

The Homoeopathic Patient in General Practice: Findings of a Comparative Poll of Patients in Conventional Medical Practices and Homoeopathic Private and Health Insurance Scheme Practices

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IN GERMANY HOMOEOPATHY, together with nature healing in the narrower sense, neural therapy and acupuncture, is among the most frequently used 'alternative medicines'.¹ Estimates reveal that, in Germany, between 4,000 and 16,000 doctors regularly practise homoeopathy.² So-called 'classical homoeopathy', which prescribes only one remedy at a time and carries out an individual choice of remedy, is distinguished by intensive doctor-patient contact and has its own concept of sickness and healing, different from that of conventional medicine.

Up to now, a small number of studies have concerned themselves with the patients of homoeopathic doctors.³ They suggest that the homoeopathic patient exhibits special characteristics. The following study presents parts of the findings of a survey of patients that was conducted in 14 general medical practices in the German state of North Rhine-Westphalia in 1993-94. As regards the choice of practices, it is important to know that in Germany classical homoeopathy is often used in private practice. In 1993, for example, of the 141 general practitioners who belonged to the German Central Association of Homoeopathic Doctors (*Deutscher Zentralverein homöopathischer Ärzte*) in North Rhine-Westphalia, some 50 per cent were in private practice.

Methodology

A QUESTIONNAIRE COMPRISING MULTIPLE CHOICE and free questions was developed. In addition to sociodemographic data, expectations, ideas and experiences, this was also intended to capture patients' state of knowledge. Patients undergoing homoeopathic treatment were asked supplementary questions regarding their social network and their reasons for deciding to opt for homoeopathic treatment.

Patients were chosen at random from among those waiting and could fill in the questionnaire themselves or be interviewed. Interviews lasted on average between 35 and 40 minutes. Approximately 20 patients were surveyed per practice. Of 324 patients approached, 284 took part (83 per cent response rate).

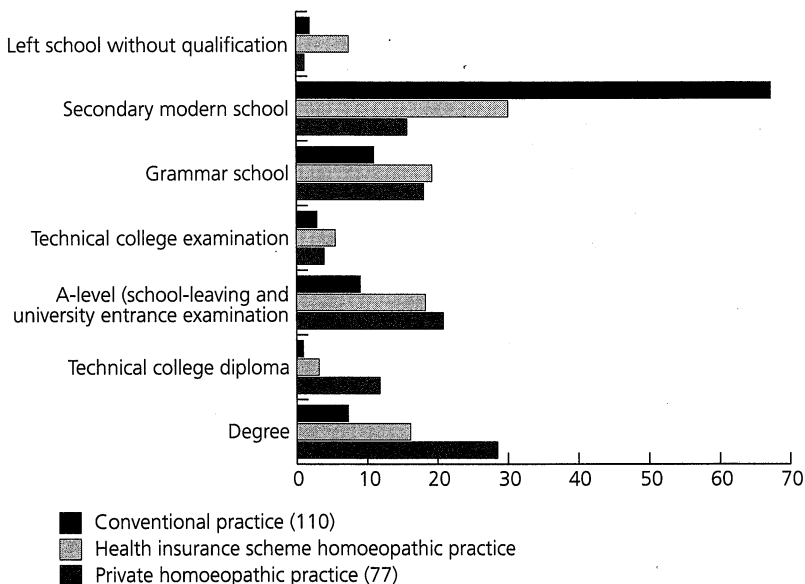
Patient distribution among practices was as follows: 81 patients undergoing homoeopathic treatment were surveyed in homoeopathic private practices; 80 patients receiving conventional therapy were surveyed in orthodox⁴ medical practices treating patients under health insurance schemes; 123 patients were surveyed in practices that treated patients under health insurance schemes using both homoeopathic and orthodox medicine but predominantly operating with 'single remedy homoeopathy'; of those 123 patients in 'homoeopathic health insurance scheme practice', 93 were being treated homoeopathically and 30 conventionally. The survey thus covered a total of 174 patients undergoing homoeopathic treatment and 110 receiving conventional therapy.

Since the process of evaluation is not yet complete, in what follows it is only possible to present certain findings, picking out points of emphasis. For the most part, all patients undergoing homoeopathic treatment are compared with all patients being treated conventionally. In the main, the contrast between patients being treated homoeopathically in private practice and those receiving conventional therapy in purely orthodox practices comes across as particularly extreme. However, the tendency is also visible in a comparison of all patients.

Demographic Data

SEX: GENDER DISTRIBUTION in both groups showed no clear difference: 59.2 per cent of patients undergoing homoeopathic treatment and 57.3 per cent of patients receiving orthodox therapy were female.

Age: Average age of patients being treated homoeopathically was markedly lower (38.3) than that of patients receiving orthodox therapy (49.4).

Figure 1. Percentage distribution of educational qualifications

This is partly because homoeopaths treat markedly more children and young people. Even leaving under-18s out of account when calculating average age, the average age of patients undergoing homoeopathic treatment is markedly lower (42.9 against 51.4 for patients receiving orthodox therapy). The different age profile gives rise to a distortion of other demographic data. For example, among homoeopathic patients there are more single persons, fewer widows and widowers, and they have fewer children.

Education: Figure 1 shows that, at least in the sample studied here, patients undergoing homoeopathic treatment are markedly better educated. Patients in private practice exhibit a higher level of education than those in health insurance scheme practices.

Jobs: Figures 2 and 3 show that caring, teaching and health professionals are markedly overrepresented in homoeopathic practices. In private homoeopathic practices they account for nearly half of patients.

Figure 2. Professional distribution of patients receiving conventional treatment

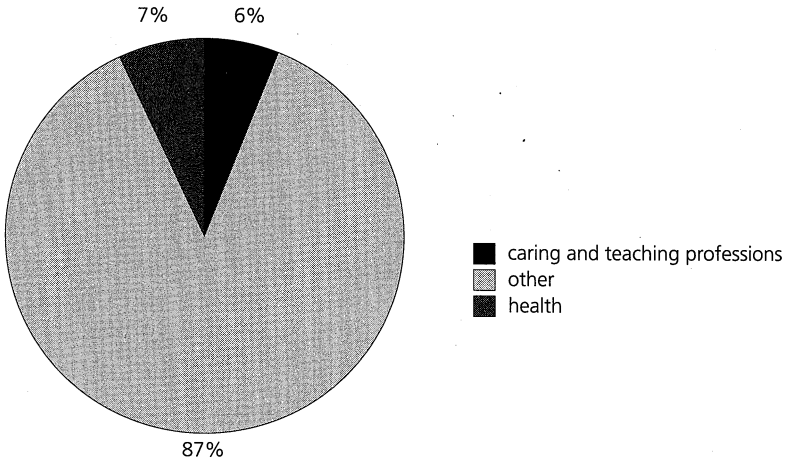


Figure 3. Professional distribution of patients receiving homoeopathic treatment

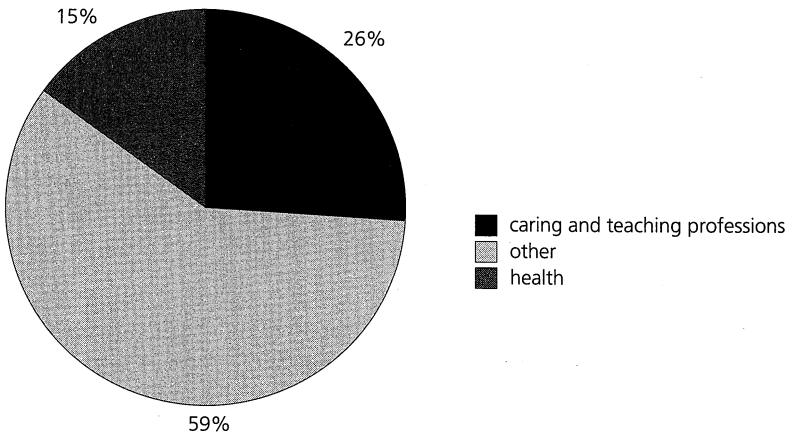
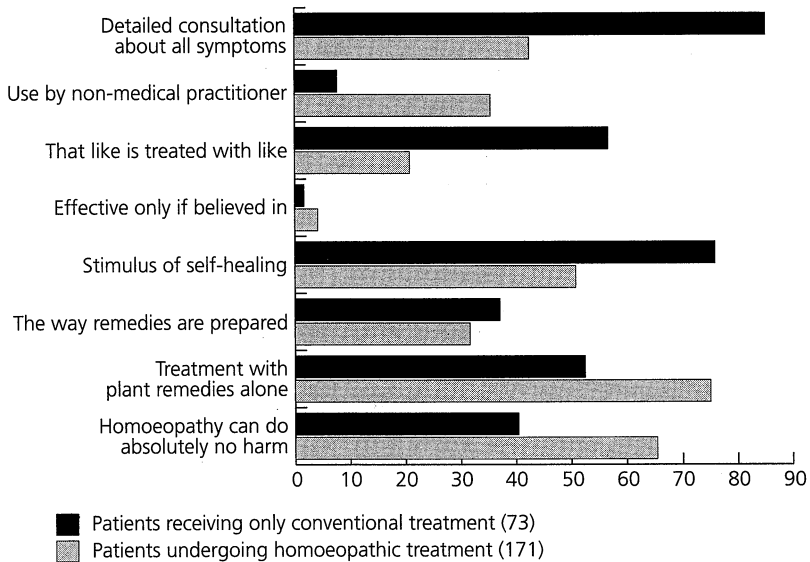


Figure 4. Percentage of patients marking statements relating to the question 'What do you think is special about homoeopathy?' with a cross as correct

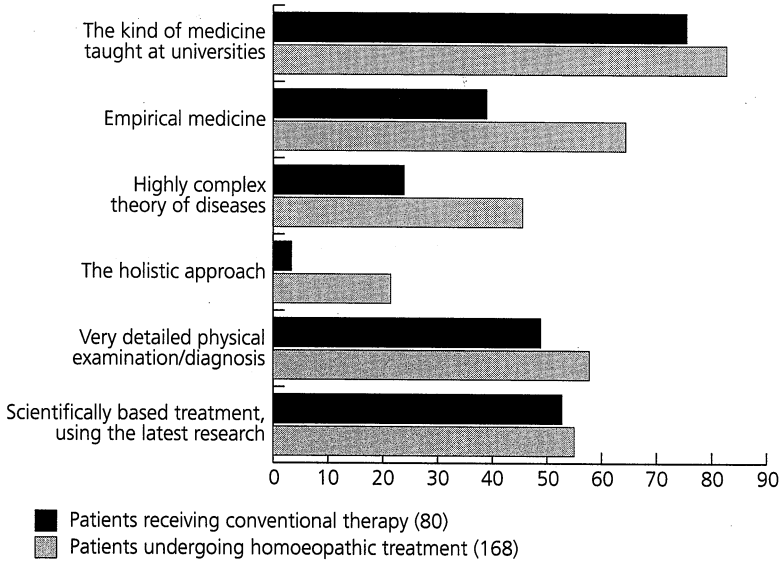


Patients' Knowledge of Homoeopathy

TO TEST PATIENTS' KNOWLEDGE of homoeopathy, they were presented with a series of statements and asked: what do you think is special about homoeopathy? (Figure 4).

Surprisingly, patients' knowledge of homoeopathy is relatively poor. For example, over 50 per cent of patients undergoing homoeopathic treatment think that homoeopathy treats with plant remedies alone. This confusion of homoeopathy with phytotherapy is also apparent in 75 per cent of patients receiving conventional therapy. It is also notable that even patients receiving conventional therapy do not suppose that homoeopathy is effective only if believed in, i.e. has a purely placebo effect. Nevertheless, more than 50 per cent of homoeopathic patients choose the stimulus to self-healing, the rule of similars and the detailed case history as typical of homoeopathic treatment. A clear majority of homoeopathic patients assume that homoeopathy can also do harm.

Figure 5. Percentage of patients marking statements to the question ‘What do you think characterises orthodox medicine?’ with a cross as correct



Characterisation of Orthodox Medicine

WITH THE QUESTION ‘What do you think characterises orthodox medicine?’ patients were asked their opinion of orthodox medicine (Figure 5).

The best characterisation of orthodox medicine is, in the opinion of patients, the kind of medicine taught at universities. Both groups find orthodox medicine not very holistic. Even the statement ‘Scientifically based treatment, using the latest research’ is one that only approximately half of patients can agree with.

The biggest differences between the patient groups are over the statements relating to empirical medicine and the complex theory of diseases. Regarding these points, markedly fewer homoeopathic patients think that orthodox medicine meets such criteria.

General Attitudes to Sickness and Health

PATIENTS WERE PRESENTED with a number of statements about sickness and health. Here they could choose from five possible answers: not true (= 1), tends not to be true (= 2), half true (= 3), tends to be true (= 4), quite true (= 5).

Table 1 shows in rounded percentages how many homoeopathic patients and how many patients receiving orthodox therapy agreed with the statement with a 'tends to be true' (= 4 on the scale) or a 'quite true' (= 5).

Patients undergoing homoeopathic treatment are much more critical of modern medicine. For example, fewer homoeopathic than orthodox patients believe that medicine can usually help and that it finds coherent explanations for complaints. Patients undergoing homoeopathic treatment also more frequently accuse medicine of underestimating the psychological causes of disease.

On the other hand, they assent more frequently to statements that come close to the homoeopathic concept of disease: homoeopathy posits a disturbance of the 'life force' as causing illness (complaints express an

Table 1. What do you think is basically true as regards health and sickness?

Percentages of patients agreeing	homoeopathic	conventional
Modern medicine can help with the vast majority of diseases/problems	29	67
Serious illnesses require strong medication	14	48
Suitable 'remedies' stimulate the body's self-healing powers	84	67
Natural substances (plants, herbs ...) can often do more good than chemical drugs	72	50
Modern medicine has a coherent explanation for every complaint	15	28
Modern medicine underestimates the fact that diseases have psychological causes	76	57
I have sole responsibility for my health	55	60
In administering treatment, the doctor should concentrate on the physical symptoms	15	40
Some medicines help even when we don't know how they work	60	30
Nature with its harmony and rhythm offers an example for a healthy way of life	88	82
The various complaints a person suffers are an expression of that person's 'inner' disturbance	65	47

'inner disturbance') and hopes by administering homoeopathic remedies to make the body heal itself. Yet it is not known how such remedies work.

Statements denying that homoeopathy is a holistic (no concentration on physical symptoms) and gentle medicine (no powerful drugs) tend to be rejected by patients undergoing homoeopathic treatment.

Patients' Expectations

PATIENTS WERE ASKED what they expected from treatment with this doctor. Again, they were able to choose from among five possible answers, ranging from rejection to agreement.

Table 2 shows in rounded percentages how many homoeopathic patients and how many patients receiving conventional therapy answered positively with a 'tends to be true' or a 'quite true'.

The patient undergoing homoeopathic treatment less often expects the doctor to give him/her a good examination as well. This undoubtedly has to do mainly with the fact that, in our patient sample, only in 60 per cent of cases was the homoeopath also the family doctor. Particularly the patients of homoeopathic private practice often deliberately visit the homoeopath only for treatment, whereas for diagnosis they visit other doctors. Among patients receiving conventional therapy, in 95 per cent of cases the doctor also functions as the family physician.

Rapid relief of complaints is markedly less often expected by patients undergoing homoeopathic treatment than by patients receiving orthodox therapy. This is partly because the patient undergoing homoeopathic

Table 2. What do you expect from treatment with this doctor?

I expect him/her	Percentages of patients agreeing	
	homoeopathic	conventional
... to give me a thorough physical examination	47	69
... to get rid of my symptoms or relieve my complaints quickly	35	78
... to increase my resistance to disease	83	57
... to give me the reason for my complaints	80	95
... to treat the deeper cause of my being ill	91	77
... when treating me, to take account of my personality/psyche as well	91	75
... to help me learn something about the 'meaning' of this illness for my life	57	43

treatment more often visits the practice with chronic complaints than the patient receiving orthodox therapy. On the other hand, nowadays no one seems even to expect rapid healing by homoeopathy.

Treatment of the deeper cause of illness (disturbance of life force), together with boosting of resistance, both take the psyche into account and are also, as part of homoeopathic teaching, more frequently expected by patients undergoing homoeopathic treatment than by patients receiving orthodox therapy. Interestingly, more patients receiving orthodox therapy expect to be given a reason for their complaint, while for the patient undergoing homoeopathic treatment the meaning of the illness is more important.

Previous experience

IN A FURTHER QUESTION, patients were asked about their previous experience with medical treatment, in which connection the current doctor was explicitly excluded. Table 3 shows what percentages of patients tended to agree or were in full agreement.

Patients treated homoeopathically have less often had good and more often had bad experiences of previous medical treatment than patients

Table 3. What has been your previous experience of medical treatment (your current doctor excepted)?

	Percentages of patients agreeing	
	homoeopathic	conventional
Through taking medication I have experienced great relief from my complaints	21	60
I have had bad experiences with side effects of medication	37	22
I think I was prescribed the wrong medication	22	14
A coherent reason was found for my complaints	26	67
Doctors were/are competent people to talk to about my health problems	28	74
The doctors took sufficient time over me	27	59
I felt the doctors accepted me as a person	37	66
I was able to play an active part in my recovery	32	63
Doctors have the same ideas about sickness and health as myself	13	46
I was/am afraid that chemical drugs are harmful	68	41

treated in accordance with conventional medicine. This might on the one hand be because patients treated homoeopathically are more critical and less easily satisfied. On the other hand, however, chronic invalids (the largest group consulting homoeopathic doctors) in particular are more often disappointed by conventional medicine than other patients.

Experience with Current Doctor

IN A SIMILAR MANNER to patient expectations, previous experience with the patient's current doctor was also studied. However, as well as being able to chose between rejection and agreement on a scale of one to five, patients could also answer 'Don't know'. Table 4 shows what percentages of patients were in broad or full agreement with the statements.

Asked about their general satisfaction with their current doctor, 89 per cent of patients undergoing homoeopathic treatment said they were 'satisfied' or 'very satisfied' and 94.5 per cent of those receiving conventional therapy.

As regards satisfaction with current doctor, then, there is little difference between the two groups of patients. Other experiences with the patient's current doctor also tend to be on the positive side among both groups. Apparently, homoeopathic doctors less frequently give the reasons for complaints, but this (as explained earlier) is also less expected by patients undergoing homoeopathic treatment.

Table 4. What has been your experience with your doctor here?

	Percentages of patients agreeing	
	homoeopathic	conventional
I believe my doctor is concerned about my wellbeing	88	86
I can discuss everything with my doctor	84	86
My doctor takes sufficient time over me	88	84
I believe my doctor has similar ideas about health/sickness to myself	73	71
My doctor gives me the reasons for my complaints	60	83
I feel my doctor accepts me as a person	88	90
My doctor gives me a good physical examination	88	90
I believe my doctor to be competent as regards choice of treatment	90	90
Here I am able to take an active part in my recovery	77	78

Health Behaviour and Self-Estimates of Health

ON THE WHOLE, patients undergoing homoeopathic treatment seem by their own account to behave rather more healthily than those receiving conventional therapy.

For example, 55 per cent of patients undergoing homoeopathic treatment regularly practise *sport* (51 per cent of those receiving conventional therapy), only 17 per cent of patients undergoing homoeopathic treatment *smoke* (37 per cent of those receiving conventional therapy), 78 per cent of patients undergoing homoeopathic treatment are concerned about *healthy eating* (61 per cent of those receiving conventional therapy), 31 per cent of patients undergoing homoeopathic treatment regularly perform *relaxation exercises* (17 per cent of those receiving conventional therapy), and 71 per cent of patients undergoing homoeopathic treatment are concerned about *restful sleep* (65 per cent of those receiving conventional therapy).

Patients undergoing homoeopathic treatment also have a better estimate of their general *state of health* than those receiving conventional therapy: for example, 60 per cent of patients undergoing homoeopathic treatment describe their state of health as 'very good' or 'pretty good', whereas only 46 per cent of those receiving conventional therapy do so.

However, if patients are asked about individual points of *wellbeing* that are important for the progression of homoeopathic treatment, patients undergoing homoeopathic treatment score better only for sleep.

Individually, the following categories received a 'pretty good' or 'very good': *resistance* from 49 per cent of patients undergoing homoeopathic treatment and 60 per cent of those receiving conventional therapy, *energy* from 63 per cent of patients undergoing homoeopathic treatment and 66 per cent of those receiving conventional therapy, *mood* from 46 per cent of patients undergoing homoeopathic treatment and 52 per cent of those receiving conventional therapy, *relationships* with the people around them from 79 per cent of patients undergoing homoeopathic treatment and 89 per cent of those receiving conventional therapy, and *sleep* from 57 per cent of patients undergoing homoeopathic treatment and 53 per cent of those receiving conventional therapy.

Changes in Wellbeing under Treatment

PATIENTS ATTENDING THE PRACTICE for at least the third time were also asked about how their complaint was changing under treatment. Here patients could choose between: 'clearly worse', 'somewhat worse', 'fifty-fifty', 'somewhat improved', 'clearly improved', and 'no change'. In

Table 5. Improvement in wellbeing during treatment

	Percentages of patients	
	homoeopathic	conventional
Improvement in complaint	81	81
Improvement in resistance	52	28
Improvement in energy	42	21
Improvement in mood	46	16
Improvement in relationships with people around me	28	6
Improvement in sleep	23	9

exactly the same way patients were asked to comment on changes in resistance, energy, etc.

Table 5 shows what percentages of patients indicated an improvement ('clearly improved' or 'somewhat improved') in each particular category.

Improvement in their complaints is assessed more or less equally by patients undergoing homoeopathic treatment and those receiving conventional therapy (Figures 6 and 7).

The other aspects of patient 'wellbeing' asked about were indicated as improved with clearly greater frequency by patients undergoing homoeopathic treatment than by patients receiving conventional therapy. The difference is particularly marked in assessment of mood (Figures 8 and 9).

On the one hand, this difference can be explained by the fact that the homoeopath more often asks patients about their mood, so that a greater awareness of changes is present. After all, patients receiving conventional therapy may simply not relate changes in mood to their therapy. On the other hand we need to consider whether homoeopathic treatment does not in fact have more effect on patient wellbeing.

Reasons for Choosing Homoeopathic Treatment

HOMOEOPATHIC PATIENTS WERE PRESENTED with a number of reasons for choosing homoeopathic treatment and had to decide, on a scale of one to five, between 'not important' (= 1) and 'very important' (= 5). They also had the opportunity to add reasons they had formulated themselves (free responses).

Table 6 shows what percentages of all homoeopathic patients rated the said reasons as important by crossing '4' or '5' on the scale. In a second column, the same evaluation is carried out for patients who had never

Figure 6. Alteration of complaints among patients receiving conventional therapy

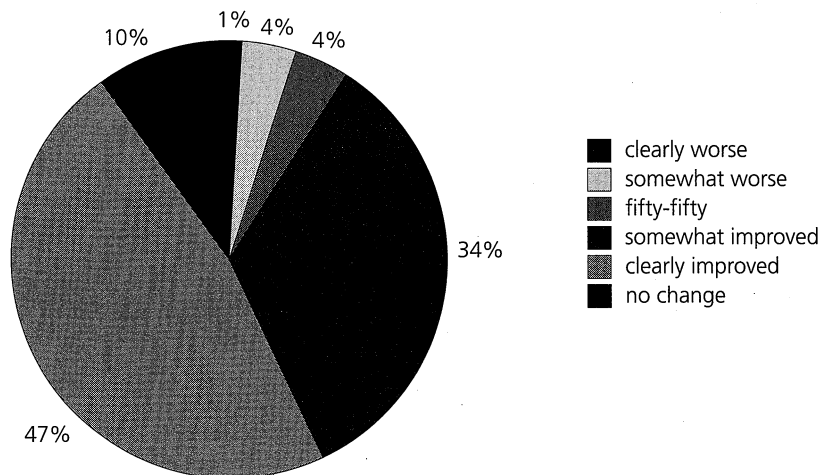


Figure 7. Alteration of complaints among patients undergoing homoeopathic treatment

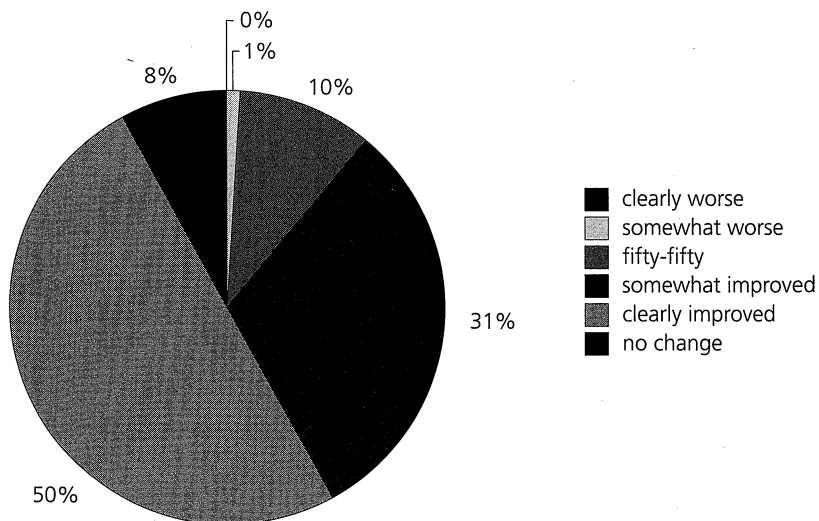


Figure 8. Change of mood among patients receiving conventional therapy

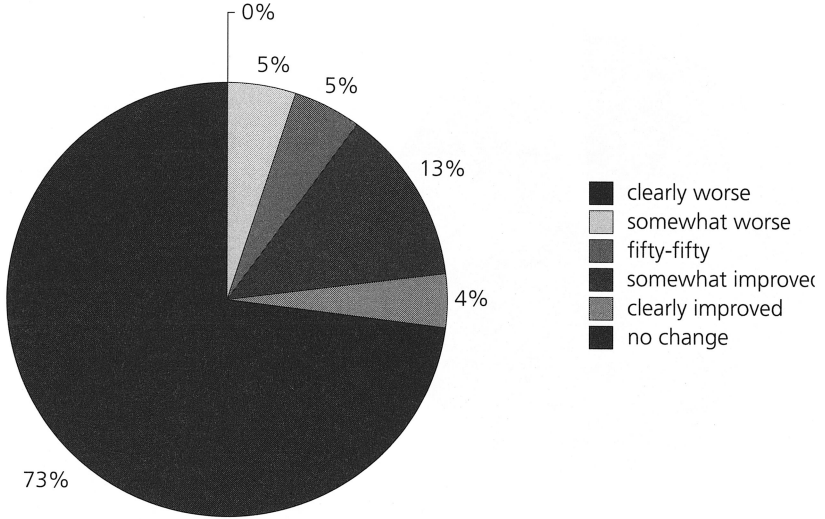
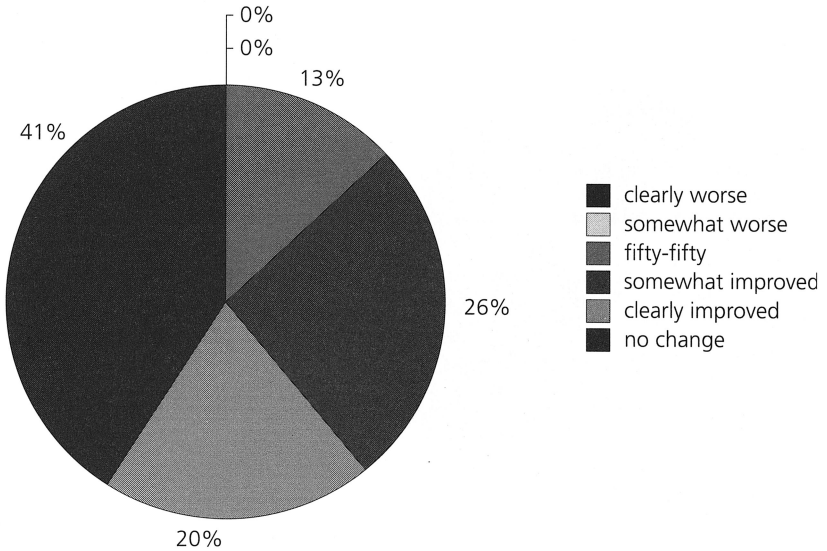


Figure 9. Change of mood among patients undergoing homoeopathic treatment



had homoeopathic treatment previously and were attending the practice in question for the first or second time. In other words, these were patients who had only recently opted for homoeopathic treatment. In our survey, there were 21 of them.

It is clear from the figures that the effectiveness of homoeopathy is the most important reason for opting for homoeopathic treatment, irrespective of whether patients have already been in treatment for some time. Among new patients, dissatisfaction with conventional medicine as the second reason played a major role in their decision, followed closely by the good care and greater personal responsibility associated with homoeopathic treatment. With the longer duration of treatment, dissatisfaction with orthodox medicine obviously declines as a reason for choosing homoeopathic treatment (it is back in fifth place), while at the same time the good care provided by the doctor gains in importance.

The chance to formulate their own reasons for choosing homoeopathy was used by 55 patients. Here, *good personal experiences or good experiences by others* were given as a reason 19 times. Of these, there were six mentions of good experiences with the treatment of patients' own children, which eventually persuaded the parents to undergo homoeopathic treatment themselves. *Avoidance of antibiotics, chemical or powerful drugs and their side effects* were mentioned 16 times. *Holistic treatment or involvement of the psyche* received eight mentions. *Homoeopathic treatment at the request or on the recommendation of the doctor* occurred four times. It was the wish of four patients to have the *real cause of the ailment treated*.

Two mentions each were given to (summarising): confidence in the doctor, explanation of emotional context, that the doctor takes plenty of time, failure of orthodox medicine, and the administering of milder or more natural medication. There was one mention each of: stimulating self-healing

Table 6. What is the importance to you now of the following reasons in connection with your decision in favour of homoeopathic treatment?

Percentages of homoeopathic patients finding these reasons important	all patients	new patients
The effectiveness of homoeopathy	92	81
Dissatisfaction with conventional medicine	47	67
Homoeopathy matches my approach to life	61	57
The good care provided by the homoeopathic doctor	78	62
The greater personal responsibility for my recovery	64	62
Because I want to try everything	13	24

power, orthodox medicine does not really improve health, permanent cure, homoeopathy does not induce dependence.

Looked at altogether, then, the effectiveness of homoeopathic treatment backed up by personal experience or the experience of others is the most important reason for deciding in favour of such treatment. Surprisingly, failure of or dissatisfaction with orthodox medicine seems to play a somewhat minor role.

Social Network

IN ORDER TO LEARN SOMETHING about the importance of the social backing received by homoeopathic patients from their environment, questions were asked about social network.

The picture that emerged was as follows: 90 per cent of patients undergoing homoeopathic treatment have at least one person with a positive attitude to homoeopathy in their environment, this being usually a friend (41 per cent), family members (35 per cent), or acquaintances (18 per cent). Of those persons with a positive attitude to homoeopathy, according to the patients polled, 86 per cent had received successful homoeopathic treatment, nine per cent were not in homoeopathic treatment, and in the case of five per cent the treatment had not helped. More than half (57 per cent) of all patients undergoing homoeopathic treatment say yes, they keep meeting more and more people who are having homoeopathic treatment, and as many as 80 per cent actively recommend homoeopathic treatment to others. On the other hand, 63 per cent of patients indicate that they have persons antipathetic to homoeopathy in their environment. In fact, 16 per cent go so far as to say that there are certain persons from whom they keep their homoeopathic treatment secret.

Summary

THE PATIENTS UNDERGOING homoeopathic treatment studied in this survey are younger, better educated, and more often exercise teaching, caring, or medical professions than those receiving conventional therapy. A higher level of education among patients undergoing homoeopathic treatment has also been demonstrated in previous studies.⁵ Patients' state of knowledge about homoeopathy is relatively poor, as also emerges from other studies of this subject.⁶ In the expectations of patients undergoing homoeopathic treatment and in attitudes to illness and medical treatment, key portions of homoeopathic concepts are reflected more frequently than

among patients receiving conventional therapy. The general approach to life among patients undergoing homoeopathic treatment appears to be in partial correspondence with the philosophy of homoeopathy.⁷ Patients undergoing homoeopathic treatment are more critical vis-à-vis medicine and have more frequently had bad experiences with earlier treatment.⁸ Patients receiving conventional therapy and patients undergoing homoeopathic treatment are more or less equally satisfied with those treating them and with the therapy received. From the point of view of patients, homoeopathic treatment shows good levels of success⁹ and as regards improvement of complaints is comparable with conventional therapy. In addition, a good many homoeopathic patients indicate an improvement in other aspects of wellbeing.¹⁰ Patients undergoing homoeopathic treatment indicate a healthier lifestyle than those receiving conventional therapy. The effectiveness of the therapy seems to be the most important reason for deciding in favour of homoeopathic treatment. In this connection, patients base their assessment of effectiveness partly on the experience of people from their social environment. Most patients undergoing homoeopathic treatment receive a positive echo from their environment regarding homoeopathic therapy, actively recommend the latter, and extend their 'circle of acquaintances undergoing homoeopathic treatment' during therapy.

To sum up, dissatisfaction and bad experiences with orthodox medicine may be of great importance as regards the decision to start homoeopathic treatment. However, permanent reasons for choosing homoeopathic treatment seem to be more the following: effectiveness, the good care provided by the homoeopathic doctor,¹¹ a matching approach to life,¹² and the greater degree of personal responsibility for treatment.¹³

Notes

- 1 Anon, 'Naturheilverfahren in der Praxis' (series), in *Der Praktische Arzt* 5 (1991), 45–50; Roy Marioth and D. Bartelt, *Naturheilverfahren in der Praxis*, Niedersächsische Akademie für Homöopathie und Naturheilverfahren e.V. (Hannover, 1990); Joachim Noll, *Heutiger Stellenwert der Naturheilverfahren in der Krankenversorgung* (medical dissertation, Ulm, 1987); H. Ritter, 'Über die Verbreitung allgemein nicht üblicher Heilverfahren in der freien Praxis', *Deutsche Ärztezeitung* 39 (1968), 2113–16; H. Ritter and H.G. Habighorst, 'Über die Verbreitung allgemein nicht anerkannter Heilverfahren in der freien Praxis', *Zeitschrift für Allgemeinmedizin/Der Landarzt* 26 (1996), 1215–18; Holger Schönrock, *Aussenseitermethoden in der Allgemeinpraxis* (medical dissertation, Freiburg, 1978); H.H. Schrömbgens, 'Aussenseitermethoden in der Allgemeinpraxis', *Münchner Medizinische Wochenschrift* 120 (1978), 1620–21; R. Winkler, 'Aspekte zur Arzt-Patient-Beziehung in einem Krankenhaus für Naturheilweisen', *Physikalische Medizin und Rehabilitation* 19 (1978), 357–64.
- 2 FDG, *Unkonventionelle Medizinische Richtungen. Bestandsaufnahme zur Forschungssituation*, ed. Projekträger Forschung im Dienste der Gesundheit (= Materialien zur Gesundheitsforschung 21) (Bonn, 1992).
- 3 E.g. Robert L. Avina and L. Schneidermann, 'Why patients choose homoeopathy', *Western Journal of Medicine* 128 (1978), 366–69; Gabriele Förster, *Homöopathie und Krankheitserleben: Die Suche nach dem Sinn* (Münster, 1993); Adrian Furnham and Chris Smith, 'Choosing alternative medicine: a comparison of the beliefs of patients visiting a general practitioner and a homoeopath', *Social Sciences and Medicine* 26 (1988), 7, 685–89; Clare Harrison, J. Hewison, P. Davies and P. Pietroni, 'The expectations, health beliefs and behaviour of patients seeking homoeopathic and conventional medicine', *British Homoeopathic Journal* 78 (1989), 210–18; Johannes Latzel, *Homöopathische Therapie im Erleben des Patienten* (medical dissertation, Freiburg, 1989); Marioth and Bartelt, *Naturheilverfahren*; M. Tauer-Angerer, 'Die Homöopathische Lehrambulanz im Krankenhaus Linz', *Documenta Homoeopathica* 6 (1985), 49–69.
- 4 The terms 'orthodox' and 'conventional', as applied to medicine, are used synonymously in this article to denote scientifically oriented medicine and its methods.
- 5 See also Avina and Schneidermann, 'Why patients choose homoeopathy'; Förster, *Homöopathie und Krankheitserleben*; Tauer-Angerer, 'Die Homöopathische Lehrambulanz'.
- 6 See also Förster, *Homöopathie und Krankheitserleben*; Harrison *et al.*, 'Expectations'.
- 7 Likewise in Avina and Schneidermann, 'Why patients choose homoeopathy'; Latzel, *Homöopathische Therapie*.
- 8 Avina and Schneidermann, 'Why patients choose homoeopathy'; Harrison *et al.*, 'Expectations'; Latzel, *Homöopathische Therapie*; Smith, 'Choosing alternative medicine'.

- 9 Avina and Schneidermann, 'Why patients choose homoeopathy'; Latzel, *Homöopathische Therapie*; Tauer-Angerer, 'Die Homöopathische Lehrambulanz'.
- 10 Latzel, *Homöopathische Therapie* .
- 11 See also Avina and Schneidermann, 'Why patients choose homoeopathy'; Latzel, *Homöopathische Therapie*; Tauer-Angerer, 'Die Homöopathische Lehrambulanz'.
- 12 Tauer-Angerer, 'Die Homöopathische Lehrambulanz'.
- 13 Tauer-Angerer, 'Die Homöopathische Lehrambulanz'.

