of the interviewees mentioned:

- patience
- good listener
- empathy and endurance

Two of the interviewees mentioned:

- to be able to easily grasp the situation of the person in front of you
- to be able to think analytically
- to be able to sense a lot

Other strengths that were mentioned by my interview partners were:

- quick understanding
- to be able to quickly get to the point
- to be able to quickly implement things
- friendliness towards other people
- to be able to recognize connections
- to be able to face a problem
- intuition
- to enjoy taking on responsibility
- curiosity
- to be a good team player
- to be sociable
- good spatial awareness

At this point I want to refer to MILLER 2005 (cf. chapter 3.3.2) who described the strengths or basic skills of a person as “natural motivation skills” and says that if someone can apply these skills in his profession he will experience a sort of „self-motivation“.

Since all my interview partners can use their strengths and talents in their work as osteopaths, it seems that all of them are “truly called osteopaths”.

5.2.9 Expectations towards osteopathy

I think it is relevant for osteopathy and the WSO to ask for the people’s expectations towards osteopathy in order to get a feedback whether the current training has some shortcomings or whether everything is on the right track.

My interview partners said they had the following expectations:

1. to learn a holistic treatment method with certain references and a logical order
2. to understand the body and to be able to really treat patients
3. to learn a cure-all to a certain extent
4. to get answers to many questions
5. to reduce pain in an efficient and gentle way
6. not to be concerned by public health insurance carriers and the problem of specialist placements
7. to gain potential so yourself and the patients are more satisfied
8. to be able to achieve the results that you have already felt and observed in a treatment of yourself
9. to learn a holistic manual concept that can be integrated with other things
10. to become a sort of healer

All these expectations were fulfilled by osteopathy with the exception of the expectation to become a sort of healer, like I.P.5 explained with a smile but he thought that was ok. Also the expectation to get answers to many questions was for I.P.4 not fulfilled at first, even though in retrospect she says that maybe her expectations have even been

exceeded, because she realized that if you study something thoroughly more questions arise, but this is what makes life and work exciting.

Principally the expectations of all interviewees were fulfilled. Only one of them said he would have hoped to have learned more about physiology because also during the training for his original profession as physical therapist this topic was not taught enough and he thought that doctors would have an advantage in this respect.

5.2.10 Strengthening and expansion of skills through osteopathy

When I asked my interview partners whether they thought their personal skills had improved or expanded through osteopathy all eight answered the question affirmatively.

They even could gain new skills as the statement of I.P.6 illustrates:

Well, Still says that every patient is his next teacher and that's simply what it is ,i.e. I continuously learn new things about function, how things feel like, what other things there are and simultaneously my palpatory and listening skills develop, I can recognize the connections and interrelations. It becomes more and more complex but at the same time the complexity becomes easier to see through. (I.P.6, p 4, line 13-17)

I.P.3 holds the opinion that the reason why skills improve through osteopathy is:

Permanently I have a direct contact with people, because I work on a physical but also on a mental and spiritual level. On all levels, which is not the case in physical therapy where I don't put my hands on that often. (I.P.3, p 5, line 12-14)

I.P. 7 thought he has definitely gained manual and tactile skills. And I.P.8 said that as osteopath you could come up with a better diagnosis because you could verify your initial diagnosis with your hands.

I.P.2 pointed out that you become more empathic through osteopathy because you can perceive more because you “get more pixels in your picture”.

It seems that you can really apply your skills better in osteopathy than in your profession as doctors or physical therapist, because you work on various levels with the patient and you are not forced into a hospital apparatus. You can work freely and thus use your potential better or in a different way.

Basically all eight interviewees shared this opinion.

5.2.11 Individual definition of profession

All of my eight interview partners agreed that a profession should fulfil the following criteria:

It should

- be fun and enjoyable
- develop; it must not stagnate
- boost your self-esteem
- fulfil you
- earn money
- help you to develop your strengths and potential
- help you to do something meaningful
- be a pastime which makes you happy
- interesting and diversified

It seems that the work as osteopaths also fulfils these criteria, which again is relevant to know for osteopathy. The list below indicates the things that make my interview partners happy in their job.

Satisfaction in my professional life is based on:

- permanent development
- independence
- contentment with the work as such
- immediate feedback
- time spent in a meaningful way
- the right amount of work
- personal progress and development
- use of all available skills
- immediate sense of achievement

When I asked them to name the three things that would satisfy them the most in their professional lives as osteopaths, my interview partners answered:

Physical therapist ♂ I.P.6	Physical therapist ♂ I.P.3	Physical therapist ♀ I.P.1	Physical therapist ♀ I.P. 4
independence	to help people so they can help themselves	diversified work	wellbeing for me, my colleagues and the patients
success	personal development also through the patients	to visibly change something in the human body with your hands	financial security
joy of work	to facilitate a good life and positive self-esteem, financially and personally	time spent in a meaningful way	joy of work and in the profession

Doctor ♂ I.P.7	Doctor ♂ I.P.5	Doctor ♀ I.P.8	Doctor ♀ I.P.2
immediate sense of achievement	financial reward	to use all personal skills with the patient	to find a way of dealing with complex problems
to help patients with difficult problems	affirmation	personal development	to see changes in the patient
to deal with friendly people for most of the time	acknowledgment	contact with people	acknowledgement

This shows that osteopathy has everything you can think of to offer: joy, immediate success, diversified work, acknowledgement, personal development, boost of self-esteem, spending time in a meaningful way, contact with people, the ability to help people even with complex problems, and even a good life which is made possible through the money you earn but also through the satisfaction with yourself.

It seems that **discontentment** can only rarely be found in the osteopathic profession. My interview partners much more emphasized contentment and satisfaction.

I.P.1 pointed out that she did not like to charge a set fee from people who seem to have only little money and that if you do feel not well you can sense less which again makes I.P.1 discontent.

Also I.P.4 could name only one thing that she did not like: the fact that she did not have an osteopathic colleague in her practice.

I.P.5 said that it would make him dissatisfied if he was drawn into too much stress and therefore had difficulties to let go.

And for I.P. 2 too much external pressure was the main cause of discontentment.

I wanted to list these minor factors of discontentment because the fact that only few of them were mentioned seems to illustrate that osteopathy mainly makes people happy.

5.2.12 Changes in perspectives and attitudes in life through osteopathy

I was interested in whether osteopathy had changed something in the lives of my interview partners in one way or the other and I think the answers are quite relevant for osteopathy.

These were the individual statements:

- osteopathy is a steppingstone which helps you to realize certain ideas
- realization that you cannot change the destiny even though you are able to do so many things, have learned so many things and tried to do many things
- improved attention span and concentration
- osteopathy makes you happier
- you become more sensitive because you learn to perceive subtle differences and if you do that not only with your hands but with your whole heart it will influence you as a person.

- osteopathy forms and develops your personality
- establishing contacts and approaching other people has become easier
- since osteopathy is very physical this is also reflected in everyday life
- your curiosity is increased because you start to look at the people in the streets with different eyes
- since osteopathy always searches for health you become overall more optimistic and you recognize how many things can play a role if a person is not completely healthy
- osteopathy guides you back to the causative factors
- osteopathy increases the resolution of the overall picture; if you compare the picture you have of a patient with that of a TV screen osteopathy makes the picture clearer because it adds more pixels

Three of my interview partners said they could not tell whether osteopathy was the reason for the changes. One of them explained that if it had not been osteopathy it would have been something else. Another one pointed out that if you work with ill people you start to look at things in a different way and your focus of what is important or not changes – but this was also the case outside osteopathy.

5.2.13 Individual definition of vocation

Since the core question of my thesis is why people decide to study osteopathy after they have completed their original professional training and whether vocation plays a role in this context, I wanted to know how my interview partners defined vocation in order to compare their statements with the definitions I found in the literature. Afterwards I will discuss whether osteopathy really is a vocation.

When asked about vocation I.P.6 said:

- *...vocation for me is to sense, see and feel I am exactly where I belong. (I.P.6, p 5, line 33-34)*

This illustrates the feeling of inner harmony: “*I am what I am*“, (cf. chapter 2.3); the feeling you have found your true identity.

I.P.6 holds the opinion vocation is:

- *to do something where you do not keep looking for your watch in order to see when you want to be done or how long you still have to work; if you do not feel incompetent or insecure on a continuous basis (I.P.6, p 6, line 3-4)*

For me this clearly describes a “**flow experience**” according to CSIKSZENTMIHALY 1985 (cf. chapter 2.3). “Flow” is lived sense, the feeling of being one with the situation which makes a profession a vocation.

This is what I.P.1 said when asked about vocation:

- *Vocation is something where you follow a desire or a wish that you carry within you; if you can follow your heart by having a profession where you feel completely right. Something, where you are one with your wishes. (I.P.1, p 7, line 19-23)*

This reminds me of the quote of Kenzaburo Oe (cf. chapter 2.2):

“To fulfil his own destiny is the only obligation of man”

I.P.3 is not 100% convinced of the concept of vocation and he argues:

- *...I think that you have everything within you and I also think for some things you have more talent. I have a good feeling that I can rely on my inner voice, i.e. I would call this – ahhh, what is a good term for that (thinks) “to accept the unconscious”[...] (I.P.3, p 6, line 24-27)*

But “accepting the unconscious” is not always easy like the example of I.P.3 shows, who realized his talents and skills quite late but found his way without career coaching (cf. chapter 2.5.2).

I.P.4 describes vocation as follows:

- *Vocation is something fateful, if you want it is something that has to do with the powers that be. (I.P.4, p 6, line 32-33)*

For me her description resembles the definition of vocation in the “Reader’s Digest Universallexikon” (cf. chapter 2.1), God calls someone.

- *Maybe osteopathy has always been my vocation because I attended several additional training courses before I started to study osteopathy but I always had the feeling: this is not it or this is not enough. Or I thought: “yes, but... “. Now, I don’t have this feeling anymore, I think that I can really find development potential in osteopathy. Thus if you want, osteopathy is my vocation. (I.P.4, p 7, line 3-8)*

Like BERGER 2006 (cf. chapter 2.1) she says:

“To discover and expand your potential means to follow your vocation.”

For I.P.7 vocation means:

- *Somehow vocation is for me, if someone already knows in kindergarten that he wants to become a painter or – I don’t know – Mother Teresa or whatever. (I.P.7, p 5, line 24-27)*

According to him everybody should see as his vocation the talents that have been put in his cradle, which corresponds to the opinion of MARTIN LUTHER in the 16th century. (cf. chapter 2.1)

And he goes on:

- *...in a sense that it goes beyond merely earning money; then it is vocation. (I.P.7, p 5, line 26-27)*

At this point I would like to refer to MIKSICH 2005 (cf. chapter 2.3) who said that as soon as a profession is merely seen as a means to earn one’s living you cannot really talk about vocation.

I.P.5 put forward a very interesting theory concerning vocation which can be illustrated by the following quote:

- *I mean vocation has also to do with self-abandonment. When I feel called to do something – doesn’t it say in the Bible: many are chosen though few are called or the other way round, I don’t know. Thus if I feel called to do something then it means I have to abandon many things. And a quote from the Bible even establishes a parallel to the disciples who were called to leave their families; I think the Bible says: “Leave everything, abandon your families and follow me.” And this can be vocation, if you don’t watch out. I mean, it developed quite well but it can be problematic for yourself. (I.P.5, p 5, line-21)*

I.P.5 also points out what can happen if vocation is associated with something negative. If it is not experienced as described in chapter 2.3 and linked with easiness, positive energy balance, finding your true identify, affirmation or crossing borders in the sense

of going beyond your limitations or being part of a greater whole. But if it is seen as sacrifice or abandonment like God asked from the disciples, then we can argue whether this has to do with a true vocation.

I.P.8 also sees her vocation in osteopathy because she was led on this path by destiny. If you want you can also name it an unconscious following of the voice of God in us, like Martin Luther described in chapter 2.1, which makes us called. This is how she describes it:

- *Vocation for me means that you are born with the destination or you have chosen the destination to help and heal with your hands – “heal” in inverted commas. And it seems that’s what I did from the beginning without consciously knowing it (laughs). (I.P.8, p 5, line-4)*

None of my eight interview partners had childhood dreams about a future profession in the field of medicine, which might again point towards vocation, like e.g. Mozart who already knew his vocation at the age of four.

In general we can say that osteopathy is part of the vocation of all eight interviewees, which is also illustrated by their statements.

One of the interview partners (I.P.8) sees her vocation in her profession as doctor but the osteopathy is a means to this end and thus, if you want, also part of the vocation.

6. PRESENTATION OF THE RESULTS

In general we can say that in six of the eight interviewed persons, who decided to take on a social profession, the wish to help people was already rooted. Similarly the interest in working with people, the interest in the locomotor system and also the interest in sports, crafts and art was already present in all interviewees.

It seems that people who decide to become an osteopath should have all these interests at least dormant within them.

Seven of my interview partners attended courses of continuing professional development in their original profession, which in itself is a sign for their desire “to develop” and their “interest in new things”. I found it quite interesting that six of my interview partners attended courses which dealt with holistic concepts, before they decided to study osteopathy. This shows, that apparently the wish to see the human being as a whole or to try to grasp it in its totality played a major role for the development in a certain direction. It also shows that osteopathy is seen as a holistic treatment concept otherwise people would not have chosen this direction of development.

For the physical therapists the motivations for studying osteopathy was that they did no longer want to merely give instructions for exercises, they did no longer want to merely learn techniques, they were dissatisfied with physical therapy as such, they had reached certain limitations and they wanted to help people in a better way by learning a holistic treatment approach.

The doctors were motivated to study osteopathy because they did not learn enough manual treatment options for the locomotor system during their medical training and they realized that Chinese medicine, homeopathy and neural therapy cannot solve all problems. Another important factor for the decision was independence with regard to public health insurance carriers and the problem of placements for medical specialists. Crucial for the decision to study osteopathy were on the one hand fascinating reports of colleagues about osteopathy and on the other hand positive experiences with osteopathy, where my interview partners felt the benefit of the treatment themselves.

My interviews also made evident that it is important that the introductory seminar is held by a very fascinating, convincing and charismatic personality, because that can eliminate the last doubts.

I think this knowledge is quite important for the WSO because it seems the question “who” holds the introductory seminar plays a major role in people’s decision to undergo osteopathic training.

Another interesting aspect for the WSO is that the recognition of osteopathy apparently does not matter at all, at least it did not matter for all the eight persons I interviewed.

If we look at the available literature we recognize that if you can use your personal strengths in your profession, your profession can become your vocation.

It seems that a truly called osteopath is characterized by patience, empathy and endurance. He is a good listener, can quickly grasp the situation of his patient, and has good analytical thinking and a distinct “flair”. Those were the individual strengths that were listed in my interviews.

Other positive characteristics included: the ability to quickly get to the point, the ability to quickly implement things, friendliness, the ability to recognise connections, the ability to face a problem, intuition, joy, the ability to take on responsibility, curiosity, readiness to work in a team, openness and spatial awareness.

According to MILLER 2005 (cf. chapter 3.2) the use of these personal strengths in your profession can ensue a so-called self-motivation and it seems that if an osteopath can use his strengths in his profession a great source of energy is created, which also has an impact on the treatment and can help to achieve the best possible result for the patient.

Motives which are relevant factors for a development in osteopathy or a future development of the WSO include: discontentment with the status quo after the original training in medicine or physical therapy, the wish to achieve the best possible result for the patient, the thirst for knowledge and personal development, as well as the wish to improve your manual skills and the realization that with conventional treatment methods you have reached the limits and the conviction that with osteopathy you can overcome such limitations.

It seems that osteopathy can fulfil a number of expectations, e.g. you learn a holistic manual treatment concept; you receive a system of references and a logical order which can be easily integrated with other forms of therapy; osteopathy helps you to “really”

understand the body; it gives you answers to many questions; it helps to reduce pain in an efficient and gently way; it increases your potential for more satisfaction and happiness for both the patient and the practitioner; and it makes you independent from public health insurance carriers and the problem of placements of medical specialists.

All eight interview partners could confirm that apparently osteopathy helps to strengthen and expand your skills.

Osteopath seems to be a job which is enjoyable and fun and offers diversified and meaningful work. It is a profession that can fulfil you, where you can develop your potential. You are independent and you have an immediate sense of achievement; you receive direct feedback and you can help your patients “not only” with your hands. Osteopath is a job which boosts your self-esteem, gives you respect and finances a good life. It seems it is a profession which can hardly make you unhappy, unless you work too much or the external pressure becomes too much. This would mean that you do not feel good and thus you can feel less in the patients, which can make you dissatisfied. But like in every other profession I think also in osteopathy you have the possibility to change something yourself if you find yourself in such a situation.

My interviews and also the literature research (cf. chapters 2.1-3.4) showed that a profession which fulfils all these preconditions can become a vocation.

Finally, osteopathy can also contribute to someone’s personal development and change someone’s individual perspectives and attitudes in life.

7. RELEVANCE FOR OSTEOPATHY

Like I have already described in the introduction the topic of my study is very relevant for osteopathy because once you know why someone decides to study osteopathy you have the possibility to better address the needs of the future osteopaths. Therefore osteopathy can be strengthened in its totality.

It was clearly recognizable that all interviewed persons had noticed certain “gaps” in their original professional training which entailed a certain discontentment.

The doctors among my interview partners were looking for a holistic concept of manual treatment, because during their medical studies they were not given enough information concerning the manual treatment of the locomotor system.

The physical therapist realized that learning of techniques cannot be everything, they were looking for more.

In order to fill the so-called “gaps” my interview partners decided to go the way of osteopathy.

It is very good to offer a compulsory introductory seminar as entrance to the training, but it seems crucial who presents this introductory seminar. My work showed that if the introductory seminar is held by a fascinating and charismatic personality this can eliminate the last doubts.

Another aspect which might be interesting for osteopathy is that apparently doctors associate and combine osteopathy with holistic medicine in the forms of Chinese medicine and homeopathy. In addition they claim that osteopathy enables them to work independently, without being concerned by public health insurance carriers or the problem of medical specialist placements.

Other motives or motivations to study osteopathy (cf. chapter 5.2.5) include besides the wish of personal and professional development, the thirst for knowledge, curiosity and the realization to have reached certain limits with conventional treatment methods. It is very important to point out that osteopathy was chosen to overcome these limits and limitations.

This paper also illustrates that osteopathy can change someone's perspectives and attitudes in life (cf. chapter 5.2.12) for the better. It might also be relevant that someone who holds a profession, like doctor or physical therapist, can find his vocation through osteopathy.

Also the knowledge about people's expectations towards osteopathy (cf. chapter 5.2.9) which have been analyzed in this paper is not unimportant.

By and large I can only praise osteopathy and especially the WSO, which is the only institution I personally know and can talk about. All eight interview partners hardly criticized the osteopathic training and osteopathy could fulfil almost all expectations. Only one of my interviewees wanted to learn more about physiology because he thinks that through their medical studies doctors have a big advantage over physical therapists in this respect.

The fact that osteopathy is not recognized in Austria did not matter at all to my interview partners.

Personally, however, I think would be very important to reach an equal footing with osteopathy in other countries. And that the WSO tries hard to achieve recognition is definitely a crucial factor for the whole profession and also for quality control.

Nevertheless, it speaks for the quality of the WSO and also for the success of osteopathy in Austria that the school teaches and helps to develop a treatment method which is not recognized in Austria but still attracts more and more students every year.

8. CONCLUSION AND OUTLOOK

In the “Fundamentals” section of my paper I present different definitions of profession and vocation that can be found in the current literature. But since there is no specific literature for osteopathy on this topic I have drawn on texts on social professions and general texts on profession and vocation.

A short insight in the realm of motivation research should facilitate the understanding of motives and motivation.

Chapter 4, “Methodology“, focuses on the research method and the selection criteria for my interview partners. In addition the interview processes are described in detail.

The next chapter, chapter 5, provides summaries of the individual interviews, includes quotes and finally gives a summary and interpretation of all eight interviews. The results are presented in detail in chapter 6.

Overall I have found out that all eight interviewees were dissatisfied with their original professional training. They all wanted to develop on a professional but also on a personal level. This wish of development and also curiosity led them to the decision to study osteopathy. Besides other holistic methods like e.g. Chinese medicine or homeopathy they thought that osteopathy with its diversity was an ideal addition to further expand their range of treatment methods and to work and achieve the best possible treatment results independently from public health insurance carriers and without being concerned by the problem of specialist placements.

For me it was very important to write a paper on this topic because I think it is essential to know why someone makes a decision in favour of something particular.

There are many ways how you can achieve self-actualization but if you can achieve it in your work and professional life it is really great. If everybody could do that maybe the whole world would be populated solely by happy and content people and maybe the world would look brighter again instead of dark.

Personally, I have developed through the work on this paper and for me it was a very positive experience to gain such deep insights in the lives of my interview partners. I am very grateful for that.

For me it was the first try to carry out a qualitative study; it was in general the first study on this topic in Austria and thus I think the full potential was probably not tapped. Through Bruno Ducroux, a member of the jury who evaluated my concept, I learned that a French student, Serge Collenot from Bordeaux, has written a similar paper and that his main “outcome” was “change”. Unfortunately I could not get hold of his thesis. By choosing the form of an interview-based qualitative study I think I could shed a light on the inner life-world of osteopaths and provide small insights. The emphasis lies on “small insights” because I could only point out some tendencies as to which motivations are crucial for the decision to become an osteopath.

According to my research results, which I have already briefly mentioned above, it seems that “change” is not the only primary motivation to study osteopathy. To study this issue more in detail it would certainly be good to carry out another empirical study based on my paper. Maybe this follow-up study could have the form of a quantitative study based on a questionnaire. This could help to find out, e.g. how often discontentment with the medical or physical therapy training is a motivation to study osteopathy or how often osteopathy is combined with other holistic concepts.

Through the eight interviews I could determine some motivations for becoming an osteopath, but also what expectations people have towards osteopathy.

Thus I think it would also be interesting to carry out a qualitative study, where students of osteopathy are interviewed or fill in a questionnaire at the beginning of their osteopathic training to find out about their expectation towards osteopathy. The same students would then have to be questioned again to see in how far their expectations have been fulfilled.

I briefly talk about the relevance of this study for osteopathy in chapter 7. Basically I think that the results of my study can be helpful and osteopathy in general and also the WSO can build on them.

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Annex

Interview Questions

Focus always on:

What was the reason?

What was the decisive factor in your decision making process?

What were your expectations?

Were your expectations fulfilled?

How did it come to that?

1) First of all, please, tell me about your career!

- At which point did you decide to study PT/medicine?

- What other options did you think about?

- How did you get to know about PT or medicine?

2) What was the decisive factor for you to study medicine/PT?

3) Was it your childhood dream? Or when you were a child, what did you want to become?

4) Everybody has natural talents, skills or strengths. What is your strength, your potential?

5) Please tell me how you can apply these strengths in your work as PT/ doctor?

6) Did you attend any courses of continuing professional development as PT or doctor?
If yes, why did you do that?

- 7) Do you work at the moment as PT/doctor? If yes, are you employed or do you have your own practice?
- 8) What was the reason for you to start osteopathic training after an already completed medical training as PT/doctor?
- 9) What or who was crucial for your decision to study osteopathy (an event, a specific person)?
- 10) How long did you work as PT/doctor before you decided to start with osteopathy?
- 11) Did the fact that osteopathy in Austria at the moment is neither a recognized nor a protected profession play a role in your decision to study osteopathy?
- 12) How long have you been working as osteopath?
- 13) What expectations did you have towards osteopathy?
- 14) Did osteopathy fulfil these expectations?
- 15) Can you use the strengths or skills that you have mentioned before use in your osteopathic life?
- 16) Did your skills improve through the work as osteopaths, or did you gain new skills?
 - Which skills have improved and why do you think they have improved?
 - Why do you think you have gained new skills?

17) Can you apply your skills better in osteopathy than in your profession as doctor/PT?

- Why do you think this is the case?

18) What is your understanding of “profession”?

19) What do you expect from your professional life?

20) What is important for you to be content or satisfied in your professional life or what makes you discontent?

21) If you had to draw up a list of priorities what would be the three most important things that satisfy you in your professional life?

22) Can you find that in your osteopathic profession?

23) Has your life or have your attitudes and perspectives in life changed through osteopathy?

- What did change?

- Why did.....change?

24) What is your understanding of “vocation”, and would you say that osteopathy is your vocation?

