

Exploring the engagement in clairvoyant readings; attending
to the lived experiences of patrons.

*A thesis submitted to the University of Wolverhampton
for the Practitioner Doctorate: Counselling Psychology
Award: Doctorate in Counselling Psychology*

Author: Sara Feeley

Student Number: 1320640

*“Imagine a world in which if you love someone enough, or need them enough,
Your minds will communicate across the world wherever you are, regardless
Of space and time.*

*Imagine a world in which each of us has a special inner core – a ‘real self’-
That makes us who we are, that survives death, giving meaning to our otherwise
Pointless lives” (Susan Blackmore, 2001 p.85 of Skeptical Odysseys).*

Acknowledgements

For my dad, John Feeley, who during this research had a brain tumour removed, which ironically was foretold during different clairvoyant readings, and which helped to put the pressure of writing this into perspective.

I would like to thank Jayne from Wolverhampton Spiritualist Church, who accepted me into her church as a research psychologist and helped me recruit patrons to interview.

I would like to express my gratitude to the open and honest women who took part in the interviews, as without them none of this would have been possible. I am eternally appreciative of their time and for sharing their deeply personal narratives.

Abstract

Recent research claims that clairvoyant readings are therapeutic (Beischel, Mosher & Boccuzzi, 2015; Nelson, 2013; Osborne & Bacon, 2015; Roxburgh, 2010; Sanger, 2009), as such it is possible that there are an unknown population seeking support through this alternative practice. An exploration of the lived experience of patrons of Clairvoyants was studied to ascertain whether the engagement is done so to meet a need, that may be more appropriately met in traditional therapeutic services. A Qualitative approach was adopted, Semi-structured interviews were analysed using Relational Phenomenological Analysis (RPA). Six participants were interviewed about their beliefs and engagement in clairvoyant readings. One main theme emerged; Clairvoyant readings as a way of managing loss, with four subthemes; *Readings in place of Traditional support, Need for reassurance and proof of existence- to manage anxiety, The conflict of rational and emotional, Sense of belonging and connectedness*. Readings with clairvoyants may potentially be harmful, despite patrons expressing benefits. Due to an unknown percentage of the population engaging in readings, it was found that additional research is needed in this area, as the phenomena appears to be underrepresented in Psychological empiricism.

Table of contents

Contents

.....	
Acknowledgements.....	ii
Abstract.....	iii
Table of contents.....	iv
Research Aim.....	vii
Chapter One – Introduction	1
1.1: Rationale for research	1
1.2: Spiritualism and death.....	4
1.3 Thesis structure	8
Chapter Two- Literature Review	9
2.1 Positionality of this research within existing research	9
2.2 Mechanisms of Paranormal Belief;.....	12
2.2.1 Connecting distantly related material	12
2.2.0 Intuitive thinking	13
2.2.2 Positive feedback loop.....	16
2.3 Psychological differences in Paranormal believers and non-believers	17
2.3.0 Cognitive differences.....	17
2.3.1 Neurobiological differences	18
2.4 Paranormal beliefs as a pathology.....	19
2.5 Adaptive functions of Paranormal beliefs.....	21
2.5.0 Beliefs as a defence/coping mechanism	22
2.5.1 Bereavement; continuing bonds;	24
2.5.2 Connectivity through shared beliefs;.....	31
2.5.3 Externalisation of issues	33
2.5.4 Locus of control and life satisfaction	34
2.5.5 Existential needs	36
2.5.6 Clairvoyant readings asserted as therapy.....	37
2.6 Induced ADC in clinical settings;	40
2.7 Critical review of cited literature	41
Chapter Three – Methodology	45
3.1.0 Epistemological and ontological positioning of the research.....	45

3.1.1 Positionality of the Researcher.....	48
3.1.2 Research Design : Qualitative	48
3.1.2i Data Collection.....	55
3.1.2ii Development of interview questions.....	59
Table 3.1.2a; Interview questions	60
3.1.3 Procedure for data collection.....	60
3.1.4 Sampling and Recruitment process	62
3.1.3ii Data collection instruments.....	64
3.1.4i Participant Details	64
Table 3.1.4a; Participants Synopsis.....	64
3.1.5 Data analysis - (Relational phenomenological analysis).....	66
3.1.6 Ethical Considerations.....	71
3.1.7 Reflexive Journal.....	72
3.1.8 Supervision.....	73
4.1 Chapter Four – Results.....	74
4.1.0 Reflexive Reflections on interview 1: The unconsciously conflicted seeker	74
4.1.1 Reflexive Reflections on interview 2: the conscious seeker.	80
4.1.2 Reflexive Reflections on interview 3: The measured investor, who applied logic. 83	
4.1.3 Reflexive Reflections on interview 4: Conscious denial.	84
4.1.4 Reflexive Reflections on interview 5: The misunderstood	90
4.1.5. Reflexive Reflections on interview 6;“a soul speaks to a soul and you listen.” (Line 864)	95
4.2 Themes formation	99
4.2i The emergence of an overarching theme	100
4.2 a <i>Table of Results; The list of participants and the emergent themes from their interviews</i>	102
4.2.1 Clairvoyant readings in response to loss	103
Subtheme; 4.2.1i Readings in place of traditional support.....	106
Subtheme; 4.2.1ii Need for reassurance and proof of existence- to manage anxiety	111
Subtheme; 4.2.1iii The conflict of rational and emotional	114
Subtheme 4.2.1iv Sense of belonging and connectedness.....	118
Chapter Five – Discussion	120
Summary of findings	121
5.1.0 Potential Hidden Harm from readings	128
5.1i Time invested	131

5.1ii Fostering dependency	132
5.1.2 Would Patrons be better supported by traditional therapy	133
5.1.3 Clinical implications and recommendations for further research	136
5.1.4 Critical Appraisal and limitations	142
Chapter Six - Reflexive Chapter	145
6i Reflections on attending proof of mediumship service	145
6ii Experience of interviews	147
References	148
Appendix 1: Recruitment letters	181
Appendix 2: Information Sheets	183
Appendix 3: Consent Forms	185
Appendix 4: Emails sent	187
Appendix 5: Pilot Study	188
Appendix 6: Electronic Appendices	194
Appendix 7: Examples of analysis workings	195
Appendix 8: Extracts from Reflexive Reflections transcripts	213
Appendix 8i: <i>Transcript 1</i>	213
Appendix 8ii: <i>Transcript 2</i>	220
Appendix 8iii: <i>Transcript 3</i>	223
Appendix 8iv: <i>Transcript 4</i>	226
Appendix 8v: <i>Transcript 5</i>	235
Appendix 8vi: <i>Transcript 6</i>	243
Appendix 9: Extracts from transcripts to support Themes	249
Appendix 9i: Theme 4.2.0 Clairvoyant readings to manage loss	250
Appendix 9ii: Subtheme 4.2.1 Readings In place of traditional support	257
Appendix 9iii: Subtheme 4.2.1 Need for reassurance and proof of existence- to manage anxiety	268
Appendix 9iv: Theme 4.2.4 The conflict of rational and emotional	274
Appendix 9v: Theme 4.2.5 Sense of belonging and connectedness	285

Research Aim

This study aims to seek to find the honest experiences of patrons of clairvoyants, to explore the reasons underpinning engagement. There are also enquiries made into the views or experiences participants have of traditional therapeutic interventions and whether these have influenced their decision to attend a clairvoyant. As such it is hoped that knowledge is gained around what readings provide that may be more attractive to patrons than seeking psychological help. By developing an understanding of patrons, it was hoped that it could be identified if clairvoyant readings are sought at times of need and if any reluctance existed to seek more traditional supportive interventions, which would further inform clinical practice.

Chapter One – Introduction

The researcher has gathered anecdotal narratives of patrons of clairvoyants, spanning over 30 years, including personal experiences of patronage. From these collected narratives, many felt comfort from readings, others appeared to have a dependency and expressed a need to engage in times of imposed change or discomfort. Some individuals were found to have been influenced to make life changing decisions based on information shared, whilst others have provided assurances of reaching future goals. The researcher found that people can be more open to visiting a clairvoyant, than consider engaging in therapy. In addition, it was observed many individuals visit a clairvoyant without significant consideration of the potential negative effects that could arise from what is shared. However, these narratives have not been supported empirically and there appears to be a sparsity of psychological research exploring the lived experience of patrons. This identifies a gap in current literature with regards to the psychological wellbeing of patrons and the impact of readings. As such, this study aims to understand; how people who patronise clairvoyants make sense of readings and discover what purpose do the readings serve for patrons, whether patrons would be better suited to traditional psychology therapy and whether patronage is beneficial or harmful.

1.1: Rationale for research

The need for this research has been identified from a general acceptance that there are an unmeasured population who engage in clairvoyant readings within the UK. Osborne & Bacon (2015) estimated that around 10% of the British population regular attend clairvoyant readings. There are over 400 spiritualist churches in the United Kingdom (Spiritualist National Union (SNU), 2014), that feature after death communication (ADC) as part of the

services, therefore it is likely that a small, but significant proportion of the population are engaging. This coupled with research that indicates a substantial proportion access ADC following a bereavement, as a way of managing grief (Beischel et al., 2015; Nelson, 2013; Osborne & Bacon, 2015; Sanger, 2009), would suggest that this area is worthy of further investigation.

It is possible that Spiritualist churches are filled with a grieving congregation, awaiting relief through messages. In addition to clairvoyants, independent from the church, who may be repeatedly visited by those grieving. The promise of ADC and perceived proof of afterlife is likely to be enticing to many (Bering, 2006). Therefore, the premise of this study aims to explore the experience of patrons to determine why individuals engage in clairvoyant readings, with a view to ascertain whether there are needs that would be better served through therapeutic interventions.

Whilst engagement is a choice, made by the patron, in the absence of guidance for patrons and clairvoyants alike, there appears to be need for the potential harm to be highlighted.

Alexandra Chauran (2013), a practising clairvoyant, recognised the need for guidelines, training and potentially a governing body. Although this cannot be considered as research based empirical evidence, it recognises the power clairvoyants hold, which is bestowed onto readers, and asserts a need for a code of ethics to be followed. Chauran (2013) writes of the vulnerability of patrons and how readings can significantly impair the grieving process.

Chauran has trained in mental health crisis work and appears to use these skills appropriately in her practice. Chauran (2013) recommends refusing to read for a client who is vulnerable and in crisis, in favour of traditional mental health support, using personal guidelines namely confidentiality, accountability, honesty and consideration of patron wellbeing as paramount.

However, it is also worthwhile considering that Chauran is also the author of other publications which offer guidance on how to become a psychic, so consequently may experience some level of responsibility to create moral guidelines.

This study aims to inform clinical practice, as engagement may serve as a barrier for patrons to access more suitable support, as patronage may be viewed as a therapeutic intervention. As patrons remain unaware of any personal difficulties, any potential issues are maintained, with a risk of being exacerbated. The researcher has engaged in readings with varied results including; accurate descriptions of past and current situations, positive future affirmations and unethical messages. Therefore, considered that there were likely to be many more narratives creditable of empirical exploration.

ADC is typically represented in research by parapsychological investigations and has not been established as a significant contribution to mainstream science (Beischel & Schwartz, 2007). The search strategy conducted for this literature review used the following terms: Psychology of belief; locus of control and happiness; Spiritual beliefs; clairvoyance; mental mediumship; continuing bonds and bereavement via Google, Google Scholar and the University of Wolverhampton electronic library resources. In addition, books on the paranormal were purchased from Amazon. Literature on Spiritualism, in the form of leaflets, was also provided by the Wolverhampton Spiritualist church, including information of the SNU website.

In the conceptual stage of the research development, experiential learning was carried out by visiting Spiritual churches. Said observations began with unannounced visits as a patron. This was followed by a meeting with the church leader, as a researcher, to gain knowledge of the

practice and to recruit participants. Events of which were documented in a reflexive journal. During church visits, information was shared regarding other research that was being undertaken on mental mediumship. An attempt was made to contact the University involved, Liverpool University (Appendix 5), however no response was gained.

From the existing literature there are two areas that are predominantly focussed upon; (1) the mental health of patrons and clairvoyants (Thalbourne & French, 1995; Goulding, 2005) and (2) those who hold peculiar beliefs and the engagement of patrons as a response to bereavement (Beischel et al., 2015; Nelson, 2013; Osborne & Bacon, 2015; Roxburgh, 2010; Sanger, 2009). From the research that looked at bereavement, the assertion was made that there are a percentage of the population accessing clairvoyants as a therapeutic intervention (Beischel et al., 2015; Nelson, 2013; Osborne & Bacon, 2015; Roxburgh, 2010; Sanger, 2009). Therefore, when we consider these two major findings collectively, we could formulate that patrons may be seeking support that would be better suited to traditional therapies. As such this has been the major focus for the thesis. With attention paid to the ethical and safety of the practice, if sought as a type of therapy.

1.2: Spiritualism and death

As this thesis is concerned with patrons of clairvoyants, it is useful to present an overview of the Spiritualist Religion, practices and beliefs regarding death.

Many religions' claim that a form of oneself exists beyond death, whereby the Spirit or soul can continue to survive without the body, asserting mind-body dualism (Bering, 2006). The

Spiritualist Religion expands on this concept, by asserting that the Spirit can be communicated with following bodily death. The Spiritualist Religion asserts the philosophy known as The Seven Principles; of which the third ‘The communion of saints and the ministry of angels’ (SNU., 2011) is relevant to after death communication (ADC) for the purpose of this project. This principle can be deconstructed as claimed communication with divine energy or what is more commonly known as spirits of the deceased. Spiritualism has built a faith around this sustained contact, which is said to be achieved through mediumship (SNU, 2011). The spirit of the deceased is said to be unaltered in character by their passing (Walliss, 2001).

During a service at a Spiritualist church, the guest medium claims to provide proof of life, in a non-physical form, which is believed to continue following death (SNU, 2014). This is achieved through the medium facilitating ADC (Beischel et al., 2015). Whilst communicating messages, the medium (also known as a clairvoyant) is in a conscious state (Buhrman, 1997), although alterations in some aspects of the medium’s volitional control, memory and self-awareness could be experienced (Rock & Beischel, 2008). In addition, the medium is considered to have very little control over whom is contacted or what information is communicated (Beischel et al., 2015; Roxburgh, 2010; Wiseman & Watt, 2006). Essentially, the alleged process does not involve the selection of a particular spirit with whom to communicate, instead it is the deceased who are alleged to decide to make contact (Beischel et al., 2015). Mediums and clairvoyants do not hold themselves responsible for whom they contact or the information delivered (Roxburgh, 2010). Messages given appear to have common themes; such as offering directive advice, conveying love, and giving reassurances

that the death was inevitable and peaceful (Beischel et al., 2015; Osborne & Bacon, 2015; Wallis, 2001).

In addition to messages delivered from a Spiritualist church rostrum, it is also possible to access messages through a private reading with a medium / clairvoyant, whom operate independently (Wooffitt & Gilbert, 2008). Such individuals may market themselves as Spiritual counsellors, clairvoyants or psychic fortune tellers. ADC is alleged to occur during a clairvoyant reading, facilitated by the clairvoyant through the delivery of messages received from the deceased and given to a patron or sitter (Kwilecki, 2011). There are also increasing opportunities to engage in psychic readings through such events as psychic suppers or psychic evenings held in various publicly accessible buildings such as hotels and public houses (Wooffitt & Gilbert, 2008). Despite the connection between Spiritualism and mediumship, clairvoyant readings do not contain religious significance, and instead offer patrons the chance to enjoy a secular version of Spiritualism (Wooffitt & Gilbert, 2008). It is considered by individuals, who ascribe to the belief of ADC, as fulfilling purposes such as communication with significant others following bereavement (Beischel et al., 2015; Osborne & Bacon, 2015; Roxburgh, 2010; Walliss, 2001) and to verify or validate ideas about the existence of life after death (SNU, 2014), potentially to allay death anxiety (Rose & O'Sullivan, 2002). Although there may be commonly held beliefs that clairvoyants can see future events this is not the case, as the future has yet to exist (SNU, 2014). Although, readings can involve sharing a projected view of the probable outcome of the individual's actions, as the information is believed to be delivered from a place free from material and physical influences (SNU, 2014), which may contribute to the title clairvoyant as this translates as clear seeing.

The phenomenon asserts an ontological viewpoint that suggests that the next stage on our human journey is one that proposes our spirit leaves our physical body, which may naturally intrigue individuals and fuel a desire to communicate with those who have made this transition (Bering, 2006). The practice is more commonly known in psychological terms as extra-sensory perception (ESP), the alleged ability to receive information via a non-physical channel which remains unrecognised by science (Wiseman & Watt, 2006). With the absence of logic, the practice of ADC, claiming to provide proof of mind-body dualism, occurs regularly and with a sense of normalcy for many (Bering, 2006).

The lure of readings appears to be powerful. The power of someone claiming to see your future, which is often offered, is attractive. Therefore, in some way, occurrences that provide a patron with news of positive significance could very well inspire a person to achieve their goal. A positive affirmation may hold the power to motivate a person through difficult times. However, this is likely to be surrounded by more examples of messages that may not be helpful, that may be disappointing and that may maintain a person's status of depression, bar providing a brief, moment of reprieve. The concept of wanting direction serves to absolve the responsibility for one's own life choices, risking the patron becoming passive in their life journey. Essentially perpetuating feeling of sadness, in place of working on internal change. If so, this population could inform the discipline of Counselling Psychology by the exploration of what is sought and gained by readings, as could provide useful information to be considered for the development of an intervention better suited to meet the need of these group of people.

1.3 Thesis structure

The literature review intends to offer a balanced view of the existing research in paranormal belief, considering the underpinning psychology of the belief system and the potential functionalities it serves. As there may be confusion amongst the terms and their meaning, definitions according to the SNU (2014) are as follows: Mental mediumship includes three characterisations; Clairvoyance (seeing the spirit); Clairaudience (hearing the spirit) and Clairsentience (sensing the presence and thoughts of the spirit). However, the most commonly used term throughout the existing literature, particularly in the Spiritualist Religion, is medium and mental mediumship as such when referring to text of other research the original terminology is used. The purpose of the literature review is to look at the existing research in this area to identify any gaps, to better position this study, in addition to informing the researcher of the most appropriate methodology to use.

Following the literature review, the methodology chapter outlines the research method with details of the chosen qualitative approach and how it was applied. Subsequently, chapter four presents the findings, which denote reflexive reflections from each interview, followed by themes that have been identified from the co-researcher's transcripts. Chapter five is the discussion chapter where a summary of the findings is provided, followed by how this relates to existing research, concluding with how the findings have relevance to clinical practice, identification of future research, critical appraisal and limitations of the study. The final chapter details the reflexive journey of the researcher and positionality.

Chapter Two- Literature Review

2.1 Positionality of this research within existing research

As Supernatural beliefs, spiritual beliefs and belief in fate are abstract, they cannot be conclusively tested and proven empirically (Trope & Liberman, 2010) and therefore deviate from that which can be understood by science (Berenbaum, Kerns, & Raghavan, 2000). Thus, creating a potential reluctance of scientific researchers, due to lower levels of belief than the wider population (Happs, 1987; Otis & Alcock, 1982; Padgett, Benassi, & Singer, 1981), perhaps giving less credibility to the subject area. Those Psychologists who have studied the concept of the existence of life after death have not established any empirical evidence to support the phenomenon (Blackmore, 2001; Marks, 1988). Blackmore (2001) dedicated over twenty years to researching the survival of human consciousness, through empirical exploration of the ability of clairvoyants and alleged anomalous experiences of individuals. Blackmore (2001) concluded that no claims could be proven.

However, despite lack of empirical evidence, a large population of people hold peculiar beliefs and function otherwise unexceptionally, which would indicate that such views cannot always be regarded as maladaptive nor representative of psychopathology (Boden, Berenbaum, & Topper, 2012). Indeed, many rational, intelligent people remain influenced by irrational tendencies, for example believing in superstitions, having lucky charms or rituals (Rhodes, 2016). Whilst these behaviours may be viewed as rudimentary, superstitions can have positive effects, generated by providing reassurance in situations that create anxieties

from feeling a loss of control (Hallinan, 2014). In short, as human error is widely documented, belief in a higher divine power may bring much comfort, as such superstitions can be viewed as an adaptive behaviour. As McGarry and Newberry (1981) asserted, such beliefs may be attractive as are perceived as offering magic that is powerful enough to overcome difficulties. This may be particularly the case when alternative therapies are sought following a negative experience with traditional medical services. In an attempt to explain the need for unconventional beliefs, Bering (2006) viewed the development of such as an evolutionary adaptive design. However, it is difficult to see how beliefs have contributed to survival and genetic success, therefore it was formulated that the beliefs evolved to make meaning of our existence (Bering, 2006). With this view, religious beliefs are helpful in developing a more existential view that allows us to think beyond the physical and as such assign deeper meaning.

It is likely that we form our beliefs through our own lens, influenced by experiences. As the way we think influences the way we feel (Boden & Gross, 2013), informing our responses. Therefore, beliefs in the afterlife may be prompted by one's own mortality or following a bereavement. Our emotional state can direct behaviours following an event and beliefs can evolve as part of this emotional response (Boden & Gross, 2013). Such beliefs may serve as adaptive with regards to meeting psychological needs, such as making meaning from experiencing difficulties, with a sense that events happen for a greater end (for example, 'everything happens for a reason.'). It is also possible that people find comfort during a loss or bereavement that the person they love is in a safe place continuing to exist, without the pain they felt in their physical life.

Research appears divided on whether the function of beliefs prove to be helpful or indicative of ill health. This chapter looks at potential contributing factors for engagement in clairvoyant readings, as examines explanations for paranormal beliefs. The initial focus of the literature review begins with; the Mechanisms of Paranormal Belief, leading to the Psychological differences between non-believers and believers before considering the functions the belief serves. The functions consider the belief as a coping skill, adaptive response to an adverse event and ADC as therapy.

Two main areas were identified in current research; (1) the mental health of patrons who held paranormal beliefs and (2) the engagement in ADC in the context of a bereavement. As the beliefs are considered 'peculiar' (Boden, 2015) and were listed in the DSM IV as a feature of schizotypal personality disorder in the American Psychiatric Association (2000) Diagnostic and statistical manual of mental disorders (DSM; 4th ed., Text Revision), assumptions could be made that patrons of clairvoyants may experience mental health difficulties. However, existing literature appears limited, due to the sparsity of studies in this area. The emphasis on these main two areas could be considered as predetermining outcomes to fit into preconceived concepts, which creates a risk of other findings being missed. Therefore, an identified gap emerged to explore patron's experiences. Considering the existing findings recognise mental health and bereavement as being associated with ADC, this appeared to be a valid progression of research in this area. This study does not place an overt focus on the mental health of patrons, exploration is concerned with the purpose of engagement, which appears underrepresented in psychological research. Instead, existing research is concerned with beliefs and patronage in terms of cognitive differences, investigating the belief as a symptom of a pathology. This research steers away from pre-existing findings, viewing patrons as everyday professionals unexceptional in their mental health and looks at the

function engagement serves. As Counselling Psychology promotes the engagement in therapy without the focus on the inclusion of pathological diagnosis (Woolfe, Dryden & Strawbridge, 2003), this study looks at whether patrons may have needs that could be better met in psychological therapy.

2.2 Mechanisms of Paranormal Belief:

The purpose of this study is to explore whether patrons are seeking clairvoyant readings with a need that would be better supported by traditional therapeutic interventions. The following literature presented looks at potential explanations for engagement. The next section describes how the beliefs are formed and become imbedded.

2.2.1 Connecting distantly related material

The hypothesis that making connections with distantly related material, through the ability to connect thoughts with actual events, has been explored by several studies (Blackmore, 1992; Brugger & Graves, 1997a; Houran & Lange, 1998; Morris, 1986). Making these connections was found more prevalent amongst those holding paranormal beliefs (Wiseman & Watt, 2006). The findings were evidenced by studies in which participants identified a discernible image amongst random dot patterns (Blackmore & Moore, 1994). As these results could be supported from a series of other studies using varied means, a reliable relationship between belief in psychic ability and the finding of connections between distantly related visual and verbal material was asserted (Brugger & Taylor, 2003; Pizzagalli, et al., 2001; Wiseman & Smith, 2002). Conversely, it was noted that non-believers may lack the capacity to make the

same connections as the believers, which in turn contributes to their belief system by not attending to potentially supporting evidence (Wiseman & Watt, 2006).

When considering the ambiguous content of some messages and readings, then it is likely that this process is used by patrons to make sense of the information given and connect it to them personally. This may also be responsible for the connecting of ‘signs’ to events. In addition, it could also account for maintaining intuitive thinking as the individual may connect distantly related material to validate this thinking style.

2.2.0 Intuitive thinking

Intuition, analytical thinking and inhibitory control were examined in terms of their roles in paranormal beliefs (Svedholm & Lindeman, 2013). The use of intuitive thinking, or what is commonly known as gut feelings is said to predict belief in the paranormal (Lindeman & Aarnio, 2006; Svedholm & Lindeman, 2013). The definition of intuition is the immediate response to a stimulus that does not involve reflection (Svedholm & Lindeman, 2013).

Differences were found between believers and non-believers in thinking and decision-making styles, with the former engaging less in objectivity and critical thinking than non-believers (Svedholm & Lindeman, 2013). The use of reflection was only marginally involved in adopting the beliefs, with less tendencies to consider evidence and alternative explanations (Svedholm & Lindeman, 2013). Svedholm & Lindeman (2013) used two quantitative scales to assess the propensity to depend on intuitive thinking; the Faith in Intuition (FI) scale (Pacini & Epstein, 1999) and The Need for Cognition scale (Cacioppo, Petty & Kao, 1984). Both scales request responses on how accurate statements are, using instinctive decision

making or deliberation, measured by a likert scale of 1-5. Reflective thinking was measured using the Actively Open-minded Thinking (AOT) scale and the Argument Evaluation Test (Stanovich & West, 1997). When completing the AOT scale, participants were required to use a likert scale (1-6) to determine to what extent they agree with statements that represented a broad-minded style of thinking. The AET contained two parts, the first part (AET I), participants rated statements that asserted opinions on a 4-point likert scale. For the second part (AET II) participants rated the strength of an argument, based on the same subject areas as AET I.

The results suggested that participants who considered evidence objectively, over opinion, and demonstrated reflective thinking, showed inhibited paranormal beliefs (Svedholm & Lindeman, 2013). Ontological confusions were said to be the result of unintentional inhibitory processes, connected to cultural paranormal beliefs (Svedholm & Lindeman, 2013). Svedholm & Lindeman (2013) state that whilst intuitive thinking is responsible for ontological confusions, the inhibitory processes vary significantly in the efficiency of how intuitions are filtered into consciousness. It was found that confusions are caused by the inadequacy of the inhibitory control (Svedholm & Lindeman, 2013), with an increase occurring when the reasoning system experiences cognitive load. The findings concluded that paranormal believers rely on intuitions more frequently than non-believers (Svedholm & Lindeman, 2013).

There has been a connection between individuals who rely on intuition to guide behaviours to having paranormal beliefs, with the unconscious involuntary inhibitory responsible for the marrying of the two (Svedholm & Lindeman, 2013). Further explanations postulate intuitions as a dual process that involve conscious judgements, formed from associations made to

existing experiential knowledge and automatic, immediate responses, referred to a system 1 (Svedholm & Lindeman, 2013). The model positions analytical thinking as the counterpart of intuitive thinking, termed as system 2 (Svedholm & Lindeman, 2013). The mechanisms of the two systems are said to adopt either competitively or hierarchically interactions (Svedholm & Lindeman, 2013), termed as parallel-competitive and default-interventionist theories (Evans 2008, 2009). As the name suggests parallel-competitive theory asserts that thoughts and behaviour are directed by the outcome of the competition between intuitive and analytical processes (Svedholm & Lindeman, 2013). Where intuitive processes are the immediate response, analytical thinking involves a longer period of reflection (Svedholm & Lindeman, 2013). Default-interventionist is the process where it is decided whether using intuition is appropriate, according to what is stored in the working memory, with analytical considerations given to determine whether there is a conflict between the two processes (Svedholm & Lindeman, 2013).

Evans (2009) postulated that thoughts and behaviour include the interactions of both parallel and hierarchical interactions between intuitive and analytical processes, which then has a final, independent processing step responsible for the choice between the available options. The two-system model has been criticised for the view that intuition and reflection are generated by separate systems, in place of both being different processes of the same system with a focus in distinct areas such as belief or logic (Keren & Schul, 2009).

In a review of existing literature, Hodgkinson, Langan- Fox & Sadler- Smith (2008) found that individuals can flexibly interchange between the two types of processing, with a rare occurrence of any conflict between (Stanovich & West, 2000). This movement between the

two is motivated by subjectively, task complexity and individual preferences (Hodgkinson et al. 2008).

The theory connecting paranormal belief to intuitive thinking links to engagement with clairvoyants as resembles patrons favouring reliance on gut feelings and perceived signs over reflective, analytic thinking. As intuition does not rely on logic and instead a more emotional, physiological approach, then this appears fitting to patronage. In addition, systems theories, postulated by Svedholm & Lindeman (2013), suggest that it is possible for a person who has experienced repeated negative events to have dominant automatic responses, as system 1 may be unbalanced. As patrons may be seeking reassurance or comfort from a loss, then their experiential knowledge may generate an anxiety as an immediate response, which is then interpreted as a warning. When an individual who has experienced trauma is guided by prior experiences and working memory, it is likely that emotionally stored trauma may prevent the access to logical thinking (Van der Kolk & Van der Hart, 1989). This could potentially lead to skewed decision making, in the absence of logic, generating the seeking of a clairvoyant for guidance.

2.2.2 Positive feedback loop

Following on from intuitive thinking styles and connecting distantly related material, a positive feedback loop helps to imbed beliefs by again assigning proof to pre-existing viewpoints (Houran, Kumar, Thalbourne, & Lavertue, 2002; Houran, Wiseman, & Thalbourne, 2002; Lange, 1999; Lange & Houran, 1998). This hypothesis was examined through positioning believers in an environment where there was alleged poltergeist activity. It was found that believers were led to selectively attend to ambiguous external (noises) and

physiological responses, by their existing beliefs, and were more likely to attribute the experience as paranormal. As a result, feelings of fear were increased that led to heightened awareness of additional phenomena, creating a positive feedback loop (Wiseman & Watt, 2006).

2.3 Psychological differences in Paranormal believers and non-believers

The subsequent research postulates paranormal beliefs are assigned distinctions between believers and non-believers, with significant differences located in cognitive functioning and neurobiology.

2.3.0 Cognitive differences

The misattribution hypothesis identified a correlation between poor cognitive abilities and psychic belief, this involves the belief being assigned to impaired judgments (Alcock, 1981; Blackmore, 1992; Marks, 1988; Wiseman & Watt, 2006). However, the studies have very mixed results, without the ability to replicate findings (Wiseman & Watt, 2006). With perhaps the exception of the result which found a positive correlation between beliefs and performance on syllogistic reasoning tasks (Wiseman & Watt, 2006). Whilst there exists a diversity of research which has evaluated this theory, relatively it equates to small amount within academia (Wiseman & Watt, 2006).

Blackmore & Troscianko (1985) and later Blackmore (1992) asserted the concept of Probability misjudgement underlying paranormal beliefs, where paranormal explanations are erroneously attributed over considering the incident happening by chance. Probability misjudgement can apply to pairing two independent events together to create a causal relationship, such as thinking of a friend followed by receiving a telephone call from them (Wiseman & Watt, 2006). The misjudgement excludes recognition of many other incidences of thinking of a friend which have not resulted in contact from them (Morris, 1986). Researchers used probability judgment tasks, such as estimating the likelihood of dice landing on a certain number repeatedly. The findings suggested that believers underestimate the statistical likelihood of the numbers achieved (Wiseman & Watt, 2006).

2.3.1 Neurobiological differences

Further research has examined potential differences in the neurobiology of believers and non-believers to account for the disparities (Wisematt & Watt, 2006). Brugger & Taylor (2003) found that the right hemisphere is activated during processing of distantly related material, which is the area that is believed responsible for making meaningful connections between experiences and events. As believers were shown to have a high level of activation in the right hemisphere, this was seen to be responsible for viewing events as psychic (Brugger & Taylor, 2003). This finding was supported by studies involving word recognition tasks that required participants to determine real words from words that were only accurate from their phonetic sound, termed as a lexical-decision task (Meyer & Schvaneveldt, 1971). Believers were found to have higher levels of accuracy in the right hemisphere compared with non-believers (Brugger, Gamma, Muri, Schafer & Taylor (1993a). Similarly, when EEG activity

was measured comparing believers to non-believers, it was found that believers showed relatively higher right hemisphere activation (Pizzagalli, Lehmann, & Brugger, 2001).

2.4 Paranormal beliefs as a pathology

Belief in clairvoyance was named as one of the indicators for schizotypal personality disorder in the American Psychiatric Association (2000) Diagnostic and statistical manual of mental disorders (DSM; 4th ed., Text Revision). Although it is important to note that this has been revised in the 5th edition, this demonstrates the view, according to the medical model, that the belief was once assigned as a contribution to the diagnosis of a pathological illness. Within this concept, complicated grief is assigned to the bereft when they attempt to excessively proximity seek to the deceased (Stein, Phillips, Bolton, Fulford, Sadler & Kendler, 2010), which could include regular engagement in ADC.

This may contribute to the phenomena being viewed through a pathological lens. As mentioned earlier, studies have found a correlation with the beliefs and the existence of psychopathological symptoms (Thalbourne & French, 1995; Chequers, Joseph and Didua, 1997). Findings correlated the belief with clinically relevant personality attributes such as neuroticism, anxiety, bi-polar and schizotypy (Thalbourne & French, 1995; Wolfradt, 1997). Schizotypy is the term for the presence of schizophrenia like symptoms in healthy individuals (Pizzagalli et al., 2001). For example, in a cognitive system, closely related semantic concepts are robustly linked to each other, whereas in an individual with schizophrenia the networks travel further along new links to loosely interconnected nodes (Pizzagalli et al., 2001). This feature of loosely associated connections between random unrelated concepts,

followed by assigning meaning to them, is a commonality with thought disorder in schizophrenia and paranormal beliefs (Pizzagalli et al., 2001).

Thalbourne and French (1995) replicated a study in England, that had originally been completed in Australia, finding consistent results with the original investigation. 114 University students completed the Australian Sheep-Goat Scale and the Survey of Belief in Extraordinary Phenomena, along with the 18 item Manic-Depression Scale and 30 item Magical Ideation Scale.

Although the Australian Sheep-Goat Scale includes questions on belief in an afterlife and whether communication with spirits is possible, which is consistent with patrons' beliefs, it is possible that patrons may hold these beliefs in isolation. Other questions on the scale include beliefs in mind reading, sending mental messages and telepathy, which are more in-keeping with psychotic delusions and so a correlation to affective disorders or schizotypal personality disorder is unsurprising. Similarly, the questions on the Magical Ideation Scale also resemble features of psychosis, such as thoughts transmitted to others and the ability to influence others mentally.

Similarly, the alleged abilities of a clairvoyant could descriptively resemble the symptomology of psychosis (Roxburgh, 2010), as involves auditory, tactile and visual experiences that cannot be accounted for by a physical presence. Furthermore, belief in extra sensory perception (ESP) and clairvoyance are named in the DSM-IV as a feature of schizotypal personality disorder (Chabrol, Chouicha, Montovany & Callahan, 2000; DSM-IV, 2000).

It was found that the type of disinhibition of semantic network activation involved in connecting distantly related material with real events may contribute to schizophrenic thought disorder (Brugger & Taylor, 2003; Pizzagalli et al., 2001). Similarly, this disinhibition was suggested as underlying the formation of paranormal belief (Pizzagalli et al., 2001). Pizzagalli, Lehmann and Brugger (2001) pre-screened 117 students which resulted in identifying 12 strong believers and 12 strong disbelievers. These 24 students completed lateralized semantic priming tasks. The believers showed faster distant semantic relations (Pizzagalli et al., 2001). The preference for distant over close associations suggested an over dependence on the right hemisphere, again a feature of psychotic pathology.

Conversely, the researchers are keen to point out that the research focused on healthy participants to provide insight into patients with schizophrenia, therefore was not aiming to pathologise the belief in ADC. The study also asserted moderate forms of disinhibition of semantic networks led to creative thinking and therefore was advantageous. Therefore, it is the level of disinhibition that is proportionate to whether the effect on functioning is maladaptive (Pizzagalli et al., 2001).

It is worth noting that due to willingness to participate in the study, all the students tested were female, which researchers acknowledged was a confounding variable. In addition, the study did not look at the function of paranormal beliefs and broader implications, the focus was located in the formation and maintenance of the belief (Pizzagalli et al., 2001).

2.5 Adaptive functions of Paranormal beliefs

Contrariwise other research has positioned paranormal beliefs in an adaptive role, although this is suggested to evolve from negative events. The next section considers how paranormal beliefs and engagement in clairvoyant readings could be experienced by patrons as beneficial.

2.5.0 Beliefs as a defence/coping mechanism

It has been postulated that dissociation and paranormal beliefs have the same function, in that they act as a defence mechanism against negative events (Wolfradt, 1997). Paranormal beliefs separate scientific, logical thinking from feeling, akin to dissociation where cognitive functions can become separate and operate independently from one another (Wolfradt, 1997). Again, this connects believers' reliance on physiological responses or what could be described as instinct, rather than a rational more objective and evidence-based thinking. In addition, suggests that the individual comes to rely on instinctive thinking as a protection to negative events reoccurring, using superstitions as a perceived manner of control (Wolfradt, 1997).

Wolfradt (1997) used valid tests, using a sample group of 269 students, of which 126 were male. Participants completed the Dissociative Experience Scale (DES, Bernstein & Putnam, 1986), the trait version of the State-Trait-Anxiety Inventory (STAI-X2, Spielberger, Gorsuch & Lushene, 1970) and the revised Paranormal Belief Scale (RPBS, Tobacyk, 1991). The study found that prediction of dissociative experiences could be correlated to four of the seven dimensions of the RPBS, these being Spiritualism, PSI, Superstition and Precognition. Therefore, findings showed more of a connection with belief in fate and lack of control rather than the other three dimensions, Traditional Religious Belief, Witchcraft and Extraordinary

Life. Superstition is seen as a disturbance to usual functioning, with the production of fantasy used to avoid negative events to cope with uncontrollable life events (Wolfradt, 1997).

Both Dissociation and Paranormal beliefs, along with serving the same function, were also believed to stem from fantasy proneness (Irwin, 1990; Wolfradt, 1997). Fantasy proneness defines the difficulty in being able to discern fantasy from real events (Lynn & Rhue, 1988). Believers were found to consistently obtain higher scores on several measures of fantasy proneness (Irwin, 1990, 1991).

Consequently, paranormal beliefs may be positioned as a response to anxiety and a need for control (Irwin, 2000). With clairvoyant readings providing the perceived gaining of knowledge to combat uncertainty. Many children of trauma develop behaviours in attempt to ensure that they are in a position of control, in a perceived effort to stay safe (Archer & Gordon, 2006). Experiences of diminished control during childhood may instigate feelings of anxiety (Chorpita & Barlow, 1998) leading to the development of coping mechanisms to avoid being overwhelmed (Vaillant, 1992). The continued existence of magical thinking was found to be a coping mechanism following adverse early experiences (Irwin, 1990; 1991; 1992; Lawrence et al., 1995). Indeed, models have been developed that used the tendency for fantasy proneness and a compelling need for control created by childhood trauma, to predict belief in psychic ability (Irwin 1992, 1993; Lawrence, Edwards, Barraclough, Church & Hetherington, 1995). As such perhaps it is the existence of magical thinking that has continued in its maturation to adulthood that maintains the search for more than logical explanation for events, as a source of perceived control (Greenaway, Louis & Hornsey, 2013; Stavrova & Meckel, 2017).

This magical thinking could not only still exist in patrons of clairvoyants, but also serve as a motivator to seek spiritual explanations for events, in a search for more than logic. The patronage in readings could also be assigned to a need to know future events as a perception of control. With the view that knowledge will assure safety. This is likely to be more prevalent as a response to traumatic life events, such as a bereavement.

2.5.1 Bereavement; continuing bonds;

It has been commonly viewed that a psychologically healthy way to manage grief is to accept the loss of a loved one, before progressing onto severing ties and reinvesting in other relationships (Freud, 1917; Vickio, 1999; Yalom, 2014). Freud (1917) first postulated this theory in his grief work, followed by many theories that have supported that part of the grieving process was to renounce bonds with the deceased, to process the loss and move forward (Bowlby, 1971; Parkes, 1972; Walter, 1999; Worden, 1982.) Yet following a loss, within the distress of separation, there can be a yearning to search for the deceased (Archer, 1999; Parkes, 1998). Though those who maintain ties with their loved one can often be viewed as experiencing a more complex, pathological grief (Silverman & Klass, 1996; Vickio, 1999).

However later theories, stemming from the attachment model, considered that following a bereavement, attachments could continue (Bowlby, 1980). With the concept that the attachment style developed in childhood was sustained in adulthood (Fraley & Davis, 1997), it was determined that this could significantly affect grief reactions (Parkes, 2006). This

thinking asserted that the attachment remained, in the form of an ongoing internal relationship with this deceased, termed as a continuing bond (Shuchter & Zisook, 1993). This model promoted that a healthy adjustment did not necessitate breaking the bonds with the deceased, but rather that the relationship continued in a different form (Silverman & Klass, 1996). Again, sudden or violent deaths were found to have a stronger motivation for an individual to maintain their bond, along with the existence of an interdependent relationship (Boelen, Stroebe, Schut & Zijerveld, 2006). However, this need for a continued bond may also been explained by different variables such as an insecure attachment or individual differences that can affect resiliency to loss (Boelen et al. 2006; Field, Gao & Paderna, 2005) therefore cannot be accurately located to one variable.

Continuing bonds can be maintained in various ways. Field & Filanosky (2010) claimed that the approaches can be divided into two subscales, internalised and externalised. The former of these includes internal dialogues, imagined interactions (Rosenblatt & Meyer, 1986) and from recalling memories to sustain the internal representation of the person (Gee, 2009). Externalised continuing bonds encompasses verbal communication with a spirit, sensed as an external entity (Gee, 2009; Sanger, 2009; Silverman & Klass, 1996; Walliss, 2001). Feeling the presence of the deceased is said to happen unexpectedly, (Jahn & Spencer-Thomas, 2014) or can be facilitated through visits to Spiritualist churches or private sittings with clairvoyants/ mediums. According to the Spiritualist religion the deceased present as the same, in terms of character, as they do when living a human life (Walliss, 2001). They are not believed to have been transformed to higher beings, and as such respond in death as they would in life. Therefore, the relationship between the bereaved and the deceased is expected to be literal continuation (Young & Cullen, 1996). With the possibility that identity is formed around the other person, couples may see their partners as ‘my other half’ or parents may

view their children as an extension of themselves (Finlay, 2003). As such, clairvoyant patrons may be seeking a continued bond with the deceased through readings (Sanger, 2009; Silverman & Klass 1996; Walliss, 2001;) If this is the case then it is possible that there are features of unresolved loss and grief motivating patronage.

In an earlier study, Field & Filanosky (2009) made distinctions between effects of internalised and externalized continuing bonds, with the former associated with personal growth and the latter more likely to be engaged in if a sudden death had occurred, accompanied by resonating feelings of responsibility. Conversely, as an unexpected loss may be associated with trauma, then the causation could be linked more to the effects of trauma. For example, the bereaved may be led more by their emotions in their decision making to pursue externalized continuing bonds through communication. The effects of trauma could also resemble sensing or hearing a spirit from the intrusive thoughts and images that can be experienced (Horowitz, 2015).

Informed by experiential learning, as a counselling clinician, and a review of research papers that focussed on grief, Vickio (1999) formulated five ways to continue bonds. These being; Recognizing the impact that the deceased has made on us; Incorporating meaning from the deceased's life and death; Having tangible objects as representative of deceased or visits to places that remind of deceased; Ceremonial events, such as visiting graves and retelling stories to younger generations. Silverman & Klass (1996) asserted that the continued connectivity served to inform the present and future, without being held in the past. Beischel et al. (2015) confirmed these findings, by asserting that both spontaneous and assisted ADC were beneficial in the resolution of grief from continued bonds. However, the benefits were expressed by patrons from anecdotal reports and exploratory data (Beischel et al., 2015) and

had not been substantiated empirically through recognised psychological outcome measures. As such assisted ADC cannot be considered as an evidence-based practice, which is essential in all therapeutic interventions.

Conversely, Nowatzki and Kalischuk (2009) found positive outcomes from their qualitative phenomenological research to examine post death encounters in the context of the grieving and healing process. The results were taken from 23 in-depth semi-structured interviews with individuals who had suffered a bereavement. Participants were seen to progress through an interpretive process to find meaning from their loss. The experiences significantly inspired the participants' beliefs in an afterlife and, as such, had a significant impact on their grief. The healing effect was said to be due to the continued sense of connectedness with the deceased. In relation to clinical implications, it was formulated that clinicians should be able to provide clients with an acceptance and understanding of post-death encounters so that the bereaved can be supported in sharing their experiences.

This concept was supported by LaGrand (2005), through facilitating a workshop with bereaved clients, it was found that many experience spontaneous ADCs during the grieving process. Notably, this was distinguished from assisted communication via clairvoyants. LaGrand (2005) discovered that these experiences can be positive and healing if accepted and processed during therapy. This support within therapy ensures the safety of the client, as works in a boundaried manner to make meaning from their anomalous experience. It is possible, through this process, to revisit unresolved issues that the client has with their loved one (LaGrand, 2005). Additional benefits could also be that the client's level of engagement in ADC could be assessed in terms of psychological well-being.

Conversely, Taylor (2005) found that when the bereaved found comfort in such experiences and brought this to therapy, they were met with negative responses from counsellors. Taylor (2005) carried out ten interviews with bereaved clients who had engaged in counselling or psychotherapy. As some clients had engaged in long term work, the exact number of sessions was unknown. Interviews were semi-structured and used areas of inquiry (Kvale, 1983) including the sense of presence felt of the deceased, the experience of therapeutic intervention and the narrative of the bereavement (Taylor, 2005). Taylor (2005) attended to how bereaved people, who sensed the presence of the deceased, experienced therapeutic interventions. The results analysed interview transcripts which were then classified into those who found the counselling received as; satisfactory, mediocre or unsatisfactory. The level of satisfaction was measured on how enabled participants felt in exploring the sense of presence during their therapy. It was found that 80% of experiences were found to be unsatisfactory. Most of the ten clients interviewed did not feel able to discuss the presence they felt, and the times when clients did, they did not feel that their beliefs were accepted. Clients recalled suggestions of abnormal grieving or reported that their attempts at discussing feeling a presence were met with dismissal (Taylor, 2005). As such, it was found that the expressing belief in the afterlife was avoided in bereavement counselling, despite finding that a significant number of people continued to sense the presence of the person that they have lost (Taylor, 2005).

Despite the above research appearing to be supportive of continued bonds, the effects of on the grieving process remains empirically unclear (Stroebe & Schut, 2005). As grief can be said to be experienced subjectively, considering the influence of individual differences and the absence of a robust tool to clearly confirm outcome measures. The following studies state

that there can be differing effects, both positive and negative, and assert that several variables can be seen to influence the outcomes found. For example, Stroebe & Schut (2005) found difficulties in the grieving process when there were different variants present, such as the circumstances of the death and the dependence or attachment in the relationship. In these instances it was observed that continuing bonds were detrimental (Stroebe & Schut, 2005).

Field, Nicholls, Holen & Horowitz (1999) carried out a cross sectional, Qualitative study to capture the effect of continuing bonds over time. This study used interviews and Texas Revised Inventory of Grief (TRIG; Faschingbauer, Zisook, & DeVaul, 1987) to measure grief, with the addition of the empty-chair exercise, where dialogue is exchanged via role play with the client, facilitated by a therapist. The study examined the effect of continuing bonds in the recovery of married couples' loss of a partner, through interviews with 70 midlife bereaved participants, six months following their loss. The interviews assessed which form the continued bond took, with grief-related distress calculated via the role-play exercise. General and grief-specific symptom inventories were also completed by participants, which were repeated following a further 6, 14 and 25 months. The overall findings depicted that continued bonds could provide some comfort, although this was dependent on what form it took. For example, by holding onto the deceased possessions, to gain comfort, with the inability to relinquish the items, the bereaved were considered to be experiencing maladjustment of the grieving process. Though less distress was observable, during role-plays, when participants talked about their attachment through recalling memories. However, the researchers noted that as the study used conjugal bereavements only, the findings may not be generalised to the larger differing grief population, as losing a spouse is likely to differ from losing a child or parent given the difference in the relationships and identity and roles within those relationships.

Boelen, Stroebe, Schut & Zijerveld (2006) built upon the study by Field et al (1999) through carrying out a longitudinal replication. Boelen et al., (2006), used data from surveys completed by 56 individuals 7–12 months following their bereavement, who then presented with both current and longer-term symptoms of grief and depression, nine months further to this. This study found that whilst continuing bonds were causally related to the maintenance of symptoms of grief, some contradictions were found. With recollection of memories as a significant indicator of grief, but not depression, and the inability to relinquish the deceased's possessions was an insubstantial predictor of depression and grief.

However, any differences may partially be assigned to the adaptations made to the original study. As it was recognised that the empty chair task is a therapeutic intervention, as well as an assessment of bereavement (Field & Horowitz, 1998), it was felt the inclusion of the role-play may be too influential on the results and so was omitted from the study. Secondly, Field et al (1999) used the Texas Revised Inventory of Grief (TRIG; Faschingbauer, Zisook, & DeVaul, 1987) to assess grief symptomatology, whereas Boelen et al. (2006) favoured the Inventory of Complicated Grief (ICG–R., Prigerson and Jacobs, 2001). The ICG–R was considered more comprehensive than the, earlier developed, TRIG (Boelen et al., 2006), given that it includes over twice as many items. This allowed for the removal of questions that could represent both continued bonds and be an indicator of grief, for example holding on to the deceased's belongings. This was carried out to avoid confusions between the two. In addition, the use of the ICG-R, enabled the measurement of the predictive outcomes for long term maladaptive grief, as it was considered more comprehensive in terms of being able to determine symptoms indicative of long-term complexities.

However, when considering the generalization to a wider population, these results could be considered as limited due to the subjectivity involved in self-reported measurements of the symptoms of grief and the relatively small sample size (Boelen et al., 2006). In addition, the geographical location may offer a further limitation to wider representation (Boelen et al., 2006). Therefore, the recommendations from the research were to carry out additional longitudinal studies, to consider the conceptual overlap between continuing bonds and grief symptoms (Boelen et al., 2006). Despite this there were indications that differing ways of continuing bonds effect grieving responses (Boelen et al., 2006).

2.5.2 Connectivity through shared beliefs:

Anomalous experiences are defined as those that deviate from the usual and fall outside of empirical explanation (Acunzo, Evrard & Rabeyron, 2013). When a person sees or hears the presence of a loved one who is deceased, this could be categorised as anomalous and can be both distressing and isolating if not understood (Roxburgh, 2010). Therefore, when such an experience is accompanied with meaning, it can be associated with psychological benefits (Roxburgh & Roe, 2014). For example, in the instance of an individual experiencing spontaneous contact with the deceased, assigning meaning can bring a sense of relief (Roxburgh, 2010). If this then can be accounted for in a Spiritualist church or by a clairvoyant, a sense of belonging and acceptance is offered. This is particularly important when this opportunity to feel accepted may not be experienced elsewhere (Beischel et al., 2015). Walter (2008) observed that such beliefs are not always shared by family members, and as such could prove to be isolating, compared to the church which is attended by like-

minded people that share similar worldviews (Beischel et al., 2015). In addition, the relationship between patron and clairvoyant is likely to be aided by these shared beliefs (Roxburgh, 2010). Roxburgh's (2010) found that mediums could offer patrons a significant level of open mindedness, which is likely to be welcomed by individuals whose beliefs are not shared by family or friends. The medium appears to offer acceptance, hope and validation, which may be what is attractive to patrons. However, these are all qualities that could be expected from a therapeutic relationship.

Through the fieldwork of Walter (2008), whereby he visited two Spiritualist churches and gathered his findings from experiential observations and interviews with both mediums and the congregation, the receipt of messages through ADC was found not to be predominantly the motivation for attendance. Though the initial visit to a church may have been following a bereavement, Walter (2008) found that the Spiritualist church offered more in the way of connectivity with people holding shared beliefs, alongside the communication element of Spiritualism.

However, there may be legitimate reasons why individuals are not supported, by family members, in their beliefs, which is not covered by Walter's (2008) fieldwork. For example, if the bereaved individual has become overly dependent on continued contact, at the detriment of both their present relationships and mental health. When considering this view, engagement in readings may cause more distance between family members and patrons, causing further feelings of isolation and perhaps a further need to be understood by others outside of the family. Thus, maintaining the engagement in readings and church attendance.

2.5.3 Externalisation of issues

One could postulate that the need for reassurances for the future could result from experiencing negative events, as a way of reducing the anxiety of reoccurrence of further incidents. With the common expectation that a clairvoyant reading can offer predictions of the future (precognition), then it may be possible that the motivation of the patron may be to seek reassurances of positive outcomes to allay their anxieties. Consequently, these reassurances, underpinned by personal belief, may be beneficial in reducing anxieties. Inversely, by seeking external validation to manage angst, the feelings of anxiety are at risk of remaining unresolved and a possible dependency formed on readings as a coping strategy. This way of managing anxiety may be related to an individual's locus of control, which attributes responsibility to events to either internal or external factors (Rotter, 1966). For example, the possession of an external locus of control (Rotter, 1966) determines that life is directed by events outside of our control, rather than possessing the ability to make autonomous decisions. With this in mind, it is possible that patrons of clairvoyants may possess fatalistic thinking styles which adopts the view that everything that happens is out of their control, that their fate is predetermined (Taylor, 1962). This may then underpin the need for a self-appointed expert to provide hope of a positive outcome.

In their longitudinal study on the recovery of grief, Stroebe, Stroebe, & Domittner (1988) found that there were increased levels of depression and physical ailments in those who assigned life events to be dictated by fate. Whilst for the most part participants showed healthy indications of a recovery from their loss following a two year period, those who experienced a significantly more impaired recovery had lower levels of internal control (Stroebe et al., 1988). However, results may have been affected by the additional variables

that were present in the population studied. For example, the participants were predominantly female and had experienced a sudden loss, adding gender and contextual variables likely to affect the manner in which grief is processed. As a sudden loss may be due to a tragic accident or circumstances that may create the need for further explanation, fate could be considered as a cause more readily. In addition, as there is a prominence of females who hold paranormal beliefs (Blackmore, 1994; Dag, 1999) this may also be correlated with an external locus of control (Dag, 1999).

Rubinstein (2004), in his study of the relationship between helplessness and locus of control in a population whom were bereaved, found that a significant feature of learned helplessness is a sense of not having control. This was said to render the individual as feeling powerless over events (Rubinstein, 2004). Although again, Rubinstein's study looked at a small, very specific population of parents grieving due to losing their children from political conflict, as such these findings could not be considered representative of a general population, as are likely to be influenced by the cause of deaths. As conflicts in war torn countries are externally driven by others, then there is likely to be a reality of not being in control of events.

2.5.4 Locus of control and life satisfaction

When considering further motivating factors, it may be possible that patrons seek to have assurances that their fated lives will have happy outcomes. This is indicative of possessing an external locus of control (Rotter, 1966), which supports the finding asserted that paranormal beliefs are connected to having an external locus of control (Dag, 1999). When this is

considered with patrons of clairvoyant readings, the engagement may suggest a way of seeking happiness through knowledge of future external events, feeling that life events happen independently from their control. The engagement itself would suggest an external sense of responsibility, given it is a common misconception that readings are a source of fortune telling.

However, this may serve as a block to reaching happiness as it may restrict the individual to waiting for external events, rather than proactively using internal resources to shape their future. A longitudinal study undertaken by Verme (2009) involving over 260,000 individuals from 84 countries looked at an association between locus of control and happiness. This was achieved by compiling a large data via surveys. The research spanned over 20 years and questioned individuals on happiness, personal values, social attitudes and individual attributes. Findings from the surveys revealed that life satisfaction was determined by possessing freedom of choice and the locus of control, with an emphasis placed on both variables being necessary. Participants who believed their personal attributes were responsible for the outcome of their actions were observed to have had a greater appreciation of freedom of choice than people who assigned themselves to the mercy of fate and external factors. Verme (2009) also found a higher level of happiness in those with internal locus of controls.

Dag (1999) studied the relationships with paranormal beliefs, locus of control and the presence of pathological indicators. The method of data collection used Tobacyk's Revised Paranormal Belief Scale (RPBS), Rotters Internal-External Locus of Control Scale (IELOC) and Symptom Checklist-90-Revised (SCL-90-R) completed by a population sample in a Turkish college. From the 350 participants who took part, it was found that there were small

but significant relationships among paranormal beliefs, locus of control and symptoms of psychopathology, with the existence of paranormal beliefs predicting an external locus of control over any indicators of psychopathology (Dag, 1999). However, Dag (1999) positioned paranormal beliefs as an adaptive function that created feelings of power when there was a paucity of perceived internal control, risking the appearance of psychopathology. This theory asserts paranormal beliefs as a resource for adjustment, by providing a meaning in life and a perception of having control (Dag, 1999; Tobacyk, 1995). In essence, bizarre rituals and behaviours stem from attempts to gain control in the absence of other means (Dag, 1999).

2.5.5 Existential needs

Secularisation can serve to placate death anxiety with the promise of an afterlife (Walter, 1993). Furthermore, LaGrand (2005) stipulated that experiences of a Spiritual nature could not only reduce existential fear, but also inspire new perspectives on life meaning. If it is that existential and Spiritual beliefs can serve to manage death anxiety, this may create a risk of the individual becoming overwhelmed if the belief comes under question and is threatened in some way (Tomer, Eliason & Wong, 2013). As such these beliefs are likely to be well protected, even when the defence appears to be illogical and contradictory. Logical reasoning will question Spiritual belief, yet the emotional component wants to believe to such an extent that any perceived supportive evidence is welcomed. Any acceptance of doubt in the belief of life after death is likely to be followed by much anxiety (Tomer et al., 2013).

2.5.6 Clairvoyant readings asserted as therapy

As it is suggested that there is comfort provided from affirmations of an afterlife (Beischel et al. 2015; Bering, 2006; Walter, 1993), then it is possible that patrons seek confirmations of other reassurances, such as ones' own mortality or existential meaning. It has been claimed that the most common motivation to engage in Spiritualism is bereavement (Nelson, 2013). Sanger (2009) found that individuals seeking ADC from mediums were doing so to aid in their grieving process. Walter (2008), in his discussion of the motives of those wanting ADCs, found that there were unresolved feelings that resonated following the death, such as feelings of guilt over fraught relationships. This may be described as having unfinished business in Gestalt Therapy (Hagl, Powell, Rosner & Butollo, 2015). Particularly when the deaths were sudden, unexpected or markedly traumatic, the need to seek ADC has been found to be more prevalent (Walliss, 2001).

Following the World Wars, interest in Spirituality significantly increased (Walliss, 2001). At this time, mediums were seen to offer therapeutic services, through delivering messages to those who were left bereaved tragically by the war (Hazelgrove, 2000). In addition, stemming from the trauma that was being experienced at this time, the bereaved survivors of the wars were motivated by a desperate need to seek assurances that life existed beyond physical death (Akhtar & Humphries, 1999). Echoed by Beischel et al. (2015), as grief can involve experiences of hopelessness and despair, the existence of an afterlife and continued bond can serve as therapeutically healing for the bereft. However, it was observed that the more isolated of the bereaved individuals, at this time, were attracted to Spiritualism (Walliss, 2001). As such this practice came under significant criticism as the bereaved were viewed as

vulnerable and therefore exploited (Walliss, 2001), given that the isolated were likely to be easier to influence without having close relationships that may challenge the belief. This criticism is still likely to remain relevant in current patrons of clairvoyance.

Bereavement can have detrimental effects on the individual's mental and physical health, which can be exacerbated if the grief is unresolved, complex or traumatic (Beischel et al. 2015). Then it may be argued that any form of support that is felt helpful could be considered valid, particularly considering that regular patrons of clairvoyants seem to experience benefits, as engage in repeated visits. If this is the case, then the patron may seek a reading as therapy, which maintains the self-appointed title of some clairvoyants as 'spiritual counsellors'.

This alternative route to receiving support may be influenced by the poor prognosis of psychotherapeutic support for bereavement, as Beischel et al. (2015) highlighted previous research studies that named traditional therapeutic interventions as detrimental or ineffective. Clients reported feeling little or no benefit from interventions (Currier, Neimeyer & Berman, 2008; Larson & Hoyt, 2007); Taylor, 2005). Osborne & Bacon (2015) found, from their qualitative study, which involved interviewing nine mediums, that the bereft preferred to focus on the deceased, rather than their own feelings and response to the loss. As clairvoyant readings offer this, then often grief was perceived to be resolved by ADC (Osborne & Bacon, 2015). However, this view originated from experiences of patrons reported by clairvoyants, therefore risking a positive bias.

The overarching theme that emerged from the meta-analysis by Beischel et al., (2015) on bereavement counselling, was that clients did not feel understood. This was largely assigned to the clinicians focus on pathological formulations and established theories of grief, which

informed the expected process of a client over their individual experiences (Beischel et al, 2015). However, this could be due to traditional grief counselling having a focus on the client's acceptance of separation and loss (Beischel et al., 2015). Collated from a pilot study, Beischel et al. (2015) found that those who experienced contact through ADC reported many positive benefits, such as; reduced fear and loneliness, missed the person less, in addition to significant improvements in feelings of grief and sadness and finding solace from perceived proof of an after-life. The study used online surveys which were completed by a population who received readings from mediums, motivated by grief, within which was a subset who also worked with a mental health clinician alongside readings. However, as these findings were taken from preliminary research, with limitations to how the data could be analysed, the results cannot be established as conclusive. Particularly, when considering the validity of online surveys, given that they are impersonal and risk being influenced by social desirability bias (Russo & Corbin, 2016). In addition to considering the population who took the time to complete the surveys, also may be suggestive of an interest in the area and as such represent a more positive view. This could be reduced by distributing the surveys to a range of people that would be more representative of a wider population, achieved by the researchers being personally involved in the circulation and collection process. A significant outcome of the study was that further research was needed, to include a standardised grief instrument, randomization schemes, control groups and appropriate tests to empirically represent the therapeutic effects (Beischel et al., 2015).

Beischel et al (2015) also considered the mediums conscious but altered state during readings, placing the medium in the role of conveying messages with the absence of considering the patron's experience and how they are receiving the information. As this places the bereaved patron in a vulnerable position, researchers suggested that after care with

a clinician may be necessary (Beischel et al, 2015). It was also noted that the medium had no control over whom could be contacted, which adds further vulnerability, considering the patrons having unfulfilled expectations. Without the guarantee of being able to contact a specific loved one, there is also the risk that patrons may continue to seek readings in the hope that this will occur, which may develop into an emotionally unhealthy search.

Therefore, the supporting research appears to offer less consideration to the risk factors than are necessary and would be safeguarded against in clinical practice. Keeping in mind the vulnerability of the client group, there may exist an increased suggestibility and given that the readings are not professionally governed in the same way that therapeutic interventions are required to be, there appears to be a significant opportunity for malpractice and harm to occur.

2.6 Induced ADC in clinical settings:

From working with traumatised war veterans, using Eye Movement Desensitization and Reprocessing (EMDR) (Shapiro, 2012), Botkin (2000) discovered that clients were increasingly experiencing post death encounters with those who they had lost tragically.

From observations of a series of clients experiencing spontaneous after death communications, Botkin learnt that through a sequence of psychotherapeutic events, after death communication could be induced (IADC) (Beischel et al, 2015; Botkin & Hogan, 2005). IADC involves the client connecting with the sadness of their loss before engaging in facilitated eye movements, as the sadness reduces the client is then asked to think about the person they have lost (Botkin & Hogan, 2005). It was found that 98%, 81 clients experienced contact, of this population 96% reported a resolution of their grief (Beischel et al., 2015). In addition, Botkin found that prior beliefs did not have any effect on the positive outcome of

the intervention (Beischel et al., 2015). Currently IADC (also known as Induced Post Death communication (IPDC) is offered as a therapy in five continents, however, remains relatively unknown amongst therapeutic clinicians (McCormick, 2014).

However, despite the practice having reported significantly positive outcomes, it does not evidence that the contact was a real event or a stimulated spontaneous future template. A future template is installed in EMDR as an image that the client would prefer to experience rather than the current distressing memories (Shapiro & Solomon, 1995).

2.7 Critical review of cited literature

As stated at the start of this chapter, perhaps due to the scepticism surrounding the phenomena of contact with spirits through clairvoyant readings, there is a sparsity of psychological research in this area. The literature presented in this study represents a selection of studies that appear to be centred around a proposed hypothesis. As this approach involves a predetermination of what will be found, the exploration of the function of readings and patron's experiences remains limited. The existing literature holds further constraints by using self-reported questionnaires, whereby responses are restricted to preconceived constructs and influenced by social desirability (Paulhus & Vazire, 2007). With the exception of Walliss (2001), and later Walter (2008), there appear to be an absence of documenting the patrons' lived experience. There are a few studies which have explored the experiences of mediums, whom give readings (Osborne & Bacon, 2015; Roxburgh, 2010), but little focus on the accounts of patrons.

Thus far, research of belief in ADC and paranormal belief appear to be considered as a deficit in thinking styles and viewed through a critical lens. Although it is valid to look for the individual differences that the belief may involve, this omits personal, qualitative narratives of how life experiences may have shaped the decision to engage in readings. For example, it is possible that patronage was not made as a first choice in response to seeking support and patrons may have deviated to readings through negative experiences with traditional services. Taylor (2005) found this to be the case with his study on ADC as a response to bereavement, however this again looks at a singular aspect of the engagement. For example, individuals seek alternative holistic practices rather than traditional medical models, patronage may be underpinned by a similar view to this, not necessarily led by loss.

Current research therefore confines findings, by the limited attention paid to personal motivation for engagement, early narratives of patrons and significant life events other than bereavement. In short, much existing research looks to understand engagement from a neurobiological or cognitive position rather than human experience, collected using a relational approach. Any qualitative studies appear to focus on the connection to bereavement, which misses the potential reasons for patronage being associated with support seeking for other needs.

In addition, this current study is exceptional in that it includes the consistent variable of all of participants having long term regular engagement in individual clairvoyant readings. In comparison, previous research has involved varying manners of engagement, such as visits to churches for messages delivered from the rostrum (Walter, 2008) and other studies where

readings have not been specifically quantified (Beischel et al, 2015; Osborne & Bacon, 2015; Roxburgh 2010),

A significant difficulty in the existing research are that results are defined as correlational, creating complexities in determining whether they indicate a causal affect or whether the existence of the beliefs have always co-existed or manifested from other variables (Irwin, 1985; Lange & Thalbourne, 2002; Thalbourne, 2004; Zusne & Jones, 1982). In addition, much of the research has concluded varying results, which could not be considered as reliable in their replication, there is a need via further studies to examine and determine the causes of the contrary findings.

The qualitative research in this area is located solely in bereavement studies, which although may seem like a logical focus, but again misses other motivations for patronage. In addition, the bereavement studies could be criticised as are likely to have inconsistent variables. For example, each loss will differ from the circumstances surrounding the death, individual differences of the bereft, the internal and external resources available to the participants, which all influence responses and recovery. Thus, creating a formulation from such varied data poses much difficulty.

Therefore, to gain insight and understanding of patrons' experiences, this study adopts a qualitative approach, using in-depth interviews to explore an area that is currently underrepresented and seeks the answers to the following enquires;

- How do people who patronise clairvoyance experience and make sense of clairvoyant readings?
- What purpose do clairvoyance readings serve for participants?
- Would patrons be better suited to receiving traditional psychological therapy?
- Was engagement with readings viewed as beneficial or harmful?

Chapter Three – Methodology

This chapter guides the reader through the epistemology underpinning the research, followed by the research questions and how they are linked to the chosen methodology, as well as details of how the study was carried out in the research design.

3.1.0 Epistemological and ontological positioning of the research

Spiritualism, like most other religions, promote a form of immortality in the form of an afterlife. What may be considered controversial is the claim of proof of existence, through ADC in messages delivered in church and clairvoyant readings (SNU., 2011). Clairvoyance is a practice that originates from the Spiritualist Religion, as such is an ontological viewpoint and so with any belief, meaning is constructed in the mind of the observer. Therefore, when studying Spiritualism and clairvoyance, it is important to use a methodology that values the experience of the participant as their reality.

As such, the epistemological stance of this study sits within Interpretivism and the ontological position of Constructionism, as it explores the experience and interpretation of a phenomena of six participants who patronise clairvoyant readings. Interpretivism views that knowledge is subjective, personal and accepts that the researcher and the researched are both influenced by social context (Al-Saadi, 2014). The researcher's interpretation aims to bring deeper insight into individual meanings, looking underneath what is presented, thus favouring in-depth data with greater validity over the reliability and representativeness of positivism (Chowdhury, 2014). Interpretivism recognises that the researcher is personally immersed in

the research and so, inevitably, the findings are influenced by their views and experiences (Al-Saadi, 2014).

Social constructionism recognises that knowledge is constructed by individuals through interactions with others, through both social and interpersonal influences (Galbin, 2014; Guba & Lincoln, 2004; Lincoln & Guba, 1985; Searle, 1995). Meaning is found through one's own social constructs, it is how we make sense of experiences and encode them to understand the world (Galbin, 2014). Social constructionism values how meaning is personally constructed, without imposing what is considered right or wrong (Galbin, 2014). The individual social constructs of phenomena are viewed as an individual's reality (Kirk, 2012), so there exists, not one single reality, but a collection of realities. Akin to any belief, patrons of clairvoyants make sense of their engagement in readings, to fit their personal construct of what it means to them. As such we could expect that patrons may all attach different meanings to their engagement.

That said, the lived experience of another is difficult to access (Braun & Clarke 2013; Finlay, 2011; Smith, Flowers & Larkin, 2009), given that the internal construct of an individual's reality can be influenced by the social context. It can be argued that we present the Self that we feel may be best suited to the environment, or in response to who we are with (Finlay, 2009). As such the dynamic between the researcher and the researched can provoke defences against a person's truth, influenced by social desirability (Russo & Corbin, 2016). Finlay & Evans (2009) developed RPA to involve the process of using Self both data collection and in the analysis and findings, in attempt to address accessibility and come closer to lived experiences. This inclusion of self in the analysis process, through reflexivity, is a

fundamental difference between any other research approach. Any data analysis involves interpretation and so it is expected that the researcher influences findings in the selection of which narrative to represent (Kim, 2015). However, Relational Phenomenological Analysis (RPA) includes the researcher keeping reflexive journals to continuously evaluate where they are in the process. This enables the reader to see how the interpretations were formed into the findings, allowing ownership of the subjective influence that is likely to occur (Finlay, 2011; Giorgi, 1994). This process felt the safest, most robust manner to conduct the research, given the personal experiences of the researcher. There is both this separation of meaning during analysis and a combined construction of truths from the interaction during the interview. Subjective influence is inevitable in this process (Giorgi, 1994), as two near strangers come together to create a dialogue, which becomes data.

Results are formed using an inductive process, whereby the responses gained through interviews, developed from co-created realities, of both the researcher and co-researcher, generate a hypothesis (Braun & Clarke, 2013; Guba & Lincoln, 2004; Finlay & Evans, 2009; Finlay, 2009; Finlay, 2011). This was chosen over a deductive approach, which imposes a predetermined hypothesis onto the research (Clarke, 1969), as the aim was to adopt an exploratory stance.

During the analysis, the researcher makes sense of how the participant is making sense of their experiences, creating double hermeneutics (Braun & Clarke 2013; Finlay, 2011; Mills, Durepos & Wiebe 2010; Smith, Flowers & Larkin, 2009). Consequently, the analysis and meaning making that emerges is a constructed, interpreted, subjective reality. Though this process can be said to occur in all social science research (Mills, Durepos & Wiebe 2010).

3.1.1 Positionality of the Researcher

When engaging in phenomenological research it is essential that the researcher is transparent in sharing any potential personal bias toward the research area (Drewry, 2003). As such, I wish to declare that I have a particular interest in this area as I have various personal experiences of clairvoyant readings, some of which I have found to be both upsetting and unethical, whilst others have provided positive assurances for the future.

Therefore, the researcher stance could not fully be neutral, yet neither was it bias, more undecided. As such, the researcher position was assigned to an exploratory stance. This experientially inspired approach is not unconventional, as has been previously adopted in other studies by Roxburgh (2010) and Roxburgh & Roe (2014). At the conceptual stage of the study an open-minded position was adopted, receptive to learning what may be considered beneficial, in addition to attention paid to what may be unhelpful.

3.1.2 Research Design : Qualitative

This study adopted a qualitative approach, with the use of interviews to gather the lived experiences from a small population of clairvoyant patrons. All qualitative approaches move away from the concept of quantifiable, empirically measurable realities, over subjective varied versions of reality, shaped by context (Braun & Clarke, 2013). The style of qualitative research method aimed to capture personal experiences of a phenomenon, with careful attention paid to avoid any message that there was any intention to discredit the practice of clairvoyance. It was important not to appear oppositional, as this risked the provocation of defensive responses likely to affect the results. With consideration given to the significant conceptual, epistemological and clinical difficulties involved (Steffen & Coyle, 2010),

Relational Phenomenological Analysis (RPA) was found to be the most robust approach to obtain the most congruent experience of patrons.

Qualitative approaches offer a wide range of epistemological positions (Braun & Clarke, 2013), many aiming to understand human experience. As such, many approaches may have been used. As little is empirically known about Clairvoyant patrons, then an approach that gave patrons a voice was needed. Deeper meanings underpinning engagement was sought, such as 'did patronage meet a need' and 'how was this need met', thus, an interpretative method was necessary (Braun & Clarke, 2013). Therefore, Interpretative Phenomenological Analysis (IPA), Grounded Theory (GT), Narrative Analysis (NA) and Phenomenology were considered.

Though, there are differences between the approaches, in the ways meaning is drawn, the methodologies often overlap (Finlay, 2011; Smith, 2004). Disparities lie in the researcher's perspective and the role they adopt in the study (Bresler, 1995). Interpretative Phenomenological Analysis (IPA), Grounded Theory (GT) and Narrative Analysis (NA) all involve the process of being immersed in the data, before assigning meaning and context to the chosen extracts (Braun & Clarke, 2013). Each allow the reader to be privy to the subjective views and opinions of the subject discussed, whilst also offering a view of the perceived implications of the wider context (Braun & Clarke, 2013). Both GT and IPA acknowledge the researcher in the analysis, as a way of evidencing influence and shaping of data (Braun & Clarke, 2013; Charmaz, 2006). All pay attention to the discourse and language used and offer relational interviews to provide a safe space for participants to share experiences. Though all are inductive, GT is exceptional as it generates theory from the data

(Braun & Clarke, 2013), as such GT was disregarded as this was not the intention of the research.

Narrative Analysis, akin to RPA, has no one prescriptive methodology to follow and interprets how individuals perceive experience (Phoenix, Smith & Sparkes, 2010). NA employs a multitude of ways to access the personal accounts of experience and places much value on hearing the voice of the participant (Phoenix, Smith & Sparkes, 2010). Both NA and Phenomenology methodologies are socially constructed and are in many ways closely aligned. Though NA is interested in the sequence of events that the narrative builds and has a focus on content over experience (Polkinghorne, 1988). In comparison Phenomenology gathers narrative to access lived experience (Wertz, 2005). Phenomenology looks for underlying, implicit meanings in the data collection, through descriptions, rather than explanations, with the addition of interpretation (Finlay, 2009). With description and interpretation on a continuum, the former directs attention to an area, the latter uses an external framework to find meaning (Finlay, 2009).

Though Phenomenological research focuses on the personal, experiential meanings, free from judgements and debates of the authenticity of the phenomenon (Finlay, 2009), it remains contentious as to how this can be achieved. Discrepancies can be traced back to the three original schools of Phenomenology; Husserl, Heidegger and the Dutch Utrecht School, which combine qualities of both schools (Hamill & Sinclair, 2010). Disputes arose between the schools, as to whether presuppositions can be fully excluded from research (Beech, 1999). Husserl asserted bracketing as a fundamental principle, to ensure the phenomena is viewed through the participants experiences (Beech, 1999; Hamill & Sinclair, 2010). Bracketing

involves the researcher putting aside prior assumptions gained from experiential knowledge of the phenomena (Beech, 1999; Drew, 2004; Starks & Trinidad, 2007). Bracketing allows the focus of the research to be viewed without preconceptions, as much as is possible (Beech, 1999; Hamill & Sinclair, 2010; Tufford & Newman, 2012), thus safeguarding against bias.

Conversely, Heidegger's interpretive hermeneutic approach closely aligns the researcher and participants, so that the findings are co-constructed by their views merged together (Hamill & Sinclair, 2010). The term co-researchers emerged from Heidegger's approach, whereby the participant is placed as the expert of their experiences, valued in their joint contribution to the research (Hamill & Sinclair, 2010; Tuohy, Cooney, Dowling, Murphy & Sixsmith, 2013).

As the researcher had personal experience of patronage, Phenomenology was particularly favourable, as the process enables the researcher to share their own experiences in the same manner of those interviewed (Bresler, 1995). Although, the researcher did not wish to use personal experiences to inform deeper understanding of the impact of readings, rather than as a platform of self-disclosure. As phenomenological approaches accommodate researcher experience as part of the process, this was chosen over other methods.

Though Phenomenology continues to be employed in various ways by researchers (Finlay, 2011), what remains consistent is the researcher as an insider, with the co-researchers rather than being in the position of I-Them (Bresler, 1995; Geertz, 1973; Lincoln & Guba, 1985). IPA and RPA both adopt this insider position, staying close to the participant to be able to portray their experiences congruently, using empathic hermeneutics (Braun & Clarke, 2013; Finlay & Payman, 2013). Both approaches bridge this closeness with the distance of an

outsider position, to view the data more critically (Braun & Clarke, 2013). What is said on a surface level is analysed to look for deeper meaning, described as hermeneutics of suspicion (Braun & Clarke, 2013; Ricoeur, 1970; Smith, Flowers & Larkin, 2009).

RPA and IPA share many qualities, as Finlay & Evans (2009) appear to have further developed RPA on existing principles of the Phenomenological approach. For example, both RPA and IPA promote the same use of data collection through relational interviews, focus groups and observations, though RPA offers therapeutic activities in addition, for example, ‘Two chair work’ (Finlay, 2011). Two chair work offers a client an empty chair to represent a part of themselves or another person to have a dialogue with (Hagl, Powell, Rosner & Butollo, 2015; Greenberg, 1979).

Both approaches offer a choice of methods to analyse data (Finlay & Evans, 2009; Finlay, 2011). For example, RPA sanctions pattern-based analysis, and like IPA takes themes from idiographic accounts, followed by the identification of shared themes across the data (Braun & Clarke, 2013; Finlay, 2011). However, in addition to this, RPA permits reflexive, narrative or any creative analysis with a phenomenological focus (Finlay & Evans, 2009; Finlay, 2011). Both approaches aim to capture the individual narratives, whilst lifting synchronicity from the data to provide commonality, whilst valuing the personal narratives.

However, whilst both RPA and IPA focus on individual accounts of meaning making from contextualised, lived experiences, there is a recognition that there is no direct access to this (Braun & Clarke 2013; Finlay, 2011; Smith, Flowers & Larkin, 2009). RPA attends to this through attuned, relational attention to the co-researcher, to gain deeper retroflected

responses, bringing the unconscious into the conscious (Finlay, 2011). The reflexivity involved allows the researcher to move beyond any partiality and become fully invested in the research outcome (Finlay, 2003).

The reflexive use of self in RPA can also reduce any power balance between the researcher and co-researcher, by collaboratively encouraging user involvement. This was very important to the researcher, as a Counselling Psychologist, where collaboration is favoured over disproportionate dynamics (Muran, & Barber, 2011). It was also important not to replicate any power imbalance that may be present in patronizing clairvoyants, as this would appear paradoxically hypocritical. Though the role of researcher naturally assumes a somewhat leading position in the research dynamic (Braun & Clarke, 2013; Law, 2016), it was very important for the researcher to address this. Particularly, as findings could appear patronizing and hypocritical, given the researcher's own personal experiences in readings.

RPA evolved to bridge the chasm between clinician and researcher, developed particularly for therapists to carry out research (Finlay & Evans, 2009; Finlay, 2011). This is achieved through both the manner data is collected and the relational method adopted throughout the analysis, using the four dimensions and reflexivity of the researcher. (Finlay & Evans, 2009; Finlay, 2011). The approach relies on the therapeutic skills of the researcher to establish a safe, trusting relationship that facilitates congruent sharing of content (Finlay, 2011). The process affords data to be collected in a manner that is sensitive to the needs of participants, (Finlay, 2009), so more congruent disclosures are hoped for (Creswell & Creswell, 2007). RPA aims to share the experience of the interviewee in an embodied, experiential, relational way (Finlay & Evans, 2009; Finlay, 2011; Finlay & Payman, 2013), the process begins when

communication starts with the participant. The interviews gather the descriptions of the lived experiences, from first person accounts (Finlay, 2009), drawing on Gestalt theory (Hycner & Jacobs, 1995) in particular, paying close attention to the emotionally fuelled physiology occurring between and within each party (Finlay, 2009). The principles of intersubjectivity theory (Stolorow & Attwood, 1994) are also used, as the internal world of the interviewee is translated, to the reader, using attunement and reciprocity (Finlay, 2009). The attunement, through attention to body language and implicit exchanges, indicates to the researcher when it may be necessary to slow down and give the interviewee time to reflect or compose what they want to say. This is known as reflexive embodied empathy (Finlay, 2005) and includes the researcher's immediate and congruent reactions to what is being said. RPA defines this process into four dimensions; open presence, intersubjectivity, entangled selves and dialogical co-creation (Finlay, 2009). Open presence sees the researcher remaining fully with the co-researcher, bracketing off personal experiences, whilst keeping the research question omnipresent (Finlay, 2011). Embodied intersubjectivity is what is felt by both two parties as a result of being with each other (Finlay, 2009/2011). When used in research, it involves the researcher being attuned to the co-researcher and attending to subtle nuances that evolve in the space between them (Finlay, 2011). Entangled selves are the profound effects that the dyad have on one another, which influences the configuration of self, presented in response to the other (Finlay, 2009). For example, the narrative imparted can evoke an empathic self in the researcher, in response to which, the co-researcher may feel validated and develop trust. Due to this relational dynamic, the tensions between that of therapist, researcher and of personal experience are being balanced (Finlay, 2011). Lastly, dialogical co-creation is the dialogue that is co-created between the two parties.

As such, RPA was considered to have the qualities to be able to both adhere to empirical requirements, whilst valuing the co-researchers subjective phenomenological experience, which positions itself well with the principles of Counselling Psychology (Milton, 2010). RPA demonstrates the ideologies of Counselling Psychology by integrating science and practice, to work in a manner that both sits within a therapeutic framework and is empirically sound (Larsson, Brooks & Loewenthal, 2012). RPA is exceptional in its embodiment of the tensions between researcher and psychotherapist (Finlay, 2011). The embodied intersubjective relationship is attended to, bringing together as the skills of psychotherapy and scientist (Larsson, Brooks & Loewenthal, 2012). As the researcher is a practising therapist this was appealing.

3.1.2i Data Collection

RPA invites additional discussion relative to the topic area, the questions are semi-structured and are aimed to be introduced naturally into the dialogue (Finlay, 2011). Though the term interview suggests a turn taking exercise between the researcher and co-researcher, the approach is relationally based and so it is natural that dialogue will evolve outside the parameters of the structured questions. Like most qualitative interviews, an in-depth and relatively non-directive approach was adopted. In adopting this practice, a sense of unpredictability occurs, creating the interview as a conduit from which the results emerge. Questions are asked with encouragement to elaborate or progress into other narratives in the subject area. As the narrative is valued in its purest, most congruent form, it is needed to be shared unguarded and freely.

The role of the researcher is to enable the participants to vocalise their experiences (McLeod, 1997), which adopts anti-discriminatory practice and fosters empowerment (BPS, 2009). The researcher interprets perceptions without judgement or taking the stance of expert, which is a shared objective with Counselling Psychology. These elements of RPA informed the decision to use interviewing to record the co-researcher's experiences.

During the interview, subjective feelings are bracketed off by the researcher's recognition of the response to what is being said as identified as their own and not originating from the co-researcher (Finlay, 2011; Fischer, 2009). Bracketing is used to safeguard both parties due to the risk of emotive content raised, whilst increasing the researcher's capacity to attend to the phenomena (Rolls & Relf, 2006).

Bracketing was particularly important in this study, given the personal experiences of the researcher, which motivated the study. Bracketing ensured that the researcher considered self in the process, particularly in the analysis. Essentially the researcher needed to put aside previous knowledge and assumptions of clairvoyant readings, in order to focus on the appearance of new findings (Finlay, 2009).

Counselling skills were used to offer a safe space for the participant to explore the meaning of their experience. As this may be the first experience for the interviewee to talk in such depth, new awareness may emerge and a healing process experienced (Finlay, 2003; Finlay, 2011). This new processing, from unconscious thinking brought into the present (Jacobs, 1998), can affect both researcher and interviewee (Finlay, 2009). Part of the researcher role is

to enable the interviewee to tell their story without feeling overwhelmed by any emotional content. This can be achieved by containment of any emotions that may prevent the story being told (Bion, 1962). However, this containment facilitates the research and differs from therapy (Bion, 1962). As such, boundaries were vital during the interviews, both due to the sensitive nature of the material, along with a consciousness of the interview not becoming therapy (Finlay, 2011).

Potential tensions and power imbalances in the relational dynamic of the researcher and co-researcher, were considered. For example, the lay persons view of a psychologist is likely to impact and potentially result in patrons modifying their responses, which is named in the findings. As the principles of Counselling psychology were not familiar to the co-researchers, the title of psychologist may have been expected to hold preconceived ideas of a more scientific, medical model stance. As clairvoyance is termed as a peculiar belief (Boden, 2015), then any possible stigma attached to psychology may have inhibited the interviewee and therefore needed to be reduced. This was managed through discussions immediately prior to interviews, where reassurances were given to co-researchers that the research did not aim to debunk the practice, but instead to capture what could be learned from their narrative. This aimed to ensure that the narratives of patrons were shared, uninhibited by a defensive position. This method balances interpretation, moving between analytic closeness and distance (Todres, 2007). The process enables the researcher to remain close to the experience of the interviewee, whilst the distance demonstrates a more academic manner (Finlay & Payman, 2013; Todres, 2007).

Therefore, it was necessary for the researcher to recognize if the boundaries between the relational interview began to blur with a therapy session. The balancing of the two needed careful consideration, to include the recognition of what belonged to the client and what belonged to the researcher (Finlay, 2011). This was made possible with the use of embodied intersubjectivity to notice what was happening in the space between the researcher and co-researcher (Finlay, 2009).

Reflexive notes can be made during the interview, however the researcher considered that this would alter the experience of the co-researcher in feeling heard and valued. This freed the researcher to embody an attitude of open presence, to allow individual stories to be disclosed (Finlay, 2003; Finlay, 2011). Reflexive notes were made post interview, then used in the analysis, this process allows the transparency of personal feelings to be documented within the findings. Therefore, safeguarding the interview and analysis from being unduly influenced by any preconceived notions that may stem from the researcher's prior experiences (Finlay, 2003). Using this method increases the validity and rigour of the data by providing information about the context in which it is created (Finlay, 2009).

Despite these measures, upon agreeing to the interview, is possible that co-researchers begin to form their pre-conceived notions of what was expected or what they wish to share. Parallel to this is the expectations, preconceptions and personal investment of the researcher. Whilst co-researchers share their stories, the researcher accepts these as truths without challenge.

It is also necessary to be mindful of identification with the co-researcher, when there are shared experiences (Jacobs, 2004). As this can occur during the interview, it is vital that the

researcher takes ownership of their emotional responses and reports these in the reflexive journal, to remove any influence on how the participants experience is perceived (Finlay, 2011). The role of the supervisor and personal therapy helps to manage the distinction between the two experiences (Finlay, 2009). Inversely, what may appear as contradictory to this, is the emphasis placed on what develops during the interview, noting how the relationship between researcher and co-researcher shapes the data. Again, this appears parallel to Counselling Psychology, as it is recognised how this influence occurs (Milton, 2010) in a transparent manner that gives a focus to the process.

3.1.2ii Development of interview questions

Interview questions were devised to address an identified gap in current research; to discover the reasons why patrons engaged and what promoted regular long-term patronage. The pilot study gave the opportunity to practice interview questions (see appendix 6). From this, the original question which asked about the medical profession was considered to sound out of context from the other questions, so was changed to asking about access to more traditional methods of support (see appendix 6). This question aimed to explore any experiences patrons may have had of traditional services, that could have been negative, leading to seeking readings as alternative support.

The first question asked broadly about Spiritual beliefs to ascertain how patrons viewed their engagement in readings in relation to the Spiritualist Religion, providing a wider context of the patronage, in terms of other variables offered by the Religion. The questions progress to

asking about the experience of readings, whether there were any significant events leading to patronage and what encouraged further visits.

It was also formulated that questions enquiring about the patronage of others were also needed, to discover potential defence mechanisms. For example, patrons may have view others' engagement differently, due to their own rationalising, minimising and denial used to in their own engagement.

The question exploring when readings were sought, aimed at discovering whether there was a need that inspired patronage, such as a bereavement or significant life event. The purpose of the question about confirmation of beliefs, was to examine the importance of perceived proof in the engagement, whilst also exploring the potential of rationalisation to continue patronage.

Table 3.1.2a; Interview questions

Could we start by you talking me through your Spiritual Beliefs?
Would you like to tell me about your first experience of seeing a Clairvoyant?
What were the events leading up to making this decision?
What is it about the experience that confirms your beliefs?
What it is that is taken from the experience that fuels the desire for further visits?
Why do you think others visit clairvoyants?
Would you recommend seeing a clairvoyant to others? If so in what circumstance?
How regularly to find the need to visit a clairvoyant? Are they any particular situations where the need feelings more pronounced?
Would you consider or have you accessed a more tradition method of support?

3.1.3 Procedure for data collection

First contact with participants was made via email and text messages. One participant requested further details, as such the information sheet (Appendix 2) was sent via email, prior to her agreement to take part. The remaining participants were shown the information sheet immediately before the interview took place. The information sheet included researcher contact with post interview contact promoted.

All co-researchers volunteered to participate and signed consent forms prior to interviews commencing (Appendix 3). Co-researchers were given the opportunity to withdraw, at any point during the interview, with the inclusion of 14 day cooling off period, providing time to reflect upon the experience and be able to retract the data if desired (Bond, 2004).

Interviews took place in safe, public venues such as Wolverhampton Spiritualist church, a therapy room within a professional service and Wolverhampton University library. These locations were arranged to afford mutual suitability for both parties and aimed at providing a safe, bounded space where the client could be emotionally contained whilst sharing their potentially emotive content. Thesis supervisors and the manager of the professional service were made aware of the interview appointment details.

All interviews were audio recorded and transcribed (Appendix 8) and stored on a recording device kept in a locked cabinet. The transcripts were made available and sent to co-researchers who requested to see them. Co-researchers were informed that transcripts would not be amended, as this is more usual in single case studies (Finlay, 2011). Conversely, additional material could be sent to the researcher post interview. Information can be

provided to the participants who may want to look at the thesis following completion and once domicile within the university of Wolverhampton.

Each interview ranged from around 40-60 minutes in duration, allowing each co-researcher as much time as they needed to respond to questions and add any further information they wished, that was not prompted during the interview. Throughout the interview, clarifying questions were asked by the researcher and at times prompts were made to expand on a response. A post interview debrief was held with all clients, the times of varied in length (from 15 to 60 minutes) according to the needs of the co-researcher and The British Psychological Society (BPS) recommendations (BPS, 2005).

3.1.4 Sampling and Recruitment process

RPA promotes the existence of a pre-established relationship between the researcher and the interviewee, asserting that mutual trust aids the process (Finlay, 2003). Therefore, originally all participants were planned to be recruited from people known to the researcher. To test the suitability of using familiar participants, a pilot study was carried out with a friend (see appendix 6). The results from the pilot study demonstrated that complexities arose from interviewing a person with a close relationship to the researcher (see appendix 6). Therefore, participants who were unknown to the researcher were recruited, bar one whom was a work colleague. Thus, avoiding the interference of previously acquired knowledge affecting the analysis of data.

Six participants ($n = 6$) were recruited, as this was estimated to be the identified number needed to provide a rich source of lived experience (Braun & Clarke, 2013; Sandelowski,

1995; Smith, 2004; Smith, Flowers & Larkin, 2009). All participants were female, aged between 45-60, and regularly attended clairvoyant readings. The gender of participants can be exclusively located due to opportunity, as no males volunteered to be interviewed. Although this is representative that the belief is more prevalent in the female population (Blackmore, 1994; Dag, 1999). The timeframe between readings ranged from one month to two years for each participant. The format of readings was varied, for example, participants engaged in; private settings, group readings, church attendance, public performances in large venues or psychic evenings/suppers. However, all participants sought individual readings alongside the above options.

The recruitment began with visiting the Wolverhampton Spiritualist church. The church leader agreed to identify all six co-researchers, promising a diverse range of people. However, whilst two were identified, one could not be used, as at some point in the interview she stated that she had only had one clairvoyant reading, which did not meet the criteria for selection. With further consideration, the use of participants solely from the church risked the data not being as representative of the population, particularly if recruited by the church leader, as this risked bias in the selection process. As such, only one participant recommended by the church leader was interviewed.

The other five participants were identified using a snowballing approach, whereby the first participant was recruited through word of mouth. This led the researcher to another participant. Other participants were signposted by people known to the researcher either professionally or socially. This method promoted a trust with the researcher, through familiarity by association. Though the interviewees were also removed enough personally to

avoid any risk of data being blurred by prior and additional knowledge of their personal experiences and life events.

Inclusion criteria

All participants were regular patrons of clairvoyants, it was essential that the patronage involved current and multiple visits. Participants were not considered if only visited once or had ceased their patronage, as this risked the inclusion of extraneous variables, such as the motivation underlying the cessation of patronage. Careful consideration was given when choosing participants, to ensure as varied a population sample as possible.

3.1.3ii Data collection instruments

Two recording devices were used to ensure the interviews were recorded accurately. These were a mobile phone and a Dictaphone. An information sheet was given to the co-researcher (see appendix 2). Consent forms (see appendix 3) were signed before the interview began. Interview questions were taken into interviews as a prompt for the researcher.

3.1.4i Participant Details

A short, anonymised synopsis of each participant is detailed in Table 3.1.4a below;

Table 3.1.4a: Participants Synopsis

Participant Number and Pseudonym	Synopsis
1 Rebecca	Rebecca is a qualified professional. She is married and has two children, of adult age.

	<p>Rebecca became interested in Spiritual/psychic phenomena following the bereavement of her father and brother. Rebecca has visited many clairvoyants for private readings, she has also attended psychic fayres, psychic suppers and table tipping. Rebecca used to seek readings monthly but has reduced this now to approximately once or twice a year.</p>
2 Mandy	<p>Mandy is a working mother of two daughters. Mandy is divorced, currently in a relationship. Mandy and her mother regularly attend a Spiritual church and has always shown a keen interest in clairvoyant readings. Mandy first sought readings following the separation from her husband. Mandy has organised group readings, attended psychic fayres and suppers. Mandy patronises events or private readings monthly, based on opportunity or recommendation.</p>
3 Tracy	<p>Tracy is married professional. Tracy visits Spiritualist churches, along with attending psychic evenings in public houses and performances by well-known mediums in large venues. Tracy has visited Spiritual churches for many years.</p>
4 Simone	<p>Simone is a single mother of one daughter. Simone reported that she could sense the presence of Spirits from an early age. She seeks readings from independently operating clairvoyants and psychic suppers. Simone accesses readings, as and when, depending on opportunity or recommendation.</p>
5 Anna	<p>Anna is a working mother, who is divorced. Anna regularly experiences déjà vu and senses presence of Spirits. Anna first sought a reading when she was first engaged, she has seen the same clairvoyant since this time and visits approximately every 2 years.</p>
6 Helen	<p>Helen is both in training to be a clairvoyant and engages in readings. Clairvoyant abilities are common in her family. Helen is divorced with two sons. She regularly attends a Spiritualist church and sits in a psychic circle, where her clairvoyant abilities are developed. Helen accesses private readings also.</p>

Nb. Participant details have been anonymized according to the BPS (2009) Code of Ethics and Conduct (BPS, 2009) in ensuring confidentiality.

3.1.5 Data analysis - (Relational phenomenological analysis)

The Relational approach to Phenomenological research begins at the conceptual stage, where the immersion in the subject area begins (Moustakas, 1990). Data starts to emerge from the embodied dialogical encounter when first contact is made with participants, continuing throughout communication (Finlay, 2011). The data includes the experience of the researcher, in reflexive journaling, and co-researcher, from interview recordings (Finlay, 2011).

There are no prescriptive guidelines to follow in RPA, other than demonstrating an empathic presence and being reflexive in terms of the embodied intersubjectivity that occurs between the researcher and co-researcher (Finlay, 2011). Whilst this absence of pre-set structure gave more freedom, this also posed the challenge of having confidence in utilising the process. As other approaches are more prescriptive (Smith, 2004; Smith, Flowers & Larkin, 2009), they may have been easier to use. The process followed was guided by the literature written by the authors of the approach and on recommendations made of how data is gathered (Finlay & Evans, 2009; Finlay 2011). The data was presented in both idiosyncratic and synthesised themes, using hermeneutic and reflexive analysis. The analysis involved the data from both parties, with distinction made to what belonged to the researcher, what belonged to the co-researcher and together with what was co-created (Finlay & Evans, 2009; Finlay, 2011). In this way, RPA is unique in the explicit use of the researchers own experiences to inform and shape the findings (Finlay, 2009). This involves a transparency in recording the enquirer's own lived experience (Finlay, 2011). An awareness of personal reactions and how the

researcher may have influenced co-researcher's responses are recorded in the findings, which ensures the rigor necessary (Finlay, 2009).

As interviews were chosen to collect data, transcribing followed, paying careful attention to recording verbatim. Transcripts were printed and each one read, then re-read with the interview recordings audible. Using this method of dual processing, the data was explored in depth, over a significant period. Firstly, valuing the personal narratives, by analyzing individual transcripts, commonalities were then looked for from the data.

The multiple layers of what is shared can be attended to during the transcribing process, without the palpable intersubjectivity which occurs during the interviews. For example, stemming from the awkward, anxious feelings during interview 4, it was more difficult to concentrate on the emerging data. When listening back to the dialogue, the initial emotional responses are diminished, enabling content to be focused upon. The nuances of the relationship, emerging during the interview, were recorded in a reflexive journal and on the transcripts, later used in the analysis (see appendix 7), see Results chapter.

Notes were written on the transcripts (see appendix 7) to illustrate what felt important to the researcher (Finlay & Payman, 2013). For example, the length of engagement, the justification for continued engagement, reasons for engagement and potential meaning underpinning what was said by the co-researcher along with any potential harm from engagement (see appendix 7). All transcripts were then looked at together. Any commonalities were highlighted in a specific colour (see appendix 7). This synthesizing of individual accounts forms normative

themes (Finlay, 2009). Reporting themes in the findings are evidenced with extracts of the interviews (Elliot, Fischer, & Rennie, 1999).

The personal experience of the researcher becomes a platform to revisit regularly. The researcher interchanged from focus on personal experiences, to the shared narrative of participants (Finlay, 2009). Personal feelings, again, were recorded in the reflexive journal. An example of a journal entry was when, co-researcher, Helen described grief. This bore a significant resemblance to a personal experience, which led to being drawn into focusing on Helen's 'knowing', rather than the research question. Thesis supervision is used alongside the reflexive journal to enable the continuous awareness of 'what does this mean to me', 'what does this mean to them'. Thus analysis, involves repeated processing of the data, to separate which belongs to the co-researcher and what stems for the researcher's experience.

A predominant theme of need for readings, arising from significant losses, emerged from the first transcript (see Appendix 6; Transcript 1, Appendix 8i and 9i). This was then linked to all transcripts, where needs for answers or comfort from messages, again stemming from loss (see Appendix 9i). With evidence of readings stemming from loss found in all transcripts, this was recognised as a main theme, denoting a prevalent reason underpinning engagement. The comfort from readings also included the perceived proof of existence, with regular mentions of receiving signs from loved ones, alongside messages (see Appendix 8iii; 3 and Appendix 9iii; 4). Four co-researchers compared readings to counselling (see Appendix 7, pages 200, 2007 and 2008), two with a preference for readings (see Appendix 9ii; 11). One co-researcher sought readings around medical procedures, another co-researcher supported shared anecdotal narratives of others who did the same. In addition, two circular relationships

involved in engagement were noticed; The isolation caused by the belief, created a need for connectivity from those who also believed. Similarly, an external locus of control appeared present in all co-researchers seen in their need to seek answers and guidance, which is maintained through engagements, also forming a circular relationship. As such the following eight themes were originally identified; *As a way of managing loss and grief; Alternative to counselling; Search for proof of existence- to manage death anxiety or support existential beliefs; External Locus of control: seeking advice and guidance; The conflict of rational and emotional; Sense of belonging of being understood, connectedness; Development of use of security from signs (superstition), as response to adverse life events; Alternative to medical advice .*

With use of an iterative process, it was recognised that the first two themes overlapped as co-researchers were seeking both counselling in response to loss and pursuing ADC, as a way of managing their loss. Comparisons to counselling was threaded through much of the dialogue and suggested that solace was sought in readings following a loss or bereavement, as such the two themes became one. The search for proof of existence and security in signs, both illustrated that engagement was born from anxiety and a need for assurances of safety, so these two were joined as one theme. Whilst patronage was sometimes minimised as a social event, expressed as something not needed but wanted, there was an underlying need for support echoed throughout the data. Evidencing further that readings encourage and maintain an external locus of control. As such, themes were refined, reduced to six; *In place of bereavement counselling, Search for proof of existence, External Locus of control, The conflict of rational and emotional, Sense of belonging, an Alternative to medical advice.*

Upon reflection, the conflict of rational and emotional, was a response generated from the engagement, rather than a reason for patronage, so became a subtheme. The search for proof of existence and security from signs, both indicate a need for reassurance, was linked with co-researchers' anxiety stemming from trauma, heartbreak and significant life events, including bereavement. As such patronage appeared to be a response to tragic life events, involving loss. Which led to acknowledging loss as the predominant synchronicity between all co-researchers. Loss appeared to underpin all co-researchers' patronage, so the remaining themes became secondary subthemes.

The commonality to know everything would be ok and to have questions answered, was littered throughout the transcripts. This suggested the existence of fatalistic thinking, that 'life happens to me'. This style of thinking indicates an external locus of control, which can naturally be connected to patronage, as engagement seeks messages of advice and guidance from others. However, there was insufficient evidence from the transcript to support the external locus of control as a theme, despite some indications that patrons looked for changes to happen of their own accord (see Appendix 7; C451, page 198; C130, page 195).

Therefore, with further consideration, originating from the comments from the VIVA and post VIVA supervisions, it was recognised that all themes could be traced back to loss. Consequently, reducing findings to one main theme; *Clairvoyant readings to manage loss*, the first subtheme, *Readings in place of traditional support* was identified and separated from the main theme as it was found that co-researchers compared their patronage to counselling, *Alternative to medical advice* was incorporated into this theme as appeared to be parallel, in seeking of an alternative source of support. The remaining themes were changed to

subthemes, as were still underpinned by the primary cause of loss; *Need for reassurance and proof of existence- to manage anxiety, The conflict of rational and emotional, Sense of belonging and connectedness.*

3.1.6 Ethical Considerations

This research adhered to the British Psychological Society's Code of Ethics and Conduct (BPS, 2009) ensuring confidentiality and consideration to the co-researchers and their experience of being involved in the research. An ethical form was then completed and approved by the University of Wolverhampton Psychology, Health, Social Work & Social Care ethics board. Ongoing attention was paid to ethical issues for the duration of the research process. As the topic discussed may have raised emotive issues, co-researchers were given the option to stop the interview at any point. To ensure confidentiality, participants remain anonymous, omitting names and any distinguishable information (BPS, 2009). In the event of observing vulnerability of co-researchers, led by duty of care, the interview would be ceased and further managed by providing information about where to seek help and support.

As information regarding the study was provided to participants prior to receiving their consent (Bond, 2004), it was formulated that there were minimal risks of psychological harm. Co-researchers were assured that pseudonyms would be used. Recordings were not shared with supervisors, as these included names that may have led to the co-researchers' identification. The researcher, co-researchers and those supervising the research had access to transcripts (appendix 7, separate to thesis document). The questions posed in the interviews were designed to ask co-researchers about their experience on a safe level with the choice of

how to respond left open to them. Deeper levels of responses were hoped for, however the depth of disclosures relied on the co-researcher.

3.1.7 Reflexive Journal

The reflexive journaling begins at the conceptual stage of the research, recording the details of the deep reflection about the subject area, connecting to the motivation of the study (Finlay, 2011). This began with recording thoughts and feelings about past, personal experiences of readings. The experiential learning, through visits to two Spiritualist churches, evoked significant emotional responses, and so were written in both a manner of processing meaning and recording how this influenced the positioning of the researcher. This reflexivity continues throughout the research journey and becomes part of the analysis.

Journaling allows for the researcher's preconceptions and emotive responses to be externalised throughout the process (Tufford & Newman, 2012). The personal experiences of the researcher needed to be recorded and shared to examine how this impacted on the interpretations of the experiences of others (Etherington, 2004) and to demonstrate the presence of a critical self-awareness in the researcher (Holloway & Brown, 2016).

Each interview evoked different feelings in the researcher, as such a fluid, evolving view on the engagement in readings developed. The researcher was moved and transformed by the process (Holloway & Brown, 2016), all of which was captured in the reflexive journal. RPA enables the researcher's interpretations and biases to be recorded in a reflexive journal and

discussed in supervision to extricate any partiality from the findings (Finlay, 2009). The attention to potential bias in this approach provides a transparency that is considered essential when engaging in phenomenological research (Drewry, 2003).

The post interview reflections, included in the reflexive journal, recorded what occurred in the space between researcher and interviewee during the interview, this is gathered from the nuances of body language and through attunement. The comments here are made on what feelings were evoked whilst the researcher was listening to the story. As the stories shared loaded emotional content at times, these feelings were experienced by the researcher as transference (Howard, 2011) and noted in findings through embodied intersubjectivity (Finlay, 2009). Empathic feelings were also evoked when hearing the narrative of co-researchers, at other times connections were made to personal experiences of the researcher. As such there was a clear need to make the distinction between transference, counter transference and identification with the interviewee and record this in findings (Finlay, 2011).

3.1.8 Supervision

The use of supervision has the advantage of recognizing whether the data analysis has been influenced by the researcher's personal experience. It was essential that supervision was conducted with a supervisor who is experienced in RPA (Finlay, 2009). Through this process, consideration is given to any misplaced attention to a certain context at the expense of more poignant areas.

4.1 Chapter Four – Results

This chapter begins with detailing the idiosyncratic findings of each co-researcher, followed by 4.2; where the themes that have been identified through the commonalities across the data are presented. The data is presented in the order that co-researchers were interviewed. With references made to the four principles used in RPA, discussed in the previous chapter in depth.

4.1.0 Reflexive Reflections on interview 1: The unconsciously conflicted seeker

The interviews began with Rebecca. I sensed her keenness to please, from our text messages exchanged when arranging the interview. Rebecca demonstrated this in her willingness, by offers to travel to anywhere, any time at my convenience to conduct the interview. On meeting Rebecca, I immediately felt her warmth and kindness. Rebecca seemed to wear her feelings, in that you could see them and feel them when in her presence. Her response to meeting me was to quickly develop trust, demonstrated by her willingness to share her personal journey into engagement, before the interview even started. In response to Rebecca's warmth, I was able to offer open presence immediately and felt moved by what she imparted. However, accompanied with this, was the acute awareness of my position as researcher. I experienced Rebecca as somewhat vulnerable as she shared her story with total faith in me, her trust felt unquestioning. Simultaneously, I hoped that I would not problematize her engagement, that something she believed in so deeply could be shared in the findings without any discredit to her. She engaged in the interview unaware of what the findings would be. In conflict of this, I felt that there was an expectation, from my role as a psychological researcher, that engagement in readings should be viewed negatively. The

passion and honesty with which Rebecca engaged with me illustrated just how poignant the interview was for her. I became acutely aware of the potential epistemological injustice (Law, 2016), where I could take what was shared and interpret something what Rebecca may not agree with. However, this was balanced by the premise of the study being to explore any potential harm, aiming to be beneficial to patrons.

Rebecca initially presented with a healthy level of acceptance of her bereavements. However, during the interview, her use of dialect, describing her brother and father being ‘ripped’ from her, indicating resonating pain (see Appendix 8i;1). Through our dialogical creation, Rebecca talked about searching for answers, which began with strange feelings that she did not understand (see Appendix 8i; 2). Before the death of her close family members, Rebecca started her journey into ADC by visiting a spiritualist church, motivated by wanting messages, though it was not clear who from (see Appendix 8i;3).

Through providing an open presence (Finlay, 2009), using empathic listening skills, giving my full attention to Rebecca, responding both non-verbally and verbally, she went on to share the narrative of her tragic losses. I began to experience sadness and anger from her tragic narrative. Rebecca appeared to narrate with an acceptance of what had happened. Despite the sadness of the content, Rebecca appeared to attend to the interview with a sense of purpose, I sensed to both to help others and to perhaps process what had happened further. Through entangled selves, both the tragic content and Rebecca’s level of engagement, inspired empathy in me, further motivating me to want to share her story meaningfully. Rebecca engaged in the interview process honestly, talking candidly about her needs to contact her brother and father. Despite feeling, in retrospect, that seeing clairvoyants prevented her from

letting go of her father and brother, it also provided a sense of reassurance that they were still around. Through our dialogical co-creation, Rebecca also disclosed the hope of reunification with her loved ones (see Appendix 8i; 4).

Rebecca then became consumed with readings, she became excited when others had similar experiences as this seemed to reinforce her beliefs. It seemed that this new psychic world offered her something that those around her could not, a continued relationship with her father and brother, or the hope of that. Ten years into her grief Rebecca had a mental health breakdown as it seemed what she had suppressed surfaced, that she was alone without the people she had always known, feeling she had been left by them. Rebecca developed an ‘addiction’ to readings, from the promise of communication with her brother and father. She went on to say that leading up to her breakdown, she questioned why her brother and father had left her (see Appendix 8i; 5).

The perceived contact Rebecca experienced, did not seem to bring comfort, rather distress that they existed elsewhere without her. Rebecca seemed conflicted by the potential harm in readings and her continued need to still engage. This could be described as parallel to my conflict of researcher and therapist, I wanted to support Rebecca, alongside the desire to highlight harm in her engagement. Rebecca interchanged between the harm and the positives gained from readings. Whereas, I could not shift my focus from the harm caused, once Rebecca revealed her vulnerability from feeling addicted to readings. Through dialogical co-creation, this use of the term ‘addiction’ led to my experiencing Rebecca as isolated in her search for answers, which I reflected to her. Whilst there can be a sense of belonging generated from beliefs, Rebecca’s story illustrated the contrary (see Appendix 8i; 6).

Whilst it is not possible to apportion the responsibility of Rebecca's repeated visits to clairvoyants to her breakdown, there is a sense that Rebecca realised that the visits may have contributed to her ill health (see Appendix 8i;7). Despite her break down Rebecca feels that she has benefited from readings (see Appendix 8i; 8). Rebecca demonstrated a clear understanding of the painful journey which led to clairvoyant readings, trying to make sense of her tragic losses through ADC. She talked about how not being supported in her grief led her to readings and consequently maintained her quest for receiving forgiveness from her brother, as she felt responsible for his death (see Appendix 8i; 9).

In the absence of any other support, Rebecca sought out readings to help manage her grief. Throughout her narrative, there is sense of isolation in her loss, Rebecca seemed separate from her husband and friends in her beliefs (see Appendix 8i; 10). She went on to talk about her daughter's experience of tragic loss, followed by a reading, which had led to her being scared and not wishing to reengage again (see Appendix 8i; 11). From this Rebecca's daughter does not wish to talk about her readings with her (see Appendix 8i; 12). Rebecca gave a sense of a grieving woman, though surrounded by family, friends and work colleagues, felt alone, provoking a sadness in me. As she is aware of how her family feel about her beliefs and engagement, there's a sense that Rebecca may seek alliance from her granddaughter (see Appendix 8i; 13). This may also be a way for Rebecca to have a continued bond with her father and brother by keeping their memory alive.

Although Rebecca appeared aware that she would not want her granddaughter to experience the same relationship with her beliefs that she had (see Appendix 8i; 14). In this moment, another conflict presented, Rebecca did not wish to be alone in her beliefs but recognised the harm they had caused.

Intermittently during the interview both Rebecca and I experienced feelings of anger. Rebecca's anger surfaced from her immersion in sharing her story, through entangled selves my feelings arose in response to Rebecca's vulnerability and desperate search for answers. These feelings were put aside, using bracketing, to enable open presence to continue (Drewry, 2003; Finlay, 2011; Fischer, 2009; Rolls & Relf, 2006). In the process of telling her story, Rebecca appeared to have a cathartic experience, as she reflected upon the need therapeutic support, revealing new awareness (see Appendix 8i; 15). She seemed to recognise her ill health was caused by not dealing with her losses and could link this to readings. However, Rebecca continues to visit clairvoyants, appearing to minimise her engagement, suggesting that she has overlooked any negative impact to continue her patronage. She appeared instead to direct negative feelings toward the absence of therapeutic work being offered (see Appendix 8i; 16).

Rebecca's understanding of the process of readings seemed confused, as a clairvoyant offers messages from the deceased and as such according to this assertion, her brother could have given the message of forgiveness that she sought. Regardless of her absence of a full understanding, in her ten years of searching it seemed that Rebecca did not fully gain what she needed from readings. Inversely it appeared to exacerbate her grief to the point of ill health, followed by two years of recovery.

Despite this Rebecca continued to champion readings, giving a sense of someone who entered each clairvoyant encounter filled with hope and longing, through dialogical co-creation she disclosed experiencing disappointment (see Appendix 8i; 17). This repeatedly occurring, may have a negative emotional impact. It is possible, that from Rebecca's honest presentation and quickly formed trust, that she may have revealed her desperate need for

contact during her readings. However, her vulnerability did not appear to be addressed by any of the clairvoyants, as Rebecca talked of no-one suggesting counselling to her at the time. Rebecca did not talk of challenging the information in readings, even when she was not satisfied (see Appendix 8i; 18). Instead Rebecca accounts for the absence of communication in a more palatable explanation (see Appendix 8i; 19).

In the post interview debrief, Rebecca reflected on how she was not fully there for her children during her period of ill health and carries consequential feelings of guilt for this. The interview process seemed to lead her to reflect on her narrative and she began to question why she had reached out to clairvoyants. Rebecca seemed personally invested in the research, she seemed aware of the significant part readings had played in her past yet continues to engage. Rebecca although initially seemed selfless in her participation, also appeared indulgent, as the process potentially served as a further catalyst on her understanding her patronage. There was also a sense that she enjoyed the open presence of another listening to this topic without judgement. From meeting Rebecca, the pre and post interview discussions revealed a person who had used her past experiences, to inform her choice of career. At the end of the interview Rebecca talked about retraining to become a therapist to help others, however she is also considering training to become a clairvoyant. By being heard, understood and accepted for her beliefs, Rebecca experienced the interview as ‘heartlifting’ (taken from post interview communication). The impact we had on each other spanned over the next week as Rebecca kept in contact via text message, thanking me for undertaking the research. I experienced a huge sense of gratitude to Rebecca for imparting her deeply personal history and confirming that the engagement in readings can be a significant investment for some, with substantial consequences. Rebecca seemed to attend the interview with a sense of purpose, she began talking to me immediately upon our meeting about her experiences and

continued to do so for an hour in her post interview debrief. Despite Rebecca's delight in sharing some of her experiences, once the recording ended, she spoke in more depth about how unwell she had been and the guilt she had for not being there for her family. I interpreted her participation in the research as her taking the opportunity to make the negative experiences meaningful and worthwhile, almost as a warning to others. Inversely, she remains unable to cease her engagement in readings.

4.1.1 Reflexive Reflections on interview 2: the conscious seeker.

Once I had introduced myself to Mandy, she displayed a light-hearted, cheerful presentation, in response I experienced the role of a confidant, akin to a friendship. Mandy appeared carefree and so the intersubjectivity, at times during interview, resembled the informality of a pre-established relationship. However, this differed from my observations prior to meeting Mandy and from having an unexpected meeting with Mandy months after the interview, where I found her sombre presentation a little rejecting. This may represent the effects of recording, where she wanted to appear amiable and happy (King & Horrocks, 2010).

On reflection, Mandy appeared to set the casual tone for the interview, replicating her view of her engagement in readings, and perhaps in response to being interviewed by a psychologist. It is possible that Mandy created this informal space to reduce any anxieties of potential psychological labelling or judgement. In response to this nonchalance, I initially experienced disappointment by the level of investment Mandy seemed to have in clairvoyance, especially after the depth of the first interview. This generated a concern that Mandy may be more

representative of patrons and that Rebecca may be an anomaly, causing the research to be less worthwhile. It was only, when immersed in the data, that I sensed Mandy may have minimised a more significant investment, as her interview was littered with sadness.

Compared to Rebecca's passion in readings, which had not appeared to dull after many years, Mandy seemed to engage in the practice, albeit very regularly, with a desire to believe. She described readings as social events, seemingly as entertainment (see Appendix 8ii; 1). The feeling in response to Mandy, shifted from disappointment to sadness, as Mandy talked about the many tragic events in her life (see Appendix 8ii; 2) In these times, Mandy's carefree presentation slipped to reveal someone who was managing her recovery from significant loss and trauma. Post interview, I shared my experiences with Mandy and a closeness developed, I sensed how much Mandy needed something more than is physical, she needed proof that this magic existed.

Mandy had been raised in an environment where she was aware of mediumship, her first visit to a Spiritualist church was with her mother, a regular attender. Although she had always had an interest in clairvoyance, when something significant happened in her life, she then 'turned to' it, suggesting that she approached it in a different manner. It seemed that her interest transformed into a need (see Appendix 8ii; 3). It was following the separation from her husband, that Mandy sought out readings and visited the GP, where she was prescribed anti-depressants. Whilst the repeated visits to clairvoyants and psychic nights were passed off as fun and entertainment, there also ran a thread of a need to know that there was a deeper meaning to life. Mandy searched for proof of an afterlife, possibly from the hardships she had experienced (see Appendix 8ii; 4).

Throughout her interview, although Mandy was bright and bubbly in her presentation, she seemed sad on a deeper level, yearning for change, though it did not seem clear what she wanted. Mandy's husband was repeatedly unfaithful and she had reached a point where it was too distressing for her to remain in the marriage, though she is still in love with him. There was a sense that Mandy would welcome being reunited with her husband (see appendix 8ii; 5). Though she also seemed conflicted in this, she described wanting answers from readings, perhaps to be told what would happen to relieve her of any decision making. There is likely to be a level of risk attached to such a need, as involves relying on directions or reassurances, promoting an external locus of control over autonomy.

Mandy, compared to the other co-researchers, highlighted more faults, than promoted readings. Mandy's comments suggested that she remains sceptical (appendix 8ii; 6) However, despite the scepticism, Mandy disclosed that she would still follow instructions given by a medium, whilst seeing the irony of this and finding her own actions amusing (see appendix 8ii; 7).

Whilst Mandy's interview felt light-hearted at the time, during the transcribing and analysis I felt that there was more sadness than she presented with and a deeper, richer content. Mandy seemed to be looking for comfort from the existing pain of her loss, but visits to clairvoyants appeared to contain disappointment and risked restricting progression. Mandy never really seemed satisfied from her readings, approaching each experience with the hope of being 'wowwed'. Whilst listening to Mandy, my therapist self, prompted the wish that she would consider therapy, so that she may find the relief and closure that she continues to seek.

4.1.2 Reflexive Reflections on interview 3: The measured investor, who applied logic.

Upon meeting Tracy, as she silently read through the information sheets, I experienced this initial stillness with uncertainty, which generated a little anxiety. This prominent silence, seemed to place us into the formal relationship of researcher, participant, which differed from the previous interviews. The anxiety stemming from the resistant formality felt from Tracy, compromised my open presence initially. At the start of the interview, Tracy seemed resistant to talking about her personal bereavement, when I attempted to explore her loss, she appeared to divert the focus (see Appendix 8iii; 1). However, on reflection this seemed too premature to ask about her losses and as the interview progressed, a more personal narrative was shared (see Appendix 8iii; 2).

Tracy talked about her Spiritual beliefs as a sense of being, something intangible and broader than ADC (see Appendix 8iii; 3). The Spiritualist religion seemed to fit with Tracy's needs and beliefs, she talked about it bringing more comfort than other religions. As Tracy presented as less vulnerable, more measured, I did not sense underlying yearning or sadness within the content of what was shared. When Tracy expressed comfort from messages, I wondered how it felt not to receive messages, through co-created dialogue, she disclosed that she experienced disappointment (see Appendix 8iii; 4). Tracy talked about Spiritualism as making sense to her and found messages fulfilling. I sensed that Tracy held her beliefs and when she perceived there to be proof that supported them, she experienced contentment (see Appendix 8iii; 5).

Tracy seemed measured, thoughtful, taking what she needed from her beliefs, sometimes as additional reassurance. For example, when she was having difficulties at work, a reading informed her that she would be fine. Whilst Tracy may have had a network of support, it was perhaps that position of a clairvoyant that influenced her to a greater degree, as upon hearing reassurance in a reading, she began to feel better (see Appendix 8iii; 6). Yet Tracy also considers that the contents of the readings could have occurred as a coincidence (Appendix 8iii;7). This may demonstrate that a logical explanation is considered. Alternatively, the interview process and perception of psychological research may have led to minimise her beliefs and wish to appear more logical, though I did not get this sense of Tracy.

Tracy appeared to reflect on bereavement with insight, taken from personal and professional experiences. Although she considered that messages could be comforting, this alone was not a way to manage grief. Tracy asserted that messages are more beneficial to someone who has managed their grief. In the post interview analysis, I considered that Tracy's nursing profession led her to need proof of afterlife, due to her continuous exposure to death Tracy referred to her profession twice in the interview, whereas the other co-researchers did not (Appendix 8iii; 8).

4.1.3 Reflexive Reflections on interview 4: Conscious denial.

Simone was recommended by Rebecca, yet the two could not be more different. Simone was more formal than Rebecca in her request for written information prior to agreeing to participate, in addition to having time to consider her involvement. After weeks of waiting for

a response, I sent an opt-in text message, to which she expressed her wish to be involved. Consideration was given to whether this reflected Simone's interest and whether the level of investment would affect the interview. This interaction was likely to have been the start of the anxiety I felt whilst interviewing Simone. The discomfort continued upon meeting Simone, when I asked her how her week had been, and she gave me a curt response. This was followed by a weighted and powerful silence, whilst I set up the recording device. This silence was broken by Simone declaring that she was interested to see what would be said. Despite my assurances that it would be up to her what she wanted to share, I felt, through this splicing of entangled selves and palpable intersubjectivity, that we were placed on opposing sides of believer and sceptic.

Although all interviews contained inconsistent and contradictory responses, Simone appeared to have the most. Though this may have illustrated an ongoing confusion or conflict, it may have been influenced by our relationship. It felt as though Simone had come to defend her beliefs, which seemed to set the tone for the interview. Equally, it can be expected that the relational dynamics of two strangers, occupying different positions, could cause tensions (Finlay & Gough, 2003).

The initial silence of the interview and how I experienced Simone, the stiff seated position, her stare as she waited for me to speak, led me to overcompensate through my dialogue (see Appendix 8iv;1). I attempted to appear more personable and give assurances so that Simone would reciprocate this. I felt nervous and this came across in my initial discourse, as it significantly differed from how I began other interviews. During the interview I felt Simone was not receptive to what I reflected to her to confirm what she meant, I perceived a need for

her to disagree with me, which left me saying less and struggling to articulate the questions (see Appendix 8iv; 2). The power of this missattunement, was not present during the analysis.

The tense intersubjectivity and anxious/oppositional entangled selves saw Simone change how she validated her beliefs and considered her engagement in readings. For example, though Simone disagreed with me, she would later contradict herself. Whilst these contradictions were present in all interviews, I experienced Simone as more ready to disagree with me, her responses seemed to be underpinned by a need not to conform. For example, despite stating that readings did not affect her beliefs, she added that accurate readings confirmed what she believed, understanding why, in the absence of this, people did not believe (see appendix 8iv; 3) This response seems to affirm my original question, that readings supported beliefs. I appeared to motivate a defence from Simone, which I did not experience in the other interviews. In addition, at times it seemed that Simone was offended with some of my questions. The dialogue created in response, saw Simone defensive, appearing to answer as if I had implied that she was reliant on readings (see appendix 8iv; 4). The missattunement continued and at times led to a confused co-created dialogue, the tension I felt created difficulties in understanding Simone. At one point I thought Simone was telling me that she had medium abilities. However, she denied this, but then talked about how information would randomly enter her head and gave examples of when she had accurately sensed a cold feeling around someone's death and the early stages of someone's pregnancy, which seemed to resemble mediumship/clairvoyance (see appendix 8iv; 5).

Simone had been introduced to the Spiritualist church at a young age, on her first visit she felt unable to accept a message from the medium. Simone saw this as not having certainty in her

beliefs due to her age (see Appendix 8iv; 6). Though Simone equates her age to be responsible for the uncertainty in her beliefs, now older she still appeared unsure. Though it is possible that the experience of having these views explored during the interview, may have led to them being questioned.

I experienced Simone to possess a childlike quality, from the tone in which she spoke, her many contradictions and her levels of understanding seemed to indicate a naivety (see Appendix 8iv; 7). She talked about being rebellious and sometimes doing things in response to disapproval, which may have fuelled her engagement in clairvoyance, seeing it as alternative to the norm. However, I found this sense of rebellion misplaced as she seemed to be looking for someone to keep her safe, akin to a parent, needing forewarnings from readings, in a manner of protection (see Appendix 8iv; 8). This youthful quality seemed to accompany her sense of understanding the process of readings and messages. Whilst having an awareness that mediums can contact loved ones, she seemed confused as to how the mediums gained the information that they shared with patrons. The Spiritualist religion claims that messages are delivered from Spirit to the medium (SNU., 2011). Yet Simone did not seem to connect this together, with repeated questioning of ‘how could they know that!’ And when talking about the authenticity of clairvoyants, it seemed that Simone had not considered that there may be certain individuals who engaged in the profession fraudulently, suggesting a blind faith (Neher, 1990) or childlike naivety/trust (see Appendix 8iv; 9). When considering the unquestioned power dynamic, this assignment of expert to the clairvoyant risked placing Simone as being vulnerable.

Inversely, Simone did not seem fully convinced by readings as talked about giving the latest medium ‘a go’ and talked with an element of surprise that he did not make mistakes. Simone revealed that she had experiences of the readings not being relevant to her and as such the clairvoyant changed the material (see Appendix 8iv;10). Again, this signifies a major contradiction, as although Simone does not seem to consider the existence of any deception, she is able to detect inaccuracy and name it with the clairvoyant. The prospect of visiting a clairvoyant who made mistakes did not deter Simone’s repeated visits. Contrary to this, being given many messages that had come into fruition seemed to result in a recurring cycle of querying the process (see Appendix 8iv; 11).

The most recent reading Simone made contact with her deceased father. Simone had been attending readings for 25 years and stated that she had not experienced one like this previously. Simone appeared to adapt her beliefs and the meaning of her experiences to suit what was palatable. For example, Simone believed that although she wanted communication from her father, this was prevented because her father did not believe in ADC (see Appendix 8iv; 12).

I found the most poignant part of Simone’s story was when she talked about a Romany Gypsy, who had approached her in a market and revealed that her unborn child was dead. One may expect a reaction of upset and anger to this uninvited verbal violation, however Simone’s reaction was to seek her out and have a reading from her. When I commented that this was awful, Simone did not acknowledge my reflection and continued with her story (see Appendix 8iv; 13). I continued to be shocked by this encounter and needed to clarify whether she had been approached without warning (see Appendix 8iv; 14). Here, Simone seemed to

minimise the intrusion of this encounter, over the need to discover more information. Despite the enormity of the information she had shared, Simone continued to talk about other less poignant information that she had been given. I could not shift my thoughts from this incident during the interview, concerned about how unethical it was. These feelings needed to be bracketed off, in the moment, as risked coming from my own experiences of being told unethical information in readings (Finlay, 2011; Fischer, 2009). However, post interview reflection maintained that this was unethical and an inappropriate abuse of assigned power. Whilst Simone did not appear to view the event in the same manner as I did, later in the interview Simone expressed that the news had made her feel sick (see Appendix 8iv; 15). Yet still this experience has not deterred further engagement, which led me to consider the use of defences such as minimising and denial.

Simone talked about how she did not feel that it is helpful to seek contact with loved ones through readings. Then followed this by sharing that she planned to make contact with people that she had lost recently (see Appendix 8iv; 16). At the time I decided that it was not helpful to reflect back the contradictions as it would hinder the process, also challenging the co-researcher does not follow the RPA approach (Finlay, 2011).

I felt uncomfortable interviewing Simone. At the close of the interview I felt almost fearful to ask the question about traditional support, resulting in the question becoming incoherent. At the time I thought she was defensive, on reflection the missattunement could also be responsible for her responses. Despite being told her baby had died when she thought she was experiencing a healthy pregnancy, Simone said the biggest thing that she had been told was not to buy a red car (see appendix 8iv; 17). Simone sold her car on the instructions of a

clairvoyant. Conversely, when Simone received a message from her father, this reading appeared to then prompt further questioning of validity. Simone seemed able to accept and relate to information given that seemed less significant. Hearing Simone question the reality of her father's message elicited an empathic response within me. The contradictions and confusions created a distance between us, whilst this felt like a moment of vulnerability that brought a closeness. I felt as though having her hope realised was akin to a dream coming true and this seemed to feel alien to her. Through all the minimising of needing and waiting for this powerful message, seemed a truth that the experience meant so much to her that it did not feel real. Following this moment, Simone talks about other experiences that give less personal information, which seemed as though she may be building the supporting evidence for her message from her father to be authentic. It almost seemed as though the more personal the information, the harder it was to believe.

Once the interview ended, Simone was keen to know my experiences of clairvoyant readings and more about the motivation of the study. Once I had shared my personal experiences, Simone appeared to soften, sharing personal information with me. I enjoyed knowing this part of her. My disclosure brought a change in Simone, which then impacted on me, known as mutually co-created shift (Finlay, 2009). It appeared that the recording and the premise of the research influenced her presentation (King & Horrocks, 2010).

4.1.4 Reflexive Reflections on interview 5: The misunderstood

Anna and I worked in the same service one day a week. I found that this prior professional relationship with her, provided a comfortable intersubjectivity for us both. Anna appeared to feel safe enough to share personal details and I felt confident to explore her narrative with her. This distinguished the interview from the others, as I had no communication apart from text messages to arrange meeting, prior to the other interviews. I had asked Anna from the conceptual stage of the research whether she would be willing to be interviewed, she was keen to be involved. It was clear that Anna was very passionate about the topic upon first meeting her. Anna was also aware that I have also visited clairvoyants in the past, which is also likely to have impacted upon the ease of her disclosures, as this promoted a connectedness. Despite knowing Anna, I concluded that I did not know her well enough to make any pre-conceived ideas about the data. I have known Anna professionally for 2.5 years, we had no relationship outside of work so felt that the data would reveal new insights into her engagement.

We both trusted each other, so there appeared to be a natural flow of dialogue, without the inhibitions that can be experienced with people who are unknown to us. Through the concept known as entangled selves, (Finlay, 2009) Anna's sense of isolation in her beliefs, led me to feel empathic. This prompted a therapist role as a response, which I needed to bracket off so the interview did not develop into a therapeutic exchange. Anna left me feeling that I was privileged to have been given this opportunity to immerse myself in her story, offering open presence came easily. I realised soon into the interview that Anna had limited opportunities to talk about something that seemed very important to her (see Appendix 8v; 1).

Like Rebecca, Anna gives the sense of someone who is alone in her beliefs and this seems to be isolating for her. From an early age, Anna has had anomalous experiences, which have been misunderstood by her family and perhaps this has been internalised as feeling different. Anna expressed comfort from her beliefs as she gained an understanding of her childhood anomalous experience (see Appendix 8v; 2). Anna gave the sense that she has had a difficult time from her family accepting her beliefs. Anna's dialogue suggested that she may have attempted to share her beliefs and experiences and received non-validating responses. Anna said that she felt that she had been places before and that she sensed presences (see Appendix 8v;3). She recalled recurring dream, which she felt was assigned to a past life experience (see Appendix 8v; 4).

Anna's first reading was inspired by her great aunt and uncle, whose marriage had been foretold by a clairvoyant (see Appendix 8v; 5). Anna's experiences seem so important to her that she has continued to develop friendships who have offered her a connectedness and shared understanding through mutual beliefs. Unlike the other co-researchers Anna visited the same clairvoyant and had done so for around 20 years. She appeared to trust the clairvoyant (see Appendix 8v; 6) and benefitted from the depth of understanding that her clairvoyant demonstrated. It appeared that the relationship with the clairvoyant was as important as the information shared, this deep level of acceptance and validation akin to the therapeutic alliance (Quinn, 2015). However, when Anna engaged in therapeutic support, she did not consider that traditional interventions were as helpful as clairvoyant readings. Through readings, Anna gains validation from her loved ones that she is doing well, reassurances of the future and directive advice around decision making, all that she was not able to get in traditional interventions (see Appendix 8v; 7). In addition to these elements, Anna then gave an example of a reading that had been found more helpful than medical

advice. It transpired that her friend who was very anxious about the health of her son, visited a clairvoyant and was given positive reassurance and direction. This seemed to then encourage a proactive response, which led her to manage her issue very practically. This story was positive and potentially had resulted in motivating her friend into action (see Appendix 8v; 8).

When talking about why she went to see her clairvoyant, Anna compared her engagement to others who may go to see a doctor for anti-depressants. She equated that readings were the ‘something’ that she was looking for when feeling a bit low and desperate. She considered that having a clairvoyant reading had the desired effect of seeking support, without harming or ‘bothering’ anyone else (see Appendix 8v; 9). With this statement, in addition to her mention of being alone in her decision making and her loneliness being picked up on by a Reiki healer/clairvoyant in a message, led me to an underlying sadness (see Appendix 8v; 10). I also got the sense that Anna developed trust quickly, from her story of being with the Reiki healer, suggesting that trust may be connected to being understood and accepted for Anna.

Anna’s engagement in ADC may unintentionally maintain her position of feeling unhappy. Although Anna received messages as comforting, it does not encourage exploration of the isolation she feels. It is likely to be more beneficial for Anna to not feel lonely, which may would mean connecting with people in the present, I again hoped that therapy may help with this.

In addition, Anna was told in her readings that she would have a happy marriage and if they ever separated their luck would half, which appears to be prescriptively negative (see Appendix 8v; 11) Now that Anna and her husband divorced, this suggests that she will not be as prosperous. Yet, when Anna talked about mediation with her husband, she expressed being fearful of him (see Appendix 9v; 12). Despite her husband's aggression, the clairvoyant suggested they should remain together to retain their prosperity. Anna does not seem to be aware of this contradiction. Though, this may also demonstrate engagement being guarded by defence mechanisms, such as denial, minimising and avoidance or a focus on the positive aspects.

Anna brought a very positive perspective to the readings and clearly enjoys and perceives benefits from them. However, the fundamental difference between Anna and the other co-researchers, both Anna and the people she talked about see the same clairvoyant and so have built up a relationship. It appears this trusted relationship that was as important as the messages received (see Appendix 8v; 13) Anna would recommend the clairvoyant she sees, as she is confident in her and feels that others could benefit from seeing her. However, Anna considered that at times people followed the advice of clairvoyants wrongly. She also recognised that her experience was limited to the positive encounters of a small friendship group. When talking about the engagement of others in readings, Anna could see some of the negative aspects (see Appendix 8v; 14). Although overall, again, believed the experiences were positive, she would only make these recommendations once everything else has been tried. Despite Anna's negative experience of counselling, she appears to value it for others (see Appendix 8v; 15).

Through this interview I gained new insight into Anna's inner world, through the honest and personal narratives shared, I experienced a new warmth and understanding of her. Anna's story portrays a woman who feels different to the rest of her family in her beliefs. Anna's journey into patronage began when she heard the romantic story of how her relatives fell in love, she seemed to want to experience this also. Although her engagement began prior to her separation from her husband, I sensed her continued patronage stemmed from the loss of this partnership, from loneliness. The foremost element that came from Anna's interview was the investment she feels from her clairvoyant, of being understood, accepted and not judged. In Anna's case it seemed comprehensible as to why she has been drawn to this practice. Though Anna views readings as positive in terms of being understood and validated, conversely, I felt that Anna this could be better supported through a positive therapeutic relationship.

4.1.5. Reflexive Reflections on interview 6; "a soul speaks to a soul and you listen." (Line 864)

Helen had been chosen by the leader of the Spiritualist church to take part in the research, whilst I experienced Helen as warm and friendly, she made it clear to me that she had agreed to be interviewed reluctantly. Helen mentioned during the interview that she was being analysed. Although this would seem that Helen had placed us both on opposing sides, I did not experience any opposition and instead felt comfortable. Helen appeared congruent and honest as she shared her journey into Spiritualism, I felt fascinated by her. Helen's charisma enabled me to provide open presence effortlessly, she was easy to be fully with. I felt captivated and convinced, I was aware that I listening more and saying less with Helen.

As Helen had experienced ADC from a young age, she did not attend church for messages predominantly, stating that she enjoyed the philosophy and inclusive atmosphere (see Appendix 8vi; 1). Helen expressed a sense of belonging, that Spirituality was a feeling of being universally connected to everyone, to everything, that we were all part of something larger. The effect this had upon me was a feeling of being both dwarfed and included within it. I felt that Helen did not look for existential meaning of life to occupy any void she had, instead it seemed present already. Helen did not seem to be seeking, rather she had always known it was there and now decided to emerge herself into becoming a clairvoyant, rather than refrain from it as she had done at times (see Appendix 8vi; 2).

Helen was different from the other co-researchers, as she was now training to become a clairvoyant. She appeared confident in her beliefs and I experienced her 'knowing' abilities as unquestionable fact. Helen's family culture appeared to be rich in psychic and paranormal experiences, she spoke about being listened to, accepted and supported through her anomalous journey. Helen recalled having a positive relationship with her grandfather, as a child, for 2/3 years following his death. Helen shared her narrative with the conviction of someone who was recalling any childhood memory (see Appendix 8vi; 3). Helen also talked of the man who used to sit in their living room, who remains in the house currently and how she viewed this as the norm, presuming everyone shared these experiences. Helen appeared sure of her beliefs through a lifelong understanding, developed through her experiences. However, despite the acceptance of those around her, she did not always welcome her anomalous encounters (see Appendix 8vi; 4).

When Helen talked about the first message she received in a church, she felt fearful. Helen was approached upon entering the church and given a message from a young friend, that she did not know had died. This was done without warning, as the medium assumed that Helen's presence in the church allowed him to share the message. Although, Helen felt scared and was obviously shaken by what was said (see Appendix 8vi; 5).

Helen described wanting to live her human life without receiving messages from those who had passed and sometimes those who were close to passing (see Appendix 8vi; 6). Despite the support of her family, Helen did not enjoy her gift for most of her life. Helen described her experiences as being akin to a conduit of alarming news and events that as she did not want to share and so had to contain. This containing brought discomfort and when younger brought frustration at what to do with the information. It has only been recently that Helen has chosen to develop her clairvoyant skills. Helen now feels that Spirituality guides people towards the church to receive messages, however she did not always choose to follow the advice given in messages (see Appendix 8vi; 7). Conversely, Helen experienced a significant shift towards accepting messages, since she believed they had saved her life (Appendix 8vi; 8). Helen has reflected upon her own personal experiences and delivers messages with consideration and empathy, aware that the process can be anxiety provoking (Appendix 8vi; 9).

Throughout the interview, Helen talked freely, there was little in the way of dialogical co-creation. The research questions were answered without the labour of asking them. Open presence was predominantly occupied by that of avid listener, recording her lived experiences. I spent the time with Helen feeling curious and enthralled, without being

overwhelmed or finding her dominant. The captivating experience of being with Helen stayed with me long after the interview, I wanted to know more, in particular what she knew about me. I dwelled on what she had said, believing that she could read me and that what she shared at times was directed at me.

4.2 Themes formation

The process of analysis starts with the repeated listening to the audio recording. This provides an opportunity to be immersed in, and become familiar with, the content of the interview data. While listening to each of the recorded interviews, the nuances and feelings evoked were noted on the printed transcripts (see appendix 7). The relational dynamics of the interview were also considered and noted using a reflexive awareness, which informed the individual descriptions presented in Chapter 4.1.

Each co-researcher created a different feeling in the researcher, which affected dialogue and the data created. Advanced empathy was experienced with Rebecca, which led to a desire to convey her engagement meaningfully. Simone's interview generated feelings of vulnerability, as she appeared defensive and offended at times. The nervousness felt with Simone, affected how questions were posed (see appendix 9; 1). Helen was experienced as enthralling, generating feelings akin to being part of a captive audience rather than a researcher, consequently, less was said in comparison to other interviews. All participants had different characteristics and backgrounds, so themes did not seem to arise from a commonality of personality traits or environmental context.

Once each transcript was analysed individually, all the transcripts were examined iteratively to search for the commonalities. As this involves repeatedly revisiting the data, the original findings altered during the process. Therefore, the findings were refined from eight original themes to one overarching theme, using an exploratory analytical stance. Significant focus was given to the description of the lived experience of each co-researcher, paying attention to language used and contextual comments. The principles of rational phenomenological analysis, alongside psychological theories and principles were implemented to conceptualise the emergent themes (previously discussed in chapter 3; 3.1.5). The process starts with

marking what is said in the transcripts that responds to the research questions, this being the underpinning reasons and what is gained from engagement in readings. With the use of double hermeneutics (Braun & Clarke 2013; Finlay, 2011; Mills, Durepos & Wiebe 2010; Smith, Flowers & Larkin, 2009), what feels important to the co-researchers, is shared. The initial concepts highlighted, were then grouped across the data before adopting the process of clustering to pull the similar concepts together to form the initial 8 main themes. Following this, using the same clustering process, one main theme was identified, with four subthemes generated.

Despite the existence of an overarching theme found through the transcripts, to merely mention loss as the underpinning reason for patronage seemed too generic and did not represent fully the nuances also connected to engagement in readings. As such, this did not adequately represent the lived experiences of the co-researchers and omitted important subthemes, that were also found. The use of an iterative process enabled clarity on how some themes overlapped, to the point where they could not be distinguished enough to remain separate, so were merged together (see Chapter 3, 3.1.5, p.66-70).

4.2i The emergence of an overarching theme

The first transcript contained a dominant sense of loss, with readings sought from tragic bereavements, Rebecca, came to rely on readings for what she briefly perceived as comfort from her grief, only to return deeper into her distress. When the transcripts were collectively examined, it became evident that although all co-researchers did not focus on bereavement, that they all mentioned significant loss. As such the the overarching theme emerged that co-researchers were responding to a significant loss, that engagement was underpinned by grief.

A significant factor was the relief sometimes found from readings, which fostered a dependency, as a coping mechanism for bereavement. This temporary reprieve, or hope of it, encouraged repeated visits. Though the first transcript contained more obvious signs and expressions of need, the subsequent transcripts were littered with needs that were less palpable initially. Therefore, the main theme identified that patrons used engagement as a response to loss both as a form of counselling and to seek out ADC, as a continuing bond and for answers to help understand their loss.

Four subthemes emerged from this theme;

- Readings in place of traditional support
- Need for reassurance and the proof of existence, to manage anxieties
- The conflict of rational and emotional, was found to be generated from understanding and acceptance of messages from loved ones;
- Sense of belonging, though this included the paradox of also causing isolation, as separated those around them that did not believe.

The first subtheme was extricated from one of the initial 8 themes identified '*As a way of managing loss and grief; Alternative to counselling*' (see 3.1.5, p. 69). Though patrons did not consciously disclose this as a reason for engagement, there was evidence of more subtle dialogue which suggested this to be the case. For example, comparisons were made to counselling; how readings were found to be more beneficial or that counselling would not provide what they needed. As seeking readings in place of traditional support services still stemmed from loss, this was changed to a subtheme.

The 'Need for reassurance and the proof of existence, in an attempt to manage anxieties' derived from two original themes; *Search for proof of existence- to manage death anxiety or support existential beliefs*; *Development of use of security from signs (superstition), as response to adverse life events*. The original two findings were found to hold the same meaning, that readings were born from anxiety, again originally stemming from a loss, creating a fear of further loss. As such, the underpinning reason for engagement could be traced back to loss, reassigning the themes to one subtheme. The conflict of the rational and emotional, was originally asserted as a main theme. The significant prevalence of contradictions throughout the data significantly suggested internal conflicts, however once more this was again found to be generated as a response to loss. Following a loss, the emotion component influenced the wish and need to believe in ADC, alongside the rationale underpinning the practice seeming unachievable. In short there appeared to be a conflict of need and logic, stemming from loss.

Lastly, the fourth subtheme, 'Sense of belonging and connectedness' was originally a main theme, through reflection became a subtheme as was also considered as a response to loss. Whilst some co-researchers shared their beliefs with family members, providing further comfort following loss, others sought connectedness to others through the belief, as family members did not share their views.

4.2 a Table of Results; The list of participants and the emergent themes from their interviews.

Table of Themes 4.2a

Theme	<i>Subtheme</i>	<i>Subtheme</i>	<i>Subtheme</i>	<i>Subtheme</i>
4.2.1 In response to loss	<i>4.2.1i Readings in place of tradition support</i>	<i>4.2.1ii Search For proof of existence- to manage anxiety</i>	<i>4.2.1iii The conflict of rational and emotional</i>	<i>4.2.1iv Sense of belonging and connectedness</i>
X	X	X	X	X
X	X	X	X	X
X		X	X	X
X		X	X	X
X	X	X	X	X
X	X	X	X	X

Table key: x = The theme was found in the participants' data.

4.2.1 Clairvoyant readings in response to loss

The co-researchers had all experienced significant losses, which seemed to be a significant contributing factor underlying the clairvoyant readings. Mandy and Anna's losses stemmed from marriages ending, with the appearance of an unprocessed grief for both. Mandy started engaging in readings following the end of her relationship, whereas Anna, seemed more unconsciously effected by the loss. The remaining co-researchers had experienced bereavements and to varying degrees sought readings as a way of a continuing bond (Field & Filanosky, 2009; Shuchter & Zisook, 1993). In addition, the cause of death was viewed as contributing to the decision to engage in a reading, for example, there would be an increased need following a sudden loss (see Appendix 9i; 1). Naturally, the relationship with each co-researcher varied, which meant that they shared their truths at different stages. Helen, Anna,

Mandy and Rebecca shared their lived experiences freely from the start, with Simone a little defensive at times and Tracy appearing to be a little more inhibited initially.

The interviews began with Rebecca, who initially talked about always having an interest in readings and went on to acknowledge that her losses led her to engagement. Rebecca talked about her bereavements and need for proof of an afterlife (see Appendix 9i; 2). Her response stemmed from our dialogical co-creation, as Rebecca realised that her patronage was directed connected to her losses. Although Rebecca stated that her first clairvoyant experience confirmed the existence of an afterlife, she continued her engagement to maintain contact. Once her need was met, this led her to rely on readings, Helen spoke of her bereaved friend experiencing the same (see Appendix 9i; 3).

Tracy began the interview by minimising the need for receiving messages and asserted that Spirituality held a deeper meaning for her, however, as the interview progressed, she shared her hope of receiving communication with her loved ones (see Appendix 9i; 4). Despite the uncomfortable embodied intersubjectivity experienced throughout Simone's interview, she shared honestly at the start of the interview that her motivation for reading was underpinned by grief. Even though Simone denied that her beliefs centred around messages and talked about her beliefs of a Spirit life, she changed this to expressing she wanted to believe, so that she could have a continued bond with those she had lost (see Appendix 9i; 5). However, when she received the reading that she wanted for many years, Simone questioned the reality of the messages (see Appendix 9i; 6).

Tracy initially gave limited information about her losses, which upon reflection illustrated her needing more time and my sense of urgency (see Appendix 9i; 7). As she relaxed, I relaxed and this shifted the initial formality we shared, to Tracy sharing her hopes of contact (see Appendix 9i; 8). Tracy expressed gaining a different feeling from receiving a personal message. Despite initially stating that hearing messages for others was enough, when given a message from her father she felt able to accept his passing. Helen asserted that messages provided comfort following a bereavement, through an assurance of reunification and providing a channel of communication to the deceased. From Helen's descriptive, personal view of grief, she illustrated her empathic understanding of loss and believed it is the reason people go for readings. Helen appeared to understand grief on such a level that, she did not wish to cause any harm in her role as a medium, or to contribute to maintaining grief. She talked about grief being a powerful emotion with the propensity to consume the bereft (see Appendix 9i; 9).

Rebecca's grief led her to seem desperate for ADC, she would speak at the graves of her brother and father and then visit clairvoyants with the hope of receiving responses (see Appendix 9i; 10). The language that Rebecca used illustrated how important she found ADC, that it meant 'everything' (see Appendix 9i;11). In comparison, Tracy presented as more logical, taking comfort from messages she received, without the expressions of need. Through the interview process, Tracy gave differing responses about the effect of ADC on grief (see Appendix 9i; 12). She asserted that she would not recommend readings when initially bereaved, as grief needed to be dealt with before seeking messages (see Appendix 9i; 13), adding that seeking messages may maintain an avoidance of facing the loss (see Appendix 9i; 14). Tracy and Simone believed that all clairvoyant patrons seek messages, though Tracy suggested that they may not always admit to this (see Appendix 9i; 15). Tracy

could accept that it was not something that would benefit everyone and seemed to respect how others dealt with bereavement. Although she asserted readings were used to manage grief (see Appendix 9i; 16). Working in nursing, it is likely that Tracy considers death and existence frequently, as has significantly more exposure to it.

Subtheme; 4.2.1i Readings in place of traditional support

In response to being asked whether they would consider a traditional method of support, Helen, Rebecca, and Anna made comparisons between readings and counselling (see appendix 9ii; 1), as had experienced both. Mandy was offered counselling by the GP, following her marriage ending and she chose medication as did not feel counselling would ‘take her problem away’ (see appendix 9ii; 2). Simone did not consider needing any support and Tracy did not know whether she would ever consider a seeking support elsewhere (see appendix 9ii; 3).

Where Helen and Anna regarded clairvoyant readings as being able to offer more than counselling (see appendix 9ii;4), Mandy did not value counselling as felt that it could not change anything. Whilst, Helen viewed both readings and counselling similarly, valuing both, seemed to have expectations of directive advice from counselling (see Appendix 9ii; 5). She considered readings as gaining another perspective, from the deceased Though, Helen also described the process as Spirits talking to your ‘inner self’ possibly your Spirit (see Appendix 9ii; 6) Helen’s description of her experience appeared to have many parallels to counselling, in the way that she talks about using an empathic approach. When these principles are adopted it is possible that readings may be received by the patron as therapeutic. She gave an

example of a man who could not recover from his grief until he received a message (see Appendix 9ii; 7). It is possible that a combination of a message, time and counselling may have all contributed to the healing process, though once he received the message, he said he no longer needed counselling.

For Mandy, the clairvoyant visits began when her marriage ended. As she talked about her patronage, I sensed that she hoped for a reading that would take her sadness away and through dialogical co-creation, Mandy disclosed that she sought readings at difficult times (see appendix 9ii; 8). It seemed that Mandy was not alone in this, as talked about her friends accompanying her to psychic events to find answers when experiencing difficulties (see Appendix 9ii; 9). When talking about her daughter's experience of counselling, Mandy did not feel that this was helpful, as it would not alter that she and her husband were separated. Suggesting that changes in the external world were sought in order to feel better (see Appendix 9ii; 10). Mandy had been offered counselling by her GP, though she did not see the worth in this and seemed to accept that she will always feel the same. So, opted for readings in hope of the promise of change. Mandy's carefree, light-hearted presence during the interview initially indicated an absence of emotional complexities. Inversely, Mandy talked candidly about her depression and how her engagement in readings had been initiated by the separation from her husband. It appeared that underneath her smiles and jokes lay ongoing grief. Mandy thought that talking would not help as it would not change her situation and expressed comfort from readings. However, there did not appear to be long-term positive effects from readings, which resulted in processing of difficulties, as Mandy remained on medication for depression. Conversely, it is possible that by taking anti-depressants there is an avoidance of connecting with the distress from her divorce, which could be viewed as a

parallel to avoiding the emotional investment that would be required in therapy, which is unnecessary in clairvoyant readings.

Similarly, it may be that from the distressing experience of divorcing her husband, Anna now found it hard to trust new people and develop close relationships. Therefore, sought counsel from readings, through ADC with her loved ones, as she once had when they were alive.

Whilst this could be considered comforting and helpful, there may be a risk of never fully forming new trusting, close relationships. It could prevent Anna from moving forward, by looking to past relationships to guide her. It seemed that Anna benefited from being understood by her clairvoyant, who she had patronised for 20 years, over her experience in counselling. Anna viewed her readings as guidance and expressed feeling less burdened, lighter from readings and appeared to experience validation. Anna expected that a counsellor may give her advice on how to manage her issues practically, where she wanted to receive advice and guidance from loved ones, so favoured readings over counselling (see Appendix 9ii; 11). It also seemed important to Anna that she did not involve or bother those close to her. Anna also affirmed that others visit clairvoyants seeking answers (see Appendix 9ii; 12).

Although, when considering whether she would recommend readings to others Anna was hesitant, suggesting it should not be considered as a first option (see Appendix 9ii; 13). Like Anna and Mandy, Rebecca appeared to use readings as a replacement for counselling.

However, she talked about how counselling gave the opportunity to talk through the lost relationships, which was more beneficial than readings. Rebecca encountered the paradox of clairvoyant readings enabling her to hold on to her loved ones, gaining reassurance of their wellbeing, whilst preventing her from moving on from the bereavement (see Appendix 9ii;

14). Rebecca appeared to get what she needed from counselling and what she wanted from readings.

Rebecca expressed anger at not being offered bereavement therapy following her losses and concluded that through her counselling she finally found the answers she sought from readings. Rebecca concluded her interview by asserting that readings should not be used in the place of counselling (see Appendix 9ii; 15). Anna confirmed that she would only recommend readings, if everything else had been tried. Despite indicating she would not be keen to return to counselling from her description of her experience being horrendous.

Helen made distinctions between messages and readings that were provided within the church and the clairvoyants who operate outside of this setting. It appeared that there are guidelines and protocols that are followed within the church that safeguard patrons, absent in the many independent clairvoyants. An example of this can be seen when she talked about her friend who seems to have developed a dependency for readings Helen talked about her friend's need to have a continued bond with the person that she had lost. Helen stated further that her friend did not want to connect to the sadness of the loss, which she felt in counselling, appearing to visit clairvoyants weekly in the manner of avoidance (see Appendix 9i; 3 and Appendix 9ii; 16).

Engaging in readings and therapy alike may involve the development of a dependency, the significant difference between the two here lies in how the clinician would work through this with a client. This element does not appear to be present in readings, potentially as it seems that patrons visit different clairvoyants each time. All the co-researchers go to readings at

different intervals, though all regularly and for a minimum of six years. It would seem for Anna, that she trusts her clairvoyant so implicitly that she would contact her clairvoyant, if experiencing difficulties. Anna talks about going for readings, around times where she needs advice (see Appendix 9ii; 17). Anna's clairvoyant appeared to manage a dependency forming, although Anna recognised that she had a recurring need and that she may change her decision based on what the clairvoyant said (see Appendix 9ii;18). Therefore, although Anna's clairvoyant instructed her not to come too often, there still seemed to be the development of a dependency on helping her to make decisions. This would not be encouraged within the therapeutic alliance (Muran, & Barber, 2011). However, counselling may prove too painful for some, causing an avoidance of working towards acceptance, in preference of continuing bonds (see Appendix 9ii; 19).

Many co-researchers talked about going for readings as they wanted answers from an external source. Following the pilot study (Appendix 5) the co-researcher contacted, me post interview, and talked about how she had almost lost her son to a medical condition. It appeared that this had fuelled her desire to seek out something that was outside of medical interventions. In the final interview, Helen stated that her motivations for readings were for guidance about her health, claiming that this was more reliable and accurate than medical professions (see appendix 9ii; 20). Anna talked about her friend who had advice from a reading that was perceived to exceed that of medical professionals, when it seemed that it was the assurances of a positive future outcome that was the motivation that was needed. There seemed to be a trust in readings over medical professionals' advice (see appendix 9ii; 20 and 21). Although in response to telling me that it made her more aware of her physical condition, I wondered whether this may cause increased anxiety (see appendix 9ii; 22)

This may be considered as a positive outcome, as the effect of receiving reassurances, that doctors may be unable to give, could positively affect the outcome of medical procedures and the recovery process. It has been well documented that stress has a negative effect on health and studies have shown that optimism can prolong life (Sweeny, 2017). As such the belief held in reassurances given seems to have helpful consequences. Alternatively, it may reveal a need for additional support from a source that may be considered to surpass human error.

Subtheme; 4.2.1ii Need for reassurance and proof of existence- to manage anxiety

All co-researchers had experienced adverse life events, including tragic, sudden deaths of close family members, separation from parents in childhood and divorce. As such, it is possible that in response to these and the anxiety stemming from the events may lead to the need to seek out reassurances for the future, from a practice that is perceived to predict forthcoming events.

Alongside reassurances for the future in this life, co-researchers appeared to find comfort in perceived proof of existence. Mandy talked about how her main reason for engagement was for this proof of an afterlife (see Appendix 9iii; 1). As Mandy talked about this, it seemed that she does not wish to contemplate that life ends in bodily death. Mandy talked gaining comfort from others receiving messages in the Spiritualist church. I equated this to her finding solace vicariously, in terms of what she can expect to experience herself when she was bereaved (see Appendix 9iii; 2). Upon Reflection, I considered that due to a series of unfortunate events (Appendix 9iii; 3), that Mandy's engagement in readings may also be connected to a

need for something more than this life, that better things were to come in both this life and the next.

Mandy, Tracy and Rebecca all talked about feathers appearing and being visited by robins, which appeared to be accepted as signs from loved ones beyond the grave. Tracy became animated when sharing the experiences that she believed were signs. I interpreted this as her enthusiasm from perceived proof of existence, particularly as she had seen a sign, in a feather, during our text communication to arrange our interview, she connected the two together (see appendix 9iii; 4). The perceived signs appeared to have positive effects, as although could be explained by connecting distantly related material (Blackmore & Moore, 1994) the co-researchers reported feeling comfort, sometimes in times when was most needed.

Rebecca believed that her deceased father communicates reassurances or forebodings (see appendix 9iii; 5). Rebecca believed that she received a sign prior to her daughter's wedding, that brought reassurances. As Rebecca had experienced a tragic event on her birthday, where a big celebration had been planned, it seems that she needed reassurance and so may have interpreted something unrelated to manage anxiety (see appendix 9iii; 6). Although, Mandy interchanged between viewing clairvoyants as a social activity and an ongoing desire for proof of existence, she found reassurance through receiving signs (see appendix 9ii;7). It seemed, due to the traumatic events Mandy, like Rebecca, also wanted assurances about the future (see appendix 9iii; 8).

Despite Tracy talking about her Spiritual beliefs as not being limited to receiving proof of existence and her patronage in readings, she too was comforted by readings and messages, seemingly providing proof and confirmation that there was an afterlife. As Tracy is faced with death regularly in her nursing profession, it is possible that holding beliefs in an afterlife, enabled her to cope with her regular experiences of death (see Appendix 9iii; 9).

Rebecca and Anna talked of gaining an understanding of their anomalous experiences. Rebecca's journey began with strange feelings and Anna continues to sense spirits. Anna expressed reassurance from this being explained in readings (see appendix 9iii; 10). Though this differs slightly from the other co-researchers, it supports previous research by Roxburgh (2010) stating that such reassurances can allay much anxiety from unexplained occurrences.

Helen believed others engage in readings to seek assurances about the future (see Appendix 9iii; 11). Inversely, readings also risk having the opposite effect, for example Helen was warned that something negative would happen. This was followed by the death of her close friend. Helen seemed conflicted by this, stating more information would have prepared her, but realised that knowing would have changed her behaviour towards her friend which would have startled her. Contrary to this, Helen then shared a forewarning that she believed saved her life, adding the caveat that negative news is prohibited from being shared as the course of life should not be altered (see Appendix 9iii; 12). When comparing this to the messages Helen received that she felt saved her from harm, she could recognise that information can only be beneficial when it is shared fully and safely or not at all, as warnings cause concern, not reassurances (see Appendix 9iii; 13).

Subtheme; 4.2.1iii The conflict of rational and emotional

Conflict appeared to be a consequence of engagement, so was a secondary cause of loss. Despite the many reports of positive outcomes, most co-researchers had doubts regarding the authenticity of readings, all had repeated contradictions. These many contradictions seemed to illustrate an internal conflict, which given how emotive and how little rationale is involved in the process, is not surprising. The allure of readings appeared to be potent enough to ensure repeated visits, over rational reasoning. Hence there seemed to be an illustration of a conflict between the emotional side of wanting and hoping for and the reality of whether ADC and readings are possible.

Simone, Rebecca and Mandy gave a sense of a great desire to believe, whilst Helen and Anna did not consciously doubt their beliefs. Tracy maintained her beliefs regardless of whether messages were received, however this changed when she saw mediums perform in big arenas (appendix 9iv; 1). When talking this through, Tracy seemed conflicted and formulated a solution, that performing in the larger arenas made receiving messages more difficult. This may have been an attempt to make what happened fit her beliefs, in order to sustain them.

The many expressions of a 'surprise each time' or a marvelling at 'how could they know' suggested a conflict between the belief and logic when a message is received (Svedholm & Lindeman, 2013). Such uncertainties and surprises littered throughout the interviews raised doubt as to whether co-researchers fully accepted the process, which again reflected the emotional conflicting with the rational. For example, Simone talked about how, in her latest reading, the clairvoyant had successfully communicated with her loved ones. Despite her

wanting this for many years, she questioned the validity of the experience (see appendix 9iv; 2). Though, later she went on to say that other predicted instances had led to her beliefs being confirmed. It seemed that less significant illustrations of proof were easier to accept (see appendix 9v; 3).

Despite Rebecca patronising clairvoyants for 20 years, she exclaimed surprise at the accuracy of her last visit (see appendix 9iv; 4). Although Rebecca states that her beliefs are strong and unwavering her behaviour would suggest the need for proof remains, which may illustrate a conflict between logical and intuitive thinking (Svedholm & Lindeman, 2013, Stanovich & West, 2000). Rebecca talked about testing the process by putting items on graves before going to a reading, in the hope of receiving a response to what she had left (see appendix 9iv; 5).

It is possible that following readings, reflection introduced doubt. It could be interpreted that many of the co-researchers continued to question and behave like sceptics. Tracy and Rebecca talked about going to different clairvoyants, as the same one may know too much information about them, which seems to contradict the concept of holding a belief. (see appendix 9iv; 6). If compared to other beliefs, it is not usual for a member of the church to repeatedly want proof of their faith.

However, despite the absence of evidence, repeated visits continue, co-researchers talked about clairvoyants that were not always successful in ADC or sharing accurate information (see appendix 9iv; 7). Mandy talked about needing to stop at one point, as unsuccessful readings made her feel low (see appendix 9iv; 8). Mandy and Rebecca both candidly

expressed their search for proof. Despite her many visits to different mediums, Mandy talked about still seeking her beliefs being proven beyond a doubt (see appendix 9iv; 9), similarly, Rebecca attended many psychic events, seemingly as a way of gathering evidence (see appendix 9iv; 10).

Mandy expressed a distinction between her and ‘proper’ believers (see appendix 9iv; 11), yet is still influenced by readings, even though she is not fully convinced by them, which appears again to be conflicted (see appendix 9iv; 12). Simone seemed to be at odds with my question about decision making based on readings, initially stating that she would not make decisions based on a reading. Following this, Simone seemed to interchange between heeding the warning of a clairvoyant, vowing will never have a red car again, to minimising the advice (see appendix 9iv; 13).

Other examples of conflicts can be seen in co-researcher’s contrary responses to information shared in readings. Both Simone and Anna talked about negative emotions being evoked by readings (see appendix 9iv; 14). Where Simone promptly afterwards said she felt fine with the alarming news that had been delivered, Anna’s responses were a mix of positive and negative reactions. It seems that co-researchers’ may focus on positive aspects and minimise any negatives, to justify their patronage. Inversely, Anna has experienced a therapeutic intervention that she did not enjoy and now does not wish to return to therapy again.

Further instances of contradictions were prevalent throughout the interviews, which seemed to illustrate ongoing conflicts in patronage. For example, when Anna got engaged, she had a

reading, though stated this would not influence her decision. Then revealed that she sought reassurance that she was making the right decision. Rebecca also disclosed that she would be influenced by a reading in her decision making (see appendix 9iv; 15), although she seemed particularly conflicted about whether she would recommend a reading to others. Initially she said that she would, then stated that it could be detrimental if the person was not strong enough, seemingly taken from her own experiences (see appendix 9iv; 16). Rebecca then returned to being positive about her engagement, stating that it had led her to personal growth (see appendix 9iv; 17).

Rebecca's contradictory responses could illustrate a conflict around what she believes and questioning around whether engagement is psychologically healthy. Essentially Rebecca recognised readings prevented her from letting go of the people she loved. Conversely, she then advocated that patronage strengthened her character and led her to be more open-minded and able to assert her needs more, using the example of following a pathway into mediumship. Whilst her growth could be assigned to her therapy, Rebecca may have wished to defend her patronage, given she continues to engage. It seemed that Mandy used humour to disguise her congruent feelings. She joked about wanting a medium to tell her that she with reunite with her ex-husband, however, then retracted this (see appendix 9iv; 18). There may be a more emotional part of Mandy that wants a reconciliation, with a rational side that is aware that this would not be in her best interests, causing a conflict.

Anna and Helen shared their conflicted feelings on their anomalous experiences. Helen talked about feeling disturbed about her dreams and ADC that she did not welcome. Although she seemed to interchange between messages being unwanted and distressing, to the norm,

conveying ADC as almost dull. She talked about the irony of the process being referred to as a gift when it was something that she did not want, referring to her experiences as intrusive and disclosed that she continued to experience discomfort when receiving messages (see appendix 9iv; 19). Anna felt happier when the clairvoyant explained her sensing a presence and although refrained from stating the experience scared her, she did not wish to see or hear anything outside of readings (see appendix 9iv; 20). As such, both Helen and Anna recognised that there is amount of discomfort that they feel from the process. It was also noticeable that when co-researchers expressed distress or fear during the process, this then minimised, potentially again to justify further engagement (see appendix 9iv; 21). Helen questioned whether her mediumship training was the right thing and seemed conflicted in this, resolving that, through discussions with other clairvoyants, they were doing the right thing, alluding to feeling guilt at times (see appendix 9iv; 22).

The continuous questioning and doubts of all the co-researchers may be an unconscious defence mechanism that protects from having their boundaries of logic and rational blurred. When presented with perceived evidence, the phenomena did not always seem possible to co-researchers. Though this conflict, presenting as an ontological confusion, may also be generated by cognitive processing (Stanovich & West, 2000; Svedholm & Lindeman, 2013).

Subtheme 4.2.1iv Sense of belonging and connectedness

Throughout the interviews a sense of connectedness arose from the co-researchers, yet this was dichotomous in its origin. Whilst Rebecca and Anna first experienced disparity from others, seeking connectivity to those holding shared beliefs, Tracy, Helen and Mandy were

supported and joined by family members in their beliefs and patronage. Thus, creating the paradox of offering both connectivity and isolation.

Helen, Tracy and Mandy all shared their patronage with family members. Tracy often shared her experiences with her half-sister, this connectivity may have created a bond between them as this was something they shared together, exclusively of other family members (see appendix 9v; 1). Both Mandy and Helen came from environments where these beliefs surrounded them (see appendix 9v; 2). So, despite the questioning of her beliefs, Mandy seemed connected with her mother through the Spiritualism. Similarly, Helen described her visits, to the Spiritualist church, as being an activity that she shared with her family (see appendix 9v; 3). Additionally, Mandy initiated evenings out with work colleagues and seemed known for her beliefs in wider social circles, it seemed to have become part of her identity (see appendix 9v; 4). Simone and Rebecca knew each other through their patronage.

Although Mandy was not alone in her patronage, she was aware of the responses of others and talked of her daughter's fear. Rebecca and Anna also talked about the negative responses from others and the expectation of how they may be perceived as weird (see appendix 9v; 5). In fact, Rebecca and Anna's interviews brought a sense of being alone. Rebecca gave indications that her close family were not supportive of her interest in clairvoyance (see appendix 9v; 6). She talked about her isolation at the time of her bereavement, which is what led to seeking support from readings (see appendix 9v; 7).

Anna's sense of being alone, initially, came from her narrative as a child where she sensed spirits and experienced *déjà vu*. Anna expressed her discomfort, from the responses of others

to her anomalous experiences. Anna seemed to feel different from her family and by gaining explanations for her experiences, gained a sense of understanding of self and connectedness to others. Her initial feelings of being misconstrued were diminished after her first reading. This quickly developed into a trust that led Anna to seek further readings with the same clairvoyant (see appendix 9v; 8). From this, I took Anna's engagement as partly to seek acceptance, to understand her experiences and to be understood. Akin to Anna, Rebecca also felt comfort from her anomalous experiences through readings and Spiritualist beliefs (see appendix 9v; 9). However, Rebecca's experiences may have been the early symptoms of what developed into her ill health. The validation of such experiences risked increasing any delusional thoughts, which she later went on to disclose (during the post interview debrief.)

Chapter Five – Discussion

This study makes enquiries around clairvoyant patronage to gain knowledge of the underlying needs of patrons and possible hidden harm. The study intends to inform the discipline of Counselling Psychology of a potentially vulnerable group and learn what may be absent in traditional therapy to improve accessibility, explored through the lived experiences of patrons of clairvoyant readings. This study aimed to discover why patrons engaged in readings and what they gained from them. Consideration was given to whether readings may be beneficial, if used for support or whether patronage may be harmful.

Summary of findings

The results yielded one main theme of ‘Clairvoyant readings as a way of managing loss’. The subthemes were found to be generated from loss, such as seeking support and to gain reassurance for the future. However, all co-researchers appeared to have conflicts around their beliefs and engagement, revealed throughout their many contradictory statements and responses, which appeared to stem from holding their beliefs. A positive finding, confirming existing research, found that there was a sense of connectedness from being with others who held the same beliefs (Walter, 2008). Inversely, beliefs were isolating, as co-researchers talked about the response from others could be negative, at times ridiculing. Two of the co-researchers sought medical advice from readings and appeared to hold a trust in clairvoyants over the medical profession, adding to the concept of patronage as an alternative support. As such the following subthemes were identified; *Readings in place of traditional support, Need for reassurance and proof of existence- to manage anxiety, The conflict of rational and emotional, Sense of belonging and connectedness.*

Co-researchers agreed that patron’s main motivation for readings was to receive messages from loved ones, supporting existing research (Sanger, 2009; Silverman & Klass 1996; Walliss, 2001). With consideration given to current literature, which found that bereaved clients were not satisfied with traditional therapeutic interventions (Beischel et al. 2015; Taylor, 2005), it appeared that readings are engaged in as a form of support for the grieving. These findings build upon existing literature that connects patronage to bereavement (Nelson, 2013; Sanger, 2009; Silverman & Klass 1996; Walliss, 2001; Walter, 2008), by commenting on how the losses impact upon the individual and how this unconsciously manifests itself in engaging in readings.

It may be possible that as death is a certainty, that we are expected to accept the process and so may be minimised by traditional medical model services. When individuals struggle to accept the passing of a loved one, they may be described as experiencing complex or complicated grief (Vickio, 1999). However, it could be asserted that all bereavements are traumatic. The idea that someone vanishes from our lives forever, is likely to be overwhelming, as co-researcher, Rebecca, described her brother and father were ‘ripped from her life’. And so there appears to be a population who want to know that there is more than physical life, with assurances of reunification with loved ones. Clairvoyance claims to offer as close to direct communication as is conceivable. With this in mind, is it not surprising that people seek the promise of this communication and indeed everlasting existence (Bering, 2006).

Why Patrons engage in readings

The overarching reason for engagement in readings was found to be to manage loss, Patrons appeared to seek advice in a manner of counselling and reassurances for the future in response to their loss. Considering all co-researchers had experienced adverse life events, such as divorce and bereavement, the engagement could be adopted to make meaning from significant negative events. For example, many of the co-researchers talked about how they visited clairvoyants to find ‘answers’, following deaths or another form of significant loss. Most disclosed that they wanted to hear messages from loved ones. This was termed by Bering (2006) as adaptive, meaning that in response to loss, patrons visited clairvoyants as a way of coping. One co-researcher made a link to her patronage as being directly related to her divorce, another connected hers to the tragic loss of her close family members. The remaining co-researchers all had experienced losses linked to patronage, supporting the theory that

emotional responses to an event can influence behaviours and further develop beliefs (Boden & Gross, 2013).

Co-researchers talked positively about their experiences with mediums, with a perception of gaining good outcomes. Some enjoyed the social aspect of engagement, as an activity they did with friends and family. Patrons appeared to experience a sense of belonging and validation from visits to spiritualist churches or sharing their beliefs with others, in addition to comfort from messages from ADC. This finding confirmed existing research that asserted Spiritualist churches offer this connectivity, particularly when patrons are isolated in their beliefs, like two of co-researchers were (Beischel et al., 2015; Walter, 2008). Furthermore, said two co-researchers gained comfort from explanations for their atypical experiences, of sensing presence and seeing apparitions, supporting the research findings of Roxburgh (2010). Inversely, this sense of belonging can be sought out in response to the isolation that the belief can cause.

Throughout the interviews, there seemed to be conscious disclosures that some co-researchers were seeking ‘something’, some hoped for change, some assurances. In addition to conscious disclosures of depression from co-researchers, there were examples of readings being sought in times of difficulty, for advice and guidance. As such, it was recognised that readings were used in place of counselling, however the type of counsel sought took the form of directive advice and warnings (Beischel et al., 2015; Osborne & Bacon, 2015; Wallis, 2001). This differs from the collaborative approach used in counselling, where the clinician would not give direction, but instead facilitate a client to access their own internal resources (Corey, 1991).

A further commonality that emerged throughout the interviews, was the comfort found from the perceived confirmation of an afterlife, which was also found as a reason for engagement (Bering, 2006; LaGrand, 2005; Walter, 1993). As death is a certainty, evidence of an afterlife, and for this to be repeatedly proven seemed to be sought from many of the co-researchers.

Whilst a high percentage of religions promise an afterlife, Spiritualism through ADC attempts to provide proof of existence (SNU., 2011). All patrons had experienced significant loss, that seemed to contribute to a search for deeper meaning and the promise of more than what can be offered in a physical existence.

How do Patrons make sense of readings

All the co-researchers appeared conflicted, in some way, about their beliefs. Many struggled to articulate what they meant to them, which can be said for all beliefs, however there seemed to be both a need for proof and a conflict of surprise and questioning when proof occurred.

There were many occasions where co-researchers conveyed their understanding in one way, to later contradict themselves. For instance, that they would not follow advice from readings, to then say that they would, to disclosing that they believed without doubt to then questioning whether the process was 'make believe.' Despite this conflict, it seemed that there was a level of trust invested in readings that was sometimes preferred over traditional support interventions, for example most co-researchers preferred readings to counselling, as felt it gave them something addition. Many co-researchers, described readings as giving something more, akin to magical thinking, when more is needed than reality offers.

One co-researchers described readings as ‘having a bit of a catch up’ with the deceased, others were reassurance to know that they continued to exist somewhere, looking over them still. In short, readings were viewed as a way of continuing bonds by the co-researchers. The signs they encountered, through feathers appearing and robins visiting, provided both comfort and perceived proof of the continued existence and communication with those they had lost. However, such signs could equally be assigned to connecting distantly related material together to make meaning, which could also be said of their readings. Whilst this serves as justification and rationalisation for engagement, it is in also in-keeping with neurobiological research findings that states that more creative minds make connections between more tenuously linked materials (Pizzagalli, et al., 2001). This explanation could apply both to seeing a feather and linking it to the deceased and mentioning a hosepipe in a reading, which is then linked to a fireman whom you have a relationship with, as in Simone’s reading. Further supporting findings of Pizzagalli et al. (2001) who asserted this approach to processing information is prevalent to paranormal believers.

Furthermore, it was found that paranormal beliefs hinge upon intuition (Lindeman & Aarnio, 2006; Svedholm & Lindeman, 2013). As intuition relies on the immediate response and physiological sensations and, in part, work by accessing memories (Svedholm & Lindeman, 2013), this may provoke anxiety by connecting with past negative events. In short, intuition acts much like symptoms of anxiety that alert us to potential danger. Many co-researchers talked about the comfort they felt when they saw signs, as messages from loved ones and proof of existence. Rebecca talked about having foreboding feelings before her father’s death and the death of her daughter’s fiancé, and now sees signs around events that reassure her. Helen equated her ‘gift’ as intuition. Therefore, it seems that patrons’ responses are linked to

negative experiences, motivated by fear of the past reoccurring, with signs and readings perceived as a protection, providing either warnings or reassurance.

What do Patrons believe about readings

All co-researchers, despite the differences in how they made sense of readings and the strength of their conviction, believed that readings were a way of communicating with spirits in the afterlife. Most co-researchers expressed questioning their beliefs during the interviews. Despite Helen and Anna being the exception to these doubts, Anna queried whether it was wise to make life changing decisions based on the advice from a reading. However, all co-researchers demonstrated that they were influenced enough by readings to follow instructions, such as getting their cars checked and heeding warnings. In addition, any doubts or experiences that they found ‘a load of twoddle’ or ‘rubbish’ did not deter investments in future visits. It seemed that many of the co-researchers go to readings with the hope that they will gain proof of their beliefs. This hope for at least one co-researcher was enough to maintain her patronage, though not enough for her to fully believe, more than ‘there was something in it.’

Most of the co-researchers talked about their own anomalous experiences, akin to clairvoyant abilities, such as sensing a spirit, deju vu and information about another person entering their head unexpectedly. Anna and Helen talked about having these during their childhood, so shared them with family members. Where Anna was not believed and responded to negatively, Helen was given assurances that this was a gift. Both co-researchers maintained

their beliefs into adulthood, despite their different responses from family members and Helen's conflict and discomfort experienced from her 'gift'.

All the co-researchers talked about adverse childhood events, which may contribute towards their belief in the paranormal, in terms of magical thinking developed from trauma (Irwin, 1994). It was perhaps this magical thinking that led to the creative thinking that devised alternative explanations to maintain their beliefs, when readings were unsuccessful. Two co-researchers explained that Spirits are busy and have not always got time to communicate in readings, describing 'a big wide world in the dead.' It was also believed that it was more difficult for Spirits to come through if they had not believed in the process when alive. One co-researcher blamed mistakes clairvoyants made on them performing in a big arena, where messages get confused.

Patrons also seemed conflicted when readings were accurate, providing proof of existence, patrons expressed surprise or uncertainty. Although existing research asserts that the occurrence of conflict between intuitive thinking and analytical thinking is rare (Stanovich & West, 2000), it appeared that the co-researchers experienced a conflict of how to hold consistent conclusions from their experiences in readings. This finding is also inconsistent with research from Tomer et al., (2013), who asserted that the introduction or existence of scepticism is likely to create anxiety and be guarded against. It is possible that this conflict around the beliefs was a new awareness for co-researchers, brought about by their exploration during the interviews. Although Mandy was the exception to this as she expressed honestly that she wanted to believe more than she did believe.

5.1.0 Potential Hidden Harm from readings

It was apparent that the co-researchers were not conscious of any harm, even when the first co-researcher named patronage as contributing to her ill health, she changed this to engagement making her stronger. However, despite the claims of positive outcomes from engagement, it could be interpreted as a failed attempt to meet an ongoing need. As it could be argued that all behaviours are driven by unmet, unconscious needs (Guntrip, 1995). As such, through interpretative reflection upon what may underlie what is being said, it is possible to access the unconscious mind and therefore motivational drives (McLeod, 2013). All seemed to use defences to protect their on-going engagement, such as minimising distress caused from readings and avoidant or denial to addressing some of the practice as unethical. For example, when two co-researchers were approached without warning and given upsetting information. Both co-researchers expressed their initial shock, one co-researcher wanted more information from the clairvoyant whilst the other seemed placated by the clairvoyant's explanation of how messages work.

Current research in this area omits negative impacts, such as a decline in mental health and the development of a dependency, found in this study. Although the practice may be sought by patrons for comfort, perhaps carried out with the best intentions, it serves to hold people in their grief and discomfort. This was most apparent in Rebecca's story, when she said that readings had prevented her from 'letting go' and that she had become 'addicted' to the promise of communication with her brother and father. This finding was also asserted by Chauran (2013), who identified vulnerabilities may be present in patrons, that are not always recognised by clairvoyants. Every co-researcher had been accessing clairvoyants for many years and all planned to continue. As such, readings may prevent healing rather than facilitate

it, with patronage maintaining the patron's status and not encourage personal growth, as seeks external change, illustrated in Rebecca's addiction.

In addition, although readings were viewed as an alternative support to counselling, the absence of evidence prevents them being considered as a therapeutic intervention. During a reading, there is much ambiguity with no guarantee of contact, as communication is said to be led by the deceased (Beischel et al., 2015). The responsibility for readings is not located with the medium (Roxburgh, 2010), as they assert themselves as conduits for messages. Patrons are not given assurances of whom will be contacted, with minimum chances of hearing what is sought. Consequently, this risks the patron never being satisfied and the need being perpetuated. When patrons' hopes of communication with loved ones are unfulfilled, there is no consequence for the medium. Considering the loaded emotional content that readings involve, need for pre and post reading care emerged from the interviews. For example, co-researchers appeared to have formulated their own meaning to the practice and so a full explanation of the process could benefit the patron. Ensuring that the patron understands there are no guarantees of contact being made with a loved one and for a debrief to be carried out following the reading. This would work towards providing guidance to safeguard a potential vulnerable client group.

In addition, whilst this study and previous research assert patrons perceiving benefits (Beischel et al. 2015; Hazelgrove, 2000; Vickio, 1999), there is no evidence of positive long-term effects. Co-researcher, Tracy suggested that messages are more beneficial to someone who has managed their grief. With that in mind, a bereaved person, with unresolved grief, is likely to be vulnerable during readings. When in a distressed emotional state, the opportunity

to feel reprieve from this is likely to be welcomed, which readings and messages appear to offer. Therefore, it should be considered imperative that the person has support both before and after messages are given, concurring with the recommendation from Beischel et al (2015).

Contrary to therapeutic interventions, most patrons seem to believe that any relationship developed with a clairvoyant would hinder the reading, as they would know too much about them and use the information to shape the reading. Therefore, clairvoyants are chosen upon recommendations, for usually one-off readings, with their skill or authenticity valued over the development of a relationship. Only one of the patrons sought out the readings with the same woman, whom she trusted and felt understood by, this relationship seemed to be as important as the information she received. Seeing new clairvoyants for each reading, seemed to indicate a testing by the patron, in the need for proof. In addition, when engaged in the reading, there appeared to be a power imbalance, as when co-researchers did not gain satisfaction from a reading, there was no consequence for the clairvoyant. As a consumer paying for the reading, sometimes co-researchers felt that it had been a waste of time and money, however there is no governing body to complain to.

Co-researchers expressed disappointment and feeling low following a reading in addition to reporting seeing the emotional reactions of those who receive messages, during a church service. There are questions around the ethics of this sharing of messages, as clairvoyants absolve themselves of the responsibility of what information they are given to share. This was viewed as cathartic by co-researchers, though patrons attending church for messages or readings may have vulnerabilities unknown to the clairvoyant. Whilst becoming upset can be helpful in therapy, as the therapist can offer support to contain and process these feelings,

patrons potentially receive no support following messages or readings. This is particularly poignant when considering that isolation is a contributing factor to patrons seeking solace in clairvoyants (Wallis, 2001).

Furthermore, as the relationship with the deceased exists in the past then it could be considered unhelpful to continue the bond as it may hinder processing the loss, with readings holding patrons in the past. Though, a positive effect of readings was the clairvoyant giving assurances for the future, resulting in optimism, this could interfere with patrons' focus on the present. It seemed that for some of co-researchers, that their present contained sadness. Therefore, it may be more appropriate to work on the present self, rather than waiting for future events. In this sense, this may be holding the patrons in their status rather than working through as a traditional therapeutic intervention would.

5.1i Time invested

None of the co-researchers talked about ceasing their engagement. The findings of this research showed that engagement in clairvoyant readings can be an investment that spans over a considerable period. Two thirds of co-researchers had been engaging in readings or receiving messages via Spiritual church visits for over 20 years, the remaining third of co-researchers had been seeking readings for at least six years. When this timeframe is compared to engaging in therapy, though this can be a life-long journey (Yalom, 1995), a therapist would discourage the development of a dependency. Positing a potential need for therapeutic work alongside messages and readings to process meaning.

When considering this long-term engagement in readings, the content of messages and information shared may contribute to maintaining emotional material which then continues to be experienced as upsetting for the patron. The length of investment may also indicate that the person may not be processing the source of any unhappiness, as are seeking changes to be made externally. Whilst relationships with others and material wealth are recognised as contributors to happiness, research also asserts wellbeing is associated with the possession of an internal locus of control (Verme, 2009). Engagement in readings and a search for external changes, suggests an external locus of control. In short, readings appear to sustain a dependency on others, rather than encouraging autonomy.

5.1ii Fostering dependency

Long-term engagements in readings suggests that upon hearing loved ones were safe once, needs were not satiated. Rebecca disclosed becoming addicted to ADC and felt that this prevented her from processing her losses. Tracy expressed that grief needed to be dealt with before seeking readings or messages, although also stated that contact helped with the acceptance of a bereavement. This finding is supportive of previous literature that found both beneficial and detrimental consequences for continued bonds (Beischel et al. 2015; Field & Filanosky, 2009; Nowatzki and Kalischuk, 2009).

In addition, the need for repeated visits seems to be encouraged from what is offered within the readings. As positive psychological strokes are the way that another person gives us validation and are a necessary element for our survival (Steiner, 1974), we could consider

that psychological strokes are dispensed during readings. As adults we need recognition of who we are or what we do, these are achieved by the appreciation voiced by others (Steiner, 1974). Though there are reported to be common observations and reflections made by clairvoyants during a reading, such as the departed communicating love to the bereaved (Beischel et al., 2015), a secondary gain could be that the patron experiences feeling understood intrinsically. Feeling this is likely to be experienced as validating and could equate to a positive stroke, which patrons may be seeking due to the scarcity of strokes (Steiner, 1974). The findings indicate that the fulfilment of strokes from deceased loved ones can also be received in a reading. This need may stem from the need for the strokes to originate from specific loved ones, as they would have done in life.

5.1.2 Would Patrons be better supported by traditional therapy

Existing empirical research has assigned paranormal beliefs to a psychopathology (Thalbourne & French, 1995; Wolfradt, 1997). To some degree this research has supported this, as four of the six co-researchers had received traditional therapeutic interventions. One co-researcher had received significant psychiatric support with prescribed medication alongside intensive therapy, another was recommended counselling by her GP. The remaining two of the four had engaged in counselling. With this in mind, and consideration given to the limitless time invested, fostered dependency, in addition to patrons seeking readings in times of difficulties, the needs expressed may be more appropriately met in traditional therapies. As therapy aims to provide the client with the tools to be able to sustain good mental health and manage difficult situations as they arise (Feltham, Hanley & Winter, 2017).

However, Patrons did not always consciously recognise their engagement as meeting a need. Two co-researchers minimised patronage, describing it as something they engaged in recreationally or because they wanted to. When co-researchers did recognise a need, readings were often favoured over traditional support, due to previous experiences and understanding of what the support may offer. It seemed that patrons sought happiness externally, through seeking reassurance that things will improve. It is possible that the readings become habitual. Yet, there exists a power in the process where Patrons make decisions and change behaviours as a direct result from what is shared during a reading. A therapist would place the responsibility back to the client (Corey, 1991) encouraging an internal locus of control. As therapy aims to empower the client and facilitate access of internal resources to be confident and autonomous (Corey, 1991), not for the therapist to be influential in their decision making. When working within any therapeutic framework, it is not considered the role of the therapist to direct a client or give advice (Feltham, Hanley & Winter, 2017) as risks fostering a dependency and maintaining an external locus of control.

The progress of the client is the objective of therapy and so is regularly reviewed, with an aim to work towards the ending of the intervention. One of the significant differences between therapy and readings seemed to be that all co-researchers did not envisage ceasing their visits. A clinician works with a client to process their difficulties and support the development of skills to manage future adversities. Change occurs through helping to bring a difficulty into the client's conscious awareness (Jacobs, 1998). Whereas, it seemed that most of the co-researchers saw counselling as talking through existing issues, viewing that changes cannot occur through this intervention. And though some co-researchers valued both counselling and readings, most seemed to prefer readings as giving something additional. The premise of an intervention that promises communication with those you have lost is certainly more than

counselling offers, it is perhaps the advice from someone (deceased relative) over a professional stranger, that appeals. With the expressions of ‘people think I am weird’ and ‘a fruitcake’ mentioned by some of the co-researchers, there may be a sense of acceptance from a clairvoyant that a counsellor may not offer, which supports previous research on bereavement therapies (Roxburgh, 2010; Taylor, 2005). There is also little investment needed from patrons to share their inner most private self with a clairvoyant, the clairvoyant takes the lead, whilst the patron listens to the reading, wanting them to reveal personal content. It seems that it may be easier for the patron if the person they see knows them instinctively rather than engage in the usual investment of the counselling process. It is also possible that patrons labelled readings as fun and social events so that they did not appear to take them too seriously. However, co-researchers expressed feeling low and disappointed when readings were not successful, which illustrates a sadness.

Additionally, Counselling would aim to process unresolved issues in several sessions (Feltham, Hanley, Winter, 2017). However, it is understandable an immediate solution may be sought over a process that involves a significant emotional investment. There is also the perception of ADC offering patrons the opportunity of resolving unfinished business with the deceased (Hagl, Powell, Rosner & Butollo, 2015). In counselling, an opportunity to be able to express anything that has not been said in a significant relationship can be safely constructed with the clinician in the empty chair exercise (Field & Horowitz, 1998). This process involves the client communicating what they would want to say and perhaps what they would want to hear in response. Though again the premise of this communication being accessible to the deceased directly can be highly desirable to some (Bering, 2006). While therapy may provide more sustainable support by empowering the client, patrons experienced readings as bringing relief, reassurance, comfort and at times protection through forebodings.

In conclusion, for vulnerable patrons who are grieving and reaching to readings to resolve grief alone, like co-researcher Rebecca, traditional therapy carried out by registered therapists, governed by a professional body offers a safer, evidence-based support. Therapy would aim to process the emotional content of any difficult event to reach an adaptive understanding or acceptance of events or losses. In this way, although the co-researchers expressed finding comfort from readings, it is possible that unconsciously they are being held in their discomfort. In addition, therapeutic interventions require a clinical risk assessment and careplan to safeguard, both client and clinician (BPS, 2006), in comparison to readings which are absent of any necessary safeguarding measures.

5.1.3 Clinical implications and recommendations for further research

It is possible that traditional bereavement therapies may not always be experienced as helpful for the client when the focus is on stages that lead to the bereft severing ties with the deceased (Freud, 1917; Vickio, 1999; Yalom, 2014), which may not always be appropriate. As such, the concept of continuing bonds offers much to the bereaved (Beischel et al., 2015; Nowatzki & Kalischuk, 2009). Alternatively, the use of a more empathic discourse may help to manage the loss, by accepting that the person is no longer there, whilst gently supporting the client to explore a life without them. However, this could not replace the comfort from perceived direct ADC. As such to safeguard vulnerable, grieving clients, it could be beneficial that clairvoyants receive mental health training to be able to recognise when to refer patrons on to traditional support services.

As ADC can have negative effects, such the intrusive nature that it can occur, illustrated by Helen and can prevent the bereaved from healing as seen in Rebecca's story, it is important that clinicians work with patrons therapeutically on engagement. Counselling Psychology is likely to benefit from the discovery of why patrons attend readings, following a bereavement particularly, if the need identified is related to unfinished business or feelings resonating from guilt or responsibility, as this could be worked on in therapy. This research not only aims to highlight the use of clairvoyants, but more importantly to stress that engagement could be learned from in terms of what Counselling Psychology can offer to patrons that could meet their needs safely. This supports the findings of previous research that asserted the need for mental health professions to be aware of the importance patrons place on ADC (Taylor, 2005), noting that there is a significant bereaved population who see this practice as self-elected treatment (Beischel et al, 2015).

It appeared that beneath the curiosity, the social aspect, the thirsts and intrigue of co-researchers, is a continuous search for whether life does exist following bodily death. Results illustrated that great comfort was experienced through the reassurance of an afterlife. Though perceived proof cannot be provided in the same way during therapy, by exploring past relationships, the need for continued conversations and potential death anxiety, it may be possible to reduce the need for readings and support patrons in understanding what fuels their patronage. This would aim towards a more long-term processing of grief, loss or dissatisfaction of life, as works towards a deeper level of self-awareness. By attending to a client's beliefs, the clinician demonstrates a non-judgemental space which frees the client to work through the purpose of the belief and whether it is proving helpful or not. Inversely, if the beliefs are pathologised during therapy or not attended to, it is unlikely to foster a positive therapeutic relationship (Roxburgh & Evenden, 2016). These findings support recent

research by Taylor (2005) and more recently, Roxburgh & Evenden (2016) who emphasised the importance of clinicians accepting the beliefs of clients and valuing their importance.

Counselling Psychologists aim to develop an attunement to clients, using open presence and non-verbal physiological intersubjectivity (Finlay, 2011), to inform us of how clients may be experiencing the here and now of a therapy session. Although this appears to use intuitive skills, there is also reflection involved and attention paid to what occurs within the therapeutic relationship. The use pre and post measures evidences practice, together with continuously evaluations and self-reflection involved in clinical practice. In comparison, clairvoyant readings are unmeasured, unevaluated and ungoverned and whilst may aim to do good (Roxburgh, 2010) show little in the way of after care or evidence-based practice. Clairvoyants operate independently without governance and risk engaging with a vulnerable population.

Much of previous research has concentrated on the mental health of clients accessing readings (Thalbourne & French, 1995; Goulding, 2005) and the benefits of readings (Beischel et al., 2015), this has left a neglected area in the potential harm stemming from readings and messages. To date, no research looks at the potential effect readings may have on mental health. A significant proportion of the existing research has taken a deductive approach engagement in readings as a response to bereavement, which overlooked the potential of other motivations. For example, findings in this research were that patrons seek readings as an alternative to medical advice, that there are conflicts around holding the belief and the need for reassurances stemming from previous traumatic events. Therefore, this leaves much scope for further research in this area, such as further studies including a population who

have patronised clairvoyants in the past and no longer do so. As there may exist a population who have had their grief and loss processed through a single reading and no longer need to engage. Subsequent research could look at this population and explore the differences with those who have ceased engagement and those who continue. This may highlight whether a fulfilment has been reached or a realisation that the intervention does not satisfy a continuing or reoccurring need. Therefore, a further recommendation is for more research to examine what could be considered currently as hidden harm. Through this study it has been highlighted that patrons engage in readings to satisfy needs; to feel some comfort in perceived evidence of an afterlife, reassurances for the future or for support when bereaved.

As there are potentially thousands of patrons engaging in readings, from both Spiritual church members and those who seek out clairvoyant readings independently from the church, a more collaborative approach where mediums work together with clinicians towards developing a screening process for those who access readings and may be experiencing acute grief could be beneficial. These assertions support the clinical recommendations made by Beischel et al., (2015), along with the need for further research. Vulnerabilities such as anxiety, depression and complex grief are likely to place a patron at risk of being negatively impacted by emotive information shared by the clairvoyant. As such, Beischel et al. (2015) are developing a screening tool to identify patrons who are vulnerable, to prevent further harm. In addition to screening tools, Mental Health First Aid training (Kitchener & Jorm, 2002) could be promoted for clairvoyants to attend, to enable recognition of indicators of mental health difficulties. The first aid course also covers how to respond to people who are at risk of harming themselves.

Most of the research in this area suggested more thorough studies are needed to be conclusive rather than suggestive. Therefore, to provide more robust findings that could inform the effects of readings on management of bereavement, further research should include a larger sample population, using a longitudinal method with interval psychometric measurements of grief administered. The use of a larger sample may include a more representative population that included differing variables of loss in subgroups; such as death of sibling, spouse, child, with varied circumstances around the fatality, such as ill health, accidents and suicide. This method would aim to reveal the direct effect of readings on recovery, with a pre and post measures around readings, followed by further assessments made on long term effects. Thus, providing data to advise patrons of any risks attached or of any potential efficacy of the practice, ensuring that the engagement can provide a more informed choice.

With recent research asserting mediumship as being a therapeutic intervention then it is essential that further research is completed, as what seemed to be absent from existing research was the consideration for patrons being in a vulnerable client group. Due to this potential vulnerability and significant effect on patrons from emotionally loaded information being shared, the assertion of mediums as therapists cannot be endorsed as they cannot be governed in the same rigorous manner that therapists and psychologists are. For example, through bodies such as the Health and Care Professions Council (HCPC), the British Association for Counselling & Psychotherapy (BACP) and the British Psychological Society (BPS). As the practice is a phenomenon that supports an ontological viewpoint, regulation is restricted to governance by the Spiritualist national union (SNU). However, as there are an unknown number of clairvoyants operating outside of Spiritualist churches, therefore the SNU, many are left to practice without any formal guidance. This extends to readings offered on costly phone lines and proactive marketing, which includes personal emails sent out offering readings. Therefore, there appears to be an increased propensity for harm in

engagement with independently practising clairvoyants. This study has illustrated the vulnerabilities of patrons, the seeking and yearning, the hopes and expectations that have no guarantees of being met. If mediums are to promote themselves as delivering therapeutic interventions, then the practice of clairvoyance and mediumship needs significantly more than the good intention to help others as recorded in Roxburgh (2010) study. It is likely that all therapists begin their journey with the desire to help others, however this in isolation cannot fulfil the requirements of this role. Another significant consideration that prevents clairvoyants fulfilling the role of a therapist is their position bringing about an unavoidable power imbalance. Whilst therapeutic interventions with therapists also contain a power imbalance, therapists are aware of this and as such work at reducing this inequality (Jordan, 1995). Inversely, this power imbalance seems to contribute to the success of clairvoyant readings, with patrons not challenging information imparted even when they describe the content as meaningless or irrelevant.

Two co-researchers talked about receiving support from a clairvoyant regarding health concerns, which appeared to have a positive effect. It is possible that the belief held, along with the reassurances given in a clairvoyant reading could have a positive effect on the recovery from medical procedures. These are reassurances that doctors may be unable to give. It has been well documented that stress has a negative effect on health and studies have shown that optimism can prolong life (Sweeny, 2017). Therefore, further research, using a quantitative approach, could look for a possible correlation between optimism, generated from readings, and recovery rates from illness to see whether this is helpful. However, despite the positive examples of readings shared in this study, there may be examples where this has not been the case. Therefore, contrariwise to positive effects it may highlight pitfalls

of patron's reliance on readings or assigning more trust in the advice of clairvoyants over medical practitioners.

This study has documented the reasons for engagement and effects of readings for a small sample group, which has highlighted the need for further research. Such as, a study that employs pre and post measures of readings, to evaluate both immediate and long term affects. As whilst co-researchers may have reported a satisfaction from readings, there was always a need to return and engage in further readings over a significant time period. Induced from this long-term investment is the suggestion of a continuing need that is not being met and a potential dependency. Therefore, it would be beneficial to look at how counselling psychology can work towards reducing dissatisfaction in bereavement therapies and attempt to provide a service that patrons favour over the unpredictability of readings. There may also be benefits from clinicians steering away from the position of scientific sceptic to enter the role of a collaborator, working with clients on developing an understanding for their patronage. Patrons should be enabled to explore what needs engagement in reading meets, rather than being met with a negative response, as previous research has asserted (Taylor, 2005; Roxburgh & Evenden, 2016). Though it may be currently viewed that patrons of clairvoyants are separate to a client group that accesses therapy, this study has illustrated that the practice is used as a support that could be better achieved through a regulated therapeutic intervention.

5.1.4 Critical Appraisal and limitations

A limitation of the study is the reliance on self-reported data, which can be criticised as bias as constructed to how the participant would like to be viewed (Paulhus & Vazire, 2007). The interview data and findings rely on honest accounts being shared by participants and risks false information being reported. A way to have managed this was to have a more thorough screening process of co-researchers, including background knowledge. However, this generates a greater risk of the researcher being informed and so influenced by the background knowledge and changes the approach to a series of case studies. The approach trusts and relies on the relationship developed throughout the interview.

Consideration is needed to be given to the population featured in the existing research, as all co-researchers were female. The absence of males in the sample group may have limited the findings, as could not consider gender differences in reasons for patronage. Conversely, this gender imbalance could be accounted for due to the willingness of females to participate in generally a practice that is engaged in predominantly by females (Blackmore, 1994; Dag, 1999). It is possible that the highly prevalent engagement of females represents an indicator of gender difference in managing grief (Chen, Bierhals, Prigerson, Kasl, Mazure & Jacobs, 1999; Stroebe, 2001) which may affect the impetus for continuing bonds. Equally women could be said to be more proactive in seeking support for their bereavement or be able to express their grief more than males (Parkes, 2002). Though there are no available statistics on percentages of males accessing readings.

The sampling access may have been restricted by the position of the researcher as a Counselling Psychologist, influenced by the scientist-practitioner model (Larsson, Brooks & Loewenthal, 2012). This position may have prevented individuals' involvement in the research through fear of disparagement of their beliefs. As such the co-researchers that

volunteered were likely to have personal motivation for their engagement, impacting upon the results. This motivation could be considered as a variable, meaning a different sample group would have potentially changed the findings through a different personal agenda.

In addition, all co-researchers were aged in a similar age range of around 40 years and lived within Wolverhampton or south Staffordshire, which may also have affected findings.

There is also the potential that the researcher may have been influenced by personal experiences, though this was considered throughout the process and managed by thesis supervision and the process of using a reflexive journal.

Chapter Six - Reflexive Chapter

The learning during the research journey has been vast and through emerging into the subject area, both experientially and gathering the narratives of others, a critical filter evolved. A transition from an exploratory position of being open to view readings and messages as potentially helpful, developed into seeing vulnerabilities in patrons with a risk of harm involved in engagement.

6i Reflections on attending proof of mediumship service

As part of this research I have visited two local Spiritualist churches, initially without declaring myself as a researcher, instead as an observation. My feelings experienced in a Spiritualist church differed significantly from traditional churches. It felt very inclusive and welcoming in Wolverhampton. However, with further visits I observed that there are still subcultures within, as is usual in any population. Some members were referred to as ‘message grabbers’ by the church leader, women who attended in groups who come only to see the guest demonstrators are noticed as not part of the regular congregation and classed more as drawn to the practice as entertainment.

During a service they seemed to be a sense of the novice and the experienced members, including the use of an exclusive language that I had never heard before in a church. Such as when a member is engaged with the presenting medium and they feel that what is being said is accurate they will say ‘I can take that.’ Alternatively, when the message does not fit with them they will say ‘I can’t take that.’ This presented as very serious and the more regular patrons do not seem to placate the medium, and only accepted authenticity. The more

experienced patron appeared to be more confident in the congregation. The congregation was asked, by the medium, whose first visit it was to the church and I observed that the newcomers would then receive a message.

I first went to Wolverhampton church for an evening service where there was a demonstration of mediumship. This involves a short service, uplifting songs and a guest medium who speaks from a rostrum at the front of the church. Within a few minutes of the demonstration the medium looked over to my friend and I and asked which one of us was studying. When I volunteered that it was me, she proceeded to tell me that I would become a Doctor of Psychology, however I would need to be patient as it would take some time. I am fairly certain that the medium had no prior knowledge leading her to announce this. Although I had come straight from university and wondered whether she had seen me leave the university building or noticed my student id (in my car). Nonetheless, following this message, I experienced a sense of satisfaction and comfort from being told that my studies would be successful. Although, being spoken to directly in a church service, incited a discomfort of feeling exposed, I was worried about what the medium may reveal in the presence of the congregation. I experienced a power from the medium, that they could deliver any information.

Conversely, the visit was thought provoking and impressive. The songs sang were genuinely uplifting and I preferred the visit to the many other church services I had attended.

However, on a second visit to another Spiritualist church I experienced a different emotional response. I attended a Spiritualist church in a neighbouring area, this involved workshops and demonstrations of mediumships. I attended a demonstration of mediumship. Whilst I sat listening to the mediums on the rostrum announcing generic descriptions of the spirits of people who were communicating, I felt each time they spoke that I could have connected this

to a grandparent I had, so it seemed did many of the congregation. I spent the next 45 minutes sitting in discomfort generated vicariously from the desperation that I sensed filled the room. Families sat together reaching up their hands to claim messages that I felt could have applied to most of the general population. My discomfort became unbearable when a young mother and her teenage daughter walked in, their sadness was palpable. Shortly after I left as could no longer tolerate being part of what seemed like a charade performed to a grieving congregation.

I have returned to Wolverhampton Spiritual Church and I have gained an insight into the support and sense of community offered there. Here I found a congregation bonded not only by their beliefs and experiences but also a sense of belonging. The kindness and interest shown to me upon my visits felt heart-warming and humbling. I experienced a sense of acceptance just from being there, from people who did not know anything about me.

6ii Experience of interviews

It was from meeting the co-researchers and capturing their stories, that this transition began. Throughout Rebecca's interview I became aware of what important her engagement was, despite the potential harm it had caused. Though most of the women who shared their accounts had negative experiences, in some form, none planned to cease their engagement. The relationship with the engagement seemed to hold a significant importance to all women, even though this was sometimes minimised or denied. There seemed to be hopes pinned to readings, for connections to loved ones or assurances of happiness to come. I realised throughout this process, perhaps not as new learning but more pronounced learning/awareness that I much prefer those who are transparent about feeling vulnerable. I find that quality relatable and have far more investment and empathy. With those who are

guarded it is naturally harder to connect but also, I feel less empathic. Inversely, it could be said to be expected that all the co-researchers would be guarded given the circumstances.

References

Acunzo, D.J., Evrard, R., & Rabeyron, T (2013). Anomalous experiences, psi and functional neuroimaging. *Frontiers in human neuroscience*, 7.

Akhtar, M. & Humphries, S. (1999). *Far out: the dawning of New Age Britain*. Bristol: Sansom & Company Ltd.

Alcock, J. E. (1981). *Parapsychology: Science or magic?* New York: Pergamon Press.

Al-Saadi, H. (2014). Demystifying Ontology and Epistemology in research methods. *University of Sheffield*, 1-11.

American Psychiatric Association. (2000). *Diagnostic and statistical manual of mental disorders: DSM-IV-TR*. Washington, DC: American Psychiatric Association.

Archer, C., & Gordon, C. (2006). *New families, old scripts: A guide to the language of trauma and attachment in adoptive families*. Jessica Kingsley Publishers.

Beech, I (1999) Bracketing in Phenomenological Research, *Nursing Researcher* 6(3): 35–51.

Beischel, J., Mosher, C., & Boccuzzi, M. (2015). The possible effects on bereavement of assisted after-death communication during readings with psychic mediums: a continuing bonds perspective. *OMEGA-Journal of Death and Dying*, 70(2), 169-194.

Beischel, J., & Schwartz, G. E. (2007). Anomalous information reception by research mediums demonstrated using a novel triple-blind protocol. *Explore: The Journal of Science and Healing*, 3(1), 23-27.

Berenbaum, H., Kerns, J., & Raghavan, C. (2000). Anomalous experiences, peculiarity, and psychopathology.

Bering, J. (2006). The Cognitive Psychology of Belief in the Supernatural Belief in a deity or an afterlife could be an evolutionarily advantageous by-product of people's ability to reason about the minds of others. *American scientist*, 94(2), 142-149.

Berstein, E. M & Putman, F.W (1986). "Development, reliability, and validity of a dissociation scale". *J. Nerv. Ment. Dis.* 174 (12): 727–35.

Bion, W. R. (1962). *Learning from experience*. London: Karnac.

Blackmore, S as seen In P. Kurtz (Ed) *Skeptical Odysseys: Personal Accounts by the World's Leading Paranormal Inquirers*, Amherst, New York, Prometheus Books, 2001, 85-94

Blackmore, S. J. (1992). Psychic experiences: Psychic illusions. *Skeptical Inquirer*, 16, 367–376

Blackmore, S. J. (1994). Are women more sheepish?: Gender differences in belief in the paranormal. In L. Coly & R. A. White (Eds.), *Women and parapsychology* (pp. 68-89). New York: Parapsychology Foundation.

Boden, M. T. (2015). Supernatural beliefs: Considered adaptive and associated with psychological benefits. *Personality and Individual Differences*, 86, 227-231.

Boden, M. T., Berenbaum, H., & Topper, M. (2012). Intuition, affect, and peculiar beliefs. *Personality and individual differences*, 52(7), 845-848.

Boden, M. T., & Gross, J. J. (2013). An emotion regulation perspective on belief change.

Boelen, P. A., Stroebe, M. S., Schut, H. A., & Zijerveld, A. M. (2006). Continuing bonds and grief: A prospective analysis. *Death Studies*, 30(8), 767-776.

- Bond, T. (2004). Ethical guidelines for researching counselling and psychotherapy. *Counselling and Psychotherapy Research*, 4(2), 10-19.
- Botkin, A., & Hogan, R. C. (2005). *Induced after-death communication: A new therapy for healing grief and trauma*. Hampton Roads Publishing.
- Braun, V., & Clarke, V. (2013). *Successful qualitative research: A practical guide for beginners*. sage.
- Bresler, L. (1995). Ethnography, phenomenology and action research in music education. *Quarterly Journal of Music Teaching and Learning*, 6, 4-17.
- Bugental, J. F. (1989). *The search for existential identity*. San Francisco: Jossey-Bass.
- Buhrman, S. (1997). Trance types and amnesia revisited: Using detailed interviews to fill in the gaps. *Anthropology of Consciousness*, 8,10-21.
- Cacioppo, J. T., Petty, R. E., & Kao, C. F. (1984). The efficient assessment of need for cognition. *Journal of personality assessment*, 48(3), 306-307.
- Castillo, H. (2016). *The Reality of Recovery in Personality Disorder*. London: Jessica Kingsley Publishers.

Chabrol, H., Chouicha, K., Montovany, A., & Callahan, S. (2000). Symptoms of DSM IV borderline personality disorder in a nonclinical population of adolescents: study of a series of 35 patients. *L'Encephale*, 27(2), 120-127.

Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. Sage.

Chauran, A. (2013). *The ethics & responsibilities of being a psychic*. Llewellyn Worldwide.

Chequers, J., Joseph, S., & Diduca, D. (1997). Belief in extraterrestrial life, UFO-related beliefs, and schizotypal personality. *Personality and Individual Differences*, 519-521.

Chen, J. H., Bierhals, A. J., Prigerson, H. G., Kasl, S. V., Mazure, C. M., & Jacobs, S. (1999). Gender differences in the effects of bereavement-related psychological distress in health outcomes. *Psychological medicine*, 29(2), 367-380.

Chowdhury, M. F. (2014). Interpretivism in aiding our understanding of the contemporary social world. *Open Journal of Philosophy*, 4(03), 432.

Chwalisz, K. (2003). Evidence-based practice: A framework for 21st century scientist-practitioner training. *The Counseling Psychologist*, 31(5), 497-528.

Cicirelli, V. G. (2001). Personal meanings of death in older adults and young adults in relation to their fears of death. *Death studies*, 25(8), 663-683.

Clark, H. H. (1969). Linguistic processes in deductive reasoning. *Psychological review*, 76(4), 387.

Clarkson, P. (2003). *The Therapeutic Relationship*. London: Wiley-Blackwell; 2nd Edition edition.

Cooper, M. (2009). Working at relational depth in counselling and psychotherapy: new research findings. In *BACP's 15th Annual Research conference*.

Corey, G. (1991). *Theory and practice of counseling and psychotherapy*. Pacific Grove Calif: Brooks/Cole.

Creswell, J., & Creswell, J. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed.). Thousand Oaks: Sage Publications.

Creswell, J. W. (2012). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*.,(Sage: Thousand Oaks, CA.).

Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and Qualitative approaches*.

Sage publications.

Crotty, M. (1998) *The Foundation of Social Research: Meaning and Perspectives in the Research Process*. London: Sage.

Curry, L. A., Nembhard, I. M., & Bradley, E. H. (2009). Qualitative and Quantitative provide unique contributions to outcomes research. *Circulation*, *119*(10), 1442-1452.

Dag, I. (1999). The relationships among paranormal beliefs, locus of control and psychopathology in a Turkish college sample. *Personality and Individual Differences*, *26*(4), 723-737.

Dickinson, E. R., Adelson, J. L., & Owen, J. (2012). Gender balance, representativeness, and statistical power in sexuality research using undergraduate student samples. *Archives of sexual behavior*, *41*(2), 325-327.

Drewry, M. D. J. (2003). Purported after-death communication and its role in the recovery of bereaved individuals: A phenomenological study. *Proceedings of the Annual Conference of the Academy of Religion and Psychical Research*, 74-87

Drinkwater, K., Denovan, A., Dagnall, N., & Parker, A. (2017). An Assessment of the Dimensionality and Factorial Structure of the Revised Paranormal Belief Scale. *Frontiers in psychology*, *8*, 1693.

Elliott, R., Fischer, C. T., & Rennie, D. L. (1999). Evolving guidelines for publication of qualitative research studies in psychology and related fields. *British Journal of Clinical Psychology*, 38, 215-229. Glaser, B. G. (1992). *Basics of grounded theory*. Mill Valley, CA : Sociology Press

Etherington, K. (2004). *Becoming a reflexive researcher: Using our selves in research*. Jessica Kingsley Publishers.

Etherington, K. (2017). Personal experience and critical reflexivity in counselling and psychotherapy research. *Counselling and Psychotherapy Research*, 17(2), 85-94.

Faschingbauer, T. R., Zisook, S., & DeVaul, R. (1987). The Texas Revised Inventory of Grief. In S. Zisook (Ed.), *Biopsychosocial aspects of bereavement* (pp. 127–138). Washington, DC: American Psychiatric Press.

Feldman, D. B., Fischer, I. C., & Gressis, R. A. (2016). Does Religious Belief Matter for Grief and Death Anxiety? Experimental Philosophy Meets Psychology of Religion. *Journal for the Scientific Study of Religion*, 55(3), 531-539.

Feltham, C., Hanley, T., & Winter, L. A. (2017). *The SAGE handbook of counselling and psychotherapy*. Sage.

Festinger, L. (1957). *A Theory of cognitive dissonance*. Stanford, CA: Stanford University Press.

Field, A. (2005). *Discovering statistics using SPSS*. London.

Field, N. P., & Filanosky, C. (2009). Continuing bonds, risk factors for complicated grief, and adjustment to bereavement. *Death Studies*, *34*(1), 1-29.

Field, N. P. & Friedrichs, M. (2004). Continuing bonds in coping with the death of a husband. *Death Studies*, *28*, 597–620

Field, N. P., Gao, B., & Paderna, L. (2005). Continuing bonds in bereavement: An attachment theory based perspective. *Death studies*, *29*(4), 277-299.

Field, N. P., & Horowitz, M. J. (1998). Applying an empty-chair monologue paradigm to examine unresolved grief. *Psychiatry*, *61*(4), 279-287.

Field, N. P., Nichols, C., Holen, A., & Horowitz, M. (1999). The relation of continuing attachment to adjustment in conjugal bereavement. *Journal of Consulting and Clinical Psychology*, *67*, 212–218.

Finlay, L. (2003). Through the looking glass: Intersubjectivity and hermeneutic reflection. In L. Finlay and B. Gough (Eds), *Reflexivity: A practical guide for researchers in health and social sciences*. Oxford: Blackwell Publishing.

Finlay, L. (2005). Reflexive embodied reflexivity: A phenomenology of participant-researcher intersubjectivity, *The Humanistic Psychologist*, *33*, 271-292.

Finlay, L. (2009). Ambiguous encounters: A relational approach to phenomenological research. *Indo-Pacific journal of phenomenology*, 9(1), 1-17.

Finlay, L. (2009). Debating Phenomenological Methods. *Phenomenology & Practice*, 3(1), 6-25.

Finlay, L. (2009). Exploring lived experience: Principles and practice of phenomenological research. *International Journal of Therapy and Rehabilitation*, 16(9), 474-481.

Finlay, L. (2011). *Phenomenology for therapists: Exploring the lived world*. Chichester, West Sussex: Wiley Blackwell.

Finlay, L. & Evans, K. (2009). *Relational-centred research for psychotherapists: Exploring meanings and experience*. John Wiley & Sons.

Finlay, L. & Payman, B. (2013). "This rifled and bleeding womb": A reflexive-relational phenomenological case study of traumatic abortion experience. *Janus Head. (Special Issue edited by Eva Simms on 'feminist phenomenology')*, 13(1), 144-175.

Fischer, C. T. (2009). Bracketing in qualitative research: Conceptual and practical matters. *Psychotherapy Research*, 19(4-5), 583-590.

- Florian, V., Mikulincer, M., & Hirschberger, G. (2002). The anxiety-buffering function of close relationships: evidence that relationship commitment acts as a terror management mechanism. *Journal of personality and social psychology*, 82(4), 527.
- Fonow, M. & Cook, J.A. (1991). *Beyond methodology: Feminist scholarship as lived research*, Bloomington, IN: Indiana University Press.
- Fraley, R. C., & Davis, K. E. (1997). Attachment formation and transfer in young adults' close friendships and romantic relationships. *Personal relationships*, 4(2), 131-144.
- Freud, S. (1917). Mourning and melancholia. In J. Strachey (Ed. and Trans.), *The standard edition of the complete psychological works of Sigmund Freud (Vol. XIV)* (pp. 252–268). London: Hogarth Press.
- Galbin, A. (2014). An introduction to social constructionism. *Social Research Reports*, (26), 82-92.
- Gee, T. (2009). Honouring the spiritual dimension for survivors: The development of a hocokah or healing circle. Paper presented at the 25th congress of the International Association of Suicide Prevention, Montevideo, Uruguay.
- Geertz, C. (1973). *The interpretation of cultures*. New York: Basic Books.
- Geller, S.M. & Greenberg, L.S., *Therapeutic presence: a mindful approach to effective therapy*. Washington DC: American Psychological Association, 2012, p. 7

- Gelso, C. J., & Hayes, J. (2012). *Countertransference and the therapist's inner experience: Perils and possibilities*. Routledge.
- Giddens, A. (1987). *Social theory and modern sociology*. Stanford University Press.
- Giorgi, A. (2009). *The Descriptive Phenomenological Method in Psychology: A modified Husserlian approach*. Pittsburgh: Duquesne University Press.
- Golding, K. (2017). *Foundations for Attachment Training Resource: The Six-Session Programme for Parents of Traumatized Children*. Jessica Kingsley Publishers.
- Goulding, A. (2005). Healthy schizotypy in a population of paranormal believers and experiments. *Personality and Individual Differences*, 38(5), 1069-1083.
- Greenberg, L. S. (1979). Resolving splits: Use of the two chair technique. *Psychotherapy: Theory, Research & Practice*, 16(3), 316.
- Greenberg, L. S., & Paivio, S. C. (2003). *Working with emotions in psychotherapy* (Vol. 13). Guilford Press.
- Guba, E. G., & Lincoln, Y. S. (2004). Competing paradigms in qualitative research: Theories and issues. In S. N. Hesse-Biber & P Leavy (Eds.), *Approaches to qualitative research: A reader on theory and practice* (pp. 17-38). New York: Oxford University Press

- Guntrip, H. (1995). *Personality structure and human interaction: The developing synthesis of psychodynamic theory*. Karnac Books.
- Hagl, M., Powell, S., Rosner, R., and Butollo, W. (2015) Dialogical Exposure with Traumatically Bereaved Bosnian Women: Findings from a Controlled Trial. *Clin. Psychol. Psychother.*, 22: 604–618. doi: 10.1002/cpp.1921.
- Hallinan, J. T. (2014). *Kidding Ourselves: The Hidden Power of Self-deception*. Crown.
- Hamill, C., & Sinclair, H. (2010). Bracketing - practical considerations in Husserlian phenomenological research. *Nurse Researcher (through 2013)*, 17(2), 16-24
- Happs, J. C. (1985). Conceptual conflict over pseudoscience: A case study involving teacher trainees and their belief in water divining. *Skeptic (Australia)*, 7(2), 21-28.
- Hazelgrove, J. (2000). *Spiritualism and British society between the wars*. Manchester: Manchester University Press.
- Heckathorn, D. D. (2011). Comment: snowball versus respondent- driven sampling. *Sociological methodology*, 41(1), 355-366.
- Hendry, P. M. (2009). Narrative as inquiry. *The Journal of Educational Research*, 103(2), 72-80.

Hodgkinson, G. P., Langan- Fox, J., & Sadler- Smith, E. (2008). Intuition: A fundamental bridging construct in the behavioural sciences. *British Journal of Psychology*, 99(1), 1-27.

Holloway, I., & Brown, L. (2016). *Essentials of a qualitative doctorate*. Routledge.

Horowitz, M. J. (2015). Effects of Trauma on Sense of Self. *Journal of Loss and Trauma*, 20(2), 189-193.

Howard, S. (2011). *Psychodynamic Counselling in a nutshell*. London. Sage.

Howe, K. R. (1988). Against the quantitative-qualitative incompatibility thesis, or, Dogmas die hard. *Educational Researcher*, 17, 10-16.

Hycner, R. & Jacobs, L. (1995). *The healing relationship*. New York: Gestalt Journal Press.

Irving, J. A., & Williams, D. I. (1995). Critical thinking and reflective practice in counselling. *British Journal of Guidance & Counselling*, 23(1), 107-114.

Irwin, H. J. (1990). Fantasy proneness and paranormal beliefs. *Psychological Reports*, 66(2), 655-658.

Irwin, H. J. (1991). A study of paranormal belief, psychological adjustment, and fantasy proneness. *Journal of the American Society for Psychical Research*.

Irwin, H. (2002). Is scientific investigation of postmortem survival an anachronism?: The demise of the survival hypothesis. *Australian Journal of Parapsychology*, 2(1), 19.

Irwin, H. J. (2009). *The psychology of paranormal belief: A researcher's handbook*. Univ of Hertfordshire Press.

Jacobs, M. (1998). *The Presenting Past: The Core of Psychodynamic Counselling and Therapy* (2nd ed.). Buckingham: Open University Press.

Jacobs, M. (2004). *Psychodynamic counselling in action* (3rd ed.) (W. Dryden, Ed.). London: Sage Publications.

Jahn, D. R., & Spencer-Thomas, S. (2014). Continuing Bonds Through After-Death Spiritual Experiences in Individuals Bereaved by Suicide. *Journal of Spirituality in Mental Health*, 16(4), 311-324.

James, W. (1896). *Is life worth living?*. S. Burns Weston.

Johnson, R. B., & Onwuegbuzie, A. J. (2004). Qualitative research: A research paradigm

whose time has come. *Educational researcher*, 33(7), 14-26.

Jordan, J. V. (1995). A relational approach to psychotherapy. *Women & Therapy*, 16(4), 51-61.

Kay, A. C., Moscovitch, D. A., & Laurin, K. (2010). Randomness, attributions of arousal, and belief in God. *Psychological Science*, 21(2), 216-218.

Kim, J. H. (2015). *Understanding narrative inquiry: The crafting and analysis of stories as research*. Sage publications.

King, N., & Horrocks, C. (2010). *Interviews in qualitative research*. Sage.

Kirk, R. (2012). *Relativism and reality: a contemporary introduction*. Routledge.

Kitchener, B. A., & Jorm, A. F. (2002). Mental health first aid training for the public: evaluation of effects on knowledge, attitudes and helping behavior. *BMC psychiatry*, 2(1), 10.

Keogh, C. (2016). The place of Transpersonal Psychology in the pluralistic approach of counselling psychology. (Submitted Doctoral thesis, City, University of London).

Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001). Religion and health. *New York, NY: Oxford University Press Inc*, 1, 276-291

- Kvale, S. (1983). Qualitative research interviews: Phenomenological and hermeneutical methods. *Journal of Phenomenological Psychiatry*, 14 (2), 171 /196
- LaGrand, L. E. (2005). The nature and therapeutic implications of the extraordinary experiences of the bereaved. *Journal of Near-Death Studies*, 24, 3-20.
- Larsson, P., Brooks, O., & Loewenthal, D. (2012). Counselling psychology and diagnostic categories: A critical literature review. *Counselling Psychology Review*, 27(3), 55-67.
- Law, S. F. (2016). Unknowing researcher's vulnerability: Re-searching inequality on an uneven playing field. *Journal of Social and Political Psychology*, 4(2), 521-536.
- Lawrence, T., Edwards, C., Barraclough, N., Church, S., & Hetherington, F. (1995). Modelling childhood causes of paranormal belief and experience: Childhood trauma and childhood fantasy. *Personality and Individual Differences*, 19, 209–215.
- Laurencelle, R. M., Abell, S. C., & Schwartz, D. J. (2002). The relation between intrinsic religious faith and psychological well-being. *The International Journal for the Psychology of Religion*, 12(2), 109-123.
- Levin, D.M.L. (1985). *The body's recollection of being: phenomenological psychology and the deconstruction of nihilism*. London: Routledge & Kegan Paul.

Lincoln, Y.S., & Guba E.G. (1985). *Naturalistic inquiry*. New York: Sage.

Lindeman, M., & Aarnio, K. (2006). Paranormal beliefs: Their dimensionality and correlates. *European Journal of Personality, 20*(7), 585-602.

Lyubomirsky, S., & Layous, K. (2013). How do simple positive activities increase well-being?. *Current Directions in Psychological Science, 22*(1), 57-62.

Marks, D. F. (1988). The psychology of paranormal beliefs. *Experientia, 44*, 332–337.

McCormick, B. (2014). *The impact of post death communication [PDC] on bereavement: thesis completed to fulfill the requirements for the degree of Master of Arts, Massey University, May 2014* (Doctoral dissertation, Massey University).

McGarry, J. J., & Newberry, B. H. (1981). Beliefs in paranormal phenomena and locus of control: A field study. *Journal of Personality and Social Psychology, 41*(4), 725.

McLeod, J. (1997). *Narrative and psychotherapy*. Sage.

McLeod, J. (2013). *An introduction to counselling*. McGraw-Hill Education (UK)

Merleau-Ponty, M. (1964/1968). *The visible and the invisible* (Trans.A.Lingis). Evanston, IL: Northwestern University Press.

Meyer, D.E. & Schvaneveldt, R.W. (1971). "Facilitation in recognizing pairs of words: Evidence of a dependence between retrieval operations". *Journal of Experimental Psychology*. **90**: 227–234

Meynell, K. (1998). What is Spiritualism? <http://www.snu.org.uk/spirit.html>

Mills, A. J., Durepos, G., & Wiebe, E. (2010). *Encyclopedia of case study research* (Vols. 1-0). Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412957397

Milton, M. (2010). *Therapy and beyond: Counselling psychology contributions to therapeutic and social issues*. John Wiley & Sons.

Morris, R. L. (1986). What psi is not: The necessity for experiments. In H. L. Edge, R. L.

Morris, J. Palmer, & J. H. Rush (Eds.), *Foundations of parapsychology: Exploring the boundaries of human capability* (pp. 70–110). London: Routledge and Kegan Paul.

Moustakas, C. (1990). *Heuristic Research: Design, Methodology and Applications*, Newbury Park, CA: Sage.

- Moustakas, C. (1994). *Phenomenological Research Methods*. Thousand Oaks, CA: Sage.
- Muran, J. C., & Barber, J. P. (Eds.). (2011). *The therapeutic alliance: An evidence-based guide to practice*. Guilford Press.
- Murray, M. (2003). Narrative psychology and narrative analysis. In P. M. Camic, J. E. Rhodes, & L. Yardley (Eds.), *Qualitative research in psychology: Expanding perspectives in methodology and design* (pp. 95–112). Washington, DC: American Psychological Association
- Neher, A. (1990). *Paranormal and Transcendental Experience: A Psychological Examination*. Courier Corporation.
- Nelson, G. K. (2013). *Spiritualism and Society (Routledge Revivals)*. Routledge.
- Nowatzki, N. R., & Kalischuk, R. G. (2009). Post-death encounters: Grieving, mourning, and healing. *OMEGA-Journal of Death and Dying*, 59(2), 91-111.
- Osborne, G., & Bacon, A. M. (2015). The working life of a medium: a qualitative examination of mediumship as a support service for the bereaved. *Mental Health, Religion & Culture*, 18(4), 286-298.

- Parker, A., Grams, D., & Pettersson, C. (1998). Further variables relating to psi in the ganzfeld. *The Journal of Parapsychology*, 62(4), 321.
- Parkes, C. M. (2002). Grief: Lessons from the past, visions for the future. *Death studies*, 26(5), 367-385.
- Parkes, C. M. (2006). Symposium on complicated grief. *OMEGA-Journal of Death and Dying*, 52(1), 1-7.
- Paulhus, D. L., & Vazire, S. (2007). The self-report method. *Handbook of research methods in personality psychology*, 1, 224-239.
- Petrucelli, J. (2010). *Knowing, not-knowing and sort-of-knowing: Psychoanalysis and the experience of uncertainty*. Karnac Books.
- Pizzagalli, D., Lehmann, D., & Brugger, P. (2001). Lateralized direct and indirect semantic priming effects in subjects with paranormal experiences and beliefs. *Psychopathology*, 34(2), 75-80.
- Pizzagalli, D., Lehmann, D., Gianotti, L., Koenig, T., Tanaka, H., Wackermann, J., Brugger, (2000). Brain electric correlates of strong belief in paranormal phenomena: Intracerebral EEG source and regional Omega complexity analyses. *Psychiatry Research: Neuroimaging*, 100, 139-154.

- Phoenix, C., Smith, B. & Sparkes, A. C. (2010). Narrative analysis in aging studies: A typology for consideration. *Journal of Aging Studies*, 24, 1-- 11.
- Porter, J. C., Hulbert-Williams, L., Chadwick, D., & University of Wolverhampton,. (2013). *Sexuality in the therapeutic relationship: An interpretative phenomenological analysis of the experiences of gay therapists*.
- Polkinghorne, D. E. (1988). *Narrative knowing and the human sciences*. Suny Press.
- Prigerson, H. O., & Jacobs, S. C. (2001). Traumatic grief as a distinct disorder: a rationale, consensus criteria, and a preliminary empirical test.
- Quinn, A. (2015). *A Person-Centered Approach and the Rogerian Tradition: A Handbook*. Adam Quinn.
- Riessman, C. K. (2008). *Narrative methods for the human sciences*. Thousand Oaks: Sage.
- Ricoeur, P. (1970). *Freud and philosophy: An essay on interpretation* (D. Savage, Trans.). New Haven, CT: Yale UP.
- Ricoeur, P. (1985). *Time and Narrative*. Vol. 2. 1984. *Trans. Kathleen McLaughlin and David Pellauer*. Chicago: U of Chicago P.

- Rock, A. J., & Beischel, J. (2008). Quantitative analysis of research mediums' conscious experiences during a discarnate reading versus a control task: A pilot study. *Australian journal of parapsychology*, 8(2), 157.
- Rogers, C. R. (1957). *On becoming a person*. Boston: Houghton Mifflin.
- Rolls, L, Relf, M (2006) Bracketing Interviews: Addressing Methodological Challenges in Qualitative Interviewing in Bereavement and Palliative Care, *Mortality* 11(3): 286–305.
- Rose, B. M., & O'Sullivan, M. J. (2002). Afterlife beliefs and death anxiety: An exploration of the relationship between afterlife expectations and fear of death in an undergraduate population. *OMEGA-Journal of Death and Dying*, 45(3), 229-243
- Rose, L. M., Zask, A., & Burton, L. J. (2017). Psychometric properties of the Meaning in Life Questionnaire (MLQ) in a sample of Australian adolescents. *International Journal of Adolescence and Youth*, 22(1), 68-77.
- Rosenblatt, P.C. & Meyer, C. (1986). Imagined interactions and the family. *Family Relations*, 35, 319–324
- Rotter, J. (1954). *Social learning and clinical psychology*. New York: Prentice-Hall.
- Rotter, J.B. (1966). Generalized expectancies for internal versus external control of reinforcement. *Psychological Monographs*, 80 (1), 1-28. <http://dx.doi.org/10.1037/h0092976>

Roxburgh, E. C. (2010). *The psychology and phenomenology of spiritualist mental mediumship* (Doctoral dissertation, The University of Northampton).

Roxburgh, E. C., & Evenden, R. E. (2016). 'Most people think you're a fruit loop': Clients' experiences of seeking support for anomalous experiences. *Counselling and Psychotherapy Research, 16*(3), 211-221.

Roxburgh, E. C., & Roe, C. A. (2009). Thematic analysis of mediums' experiences. *Journal of Scientific Exploration, 23*(3), 348-351.

Roxburgh, E. C., & Roe, C. A. (2014). Reframing voices and visions using a spiritual model. An interpretative phenomenological analysis of anomalous experiences in mediumship. *Mental Health, Religion & Culture, 17*(6), 641-653.

Rubinstein, G. (2004). Locus of control and helplessness: Gender differences among bereaved parents. *Death studies, 28*(3), 211-223.

Russo, J. E., & Corbin, J. C. (2016). Not by desire alone: The role of cognitive consistency in the desirability bias. *Judgment and Decision Making, 11*(5), 449-459.

Sandelowski, M. (1995). Sample Size In Qualitative Research. *Research in Nursing & Health,*

Volume 18, Issue 2, pages 179–183, April 1995

Sanger, M. (2009). When clients sense the presence of loved ones who have died. *OMEGA-Journal of Death and Dying*, 59(1), 69-89.

Searle, J. (1995). *The construction of social reality*. New York: Free Press.

Shapiro, F. (2012). EMDR therapy: An overview of current and future research.

Shapiro, F., & Solomon, R. M. (1995). *Eye movement desensitization and reprocessing*. John Wiley & Sons, Inc..

Shuchter, S. R., & Zisook, S. (1988). Widowhood: The continuing relationship with the dead spouse. *Bulletin of the Menninger Clinic*, 52(3), 269.

Silverman, P.R. & Klass, D. (1996). Introduction: what's the problem? In D. Klass, P.R. Silverman & S.L. Nickman (Eds), *Continuing bonds: new understandings of grief* (pp. 3–27). London: Taylor & Francis.

Smith, J.A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. *Qualitative Research in Psychology*, 1(1), 39-54.

- Smith, J.A., Flowers, P. and Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*. Los Angeles, CA: Sage.
- Sormanti, M., and August, J. (1997). Parental bereavement: Spiritual connections with deceased children. *American Journal of Orthopsychiatry*, 67,460-469
- Specht, J., Egloff, B., and Schmukle, S. C. (2011). The benefits of believing in chance or fate: External locus of control as a protective factor for coping with the death of a spouse. *Social Psychological and Personality Science*, 2(2), 132-137.
- Spielberger, C.D., Gorsuch, R.L and Lushene (1970). *Manual for the State-Trait-Anxiety Inventory*, Consulting Psychologist Press, Palo Alto, CA.
- Spiritualists' National Union (SNU), (2011). *The Religion of Spiritualism*. SNU website: www.snu.org.
- Spiritualists' National Union (SNU), (2011). *Mediumship Provides Evidence of Life After Death*. SNU website: www.snu.org.
- Spiritualists' National Union (SNU), (2014). SNU website: www.snu.org.
- Starks, H., and Brown Trinidad, S. (2007). Choose your method: A comparison of phenomenology, discourse analysis, and grounded theory. *Qualitative health research*, 17(10), 1372-1380.
- Stapleton, K., and Wilson, J. (2017). Telling the story: Meaning making in a community narrative. *Journal of Pragmatics*, 108, 60-80.

Stavrova, O. and Meckel, A. (2017). The role of magical thinking in forecasting the future. *British Journal of Psychology*, 108(1), 148-168.

Steffen, E. and Coyle, A. (2010). Can “sense of presence” experiences in bereavement be conceptualised as spiritual phenomena?. *Mental Health, Religion & Culture*, 13(3), 273-291.

Steger, M. F., Frazier, P., Oishi, S. and Kaler, M. (2006). The Meaning in Life Questionnaire: Assessing the presence of and search for meaning in life. *Journal of Counseling Psychology*, 53, 80-93.

Steger, M. F., Oishi, S. and Kashdan, T. B. (2009). Meaning in life across the life span: Levels and correlates of meaning in life from emerging adulthood to older adulthood. *The Journal of Positive Psychology*, 4(1), 43-52.

Stein, D. J., Phillips, K. A., Bolton, D., Fulford, K. W. M., Sadler, J. Z. and Kendler, K. S. (2010). What is a mental/psychiatric disorder? From DSM-IV to DSM-V. *Psychological medicine*, 40(11), 1759-1765.

Steiner, C. (1974). *Scripts people live: Transactional analysis of life scripts*. Grove Press.

Stolorow, R.D. and Attwood, G.E. (1992). *Contexts of Being*. Hillsdale, NJ: Analytic Press.

- Strawbridge, S. and Woolfe, R. (2010). Counselling psychology: Origins, developments and challenges. *Handbook of counselling psychology*, 3, 3-22.
- Stroebe, M. (2001). Gender differences in adjustment to bereavement: An empirical and theoretical review. *Review of General Psychology*, 5(1), 62-83.
- Stroebe, W., Stroebe, M. S., & Domittner, G. (1988). Individual and situational differences in recovery from bereavement: A risk group identified. *Journal of Social Issues*, 44(3), 143-158.
- Stroebe, M. S. & Schut, H. A. W. (2005). To continue or relinquish bonds: A review of consequences for the bereaved. *Death Studies*, 29, 477-494.
- Svedholm, A. M., & Lindeman, M. (2013). The separate roles of the reflective mind and involuntary inhibitory control in gatekeeping paranormal beliefs and the underlying intuitive confusions. *British Journal of Psychology*, 104(3), 303-319.
- Taylor, R. (1962). Fatalism. *The Philosophical Review*, 71(1), 56-66.
- Taylor, S. F. (2005). Between the idea and the reality: A study of the counseling experiences of bereaved people who sense the presence of the deceased. *Counseling and Psychotherapy Research*, 5, 53-61.
- The British Psychological Society (2005). Good practice guidelines for the conduct of psychological research within the NHS. *Leicester: British Psychological Society*.

The British Psychological Society; Division of Clinical Psychology Faculty of Forensic Clinical Psychology (2006) Risk assessment and management. *Leicester: British Psychological Society.*

The British Psychological Society (2009). Code of Ethics and Conduct. Leicester. The British Psychological Society.

Thalbourne, M. A., & French, C. C. (1995). Paranormal belief, manic-depressiveness, and magical ideation: A replication. *Personality and individual differences, 18*(2), 291-292.

Tobacyk, J. (1991). A Revised Paranormal Belief Scale. Unpublished manuscript, Louisiana Tech University, Rushton, LA.

Todres, L. (2007). *Embodied enquiry: Phenomenological touchstones for research, psychotherapy and spirituality*. Basingstoke, Hampshire: Palgrave Macmillan.

Tomer, A., Eliason, G. T., & Wong, P. T. P. (2008). Conclusion. In A. Tomer, G. T. Eliason & P.T.P Wong (Eds.) *Existential and spiritual issues in death attitudes*. (pp. 439-444). Mahwah, NJ: Lawrence Erlbaum Associates.

- Trope, Y., & Liberman, N. (2010). Construal-level theory of psychological distance. *Psychological review*, *117*(2), 440.
- Tufford, L., & Newman, P. (2012). Bracketing in Qualitative Research. *Qualitative Social Work*, *11*(1), 80–96.
- Tuohy, D., Cooney, A., Dowling, M., Murphy, K., & Sixsmith, J. (2013). An overview of interpretive phenomenology as a research methodology. *Nurse researcher*, *20*(6).
- Ullery, E. K. (2004). Consideration of a spiritual role in sex and sex therapy. *Family Journal Counseling and Therapy for Couples and Families*, *12*, 78-81.
- Vaillant, G. E. (1992). *Ego mechanisms of defense: a guide for clinicians and researchers*. American Psychiatric Pub.
- Van der Kolk, B. A., & Van der Hart, O. (1989). Pierre Janet and the breakdown of adaptation in psychological trauma. *American Journal of Psychiatry*, *146*(12), 1530-40.
- Vickio, C.J. (1999). Together in spirit: keeping our relationships alive when loved ones die. *Death Studies*, *23*, 161–175.
- Verme, P. (2009). Happiness, freedom and control. *Journal of Economic Behavior & Organization*, *71*(2), 146-161.

- Walliss, J. (2001). Continuing bonds: Relationships between the living and the dead within contemporary spiritualism. *Mortality*, 6(2), 127-145.
- Walter, T. (1999). *On bereavement: the culture of grief*. Buckingham: Open University Press.
- Walter, T. (2008). Mourners and mediums. *Bereavement Care*, 27,47-50.
- Wertz, F.J. (2005). Phenomenological research methods for counselling psychology, *Journal of Counselling Psychology*, 52 (2), 167-177.
- Williams, L. M., & Irwin, H. J. (1991). A study of paranormal belief, magical ideation as an index of schizotypy and cognitive style. *Personality and Individual Differences*, 12(12), 1339-1348.
- Wiseman, R., & Watt, C. (2006). Belief in psychic ability and the misattribution hypothesis: A qualitative review. *British Journal of Psychology*, 97(3), 323-338.
- Wolfradt, U. (1997). Dissociative experiences, trait anxiety and paranormal beliefs. *Personality and Individual Differences*, 23(1), 15-19.
- Wong, G., & Breheny, M. (2018). Narrative analysis in health psychology: a guide for analysis. *Health Psychology and Behavioral Medicine*, 6(1), 245-261.

- Wooffitt, R. (2000). Some properties of the interactional organisation of displays of paranormal cognition in psychic–sitter interaction. *Sociology*, 34(3), 457–479.
- Wooffitt, R. & Gilbert, H. (2008). Discourse, rhetoric, and the accomplishment of mediumship in stage demonstrations. *Mortality*, 13(3), 222-240.
- Woolfe, R., Dryden, W., & Strawbridge, S. (Eds.). (2003). *Handbook of counselling psychology*. Sage.
- Worden, W. (1982). Grief counselling and grief therapy: a handbook for the mental health practitioner. New York: Springer.
- Yalom, I. D. (1980). *Existential psychotherapy*. Basic Books.
- Yalom, I. (1989). *Love's executioner and other tales of psychotherapy*. New York: Basic Books.
- Yalom, I. D. (1995). *The theory and practice of group psychotherapy*. Basic Books (AZ).
- Yalom, I. D. (2008). Staring at the sun: Overcoming the terror of death. *The Humanistic Psychologist*, 36(3-4), 283.
- Yalom, I. D. (2014). *Momma And The Meaning Of Life: Tales From Psychotherapy*. Basic

Books.

Yeasmin, S., & Rahman, K. F. (2012). Triangulation research method as the tool of social science research. *Bup Journal*, 1(1), 154-163.

Young, M. & Cullen, L. (1996). *A good death (conversations with east Londoners)*. London: Routledge.

Appendix 1: Recruitment letters



As part of my Counselling Psychology Doctorate at Wolverhampton University, I am completing a thesis on; *‘Exploring the characteristics of those who patronise clairvoyants: The role of perception of mental health service, paranormal belief and the search for existential identity.’*

This study will look at the motivation for regular patrons of Clairvoyants aiming to look at the client’s beliefs and experiences of repeated visits to clairvoyants. It will look at the support and benefits received from the experience and look whether Counselling Psychology can learn from the motivation of patrons to develop a more spiritual view in the discipline.

The study involves audio recorded interviews to discuss the experience of visiting clairvoyants and what is gained from readings. The recordings will be transcribed and the analysis will involve the use of quotes, from the interviews, to illustrate the meaning of any findings. I would greatly appreciate anyone who wishes to be involved in this process and aim for the interviews to be relaxed and informal. I look forward to hearing from anyone who is interested in being part of my research, I can be contacted through my Wolverhampton University email address. It is hoped that this research will be published, and as such the findings shared with a wide audience, however you have the choice for your identity to remain anonymous.

Yours respectfully,

Sara Feeley, Trainee Counselling Psychologist

S.l.feeley@wlv.ac.uk

Appendix 2: Information Sheets



Doctorate in Counselling Psychology

Information Form

Dear Participant

As part of my Counselling Psychology Doctorate at Wolverhampton University, I am completing a thesis on; *‘Exploring the characteristics of those who patronise clairvoyants: The role of perception of mental health service, paranormal belief and the search for existential identity.’*

This study will look at the motivation for regular patrons of Clairvoyants aiming to look at the client’s beliefs and experiences of repeated visits to clairvoyants. It will examine the benefits felt from such an experience and what can be learnt to inform the practice of Counselling Psychology.

Participants will be interviewed in a confidential, private room in Wolverhampton University or an appropriate room in a Spiritualist church located for your convenience. The interview will involve a small selection of questions and will be audio recorded and transcribed. If at any point you wish to cease the recording, this will be obliged and the interview continued only when you feel ready.

Said recordings and transcripts will be stored securely in a locked box and password protected laptop. The information will be deleted and shredded a year after the receipt of the study being marked. You will be given the opportunity to read the final piece of work including transcripts. It may be possible that the paper is published for public viewing, however your identity will remain anonymous.

Before I start the research, I need to ask you whether you consent to taking part in the study. You should know that your participation is voluntary and you have the right to withdraw your consent or discontinue participation within 14 days of the interview. The study needs to be completed and submitted in May 2017. Any data collected will be anonymous and kept strictly confidential.

Appendix 3: Consent Forms



Initials:

Gender :

Age:

I hereby give my informed consent to participate in this study. I have read and understand the consent form.

By putting your signature below I agree that you meet the following conditions:

- * you have read the information form, understood it and you agree to the conditions.
- * you want to participate in the above-mentioned study.
- * you agree to take part in an audio recorded interview with the Researcher, Sara Feeley.

SIGN:.....Date:.....

Yours respectfully,

Sara Feeley, Trainee Counselling Psychologist

S.l.feeley@wlv.ac.uk

Appendix 4: Emails sent

From:

Sent: 02 December 2014 21:02

To:

Subject: research into clairvoyancy

Hello

I am not sure that this is your area, but I am a trainee Counselling Psychology Student at Wolverhampton University. I am currently in my second year and am about to embark on my thesis entitled;

An exploration of spirituality, religiosity, perception of Mental health and illness and psychopathology among those who patronise clairvoyant readings.

I recently visited a spiritualist church where I saw Angela McGhee. Angela stated that she was involved in research at Liverpool university regarding the neuroscience of clairvoyancy? Do you know anything about this or could you please direct me to the appropriate person as I would love to learn more about this research.

Many Thanks

Sara Feeley, Counselling Psychology Trainee

Appendix 5: Pilot Study

A pilot study for 'Exploring the motivation of those who patronise clairvoyants: The role of perception of mental health services, paranormal belief and the search for existential identity.'

Abstract

The study is implementing a mixed method approach to explore the motivation for patrons of clairvoyants. The study will look at the belief in the paranormal of patrons, along with views of mental health services and whether patrons engage in readings in search for meaning in life. I may expect to find a collection of people who do not value the available traditional services and instead seek out alternative interventions due to their spiritual beliefs, or a possible negative experience with mental health services. As there are few studies in this area these expectations are not supported by current empirical research.

The aim of the mixed method here is to be able to triangulate the findings with the hope that this will reveal a more holistic information than a singular method design. This will be achieved with the use of Torbayk's revised paranormal belief scale (RPBS) and The Meaning in Life Questionnaire (MLQ) (Steger, Frazier, Oishi,& Kaler, 2006) gained from fifty participants. Twenty-five participants will be recruited from spiritual churches. The twenty-five participants who are non-church attenders will be recruited through an opportunity sampling.

Introduction:

The research is born from an interest in the practice of clairvoyants in both what may be gained from the intervention alongside the existence potential risks posed to patrons. As statistics reveal a large number of people who, despite the lack of supporting empirical evidence, hold the belief that extrasensory-perception exists (Newport and Strausberg, 2001), Haraldsson (1985), also reported similar results for the large part of Western Europe and several countries examined. There are potentially many clients who may visit clairvoyants with little research examining the motivation and effects from the practice. As clairvoyance is not regulated from a governing body and there are no qualifications that validate the practice, then this is an area that could be considered beneficial of exploration. Particularly, as existing research has found correlations in paranormal belief and mental illness (Chequers, Joseph & Diduca, 1997; Thalbourne & French, 1995. In addition to the finding of this study that there appears to be a dependency in some form, with no intention to cease readings.

If there is further evidence that would indicate a vulnerable client-group, then it may be more appropriate that evidence-based support is accessed. The study could further explore what is offered by clairvoyant readings that is considered helpful and potentially therapeutic by patrons. The study of Koenig, McCullough, & Larson (2001) indicated that there is a link between religiosity and positive physical and mental health, with an implication that having a none evidence-based belief system can increase good health. Some of the following studies suggest that the spiritual and religious beliefs should be integrated into psychotherapy to inform therapeutic practice. For example, Worthington & Sandage, 2002, felt it may be beneficial to consider matching religion, spirituality, values and beliefs in therapy. Wade, Worthington, & Vogel (2007) asserted that the integration of religion and spirituality in therapy may hold significance in therapeutic outcome. As such this study aims to look at

whether integrating spiritual beliefs into therapy will help to inform future progression of Counselling Psychology.

The pilot study was conducted to inform the validity of the questions used in the interviews and to familiarise the researcher with the approach, potentially identifying any issues as a result.

Methods

The first part of the research will identify 6 participants, using snowballing sampling, to interview. The participants will be regular patrons to clairvoyants. Relational Phenomenological Approach (RPA) will be used when interviewing in order to provide a rich source of lived experience (Sandelowski, 1995). The interviews will then be evaluated using Relational phenomenological Analysis. This aims to ensure the participants are able to tell their story whilst also sharing what is evoked in the researcher from the material according to personal experience.

The interview took place at the researcher's home address as the interviewee was known to the researcher. The interview room was confidential. Written information was clarified with the interviewee prior to the interview and written and verbal consent was gained.

Results and Discussion

Whilst the data collected from the interview appeared rich in content there were a number of issues raised from the pilot study. Firstly, as the researcher was familiar with the interviewee, there were difficulties found when analysing the data based on information shared only in the

interview. The researcher was aware of other contextual and systemic variables which may be affecting the interviewee's responses and have affected the decision making process at the time of visits to clairvoyants. For example, the researcher was aware of relationship and employment status and what could be considered as typical behaviours of the interviewee. There also appeared to be an effect on the interviewee, who at times made verbal indicators in her tone of voice that she was referring to the researcher. As such it has been decided that future interviews will be held with interviewees who have no prior relationship with the researcher.

The interview style may be considered to be leading in the initial statement from the researcher who talked about her own experience of seeing clairvoyants. This will be rectified by stating that the researcher is a counselling psychology trainee and that she is looking to the interviewee to share her experiences to inform the practice of counselling psychology.

The manner in which the questions were posed were found not to be effectively connected to the research question. As such the researcher will ensure that the interviewees are guided to respond to what is needed from the researcher in order to increase the validity and relevance of data collected.

The final question appeared to be disjointed from the previous questions which may have affected the response from the interviewee, given that the final question seemed out of context. Therefore, in subsequent interviews this question will be weaved into the interview at a more appropriate time.

Although the interviewee declined the offer of access to the transcript of the interview, she requested to add further information shortly after the interview. The interviewee commented that she would have benefited from seeing the questions beforehand to give her space to think about and formulate her responses. To prevent this issue reoccurring an outline of the

questions will be given during the introduction at the start of the interview. This will allow time for the interviewee to be prepared for the content and as such the expectations of the interview. In this instance, a significant piece of information was provided post interview which referred to the final question. This will be offered to all interviewees.

A theme of the responses from the interview appeared to be the minimising of the visits. There were also moments when the client seemed embarrassed of her beliefs as laughed and her voice had a comedic connotation attached. However, the interviewee could talk freely about the difficulties and need for hope that other patrons may be experiencing prior to their visits. There seemed to be a focus on evidence and proof throughout the interview which may suggest that the client wished to convince the researcher of the validity of her beliefs.



The interviewee stated that it was the first visit that had the more compelling evidence compared to subsequent visits and experiences. This was also described of visits to spiritual churches, it was reported that first time attenders received messages which diminished upon further visits. With this in mind it is possible as Blackmore, 2001, states that we will not be deterred from our original, familiar paradigms, but instead that we repair any conflicting evidence with ad hoc justifications.

With the additional information provided post interview, that the interviewee had experienced a traumatic incident with the medical profession, which almost resulted in the death of her son, this could indicate that there is a need for something other to exist rather than our physical self. It is possible that the interviewee's belief system changed to attach a hope that we are more than just our biological components with no purpose other than existing in our current forms. It may help develop a deeper sense of meaning and safety believing that our spirits exist and in doing so transcend death. It may also decrease the anxiety of a mother who

almost lost her son to ill health to believe that there are other, powerful spiritual forces operating around us that rescues us from the mercy of human error. As such to forgo these beliefs in the face of empirical evidence, may cause harm to the client in terms of levels of anxiety and low mood.

At times of uncertainty the interviewee sought more uncertainty, in short she appeared to not wish to be affected by her circumstances, which may have been inevitable, but instead sought a potentially new and different outcome.

Appendix 6: Electronic Appendices

 Appendix 12i All Transcripts	23/01/2018 18:44	Microsoft Word D...	254 KB
 Appendix 12ii Raw Statistics for Chapter 5	03/12/2017 17:56	SPSS Statistics Dat...	8 KB

This device is password protected, using Student number as password.

Appendix 7: Examples of analysis workings

This transcript demonstrates Anna's need to be heard and understood. Although she appears to minimize this in line C122, she goes on to say in line C130 and C132 that the readings gave something she needed. This is particularly noted in C132, where I highlighted the number of times she said 'need' in her answer, her repeated use of language, emphasising the way in which Anna was fulfilling a need by attending the readings. In line C138, Anna talks about having an acknowledgement as being comforting, and this led me to consider the possibility that Anna felt that she needed the readings to feel validated. It is this need that I discuss in Reflexive reflections on interview 5, referring to Anna as 'The misunderstood', she seemed to experience being understood in readings, in the absence of experiencing this elsewhere.

C118. Yeah (laughs)

R119. Yeah, so it, cus that's what

C120. and that is hard to explain

R121. Yeah, that's what I'm interested in, what we can learn

C122. Yes it is, I mean you can ask your friends you can ask your family, you can rely on your own feelings, obviously I rely on my own feelings, I know how I feel but

R123. Yeah

C124. it does give you that other element that is you can't get from anywhere else. So it is, I find, extremely comforting and reassuring and helpful

R125. Hmm, so will that in mind is there particular, er, times I guess when you want to go?

C126. Ye, ye, she always says 'don't come too often'

R127. hmm

C128. erm because there's no point, you've got to let it play out, you've got to let the things that she's mentioned, or talked about play out

R129. Yeah

C130. Erm, so I've probably only gone every couple of years but I do get to a point I think 'I really would like to go, I'm finding that, the other elements in my life are not giving me the answers that I need and..'

R131. hmm

C132. And I feel like I need some answers or I need some guidance or just need something, reassurance of some sort, erm, if you're doing the right thing or your life's going a certain way and I do find I, I need to go

R133. Hmm

C134. I really do get very excited and then comforted afterwards and feel 'lighter' really,

R135. Yeah

C136. it doesn't matter what she says

R137. Oh okay

C138. Whether it's positive or negative, it's just that acknowledgement is, is very comforting

R139. Ye and you've said she so I'm wondering

C140. Hm

R141. If it's the same person?

C142. It's always the same person for me

R143. always the same person

denial of need. & minimises

a need for external resources to give answers - external source of control - Repeated word

validation from being included in

differs from others Relationships brings comfort?

This transcript demonstrates Rebecca's conflict of rationally talking about experiences being as not being authentic, in line C721 and her need to view, and convey the experience as positive, stating in line C737 that more recently experiences have been positive. Rebecca appears to switch between the two positions seen in lines C730, C735 and C737, unaware of her contradictions. I sensed that she was unconsciously conflicted, she seemed to need to believe and have proof, but when she did not gain any evidence, continued to engage and speak positively about readings in a way to justify her engagement, which informed my view of Rebecca as an unconsciously, conflicted seeker (Reflexive Reflections, interview 1).

R720. Ye

C721. And I think what you do do or what I did, and I don't think I do it now, I, sometimes you can twist it to fit

R722. Hmm

C723. And, and I think that's not a good thing

R724. No

C725. You're spending, you're spending quite a bit of money sometimes on these people

R726. Yeah

C727. and they'll give you a tape and I think my husband listened to it, 'and that meant such and such' and

R728. So you make connections

C729. I made the connections they're not giving me anything

R730. they're not giving you the proof of existence?

C731. No but

R732. So has there been many of those or just like..?

C733. Erm I think then, I think again when I went for the ribbon thing, I went to a psychic fayre and I walked around and a ribbon, and again they didn't tell me anything, they did my aura and I didn't understand it

R734. Yeah

C735. An so I think like I've had quite a few negative experiences

R736. You have?

C737. Ye, er but then more recently, the last few years I've had lots of positives

R738. Hmm

C739. I think what the state I'm at now my mind is quite open to other things. Like my friends thought I was completely nuts when I said I was going to table tipping

R740. Hmm

C741. They're like 'are you?' Ooh it's ever so good. You know, when I went they couldn't believe what I told them, I don't think they necessarily believed in it themselves and I didn't if I'm honest I sat there thinking

R742. And If you could just talk more about the table tipping

C743. hmm

R744. Is that more of a physical

C745. Yes, it's like with a medium

*loosely distantly related
connected material.*

*Searching
for something.*

*does not
deter
engagement.
determined for
experience to
Benefit*

search brings isolation

Mandy disclosed consciously that she sought proof of existence from readings, I noted Mandy's sigh, followed by a laugh in line C13. I experienced the sigh as a congruent feeling and need for proof, quickly defended against by humour, this was consistent throughout the interview with Mandy, seen in C307 and C309. She would often switch to humor, this seems to defend against revealing her true sadness. Mandy is honest in declaring her need, C15-C17, for more than a physical life, her deep breath here in line C19 denotes her investment in this search, hence my referring to her as a 'conscious seeker'. Though littered throughout is laughing and ridicule of the practice, in line C131, states that she could 'do a better job', though will not consider counselling, as such is maintained in her sadness. In C451 and C569, she seems to accept her sadness will always be there.

I spend time before the interview showing the co-researcher the information sheet (see appendix) and I explain a little about the Counselling Psychology Doctorate, talking through the stage I am at and how the research contributes to the qualification. The co-researcher is unknown to me and has been recommended by word of mouth. She expresses that she is interested in counselling before we begin. The first part of the transcripts is where I am explaining the recording devices, a mobile phone and dictaphone.

Transcript for Mandy

The coding below translates as;

R=Researcher C= Co-researcher and the numbers are the order in which the dialogue took place.

R1. As well, so just try and just forget they are they really, you don't have to talk any louder because they do pick up really well.

C2. Quite well?

R3. Ye really well, really well even from that distance so it's, ye

C4. Ye

R5. So you'll be captured, yes so erm thank again

C6. No probs

R7. Err, I think we could start by just asking you about your spiritualist beliefs really if that's ok.

C8. Errrrm, I believe that life doesn't finish

R10. Uh hm

C11. When, when you've gone.

R12. Ye

C13. Erm, so I suppose it's just a nice thought really, it's just (sighs) I want to prove it though (laughs) if you know what I mean

R14. To prove that..

C15. I wanna prove that life does go on. I don't wanna think that it

R16. Ye

C17. stops. Erm but I wanna prove it in my own little way.

R18. You want, you want to prove it to other people or do you want proof?

C19. (deep intake of breath) I want someone to prove it to me

R20. You want someone to prove it to you?

C21. Yeah

appears to contain a sadness sighs in response to realising that she needs this

laugh follows, in name of realising or recognising need way appear silly, laughs to minimise & name. own up to the need I needs to know not that life why? obvious or unhappy

R433. ye

C434. I dunno just

R435. there's, there's more women than..

C436. Oh absolutely

R437. Ye, ok

C438. Ye absolutely there's the odd, odd man in the audiences but it's mainly women

R439. I wonder why that is?

C440. I dunno, it's really weird

R442. Hm. And so when you are at your lowest ebb, that you've said your lowest erm, would you sort of go to see perhaps you know a GP or would you go and see would it.

revisits this

explaining; traditional services

C443. Well I'm already under the GP

R444. Hm

avoidance working connection

C445. Since I split up with my husband I'm on antidepressants anyway

R446. Yeah and would he suggest counselling or anything if you're..?

C447. (Sighs) he has

Does not want Sighs indicates frustration it being asked?

R448. Ye

avoidance or reality?

C449. But there's always a waiting list and I don't

long term - Unavailable immediately accessible

R450. oh right

C451. I said to me unless you take the problem away it's never gonna change and unfortunately for me with my

external locus of control.

R452. Hm

C543. ex, he's my soulmate

accepts Sadness - suspended again in Sadness

R544. Ohkay

C545. and I'll love him to the day I die

R546. yeah

C547. but he was just a cheat

R548. Hmm, Ok

C549. And I just couldn't put up with it any more so although I've got another partner

R550. Hmm

C551. he's, he's very special to me

R552. Hmm

R104. Ok

C105. Erm, where there's been a group of us

R106. Hm

C107. She'll just come to, my mom always gets readings, It's like

R108. Ye

C109. whenever

R110. Whenever she goes to the spiritualist church?

C111. Ye and she's like one of the first that always gets a reading

R112. Oh ok

C113. and I'm sitting by her and she's like 'well I don't want this'

R114. Oh really?

C115. But my mom always, always gets a reading

R116. Ok

C117. And when she was younger, she really believes in it because a psychic actually sang a song to her

R118. Hm

C119. in an accent

R120. Hmm

C121. that meant something to my mom

R122. Ye

C123. And she said 'there's no way they could have possibly have known this!'

R124. Ok

C125. erm he sang a song to her in an accent that a man had once sung this song to her in a romantic way

R126. Ok

C127. and this man I didn't even know about it was before my dad and

R128. Hmm

C129. Erm so my mom is a 'proper' believer

R130. Ye

C131. and but over the time I can honestly say I could do a better job than some of them I've seen (laughs)

*wants to believe
noe mon does*

*Belief still
begins belief - go/engage
contradictory - go/engage
due to beliefs that
are very shocked
when it happens*

*distinguishes mom and herself - sceptic.
believer
yet*

*! still attends?
going in hope?
does not get deterred
continuous disappointment
↓ hold in sadness - suspended*

R364. Oh ok, cus I was going to say, even if you're not together and sitting opposite sides of the church

C365. They seem to know (laughs)

R366. Ye ok, ok but ye, do you look like your mom then? Do you think?

C367. Well people say I do

R368. Yeah

C369. Yeah

R370. or they might have seen you come in together?

C371. Exactly, exactly ye exactly you don't know do you

R372. Yeah so there's still a big question involved

C373. Well it's like my mom she's she's had two false hips so she walks in with a limp

R374. Hm

C375. And quite often she's said 'ooh you've got a problem with your hip' well yeah you've probably seen her walk in and she's limping

R376. Yeah

C377. And she's been limping

R378. So you're still questioning even in your mom's readings then it sounds like?

C379. Some of them ye

R380. Ye

C381. If I'm honest ye

R382. Ye

C383. some of them

R384. Ye, so

C385. But they have said things like, like 'you need to look at the brakes on your cars, your car'

R386. Hmm

C387. and stuff like that that well yeah I have got to look at that and

R388. And would you follow the instructions like that?

C389. Ooh I did (laughs)

R390. Ye, ye

C391. (laughing) Ridiculous but I did but I got the AA out cus I thought 'oh my god are you trying to tell me I'll have a bloody accident!'

very
Sceptical
Ridicules
practice

then follows instructions
'Palbr?'
need for direction
external locus of
control
to
Keep
Safe.
born from
anxiety
looking for instructions

C553. He'll never replace my ex)

R554. Yeah

C555. I was with him from when I was 15

R556. Oh okay

C557. And he's, he was, he is

R558. Hm

C559. the love of my life. He'll be here shortly to watch

R560. Oh right

C561. the little one you know

R562. So there's still a connection?

C563. we have to, I have to sit with him two or three times a week. We're very close as, as mom and dad for the girls

R564. Hm

C565. there's still a good connection

compared to counselling

R566. Hmm

C567. Erm, but to me I don't think any counselling would take away

R568. Hmm

C569. the sadness that I'll always have really

R570. Hmm

C571. But there's only so much you can take. And I'm in a better place without him, with him as a best friend than, than being married to him and thinking 'what you doing, and what, where are you?

R572. Hmm

C573. and 'who are you with?'

R574. Yeah

C575. Erm, so I don't think any amount of counselling would

R576. Would? Ye

C577. No

R578. Ye, I mean well ye that's your choice isn't it?

C579. Yeah

R580. Erm, and you went to the clair..., you went to the first clairvoyant after the break up?

R306. Ok
 C307. Told that ye it's quite deep the way I think about it
 R308. Ye
 C309. like just maybe somebody to say 'we know what you're going through and ...' it's quite funny actually one of the ones that was pretty good
 R310. Hm
 C311. my nan came through
 R312. Ye
 C313. and she said 'is your, is your ex having trouble sleeping and I said 'well ye he is' and she said 'that's me kicking the bed'
 R314. Oh right
 C315. she said 'I won't let him sleep' and I was laughing

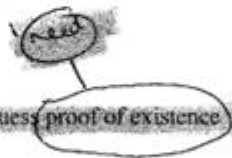
*Starts to go into
 not capture meaning
 reveals vulnerability
 of need for containment
 narrative and validation
 could be offered in
 therapy*

*Switches
 quickly to
 a funny
 light hearted
 story*

R316. Really? (laughs)
 C317. It's probably a load of old bumkum but it just made me laugh
 R318. Ye, yeah
 C319. I dunno I suppose ye somebody to say 'ye this has happened but it actually happened for a reason'
 R320. Hm
 C321. 'and it's going to get better and'
 R322. Hmm
 C323. I can't honestly say I've just got this I. I want it, I want it to be properly proven to me
 R324. Hmm
 C325. Do you know what
 R326. Ye so there was, there was answers and then you want I guess proof of existence
 C327. Yes
 R328. as well
 C329. ye
 R330. as that, so it's kind of
 C333. I want them to come through and I want them to say 'your nans here and she said remember the pickled onions..'
 R334. Laughs
 C335. Or something that would make sense to me

needs answers

*needs reassurance
 that it will be OK
 future as life will improve
 needs safety*



... wants clear dialogue - needs more proof.

The transcript for Simone illustrated her denial of investment in the practice, despite her engagement of 25 years. In line C80 and C84, I noted that Simone seemed to seek to know what the future held, connected to her losses. I connected the two together as Simone fearing further losses. In response to line C94, I noted that her sigh demonstrated her long wait for the communication she wanted. Simone and I seemed miss-attuned at times, an illustration of this was noted from C615-618 and R631, I was talking from the view that the news shared of her miscarriage was unethical, whereas Simone experienced my questions as could anyone here the further reading she requested. Simone did not seem to think that sharing traumatic news, without warning, was

unethical and instead needed to know more from the clairvoyant, in line C612. I noted that this revealed the power placed in the practice, in line R613, seemingly not recognised or denied by Simone, which seemed to defend against further engagement, to recognise the unethical way in which she was treated may deter further patronage, avoiding connecting to this, meant engagement could continue. Therefore, this led me to view Simone as someone who was in denial, see 4.1.3.

R73. Yeah

C74. and I know some people think it's a load of twiddle

R75. yeah

C76. that there is afterlife and spiritualists are all talking nonsense

R77. Yeah

C78. But and maybe if I didn't go have a reading myself then maybe I would think the same, but because I've had readings over the past what 25 years

Contradicts readings that confirm this do?

R79. Yeah

C80. Then in that time, like I said things have been said to me that are a load of rubbish I don't understand anything but I've also had a lot of things that were said to me at the time and I've thought 'I don't get that' but then it's happen, it's come true

- Seems to seek fortune telling

R81. it's made sense

C82. but then the last reading that I had obviously my grandma, my grandad, my dad

knowing to become anxiety?

R83. hmm

C84. I lost a baby, all of that information, you can't, you can't get that information from anywhere

stemmed from loss

R85. Hmm

C86. You know

R87. Hmm

C88. It's got to have come from the people themselves and they're not here anymore to tell him so

R89. Yeah

C90. for him to be telling me things,

R91. yeah

C92. About, he's, they've got to be there

R93. Got to be there, yeah, and that was the last one, the last one?

C94. Yeah, yeah it was ye, I mean I've not had (sighs) a reading like that before I've

demonstrates entire response waiting for a long time

R95. Never?

C96. No

R97. ok

C98. I've only been told all the things that are probably going to happen in the future

R99. Yeah

R611. Yeah

C612. around there before, but when she said to me and I was just intrigued then and thought, I need, 'tell me, what else do you know?'

R613. Ye so then you when and had a reading because..

C614. Yeah I did ye

R615. in her caravan?

C616. Well we didn't actually go in the caravan, we sat, we sat ac.. cus I said to her 'do you mind if we don't go in there' I'd, so she brought a couple of chairs out and we just sat on

R617. Ok

C618. the chairs just outside

R619. Hmm

C620. But we was all away from everybody else

R621. Hmm

C622. There was nobody else that could hear

R623. Yeah, yeah and then she told you that

C624. Yeah

R625. Yeah ok

C626. So there's little things that have been said along the years that are quite true and there's things that have been said and I'm still thinking 'what a load of twiddle' because I can't relate to any of it

R627. Hmm

C628. But then again it's like they've said to you in the beginning, they might, you might not be able to take this now but at some point in your life this will happen

R629. Ok

C630. So you know there's still things now that haven't happened and I still think, to be fair I've probably forgot half of the things

R631. Ok so you're not waiting for them?

C632. No

R633. No not like

C634. No definitely not I'm not that desperate

R635. Well no I don't know whether it be

C636. Cus there's some people are. I know I've got a friend

Response of being told baby was dead was to find out more? powerful

Jinise was responding as if I was concerned people could hear I was concerned that what the clairvoyant had done was unethical - misattunement

guess from being told she had returned to nursing table things

not concerned with contents of message

does not affect engagement ↓ still justifies

takes this wrong way misattunement

Can say friend is desperate.

Here I noted evidence for Mandy's 'seeking' following her disclosure about actively seeking once separated from her husband, in line C36 and C41;

R22. So it's your belief

C23. Ye

R24. But you need some sort of

*need underlying
engagement.*

C25. Absolutely

R26 & C26. Yeah (said at the same time)

R27. Ok erm next question is, I mean you might call, er, a clairvoyant a different term

C28. Uh huh

R29. Because what I've picked up from doing this research is people used 'medium'

C30. That's it

R31. Er or psychic

C32. That's it ye

R33. I, Oh, er it means to me clairvoyant, I've used clairvoyant but it's, it's basically medium

C34. Absolutely talking to the dead and ye

R35. Ye, so if, if you'd like to tell me about your first experience.

C36. When I split from my husband

Just conscious trigger - not water ready.

R36. Uh hm

C37. I think that's when I turned to it more. My mom's always had a massive

R38. Hmm, ye

C39. belief and told me about it but never pushed me along that way.

*normalised in childhood.
need identified conscious*

R40. Hm hm.

C41. I split up with my husband 6 years ago and I think I wanted answers and I thought that if I went to these people, that some people have had really good results, and that I'd get a few answers I suppose.

R42. Ok

C43. That's why I started to actually go myself

R44. Hm

C45. Before I was like, 'ooh it's a bit scary, it's a bit this

R46. Ye

power in practice

C47. But because I'd gone through a bit of a crappy time

need for support.

R48. Hmm

Sadness well pins engagement.

a little tentative apprehensive here at the time felt comfortable

In this part of the transcript, in C223, I noted Mandy's interest, influenced by her mother's beliefs. From C223 to R240, I note that Mandy feels a connectivity with others from the shared belief. I have noted that there is little reward in the pursuit, in terms of ADC, however the social aspect is a secondary or indeed primary gain for Mandy;

R218. So you d..., you're kind of going

C219. Yeah

R220. with

C221. I'm very, I'm really interested in it

R222. Hmm

C223. Re, but I think my mom's got me interested and I've got friends that are really interested in it

R224. Yeah

C225. But I believe that I started going looking for answers

R226. Ye

C227. I find it calming. I don't find it scary at all

R228. You find it calming

C229. I find, I find it really calming

R230. Hm

C231. Erm some people like to go out to the pub and get drunk

R232. Hm

C233. I quite like to just go out

R234. Ok

C235. and socialise

R236. Yeah

C237. and listen to other people and see where we're going with it

R238. Oh ok so, it's, it's a real interest

C239. Yeah

R240. It's a sort, sort of soc..sociable..

C241. But I still want

R242. Ye

C243. that person to say, 'this, this, this, this' and me go 'wow'

R244. Yeah, ok

C245. Do you know what I mean?

R246. Yeah

C247. So that's where I am with it.

influenced by social environmental context

connectivity

looking for answers

Suggests it should/could be scary initially stated it was scary now - justifying engagement? logically not serving any purpose. Reward led behaviour no reward? So why?

minimising engagement also rationalising? explaining as 'maybe talking through brings new awareness'

Sense of connectivity

(my disappointment as wanted deeper)

Search for proof of existence.

This transcript, shows Rebecca's conflict continued, wishing to be connected to her granddaughter whilst sensing the negative impact engagement has had upon her. I have noted on line C1075 that Rebecca seems aware that the practice could scare her granddaughter, and that she would need to be older. In line C1079 and C1091, I note that Rebecca appears to plan to use readings to explain bereavement. I then note from C1095,

C1097; C1099 and C1101 that Rebecca appears to recognise the detriment she experienced from readings;

Conflicted?

implies practice can be alarming

C1075. I would never want to scare her or anything like that

R1076. No, what, what age would you think that would be?

C1077. Er, I dunno probably not till she's, I dunno older, getting on for teenagers maybe

R1078. Hmm

C1079. You know or when they start to ask questions, cus I'm sure they do as part of school you know people die you know grandparents die

R1080. Yeah

would use readings to explain death + grief

C1081. and almost start asking, I think at that point when they ask

R1082. Yeah

C1083. about people, I'd never say 'oh I go regularly you know and I can have a bit of a chat'

R1084. Yeah

C1085. cus it would give her the wrong

R1086. Hmm

C1087. impression

R1088. so you give more of a generally

C1089. Ye

R1090. and then, ye, ye

C1091. And then if she's older and if she says 'where have you been?' and if she's 'what do they do, what do clairvoyants do?' well I'd say 'it's where they help me to check in with grandad or uncle Dary!'

R1092. Hmm

Recognises harm here. Conflict?

C1093. You know and I'd just say it like that

R1094. Ye

C1095. You know and, or what they told me this time was this. Cus you wouldn't ever want, I would never want anybody to go through that cycle that I did. It was a bit addictive

R1096. Ye

now feels that reasons are OK and safe.

C1097. You know, cus I was doing it for the wrong reasons

R1098. Ye

C1099. I think cus if death, if death is so sudden and it takes people, you. Then I think it just leaves you in so much shock

response continued bonds. further communication.

R1100. Ye

C1101. that probably then you're looking for clairvoyants for all the wrong reasons

*What are Right reasons?
less need for answers — continued checking in - safer when no neg feelings attached*

I have noted here, seen in lines C96, Anna's contradictions in her responses to readings, However she continues to seek readings, again seemingly in the absence of other support, noted in C110 and R113, Anna says readings give her something that other elements cannot;

afterwards when we come back off honeymoon, erm, it was my husband's boss's son that got killed in a motorbike accident and that impacted on our life hugely

R93. okay

C94. And she could see that, obviously we weren't expecting that and it was something, so that was weird

R95. Hmm

C96. So in one way it was comforting and in another it was quite alarming

opposite Responses / feelings

R97. Ye I think erm that's a bit I was gonna go back to

C98. hm

R99. was you said, you used the word uplifting

C100. hm

R101. Which is nice isn't it?

explor language

C102. Lovely, it was

R103. Yeah and then you've used the word comfort

C104. It was

R105. Yeah, erm

C106. It's just another element that you can't get from any other, it's hard to explain isn't it? It's

R107. ye

expands more than Comfort + Reassurance

C108. you can get comfort from lots of things, you can get reassurance from lots of things

R109. hmm

C110. but it's this other element that you just can't explain that does give you this feeling that you're on the right path or you're going in the right direction or you, you know just reassurance, I don't

- need more than what Real life can offer in way of Reassurance. why?

R111. It sounded like reassurance

C112. Yes, yes

R113. Yeah, erm and you were saying that it gives you something that nothing else can give you, is that what you...

C114. Not at all no

more than

R115. Yeah

C116. No

R117. Yeah

Support?

Here in lines C224-C230, I note that Rebecca is led to readings, in an absence of alternative support. Rebecca,

engaged in readings to get the message that she was a good sister and daughter, yet this was worked through in counselling. She seems to realise now, retrospectively that she needed counselling not readings, noted in C234, was an absence of anyone recommending support;



C224. It was I think it was helpful in a different way

R225. Yeah

C226. because it helped me to look at, it looked at my own relationships with people,

R227. Ok

C228. with my mom, but it also looked at you know the fact that you know the positive relationship I had with my dad and my brother

R229. Hmm

C230. and all that we'd done together and it helps kind of confirm that I had been a good daughter or a good sister, erm and I'd done all the right things and I couldn't change what was going to happen

R231. Yeah

C232. Know what I mean?

R233. Yeah, yeah

C234. And I think now it's, you know, like I say, I just wish I would have had some, somebody to sit down to me afterwards and say maybe after losing dad and my brother, maybe a year after, maybe somebody at that point 'you need to go and talk about what's happened' because it was tragic. The way

R235. Yeah

C236. the way my brother died and then the way my dad, like I say he was my best friend and everything in a few months

R237. Yeah

C238. And I was nursing him and going for his treatments and I'd got to balance that with the children, erm and it just seemed cruel, heartless and then I thought 'there can't be a god' (laughs) you know, God, you know I didn't believe, I thought that life was very cruel

R239. Yeah, yeah I mean that's understandable isn't it? So nobody did suggest bereavement counselling

C240. No

R241. until much later and was it somebody who suggested the clairvoyant then, as a sort of

C242. No I think I just went somewhere one day

R243. Yeah

C244. I think years before probably before I think my brother had died and years before I had been to a spiritualist church once, I can't remember who I went with, but I went to a spiritualist church and I quite liked that

R245. Hmm

C246. and thought it's quite interesting

inter not to us of control has affected and how she was in relationships

B love ?

needed reassurance

reflected need - did anyone recommend? or was she left alone to deal with her losses No-one recommended counselling

he was everything

she lost everything

personal Questioning meaning of life

as minimal statement

Search for meaning after bereavement.

C1303. Ye 'they've rejected me they shouldn't have died it's not fair, there's no god' and you know

personal
felt choice to
leave

injustice

R1304. Yeah

distressed
for long period

C1305. And I think I went through years like that, and the clairvoyant bit was like trying to give me those answers

looking for way of managing / coping ending distress.

R1306. Yeah

C1307. and actually it didn't

R1308. No

* C1309. It was only the counselling that gave me that

Reflected Rational
bridged emotional and Rational

R1310. Ok ye

C1311. You know that kinda said 'well your brother didn't chose to get knocked down by a car.' It's common sense tells me that know but when you've lost somebody (deceased)

R1312. Hmm ^{Rational}

C1313. the grief is that huge that you can't see the wood for the trees really - ^{lost in grief}

lost in grief
saw readings as
answer

R1314. yeah

- locked in
emotional

C1315. You can't understand reasoning and

emotive
Response - wanted forgiveness

R1316. Ye, It effects the way you...

C1317. Ye and I think, I think I blamed myself which is one of the reasons I went..after my brother died and he lived with me, cus he was in the army but he'd had a terrible childhood so he lived with me and then he went in the army and basically he was always going to be with me

Responsible on
mother/sister
guilt

R1318. Yeah

C1319. And I can remember after he died I er I blamed myself for the fact that he'd gone out from me from the army and I can remember thinking I'd got a toddler, no I was preganant so I hadn't got a toddler, I was pregnant and I wasn't feeling very well and I hadn't made him any tea and it was something so significant, I blamed myself if I'd have fed him

R1320. Oahh

C1321. He wouldn't have got drunk and, I had to go, I wanted to find a medium that'd say 'it's not your fault'

Relief from Self Blame
sought for many years

R1322. Yeah

* C1323. You know and actually it was the counselling that reinforced that years later and a medium wouldn't have told me that cus they wouldn't have known I felt so bad

Used in place
of Bereavement
counselling.

R1324. Yeah

C1325. Or the answers that they could have gave maybe I'd have had to give them that information to give me that answer, you know /

but realistic
not
appropriate.

does not understand the
process fully -
clairvoyants claim to
give messages from
deceased.

R1278. Hmm

C1279. You know I would never go to hurt anybody but just..I think I said the other week, I think I said to Jackie 'oh I'm going to a Buddhist day' and she was like 'really, I've been reading a book on...' so we started chatting about that and I'd never even considered that but I'm thinking 'actually that would be quite interesting to explore things again in a different way'

appears to still be searching

R1280. Ye

C1281. Erm and it's with girls at work that I don't know really but they suggested it and I thought 'oh well yeah chill out day oh ye I'll give it a go'

Search for belonging? meaning? Both?

- connectivity

R1282. (laughs) ye

C1283. Erm and again I think it does with all everything that's happened with the spirit world has made me a stronger person

contradictory

R1284. Hmm

C1285. I think I became very weak in the beginning and then I became ill

Suggestive that engagement contributed

R1286. Hmm

C1287. Then I needed counselling before I could go back into it

not deterred, still wanted to return and did/does.

R1288. Ye

C1289. And when I went back into it I maybe went in much more open mind

R1290. Hmm

C1291. to, I didn't need to know, I didn't need reassuring that they loved me because after counselling I knew they did

counselling gave her answers

compared to counselling

R1292. Hm yeah

C1293. and they hadn't chosen to leave me

Continued Bond still needed.

R1294. Ye

C1295. but the, the bit later came for me I just kinda wanted to know that they were ok so it was more focussing on them

R1296. Ye

C1297. than me. Whereas before I was doing it for me

Suggests that she remains concerned about welfare even after death!

R1298. Oh ok, ye

feeling generated by loss

C1299. I was like 'Why have you left me?'

R1300. You needed somethi..

C1301. Ye, I was like 'Well they've abandoned me'

Role of caregiver/ daughter/ sister Responsibility continues

R1302. You had, you wanted answers?

needed. forgiveness

wanted direct answers from deceased.

am I bad? did you leave me because I was not good daughter/sister.

In this transcript, I note from C802 and C804 that by placing larger impetus on one experience of being warned about a red car, she appears to have minimised being told her unborn child was dead, stating the red car was the 'biggest thing.' Simone's transcript is littered with contradictions, in C824-828 she states her that people seek readings to contact loved ones, that she does not consider this helpful, yet maintains her engagement, which

again led me to consider that she uses denial to defend her engagement;

R801. Hmm

C802. that to me is one of the biggest things that has been told to me

R803. That's confirmed?

C804. Yeah. It's like the hosepipe thing, you know I related to that straight away

R805. Hmm

C806. cus I was living with a fireman

R807. Yeah

C808. The jam jars again I didn't relate to at the time, but has happened

R809. Yeah

C810. Since

R811. I guess, yeah. If you hadn't of had a red car you wouldn't have known would you?

C812. No

R813. No that you, so some people go because you think they want to know and they want things mapped out?

C814. Ye

R815. And they want to know they don't want any surprises?

C816. Ye

R817. But like you said good and bad things happened don't they?

* C818. Ye but I think in the majority of people who are going for these readings it's to get in contact

R819. Yeah

C820. with a loved one, or a relative

R821. Yeah

C822. or someone that's passed away they want them to come across

R823. Yeah

C824. Obviously you, they don't always but I think that's the real reason why the go for readings

R825. Yeah and do you think that's a helpful thing?

C826. Not really

R827. You don't?

C828. No I don't think it helps. It, I, even though my father and my grandma have both come across to me

Red car biggest things and pregnancy?

Smaller things

death of child + contact with father not same reaction,

shocked at problems

Appendix 8: Extracts from Reflexive Reflections transcripts

Appendix 8i: Transcript 1

1	<p>C431. it must be really hard, but they don't understand what it's like to have people ripped out of your life.</p>
2	<p>C44. Sighs...I think, I think my first, I think my first experience was kind of having a sense myself R45. Ye C46. I think if I go back to when I first saw somebody, I think having a sense myself, prior to erm my father passing, that there was something there, because I, tuts, it's hard to describe. R47. Hmm C48 .but I got like a sense that that person that my brother who's in spirit was with me before, if that makes sense</p> <p>R69. and erm, what you it sounds like what you were looking for or what you were experiencing something a little bit strange to you C70. Ye R71. that you didn't really understand C72. Yeah</p>
3	<p>C244. I think years before probably before I think my brother had died and years before I had been to a spiritualist church once, I can't remember who I went with, but I went to a spiritualist church and I quite liked that R245. Hmm C246. and thought it's quite interesting R247. Ye C248. and I was like 'oh yeah' but I didn't feel it was giving me what I needed cus R249. Hm C250. it wasn't targeted at me R251. Was there er a guest medium or a medium C252. Ye and they'd walk around R253. Yeah C254. the room and I felt 'oh please pick me, please pick me'. And I wanted them to pick me to give me messages.</p>
4	<p>C591. So it kinda you know it followed on the fact that all those clairvoyant things gives me a strong sense of belief that my dad and brother are there, it's still like a bit of protection really</p>

	<p>R592. Hmm C593. to help me emotionally when I struggle R594. Yeah C595. Or to kinda say that they're looking after me that 'come on you're gonna have to get through this now' R596. Ye and it is a sense that they are somewhere that you may be C597. Ye, ye R598. as well in time</p>
5	<p>C106. When, when it first happened, I went to her, because it was so good R107. Yeah C108. It did become a bit like an addiction cus I wanted more R109. Yeah C110. I wanted to speak to them more, I wanted to R111. Yeah C112. ask them more things and</p> <p>C212. And erm and I think that's why years later R213. Yeah C214. when I became ill, that was when I was like 'I haven't got anybody, they've all gone, where have they all gone, where are they?' R215. So it was much later, erm, if, and, you, you're wishing, did you think you should have had the bereavement counselling earlier then maybe C216. Yeah I, I think now if I'd of been able to have the counselling when I most needed it or probably after the death of them, I think that maybe I would have never become ill R217. Yeah C218. You know R219. Yeah C220. because over the years I couldn't cope with the fact that those people weren't there R221. Hmm C222. And I think that's why then I needed that link into, into the spirit world really to think, I needed to know for me that they were ok and that they were still with me it was quite important</p> <p>C1299. I was like 'Why have you left me?' R1300. You needed somethi.. C1301. Ye, I was like 'Well they've abandoned me' R1302. You had, you wanted answers? C1303. Ye 'they've rejected me they shouldn't have died it's not fair, there's no god' and you know R1304. Yeah C1305. And I think I went through years like that, and the clairvoyant bit was like trying to give me those answers R1306. Yeah C1307. and actually it didn't R1308. No C1309. It was only the counselling that gave me that</p>

	<p>C1317. Ye and I think, I think I blamed myself which is one of the reasons I went..after my brother died and he lived with me, cus he was in the army but he'd had a terrible childhood so he lived with me and then he went in the army and basically he was always going to be with me</p> <p>R1318. Yeah</p> <p>C1319. And I can remember after he died I er I blamed myself for the fact that he'd gone out from me from the army and I can remember thinking I'd got a toddler, no I was preganant so I hadn't got a toddler, I was pregnant and I wasn't feeling very well and I hadn't made him any tea and it was something so significant, I blamed myself if I'd have fed him</p> <p>R1320. Oahh</p> <p>C1321. He wouldn't have got drunk and, I had to go, I wanted to find a medium that'd say 'it's not your fault'</p> <p>R1322. Yeah</p> <p>C1323. You know and actually it was the counselling that reinforced that years later and a medium wouldn't have told me that cus they wouldn't have known I felt so bad</p>
6	<p>R428. Ye, it, it sounds like you, er, were reaching out for something and there's a sense that you were on your own doing that</p> <p>C429. Yeah and then...You can talk to friends who'll say, who'll understand you loss or say</p> <p>R430. Yeah</p> <p>R432. No</p> <p>C433.You know and</p> <p>R434. Ye</p> <p>C435. And I think that's when I, like you say, I'm sure they said I'd got a reactive depression</p> <p>R436. So is that when you got the help that erm when you became depressed, then you had the counselling?</p> <p>C437.Yes</p> <p>C431. it must be really hard, but they don't understand what it's like to have people ripped out of your life</p>
7	<p>C409. was ok, that they're, they're you know that they are here. But like you say it wasn't healthy to be doing what I was doing</p> <p>R410. Hmm</p> <p>C411. All those years ago and I think when I had the counselling eventually when I became ill that kind of put things into perspective a bit for me that</p> <p>R412. Yeah</p> <p>C413. you know death is part of life and it happens</p> <p>R414. Yeah</p> <p>C415. and certain circumstances you're in control of, but it's that knowledge that I 'd got a right to be sad</p> <p>R416. Yeah</p> <p>C417. You know I think the counselling helped me to have insight into 'ye you're</p>

	bound to be sad
8	<p>C1285. I think I became very weak in the beginning and then I became ill R1286. Hmm C1287. Then I needed counselling before I could go back into it R1288. Ye C1289. And when I went back into it I maybe went in much more open mind</p>
9	<p>C1347. So which is why I think I started the medium thing off for me you know R1348. Hmm C1349. probably after my brother died that's probably when I wanted my first answers, like 'was it my fault?' R1350. Hmm C1351. It's, I wanted to say sorry I think to him R1352. Hmm C1353. but that came when I got the counselling to help me to understand it wasn't my fault</p>
10	<p>C90. The fact that, and I thought, I couldn't have imagined it but you actually saw and my husband who does not believe at all</p> <p>C739. I think what the state I'm at now my mind is quite open to other things. Like my friends thought I was completely nuts when I said I was going to table tipping</p> <p>C995. she doesn't ask me when I go R996. Ye C997. You know she kinda grins a bit when I talk about the table tipping</p>
11	<p>C949. But when my daughter funny enough went to New Zealand, and this was, again this was through a medium, she didn't go, she went for a erm, something to do with stones, a stone massage R950. Ye C951. she knows about, obviously she never met with my brother or my dad, but she went, and she was on her honeymoon, and so she was with her new husband and the person who died was her boyfriend, that died on my 40th R952. Oh right C953. and erm she was sitting there with these stones and all of a sudden this medium said to her, she'd had this massage and he said 'who's shawn?' R954. Oh C955. and she went 'oh it, iiiiit was my boyfriend' 'oo' he said 'he's here, he'd like a little chat with ya.' That was in new Zealand, you know, the other side of the world where my daughter was freaked out. Her new husband was fine and told us and told his mom and everything, but she wouldn't speak to him and I think R956. she wouldn't speak to him at all ? C957. No and I think she was worried about what he may like, would he not approve that she'd got married R958. Yeah</p>

	<p>C959. even though he'd died quite a long time ago</p> <p>R960. Ye</p> <p>C961. and er so that was quite you know and I was like 'imagine that!' all the other side, how would those names ever be, and again because of my positivity about the spirit world it reinforces it to, I, I, I guess sometimes I'm a bit over enthusiastic for other people you know I go 'wow, wow'. You know 'well it's got to be true because how could he have known that, you know'</p> <p>R962. Yeah and but she didn't she shut that down</p> <p>C963. She's been with me once</p> <p>R964. Oh has she?</p> <p>C965. because she was inquisitive</p> <p>R966. she was?</p> <p>C967. and I went with her, his mom, and we went together</p> <p>R968. To a clairvoyant?</p> <p>C969. Ye we went to a clairvoyant. Erm and he did come through and after you know when look back, I can understand why she's never gone again</p> <p>R970. Hmm</p> <p>C971. cus at the time she, she was kind of dating someone a bit who had been a friend and Shawn did not like it</p> <p>R972. Oh didn't he?</p> <p>C973. No and he told her in the,</p> <p>R974. Ok</p> <p>C975. the medium said 'oh you're seeing s..he's not happy and he doesn't want to talk to you about it.'</p> <p>R976. Oh so he left her feeling</p> <p>C977. So for her that's why she was probably really worried</p> <p>R978. Ye What came..</p> <p>C979. what name he said</p> <p>R980. hmm</p> <p>C981. when she went to New Zealand to see my br, to see, to see my son,</p> <p>R982. Yeah</p> <p>C983. and my son said 'it was weird mom' 'it was weird that that name could have got mentioned</p> <p>R984. Yeah</p> <p>C985. but I think because of her experiences before she was scared that he might say something (laughs)</p>
12	<p>C993. and she'd gone for that and he'd just said, 'I'm a medium', but again you know different experiences is she's not inquisitive about it</p> <p>R994. Yeah</p> <p>C995. she doesn't ask me when I go</p> <p>R996. Ye</p> <p>C997. You know she kinda grins a bit when I talk about the table tipping</p> <p>R998. Ye</p> <p>C999. but again I can 't force my opinions on to anybod.. and I wouldn't want to</p>
13	<p>C1067. You know when **** was born, er and I'm chatting and my daughter lives near where my dad and brother are and I said, I was tecking her a walk and erm, and I said ' ahh, let's take her to the cemetery' you know we took her a walk</p>

	<p>down and you chat to her even though she's a baby, ' ooh let's go and see grandad and uncle Daryl' an you know and R1068. Ye C1069. cus I want her to grow up knowing who they were and R1070. Hmm C1071. and as she grows anything I get that e, e she's told, I'm told about her or, age appropriately, I'd share with her and say 'oh you know where nanny's just been' R1072. Hmm C1073. and 'they told me this' you know</p>
14	<p>C1167. I could pass the obsession onto her really R1168. Yeah, so you'd be mindful C1169. And I would never ever want that R1170. Hmm you'd be mindful of that?</p> <p>C1171. I'd be very mindful of that R1172. Ye C1173. as I would anybody cus I think, I can buzz about it now and talk, but actually I can say 'oah when, when my brother first died and when my dad died you know I was addicted to wanting, wanting something R1174. Hmm C1175. And I think when I first started I didn't know what I was looking for R1176. Hmm C1177. Why the hell did I think going to a medium would help me, cus it can't, it can't help you with the loss. R1178. Yeah C1179. You know it doesn't deal with the fact that you can't cope every day cus they're not there R1180. Ye C1181. You can't pick up the phone to them or you know and I still say to my kids now 'oah grandad and uncle Daryl will be so proud' you know</p>
15	<p>C1375. And er and I sup.. and I think probably after a few years with the counselling I didn't then explore the clairvoyant then until a lot later R1376. Hmm C1377. after that finished R1376. Oh ok so was there a gap there? C1377. There was a gap cus when I was, cus I was so poorly</p> <p>C1379. And I think it took me a while to get better and I think that counselling, I mean I think I was being seen, at one time a couple of times a week and then they had to reduce it quite slowly to get me down to once a week R1380. Hmm C1381. that was over a period I think 18 months to 2 years R1382. Yeah C1383. So there was lots of talk about why I was behaving like I was or why I was feeling like I was, but it was all, she said 'it's all to do with the loss that you never dealt with' R1384. Hmm</p>

	<p>C1385. and it's quite sad int it that you get that poorly cus it wasn't dealt with R1386. Yeah, it is yeah it is C1387. you know, I wouldn't have thought of going asking for counselling</p>
16	<p>C423. And in a way I feel a bit resentful if I'm honest, I wasn't offered any therapeutic work R424. Ye C425. Like I say I became ill and that impacted then on my family</p> <p>R1326. Did you want your brother to say that it's not your fault? C1327. Yeah I think over the years he has done he's said 'you couldn't have been a better sister' 'you took me in when I'd got no home' R1328. Hmm C1329. You know and 'you supported me to get into the army' getting him out of care, cus he was in care, and so part of that, but I think again it was the blame, when I lost him, again no counselling R1330. Yeah C1331. nothing, I was pregnant, I'd already lost one baby so I'd had no counselling, then I couldn't see him so to me he hadn't gone, R1332. Yeah C1333. He was there one day going out saying 'see you later sis' R1334. Hmm C1335. and never came back R1336. Oh gosh, ye C1337. and then I wasn't allowed to see him, so again I think that's why I probably no one, you know no one picks you up and says 'maybe you need counselling' you know or my brother died and the focus was on that R1338. Ye C1339. and I was dealing with all his personal stuff in the army but you just think, where was somebody saying to me, cus I didn't know the likes of the good friends I've got now. I was a young mom R1340. Yeah C1341. You know hadn't really got extended family R1342. You hadn't got that support? C1343. And my dad was still alive then but he wasn't getting on with my brother so it was quite hard that R1344. Hmm C1345. I was supporting everybody and you're not dealing with your own grief R1346. Yeah C1347. So which is why I think I started the medium thing off for me you know</p>
17	<p>R900. And when you erm leave the readings then erm, how does, how does that feel? Is that C901. I just feel happy R902. Yeah C903. Sometimes it's a bit like happy and a bit jealous of other people of their reading, if they've had a message come through and then I think 'of all the people I've got in spirit and nobody talked to me tonight'</p>

	<p>R904. Hmm C905. And I always mutter to myself you know and say ‘oh you could have come and said hello’ R906. Ye C907. or something but I accept, and what the mediums will explain to you is that all of them have been trying to come through and what they warn you of is that there are some stronger spirits than others R908. Ye but is that, is that a feeling of disappointment or is a feeling of erm rejection that they haven’t come? Do you think? C909. Erm I think it’s disappointment</p>
18	<p>C1041. You know whereas I always think ‘well they were rubbish’ R1042. Ye C1043. Sometimes I think you’ll come away with the opinion ‘well that’s a load of rubbish that was’ or you know an what a waste of 35 quid I’ll sometimes think or whatever R1044. Hmm, yeah and you think that it’s not the intervention in itself it’s the person? C1045. The person R1046. Ye C1047. You know and I think people can say that they’re skilled in that area erm you know but like you say everyone receptive for different messages from different people</p>
19	<p>C915. They maybe resting. I always think to myself ‘ahh they’re bloody enjoying themselves doing whatever’ R916. Ye C917. They haven’t even bothered today, maybe it’s too late, kinda justify why they haven’t R918. Ye C919. in my mind.</p>

Appendix 8ii: Transcript 2

1	<p>C231. Erm some people like to go out to the pub and get drunk R232. Hm C233. I quite like to just go out R234. Ok C235. and socialise R236. Yeah C237. and listen to other people and see where we’re going with it R238. Oh ok so, it’s, it’s a real interest</p>
---	--

	<p>C239. Yeah R240. It's a sort, sort of soc..sociable.. C241. But I still want R242. Ye C243. that person to say, 'this, this, this, this' and me go 'wow'</p>
2	<p>C1041. Erm I don't speak to my dad so I've had like the break-up of my mom and dad R1042. Hmm C1043. I got married, my husband had an affair R1044. Hmm C1045. So I got over that, then I had a miscarriage R1046. oah C1047. got over that R1048. Yeah C1049. Then he got cancer, my ex husband R1050. Oh wow C1051. He got over that R1052. Yeah C1053. Er then he had another affair and I got, I got, I dealt with that R1054. Hmm C1055. and had him back and then he did it again, so I was like 'this is enough' R1056. Hmm C1057. Erm, we moved, the house move, R1058. Yeah C1059. the divorce like I initiated the divorce because I knew that it was the right thing, but it broke my heart R1060. Hmm C1061. I've had a lot of things R1062. Ye that's a lot C1063. in a short time really R1064. Ye there's lots of things C1065. and a lot of big, massive things R1066. Hm ye C1067. to deal with R1068. Ye C1069. and I dunno it just gives me comfort</p>
3	<p>C36. When I split from my husband R36. Uh hm C37. I think that's when I turned to it more. My mom's always had a massive R38. Hmm, ye C39. belief and told me about it but never pushed me along that way. R40. Hm hm. C41. I split up with my husband 6 years ago and I think I wanted answers and I thought that if I went to these people, that some people have had really good results, and that I'd get a few answers I suppose. R42. Ok</p>

	<p>C43. That's why I started to actually go myself R44. Hm C45. Before I was like, 'ooh it's a bit scary, it's a bit this R46. Ye C47. But because I'd gone through a bit of a crappy time</p>
4	<p>C8. Errrrm, I believe that life doesn't finish R10. Uh hm C11. When, when you've gone. R12. Ye C13. Erm, so I suppose it's just a nice thought really, it's just (sighs) I want to prove it though (laughs) if you know what I mean R14. To prove that.. C15. I wanna prove that life does go on. I don't wanna think that it R16. Ye C17. stops. Erm but I wanna prove it in my own little way.</p> <p>C145. So I think I keep going, if I'm completely honest because I want, I want to believe more than I do</p>
5	<p>C225. But I believe that I started going looking for answers</p> <p>R614. when you split up with er your partner, erm, there was something different there C615. I dunno whether they were gonna tell me that, you know, 'one day he's gonna come back and knock on your door and' (laughs) R616. Hm C617. 'everything will be hunky dory' or whether I dunno what I thought R618. Ye C619. But that's what drove me</p>
6	<p>C133. I've had some, I can't say I'm a hundred percent I've been, I reckon I've been to 30 plus now R134. Ok C135. both one on ones and group readings R136. Uh hm C137. possibly one or two have meant something to me R138. Out of that many? C139. Out of that many R140. Oh ok C141. Some of them and have been absolute R142. So that's definitely more C143. Rubbish</p> <p>R148. Ok you still need a bit of convincing there C149. Absolutely R150. Mandy, ye so 2 out of, 1 or 2 out of 30 is not a big percentage</p>

	<p>C151. cus sometimes at the spiritualist church as well there's more than one on</p> <p>R152. Ye</p> <p>C153. and it's very vague what they're saying 'oh I've got a Mary in the room she's died with her heart '</p> <p>R154. Hm</p> <p>C155. Well there's a lot of Marys in a certain era, you know my nan was a Mary</p> <p>R156. Ok, hmm</p> <p>C157. And a lot of people are going to know someone whose died with their heart</p> <p>R158. Ye</p> <p>C159. 'I've got a lady here, she's quite rounded, she's got glasses' well that could..</p> <p>R160. Quite general?</p> <p>C161. I mean me and my mom have actually laughed at some of them and I reckon I could get up a do a better job</p>
7	<p>C385. But they have said things like, like 'you need to look at the brakes on your cars, your car'</p> <p>R386. Hmm</p> <p>C387. and stuff like that that well yeah I have got to look at that and</p> <p>R388. And would you follow the instructions like that?</p> <p>C389. Ooh I did (laughs)</p> <p>R390. Ye, ye</p> <p>C391. (laughing) Ridiculous but I did but I got the AA out cus I thought 'oh my god are you trying to tell me I'll have a bloody accident!'</p>

Appendix 8iii: Transcript 3

1	<p>R91. So you have lost erm people?</p> <p>C92. Ye, ye</p> <p>R93. Ye, ok</p> <p>C94. Ye</p> <p>R95. And so y,y are you going particularly to speak...</p> <p>C96. Erm, I think, I find it very interesting</p> <p>R97. Hm</p> <p>C98. Listening to other people's messages.</p>
2	<p>C443. So things that towards the end of my dad's life that happened at home that nobody would have knew about</p> <p>R444. Hmm</p> <p>C445. cus it was literally me and my mom and my dad that was there</p> <p>R446. Yeah</p> <p>C447. so nobody and it's not things that I would repeat to anybody</p>
3	<p>C4. Ye, I, I'm not, I don't go to church or anything like that but</p> <p>R5. Hmm</p> <p>C6. I do believe that there is an after life</p> <p>R7. Yeah</p> <p>C8. and that people live on</p>

	<p>R9. Yeah C10. You know I think erm, as I say I don't go to church, I'm not, I do believe in God but I'm not somebody that goes and prays and R11. Ye C12. does all that but I think that there is after life and things do happen for a reason and I think R13. Ok C14. erm, signs come to ya R15. Signs? C16. Like little signs of whoever's gone is still there R17. Ok C18. Erm, and I think we all, I think people don't acknowledge R19. Hmm C20. That, that there is a spiritual afterlife or whatever, or your own spiritual feelings really R21. Yeah C22. Cus spirituals er it's not just about going to church is it R23. No C24. It's about, erm, your general being how you are yourself, what your beliefs are R25. Hm C26. Your sort of make up in life really R27. Hmm, so it's, it's part of you C28. Yeah yeah</p>
4	<p>R562. So it's always been a comforting experience? C563. Hmm, ye always I've never had a negative experience R564. No, apart from I guess when you've said you go with a hope and I wonder C565. Ye R566. If, if you feel a bit, do you feel a bit disappointed? C567. Ye, I think you do feel a little bit disappointed</p>
5	<p>C84. but then I think when I've got messages, I feel more fulfilled inside like a R85. Hmm C86. I'm trying to think how to explain it, (laughs), in simple terms. I just, I think I just feel that at peace with R87. Ok C88. that my loved ones have gone and R89. Ok C90. and that everything's ok, sort of</p>
6	<p>C993. So I don't, like I say I think I've had a couple of things. I was going through a really difficult time at work because they had been an incident and R994. Yeah C995. I was really, really worried about it</p>

	<p>R996. Hm C997. and we'd been to see this psychic supper R998. Hmm C999. Erm not just because of that, it was a planned thing R1000. Yes I understand C1001. not because this happened at work R1002. Ok C1003. Erm and this was the same event where she told me that, that me and my sister were gonna go on holiday we got brochures and everything R1004. Hmm C1005. and then she said and 'you're having a very difficult time at work, things will work out ok R1006. Yeah C1007. there will be no problems' R1008. Okay C1009. and I was like 'okay' perhaps, it did, it did work out right and whether that was coincidence R1010. Yeah. Hearing that at that point did that make you feel better about? C1011. Yes it did ye R1012. the situation C1013. Yeah cus I thought 'actually it, it probably is gonna work out ok' R1014. Hmm C1015. and it did R1016. Hmm C1017. I but I dunno I just, I mean some people sort of are very sceptical and say 'oh no I don't believe' R1018. Ye C1019. But I think until you've had something quite personal R1020. Hmm C1021. that, that you can relate to R1022. Yeah C1023. then I think that makes your beliefs stronger</p>
7	<p>C938. One instance I was having a private reading that was being recorded on my phone R939. Yeah C940. and she had just said to me erm beware of Dave and I was like 'Dave?' R941. Yeah C942. And I said well the only Dave that I associated quite well with was my brother in law R943. Ye C944. And she said 'well' and I thought 'why would I be aware of him' and she was like 'I'm telling you, be weary of Dave.' And right at the point of that she mentioned his name my sister rang R945. Hmm, ok C946. And it was like 'that was freaky' R947. Ye</p>

8	<p>C948. the association with him saying his name R949. Yeah C950. and my sister didn't know I'd gone to a psychic R951. Ok C952. Erm and she rang twice, obviously she'd just thought I'd cut her off R953. Yes (laughs) C954. she rang again, and then erm I came home and I was telling her and she was like 'oh god that's a bit freaky' R955. Yeah C956. and it turns out probably, oh how long after was it, I think, I think it was probably three or four months after R957. Hmm C958. He cheated on my sister R959. Ok C960. And it was like 'oh my god that psychic said beware of Dave'</p> <p>C980. I don't think she was and then like I say three months later it aspired that he was seeing someone else R981. Oh ok C982. And I was like 'oh my god' that was really R982. Yeah C983. You know. I mean it might have been a coincidence R984. Yeah C985. But she wouldn't know, she didn't know my sister was married to somebody named Dave</p> <p>C880. But everybody's different and not everybody can be open and deal with the grief can they? I know, from personal experience and obviously as a nurse you know, I , I know people that erm have lost loved ones</p> <p>C465. I mean it was, it was second nature to me because I'm a nurse</p>
---	--

Appendix 8iv: Transcript 4

1	<p>R1. I can send it you, so I have your email address haven't I? C2. Yes R3. So I can send you erm exactly what we've said. C4. Yeah that'll be good. R5. Ye and you can have a look. If you want to add anything after the interview, if you think of anything, you know in interviews you sometimes go away and think 'oah I wish I'd have said that' you can still do that with this erm approach, you can, you've got my email address haven't you? Erm and</p>
---	--

	<p>then you can send me any further piece that you just wanna add to it. C6. Ok</p>
2	<p>R170. you went to a spiritualist church, so was that your first experience you've just talked through? C171. Yes, Erm, R172. Or C173. no R174. No? Ok C175. No my first experience was with my aunty and I didn't have any readings at all from that R176. Yeah C177. Like I said the only thing I did experience was presence</p> <p>R198. yes ok (laughs), so would you consider yourself that a clairvoyant or a medium? C199. No R200. No? Ok C201. No, not at all R202. Not at all</p> <p>R315. Erm, I'm guessing I don't know, this is for you to say to me really that you know the last experience has probably confirmed some, some things for you? C316. I probably don't think it's confirmed anything. It's, it's brought to me who I wanted it to bring to me</p> <p>R329. So would you think that's, they're not very good at what they're doing or ? C330. No I don't, I wouldn't say they're not very good. I'd probably think they've got the wrong person</p> <p>R631. Ok so you're not waiting for them? C632. No R633. No not like C634. No definitely not I'm not that desperate</p> <p>R959. No? I mean it is an alternative sort of belief and it's an alternative sort of erm thing to do really, isn't it? C960. Ye R961. So is there anything that's put you off sort of erm I don't know more of a traditional sort of erm service or anything that's ..? C962. I don't know what you mean R963. Yeah I'm not explaining myself here very well. Erm so, ye, I guess it's alternative isn't it? C964. Ye R965. and I wonder if erm C966. It's not for everybody R967. It's not for everybody, so is there anything that's happened that's lead you off into an alternative path? That's steered you away from a more</p>

	<p>traditional? I guess C968. No cus I'm still not, I'm not craving that,</p> <p>R21. Ok, so you're spiritual beliefs are centred around the readings then, is that right? C22. Not just the readings</p>
3	<p>C74. and I know some people think it's a load of twoddle R75. yeah C76. that there is afterlife and spiritualists are all talking nonsense R77. Yeah C78. But and maybe if I didn't go have a reading myself then maybe I would think the same, but because I've had readings over the past what 25 years R79. Yeah C80. Then in that time, like I said things have been said to me that are a load of rubbish I don't understand anything but I've also had a lot of things that were said to me at the time and I've though 'I don't get that' but then it's happen, it's come true</p>
4	<p>C195. But I sensed other people there that I couldn't see R196. Oh ok and does that mean that you've had some experiences like that after that? Have you had some experiences sensing and maybe C197. Ye R198. yes ok (laughs), so would you consider yourself that a clairvoyant or a medium? C199. No R200. No? Ok C201. No, not at all R202. Not at all C203. I don't think of myself along those lines</p> <p>R315. Erm, I'm guessing I don't know, this is for you to say to me really that you know the last experience has probably confirmed some, some things for you? C316. I probably don't think it's confirmed anything. It's, it's brought to me who I wanted it to bring to me</p> <p>R631. Ok so you're not waiting for them? C632. No R633. No not like C634. No definitely not I'm not that desperate</p> <p>R307. Hmm, I mean ye, it, it, but there's still that need for proof then? do you feel like the last reading has given you more proof and you're more secure in your beliefs? Or there's still that need for .. C308. I don't think I need anything R309. Ok C310. I'm probably wanting it not needing it R311. Ok, yeah</p>

	<p>C312. cus there is a difference isn't there? R313. Ye absolutely C314. I don't need anything in my life, R315. Yeah C316. I want more than I need R317. Yeah (laughs) ok that C318. I want someone to love me, I don't need somebody to love me</p>
5	<p>C209. and I went to sit in a chair and as I put my hand on the, I went really, really cold and I went 'oh my gosh what's wrong' R210. hmm C211. so I didn't sit in that chair, I sat in a different chair, a different one R212. Hmm C213. She said 'why've you not sat there? You were gonna sit there? I said 'I don't feel like I need to, I shouldn't be there' she said 'what do you mean you shouldn't be there?' I said 'I just don't feel R214. Hmm C215. that I should be there, there's a man there.' She said 'don't tell me that.' R216. Okay C217. I said 'why?' she said 'because erm that's me dad's chair and he only passed away 3 months ago.'</p> <p>C262. that was different. I just sensed that she was pregnant and then I had this vision of a boy xmas day R263. You had a vision in your? C264. In my head R265. In your head C266. Just like Becky's having a baby, but she's having a boy R267. Ok C268. and she has it xmas day</p>
6	<p>C139. and but I've never accepted it so that they bring that straight to me I just kept quiet R140. Oh okay</p> <p>R166. Unsure maybe? C167. Ye</p> <p>C242. She eh, eh, and I was like 'where's that information come from? And she said 'Simone that is really strange' she said 'I am pregnant' R243. Hmm C244. She said 'but I'm due January' erm, and I was like 'oh my god', well she had him xmas eve R245. Ok C246. and she had a boy and</p>
7	<p>C336. Cus obviously it's a big wide world out there in the dead (laughs) R337. (Laughs) I guess yes if everyone is there</p>

	<p>C338. Do you know what I mean? R339. then there's a lot there, yeah C340. You, you can't just say right you're here R341. Yeah C342. Let's get everybody that you know that's passed away</p> <p>C348. People erm will come to the mediumship, whoever who is around at the time, do you know what I mean? R349. Hmm C350. It's a lot like 'oh I can't come to this meeting today cus I'm going shopping' R351. Ye C352. I'm in Asda, whereas you know people that have passed away they can't always be where R353. Hmm C354. where you want them to be</p>
8	<p>C28. I'd like to believe that when, when we've passed away, like I've got family members that have passed away, so I'd like to think R29. Hmm C30. that they can see and hear everything that's happening R31. Yeah C32. And they're guiding us as much as they can in the right direction, sometimes it's not for everybody, but I feel that my family members that aren't with me any longer R33. Hm C34. Are still looking out for me</p> <p>C420. But then she said to me 'have you got, don't ever have a red car' I said 'well I've got a red car' R421. Oh no C422. She said 'well get rid of it, R423. Oh C424. spray it, sell it just get rid R425. Ok C426. you're not to ever have a red car! R427. Oh C428. So I'm thinking 'oh no what do I..' so that panicked me then R429. Yeah C430. cus then I'm thinking 'oh my gosh why can't I have a red car' R431. Yeah C432. So course I sold my red car</p>
9	<p>C324. Mind you, everybody must have that's doing it, they must all have you know, it's a gift isn't it? R325. Hmm, yeah C326. They must all do it and make a living out of it if they're not good</p>
10	<p>C38. And that was very good guy</p>

	<p>R39. Hm C40. Erm that had got a very good reputation R41. Ye C42. And I thought I'll give it a go R43. Hmm C44. And the things that he said to me were spot on R45. Yeah C46. but it was about things that had happened, that were happening, not what were gonna happen R47. Hmm C48. So I could relate to it even more R49. Hmm C50. And he didn't make any mistakes, if you know what I mean R51. Okay C52. You know how sometimes someone's saying something to you and you think 'erm no I don't relate to that' R53. Yeah C54. And then when you say that they kind of like change their mind and R55. Yeah C56. Do you know what I mean? R57. I do yeah C58. But this, this guy, he was, I found that he was brilliant he was spot on. Whenever he brought me anything to the R59. Yeah C60. It was, he didn't, he didn't have to change it R61. Hmm C62. He was spot on from the beginning</p>
11	<p>C752. And then on the Monday I had this car accident and it, it, it's, you just think to yourself 'well how do they know that information, how do they know?'</p> <p>C398. because you know the only people that I wanted to talk to me, didn't R399. Yeah C400. So it is a bit oah, you know? R401. Yeah C402. But then that makes you think is this really hap, you know is this real? R403. Yeah C404. Or is it make believe?</p>
12	<p>C366. and for him to come over to me and all he said was 'thank you' and 'he loves ya' oh for years I would say to my dad 'I love you' and he'd go 'ye and you' and I'd say 'and you what?' and he'd say 'what you just said' he'd never say I love ya. R367. Hmm C368. until he was dying and then he told me every day. R369. Ahhh, yeah C370. So for him to actually say 'thank you' R371. Hmm</p>

	<p>C372. Which I knew what that was for, cus obviously I nursed him, he passed away in my arms R373. Yeah C374. I laid him out when the undertakers came, I did everything, I had him at home the night before his funeral R375. Hmm C376. So for him to come across I was really grateful for that R377. Hmm. But you'd waited quite a long time for that hadn't you I suppose? C378. Yeah, but I think that's probably because he didn't believe in that R379. Ah ok C380. Rubbish R381. Hmm C382. and that's probably why he didn't stick around R383. Ohh C384. he didn't come into the conversation straight away it was quite near the end R385. Yeah C386. and when he did come it was just 'thank you love you' then he was gone again so R387. Yeah C388. It's as if bin, done I've said what I need to say</p>
13	<p>C574. quite bizarre that, that information is known by a third party that you've never come into contact with or know or.. and some of the things they are quite personal R575. Yeah C576. I mean I can remember walking around, I mean, Skegness R577. Yeah C576. and we went around the markets and this lady come up to me and she put her hand on my tummy she said 'it's in the spirit world' and I was like 'oh god don't tell me that' I was pregnant R577. Oh no C578. And I had an, an ectopic pregnancy R579. Arhh C580. so 3 weeks after she'd done that, I found out that I was ectopic R581. That's awful C582. So that was quite R583. Yeah C584. But then she also, cus I thought to myself 'I need to speak to this lady' cus she made me think, she was a romany egyptian er a romany gypsy lady R585. Yeah C586. She wasn't clairvoyant or anything she'd obviously got, er well I don't know what they are romany gypsy, what are they clairvoyants? I don't know R587. Erm it, maybe there's a different term for it because they use lots of different terms for this C588. Yeah R589. for what people see as a gift don't they? So C590. Yeah but she was telling me about that I'd got a little boy in the Spirit world and that erm my daughter was gonna be good at, well she is really good</p>

	at singing, dancing, erm, performing arts all of that sort of thing. And this lady told me that and she was like telling me that cus Sar, my daughter's dad disappeared off the face of the earth
14	R601. so that happen in the street though? Simone was that like C602. No around a market R603. Around a market? Was it a psychic fayre? Or C604. No it was just a R605. So it was out the blue she came?
15	C714. It's like that lady holding my tummy and saying I'd got a baby in the spirit world R715. Yeah C716. I'm like 'ahhh' I felt sick R717. Ye of course C718. and then 3 weeks later we had, I had a car accident and I had to go in for an emergency scan R719. Yeah C720. And erm they told me there couldn't see any signs of pregnancy and I said 'well I'm 19 weeks pregnant' R721. Oh no C722. 'there's got to be something there somewhere' R723. Yeah C724. so they took me down, straight down to theatre and I come back up and I was told that my pregnancy was ectopic R725. Oh I', sorry to hear that C726. No that's fine R727. Yeah C728. I've dealt with that now you know I've R729. Yeah C730. that's probably 12 years but it R731. Hmm C732. it's little things that it, it R733. Did you worry about her saying that though, at the time, I mean were you worried when she said that and then .. C734. Erm, no cus I couldn't, I couldn't get my head around it
16	C818. Ye but I think in the majority of people who are going for these readings it's to get in contact R819. Yeah C820. with a loved one, or a relative R821. Yeah C822. or someone that's passed away they want them to come across R823. Yeah C824. Obviously you, they don't always but I think that's the real reason why the go for readings R825. Yeah and do you think that's a helpful thing? C826. Not really R827. You don't? C828. No I don't think it helps. It, I, even though my father and my grandma have both come across to me

	<p>R829. Hmm C830. I'm not now satisfied that I'll never go again, cus I will go again</p> <p>R835. You're happy C836. I'm happy R837. with that C838. I'm not gonna go and want them to tell me more, more and more I'm not that, I'm not that way inclined but I am still wanting to go R839. Hmm C840. because they might be other people. I mean I've had, I mean recently last year I've lost 5 friends, whereas this year I've lost 2 R841. Wow, yeah C842. already and it's only February R843. Yeah C844. I mean I went to a funeral yesterday, buried R845. Oh C846. Erm, well I didn't bury him actually he was cremated but R847. Yeah C848. it was a very good friend that I knew when I was 14, 15 R849. Hmm C850. and obviously passed away when he's 46 so R851. Yeah C852. for that to happen you know I'd, if I went again in the future I'd like him to come and talk to me or R853. Hmm C854. ***** that passed away last year, you know or my friend Tracy R855. Yeah C856. it's just little R857. Yeah C858. there's always gonna be somebody else R859. Hmm C860. I don't think that the same people come and talk to you</p>
17	<p>C798. It is nice to be told different things that like er 'don't have a red car' R799. Laughs C800. That, I'm going back to that because it's a big R801. Hmm C802. that to me is one of the biggest things that has been told to me R803. That's confirmed? C804. Yeah. It's like the hosepipe thing, you know I related to that straight away R805. Hmm C806. cus I was living with a fireman</p>

Appendix 8v: Transcript 5

1	<p>C20. Ye totally not from anyone else at all, my family is not that way inclined at all R21. yeah C22. You know, it's not something I could talk about with them, they would just laugh or R23. Hmm, okay C24. Poo, poo it really (laughs) R25. Yeah C26. No, it's completely how I feel and what I, I've picked up really</p>
2	<p>C291. Erm, well I say, even as a child I think that were definite moments that you think 'I've been here before ' R292. hmm C293. I've felt this before I can definitely feel in houses and buildings something R294. Hmm C295. You know and I know that's not to be explained by anything physical, sometimes there is there's a draft or something else, or a trick of the light, but generally I've as a child I've always felt those things</p> <p>C305. I just know and, and feelings and I think I just have got this sense that there is something else and I think I've had that all throughout my life, that my, I knew my family wouldn't understand so I suppose I haven't discussed it with them at all, it's only on meeting other people that I've realised feel the same R306. Yeah C307. or think the same or believe the same or have had similar experiences that you think 'ooh' and that's really again reassuring and quite pleasant cus you think 'oh I'm not going mad' R308. Did it worry you as a child when you..? C309. I think it did sometimes ye</p> <p>R312. until you got older and then realised that C313. It's when you said to your parents or, or other relatives 'oh ye I saw so and so or I saw this or I saw that' and they, you can see them looking at you thinking, 'no you didn't' or you could see that, and I realised that I did the same in my son you know even from a really young age he used to say some things that couldn't be explained, and you can't help the quizzical look on your face thinking 'where, where was that?' 'where was I?' you know</p>
3	<p>C317. but he learned very quickly to read people's faces and realise that they weren't accepting it and he changed it to 'oh, oah I think I went with nanny and granddad' well you know, I know where he went with nanny and granddad so I know for a fact, but I always have visions of this house with a well in the garden R318. ye</p>

	<p>C319. I thought we'd, I knew we'd never lived in it, well my dad used to trapes us around houses all the time to have a look around, he was always wanting to move. And I think that was something in, in a past, that I lived there I'm sure I did</p> <p>R320. hmm</p> <p>C321. I do have a recurring dream, often of drowning (laughs)</p> <p>R322. ok</p> <p>C323. In like a dyke by the side of a road in like a really flat countryside</p> <p>R324. hmmm</p> <p>C325. like I've fell off a cart or something and I can't get out</p> <p>R326. ok</p> <p>C327. and ye I've woke up really often with that dream and I swear that's not current</p> <p>R328. ye</p> <p>C329. that's not a fear of what might happen it definitely feels like, like it's something that has happened</p> <p>R330. And you're reliving it?</p> <p>C331. Yeh, yeah</p> <p>R332. hmm</p> <p>C333. But I, I didn't ever put those into words until as an adult when you speak to other people I think and you think 'oh maybe that is' you know I've always thought just put it down to not predictions but perhaps something that you've seen on telly or in a film or in a book</p> <p>R334. hmm</p> <p>C335. whereas actually more and more you think that all these things that I did used to think and feel maybe were</p> <p>R336. Hmm</p> <p>C337. flashbacks of sorts. But I don't want to explore them particularly but it's interesting to know there and then speaking to other people but ye definitely in houses I've lived in, definitely I've felt a presence</p>
5	<p>R45. Ye, so would you like to tell me about your first experience of going to see a clairvoyant please?</p> <p>C46. Yes I went, actually I was, I heard about them from my great aunty who told me all about how she met her husband and the experience she has with a clairvoyant</p> <p>R47. Yeah</p> <p>C48. Erm, when she was a teenager and she was in the belief that she would marry one chap, and this woman, her friends pushed her along, they gave her a completely different reading that she wasn't expecting, she didn't take any interest in, but actually every single thing this woman said did eventually come true, it all just naturally fell into place</p> <p>R49. yeah</p> <p>C50. And I remember her telling me that story, but I put it to the back of my mind</p> <p>R51. hmm</p> <p>C52. Erm and then when I was engaged, I don't know why suddenly I just felt like I needed another dimension just to, you know everyone's got an opinion, friends, family, yourself</p>

	<p>R53. Yeah C54. And I knew I was doing the right thing, I knew I wanted to marry him R55. hm C56. I don't know why that just stuck in my mind, that you know, cus I really respected aunty Beryl and Jack's marriage R57. hmm C58. You know, they were married for over 60 years, loved each other to bits and I thought 'uoh, I just really would like to go and see a clairvoyant before I get married, not to say ye or nay... R59. Yeah C60. Just to go and see out of interest what she said R61. Yeah C62. So I did, so I got a recommendation of a friend, who I worked with at the time and she suggested *****, am I ok to say, to say her name? (laughs)</p>
6	<p>C144. I've always gone to the same person, I haven't erm visited or R145. hmm C146. or whatever the word is, had a reading from R147. Yeah C148. anybody else R149. Oh okay, yeah C150. Just because she's been so spot on R151. hmm C152. and accurate, seems to be able to pick up my, me R153. hmm C154. And the way I am very well R155. Yeah C156. Then I will stay with her until she is no longer with us, cus she's getting a bit old</p> <p>R161. Ye but you always feel better? C162. Always R163. Yeah C166. always and even before, knowing I'm going, erm just that there's that extra element that might give you some answers or give you some feedback of you know 'you're doing ok' R167. Hmm C168. This happened for this reason and this happened, this might happen, it, I don't know it is hard to explain isn't it? But ye definitely I feel better R169. You feel better C170. knowing that I can't see anything that works, at that point, I feel like I've tried everything else R171. You've tried everything? C172. Well to a degree yeah R173. yeah C174. trying to get support off other things but actually I do find it terribly supportive R175. yeah C176. like just another element</p>

	<p>R177. I guess erm on that, on that note I'm thinking erm, if, if you're looking for support I suppose from it</p> <p>C178. Yeah</p> <p>R179. Would you think about, erm say seeing a more traditional professional for that support do you think?</p> <p>C180. I did try that</p> <p>R181. You did</p> <p>C182. when my marriage broke down er he wouldn't come to any sort of erm meditation, well we did mediation in the end cus of our son but</p> <p>R183. hmm</p> <p>C184. It was horrendous (laughs) absolutely horrendous</p>
7	<p>C200. It, it wasn't helping just talking to a professional, that would have then given me the answers that I know, 'get out more' or 'meet people, be more sociable, do things for yourself' I know all that and I do all that</p> <p>R201. Hmm</p> <p>C202. and it does help, it wasn't quite in the whole thing I felt that I needed a little bit more and it wasn't, I wasn't gaining that from just chatting to someone it wasn't</p> <p>R203. Hmm</p> <p>C204. it's that other element of someone knowing, knowing you, it's very hard isn't it, and talking to people who know you and getting that feedback from people from the other side who have known you and loved you</p> <p>R205. hmm</p> <p>C206. and are just sending you a small sign, it's, it's, it's just helped enormously</p> <p>R640. or there was something..., would you then feel the need?</p> <p>C641. Yes probably</p> <p>R642. Hmm, if it was sooner?</p> <p>C643. Yes. Yeah if there was a decision that I really a big decision,</p> <p>R644. yeah</p> <p>C645. perhaps moving house or something like that, you know something big</p> <p>R646. yeah</p> <p>C647. Cus you know she's always been so good with my son as well, I'd never mentioned that I've got a son, but she talks about him and I don't know whether she knows but that is hugely reassuring as well</p> <p>R648. hmm</p> <p>C649. because when, you know, you're a parent and you're, well I'm not a single parent, you know, his dad's still around but I do make a lot of decisions by myself</p> <p>R650. hmm</p> <p>C651. to know you're doing the right thing and you're..you know, she's got him every time, she's, and she's got our relationship just spot on</p> <p>R652. hmm</p> <p>C653. and that's just so reassuring, it really is I get a lot from that but I don't ever ask her</p> <p>R654. hmm</p> <p>C655. it just comes out all the time</p> <p>R656. Yeah</p>

	C657. Erm and that's, that's lovely to hear a bit about the future with him
8	<p>C436. Well I think it's very strange but my other friend, ***, had a son with severe allergies, she never thought he was going to survive, he had so many allergies from a very, very young age</p> <p>R437. hmm</p> <p>C438. and she just wasn't getting the answers from the hospitals,</p> <p>R439. Ok</p> <p>C440. the doctors. It's, it's almost so new that she was telling them stuff</p> <p>R441. hmm</p> <p>C442. off the internet that she'd found out and in books from abroad you know</p> <p>R443. Yeah</p> <p>C444. she wasn't getting the support she needed at all and she worried to death that he'd have to be home schooled and he wouldn't be able to socialise and he wasn't, they could never go on holiday or</p> <p>R445. hmm</p> <p>C446. meals out or even go on a plane or even go into hospital, the rubber was an issue,</p> <p>R447. hmm</p> <p>C448. anyway no normal play groups and I, I don't know why when she went to her clairvoyant strangely she, she just picked up on this, she picked up on all the anxiety and the worry</p> <p>R449. hmm</p> <p>C450. and just gave another element. I can't remember how she said it, but she just said you know 'I can see him going to school, I can see him being sociable' cus he is a lovely little fella, she said</p> <p>R451. hmm</p> <p>C452. 'and he will be fine' she said 'but you've got to put the work in now'</p> <p>R453. Hmm</p> <p>C454. and whether this came from the clairvoyant or from personal experience or, or what but she told her that even when she was very young she had to start now putting things in place to make sure, and almost saying 'well it's up to you really, stop relying on other people, they're not going to give you the answers that you need'</p> <p>R455. Hmm</p> <p>C456. 'you've got to do it yourself' but she could see him and that just gave Emma such a big boost, huge boost</p> <p>R457. hmm</p> <p>C458. to get things in place. She got the school's going on anaphylactic training</p> <p>R459. Oh ok</p> <p>C460. They got all the equipment changed, erm special desk, special this, special that whatever and they were so supportive. So ye he started school with everyone else and he's now in secondary and luckily his allergies have reduced a little</p> <p>R461. Hmm</p> <p>C462. but she, she, she's gobsmacked every day, sorry that's a terrible term but you know what I mean that he's actually a still alive and b in a relatively</p>

	<p>normal life and she said ‘without that advice she wouldn’t have..’ she was just feeling absolutely at a loss</p> <p>R463. hmm</p> <p>C464. as to where else to turn</p> <p>R465. Hmm</p> <p>C466. and nobody could give her the answers she needed and every time they thought that he’s got a little bit better something else went wrong like sun tan cream and he couldn’t have his immunisations and couldn’t do this and couldn’t do that. There was just all sorts and she just felt like on a long road</p> <p>R467. Hmm</p> <p>C468. to nowhere</p> <p>R469. yeah</p> <p>C470. and she just felt it helped her enormously and she, she says every time you know ‘without that assistance she wouldn’t have..’ so it’s very hard to say what people get out of it cus it so, so mixed.</p>
9	<p>C751. I mean I guess you know I guess some people’s route would be straight to the GP and on to anti-depressants</p> <p>R752. Hmm</p> <p>C753. because you know when you’re feeling a bit low and you’re running out of options, you don’t get desperate but you, you’re thinking ‘there must be something’</p> <p>R754. Hmm</p> <p>C755. and I think this is the ‘something’ that definitely makes me feel that I can do it and I can manage and I can carry on an an you know</p> <p>R756. hmm</p> <p>C757. Yeah I suppose it’s just, it’s just helps enormously</p> <p>R758. Yeah</p> <p>C759. and in a non-invasive way, in any way I’m not bothering anyone</p> <p>R760. yeah</p> <p>C761. You know I’m not taking anything,</p> <p>R762. Hmm</p> <p>C763. I’m not hurting anybody</p>
10	<p>C701. I did actually forget when you said ‘have you been to anyone else?’ that I did remember I did go um from a personal recommendation to a Reiki</p> <p>R702. ok</p> <p>C703. Therapist</p> <p>R704. hmm</p> <p>C705. That that’s what he said his title was, but actually on more, talking to my friend he’s a Reiki therapist slash spiritualist</p> <p>R706. Okay</p> <p>C707. Slash something else, like a life coach sort of thing</p> <p>R708. ok</p> <p>C709. anyway un anyway he was marvellous, he was marvellous. Erm, and again I came away feeling like I was walking on cotton wool I was just, it’s just the weirdest thing</p> <p>R710. hmm</p>

	<p>C711. It just felt like the hugest burdens had been taken off me, I cried and cried and cried and cried an actually the answers to the questions were not what I was expecting to say at all</p> <p>R712. hmm</p> <p>C713. but afterwards I realised why I'd said them but you know consciously they weren't the answers I thought I was gonna give (laughs) but</p> <p>R714. Hmm</p> <p>C715. it was the weirdest experience but a very similar one in as much that very quickly I felt trusting of him</p> <p>R716. yeah</p> <p>C717. Erm, and what he said and what he did but he didn't do a lot really I mean Reiki is just, you know, placing hands just over the top</p> <p>R718. Hmm</p> <p>C719. He wasn't doing a lot or saying a lot</p> <p>R720. hmm</p> <p>C721. But the positively then from the life coach angle saying that 'you know you might feel lonely at times' but he said 'I must tell you, erm, spiritually the, this room is full'</p> <p>C649. because when, you know, you're a parent and you're, well I'm not a single parent, you know, his dad's still around but I do make a lot of decisions by myself</p>
11	<p>R768. Hmm, yeah, ok that's really interesting, really good to hear your views erm cus it, it does actually say 'have you had any thoughts about or experiences with the medical profession?' but I guess</p> <p>C769. No, not really I</p> <p>R770. but you've thought about..?</p> <p>C771. Yes definitely thought about it but tried not</p> <p>R772. Hm</p> <p>C773. to go down that route to be truthful</p> <p>R774. Yeah, yeah</p> <p>C775. just because I don't want to</p> <p>R776. Yeah</p> <p>C777. Er I know it's there</p> <p>R778. Hmm</p> <p>C780. but I don't think it's what I'm looking for</p> <p>R781. Yeah</p> <p>C782. at the moment</p> <p>R783. Yeah</p> <p>C784. Hm but I wouldn't put anyone else off going that way (laughs)</p> <p>R785. Yeah</p> <p>C786. but for me personally I know what makes me feel better now</p>
12	<p>C188. cus I was frightened of him at that point, he was extremely aggressive that was when, not, even though it worked, it was unpleasant</p> <p>R189. hmm</p> <p>C190. really unpleasant</p>

13	<p>C593. I think the same with clairvoyants, some people go to them as a last resort because they've tried everything else, whereas for me I'd rather go there first now because I've got such confidence in, in the way she makes me feel and the way</p> <p>R594. yeah</p> <p>C595. She makes me happy to continue in the way I'm going and feeling that I'm doing alright</p> <p>R596. hmm</p> <p>C597. she'd be my first point of call</p>
14	<p>C498. whereas I know a lot of people go for answers and they're searching for answers</p> <p>R499. hmm</p> <p>C500. and sometimes they're not there you can't predict what they are gonna say</p> <p>R500. hmm</p> <p>C501. and even if she says 'is there something that you want to ask specifically?' you know if it's not there, if they can't pick it up, they can't give you the answers</p> <p>R502. no</p> <p>C503. But I know people, a chap in particular has literally sold up and moved abroad all because of what the clairvoyants told them</p> <p>R504. yeah</p> <p>C505. And he's done so well</p> <p>R506. Oh okay</p> <p>C507. Oh yes it's all only been positive</p> <p>R508. Hmm</p> <p>C509. but I don't think I'd be that brave. So</p> <p>R510. Hmm</p> <p>C511. it's what you take from it I suppose and what you whatever but I think people get very different things from it, very different things</p> <p>R512. Yeah, yeah those are good examples</p> <p>C513. and so much trust in it</p> <p>R514. Well yeah</p> <p>C515. If you've got so much trust that you will uproot your life and try something really quite controversial</p> <p>R516. hmm</p> <p>C517. or really quite financially risky</p> <p>R518. Yeah</p> <p>C519. Then you must have an awful lot of trust in that, more than you would a financial adviser or a friend</p> <p>R520. Yeah</p> <p>C521. or any other person</p> <p>R522. Yeah, yeah that is</p> <p>C523. If you've got that rapport and you trust everything they say</p> <p>R524. Yeah and you act upon it</p> <p>C525. Ye and up act upon it, then you've got more trust in that person than you have than a so called professional really</p>

	<p>R526. Yeah C527. cus they're not claiming, you know, they wouldn't dream of saying you know go and sell your business, they wouldn't give you that advice R528. Not as directly no C529. No, so I think people trust them R530. Yeah C531. implicitly, maybe wrongly sometimes</p>
15	<p>R574. So in what circumstance would you er recommend that someone go? C575. If they were feeling the same way I was, that they'd tried every other avenue R576. Hmm C577. They, they'd got the support from where they normally do, friends, family, partner, even official, like you say counsellors or R578. hmm C579. Relate or somewhere like that and it still wasn't quite, you know they still felt something R580. Hmm C581. that wasn't quite, getting them to where they wanted to be R582. Hmm C583. You know just an extra element that's worth a try R584. Yeah C585. if you're open to it R586. And then tried other things first? C587. If they'd tried everything else first the nat, the natural things I suppose that you'd try ye</p>

Appendix 8vi: Transcript 6

1	<p>C505. and the philosophy, when I first started coming, cus on a Sunday erm the church they do a fantastic philosophy and it's just, it's not preaching, it's never preaching and this is what I always find about..I didn't like people preaching from the rostrum saying 'now God's watching you and you have to do this and say.. R506. Yeah C507. ...and you have to do this or there's a consequence R508. hmm C509. it's never any of that</p>
---	--

	<p>R510. yeah</p> <p>C511. It's the, the philosophy to, the philosophy of life and it's all about being kindness and being giving and how about to go about a day and little incidences people might see or watch and you think 'well I can do that and that might help the next person'</p> <p>C521. I never felt any of that coming here and I just like that philosophy. I think it was the philosophy other than the messages kept me coming</p>
2	<p>C523. Erm but then even when I was coming, I kept getting messages and they was like 'Ooh you've got the gift why aren't you using it?' and I was like, 'I don't want it to' (laughs)</p> <p>R524. Yeah</p> <p>C525. I don't see the point and they always said to me from a very young age er 'there will come a point in your life where you will want to learn.' And it's really funny meeting you now because I am at that point</p> <p>R526. okay</p> <p>C527. and it's been in the last 6 months I am starting to learn and</p> <p>R528. hmm</p> <p>C529. discover a bit, open it up</p> <p>R530. yeah</p> <p>C531. so it's strange that you, you've lead me here to analyse it (laughs)</p>
3	<p>C38. as they did in those days. And mom used to say to certain people in the family 'you've got the gift, you've got the gift'. And she'd know from a very young age, and me apparently I used to get up and say, 'I had a dream about this last night' and I saw a man, it's like 'granddad came to visit last night didn't he mom?' I said 'he was learning me how to count again last night'. And she said 'ahhh, that's lovely what number did you get up to last night?' and I said 'he's told me he's not gonna visit me for a while when I get to the number 10.' And she said, 'ahh that's lovely' erm and she just went along with it and it wasn't until years later that I found out my granddad had died when I was 1.</p>
4	<p>C54. That, that was nice to me and I had, erm, mom used to say there was a man in the house who used to come and sit by her chair and we all saw him and mom used to say 'don't worry he's just a man who pops in for a cup of tea an now and again' we used to walk into the living room and say 'oh mom that mans here, put the kettle on.' And she'd 'ok that's fine' and then she'd come back in and 'oh he's gone now don't worry I've let him out the back door.' He's still apparently in this house, neighbours who now live there years later they still see him.</p> <p>R55. Still see him?</p> <p>C56. So that was our early childhood, so</p>

R57. Oah

C58. And I had many a dreams where I'd say 'oh mom, this is, I had a dream about this' erm I used to have what I'd say to my mom 'not nice dream about things that were gonna happen.'

R59. hmm

C60. And a few days later it would be on the news

R61. oh right so a premonition?

C62. Ye and I didn't like it and I was saying to my mom 'I don't know why I dream of these things and then they happen.' So for the years I wasn't allowed to watch the news or anything because it was like coming, and I'd meet people and I'd have like an inkling, mom would say 'it's just intuition they've all got it.'

R63. hmm

C64. I had an inkling about if something bad had happened in their life or, or if they were going through a tough time, and I just wouldn't talk about it

R65. Yeah

C67. Mom going through it, she used to say to us, erm, 'you'll all find your own way' but because I think my mom had the gift, she never sort of questioned or let anyone else questioned erm and a few of the aunts and uncles they did as well so no one

R68. Hmm

C69. felt the need to question they just presumed 'she's got the gift as well.' As they called it.

C71. To me at times I didn't think it was a gift. I wanted to be like my friends who didn't know 'that plane was going to crash in a couple of days' or that happened or

R72. hmm

C73. She was gonna be in a bad accident or there was gonna be something bad was gonna happen

R74. hmm

C75. I didn't wanna know

R76. yeah

C77. and at my young age, teenage years and that as well I thought everybody did that

R78. hmm

C79. I never had to question that it wasn't norm.... I think I was in my 20's officially till I realised with a friend I sat chatting to that 'doesn't everyone do this?'

C539. it's like the premonitions side. It's like I always remember erm years back, I was 19, I still remember it to this day, I've had dreams about, I have a lady and she'd keep appearing at the end of the bed and she'd say 'you need to help me, er, my son, my son's wife is robbing my account' and she gave me

	<p>bank details, she told me her bank, she told me everything that was going on and she said 'she's had me move into her house and erm she's really, I'm really poorly but she's making out I don't, that I'm crazy I've got dementia'</p> <p>R540. hmm</p> <p>C541. 'But I haven't!' she said but because she's become my, you know when they become over...I can't think of the word, when they become</p> <p>R542. Executor?</p> <p>C543. executor of her, executor of her estate, she said 'she's got all my details and she's just taking all my money out of my account.' And I was like 'I don't know who you are go away I don't..' you know I'm trying to..</p> <p>R544. hmm</p> <p>C545. ..go to sleep here, my husbands on nights, just leave me alone'</p>
5	<p>C14. I drove passed a community centre it said 'pop in' and it had got Spiritualist church and I thought 'what do they do there?' 'pop in for tea and cake' and I was sold, I wanted a cup of tea</p> <p>R15. Hmm</p> <p>C.16 so I went in and I felt very much at home erm with the people there, very, lovely atmosphere, it wasn't set up as a church, it was just a community hall</p> <p>R17. Uh hm</p> <p>C.18 erm but I just felt at peace in there, it felt nice and happy until someone like came straight to me and had a message I was like 'w..what!'</p> <p>R19. hmm</p> <p>C20. And that scared me which was strange, erm, I don't know why I was scared because I do believe in the other side and I think at the time I had a message come through about someone I used to know who at that time hadn't even known had passed</p> <p>R21. Oh okay</p> <p>C22. so I couldn't, it wasn't as they could be reading me psychically or whatever I was scared because I was scared thinking 'oh my gosh, there's only a young person, have they passed?'</p> <p>R23. Hmm</p> <p>C24. Erm, and I was getting all of a flutter. And I remember the medium at the time his name John said to me, erm, 'well why have you even come here then?' I said 'well I saw the sign out the front and saw tea and cake and I thought I'd go in' but I did like the feel of it and I said 'I don't think I'll be coming back again if you're gonna pick on me for messages'. And then he took the time to explain to the congregation 'this is what we come for, sometimes we are lead here, we don't know why.'</p>
6	<p>C129. but I've sort of found a balance that some of the bad things I dreamt and saw and knew it had a nice balance at the same time that I could actually listen too</p>

	<p>R130. hmm</p> <p>C131. they are trying to help me, because before, I never sort of got a lot of things about myself</p> <p>R132. hmm</p> <p>C133. I'd get it about other people</p> <p>R134. ye</p> <p>C135. even though I'd got it, I didn't want to give it cus I was thinking 'well that's bad news I don't want to</p> <p>R136. Yeah you wouldn't..</p> <p>C137. I don't want to tell them</p> <p>R138. Yeah, give it to the person</p> <p>C139. And I'd have other people, friends of mine who'd be coming to me saying 'what do you think, we you know what you're like, you've got a good prem, you know intuition' they used to say</p> <p>R140. yeah</p> <p>C141. and I was like 'well I'm not getting involved, it's not my, you know I don't like to.'</p> <p>R142. So sometimes did you know stuff?</p> <p>C143. Yeah definitely</p> <p>R144. Did you, and then would you</p> <p>C145. I di, wouldn't say</p>
7	<p>C147. Cus I think also at times, what I came to learn is, erm, with this religion I think you get led here if you've got a need and your sending thoughts up to whomever, erm you do get led here and you get given what you ask for to the point of how much you can take. It's like you might be saying, 'right I need to know if' erm 'I need to know if I'm in a really bad position' erm, with me for instance with my ex-husband and I will listen, and I would get something back, erm, but I might chose to walk away and not listen to the advice just think 'that's just one opinion.'</p> <p>C345. They do, erm, but I know only on sort of good things, I know, sometimes, may having said that, when I was going through my divorce, I had a friend who was going to Spiritualist church and she kept turning up at my house saying, 'I've had a reading about you' and I was like 'I don't want to know'</p> <p>R346. hmm</p> <p>C347. seriously I was like 'whatevers gonna happen, is gonna happen'</p> <p>R348. hmm</p> <p>C349. and I've got to live, this is my journey it's my life.</p> <p>R350. ye</p> <p>C351. I'm living this journey however, she was like 'no seriously you need to listen' and I started having little things happening in my house and I was like 'look guys, don't care, leave me alone'</p>

	<p>R352. Hmm</p> <p>C353. I was having lots of dreams, I don't want to hear them just</p>
8	<p>C359. facing these days, I need to be facing it, erm, until this one day when I did have the message an the way it was put across, erm, I did really listen because it involved not just me it involved my sons</p> <p>R360. yeah</p> <p>C361. Erm, and I think the only way anyone at the time would have got me to listen was to say 'it's your sons safety as well'</p> <p>R362. hmm</p> <p>C363. and if I hadn't of had that message I know I would have been in a lot of trouble</p> <p>C117. they're not allowed to, they're not allowed to pass on, erm but they'd say like 'be a bit careful about this and be a bit careful about that, erm and a few years later after I'd started going to a church I did start going through a divorce</p> <p>R118. hmm</p> <p>C119. Erm and my husband did get quite threatening, erm, I never sort of listened to, I never presumed he's get as bad as he did and I had a few messages a few times where it said 'right be careful' and they described my house and described certain things I did</p> <p>R120. Yeah</p> <p>C121. and how to take care. And they, certain things happened and to me if I hadn't of had that message, I wouldn't have been wary, I, because I was so naïve and so</p> <p>R122. hmm</p> <p>C123. trusting, and so caring erm but I always remember there's one incident that happened and if I hadn't of had the forewarning, I think I would have been in very much lot of trouble</p> <p>R124. Okay</p> <p>C125. but I'd listened</p> <p>R126. hmm</p> <p>C127. and from then I just sort of started believing a lot more so, not, not that I never believed</p> <p>C407. And he actually confirmed it to me, his stepfather told me that one night,erm, and when we was going through the divorce he said to me 'do you remember that night?'</p> <p>R408. Hmm</p> <p>C409. He said, well he had, two people around the corner so 'I had two guys ready to grab you if you came out the door they were going to crack you on the head with a metal bar'</p> <p>R410. Oh gosh</p>

	C411. Erm he said ‘and they were just gonna hold you in the car until I took everything out the house’ and I hope, you know, I’d have said to him before ‘if you want to step in take whatever you want’
9	C603. cus I always think ‘how would I feel? R604. Hmm C605. Because what I always believed in the religion is you don’t pass on bad information it’s, my mom taught me I think, from a young age. R606. hmm C607. You can have ‘knowing’ but unless you can physically pull that person out of you know the oncoming car or R608. Yeah C609. Then there’s nothing you can do R610. There’s no purpose C611. It’s part of life

Appendix 9: Extracts from transcripts to support Themes

1	R959. No? I mean it is an alternative sort of belief and it’s an alternative sort of erm thing to do really, isn’t it? C960. Ye R961. So is there anything that’s put you off sort of erm I don’t know more of a traditional sort of erm service or anything that’s ..? C962. I don’t know what you mean R963. Yeah I’m not explaining myself here very well. Erm so, ye, I guess it’s alternative isn’t it? C964. Ye R965. and I wonder if erm C966. It’s not for everybody R967. It’s not for everybody, so is there anything that’s happened that’s lead you off into an alternative path? That’s steered you away from a more traditional belief? I
---	---

	guess
--	-------

Appendix 9i:Theme 4.2.0 Clairvoyant readings to manage loss

1	<p>Rebecca; C118. Yeah and erm because my brother passed quite suddenly R119. Yeah C120. He got knocked in a road by a car R121. Oh wow C122. And he was only 18. So for me, and I never got to see him when he passed, I wasn't allowed to see him. Erm and for me I just needed to know that he was ok</p> <p>C174. It did yeah. Cus I lost my brother very suddenly and that was horrible R175. Yeah C176. My dad was very young, he'd had a short term diagnosis, a very unfair diag.. you know, 57 erm R177. Ah yeah C178. cancer R179. Yeah C180. Within a few months he, he'd died. R181. Wow C182. And I didn't have time to come to terms with it</p> <p>C282. You know for him to be taken so suddenly so going to different mediums it is nice and like I say 9 times out of ten, dad always comes through.</p> <p>Anna; C359. Not particularly no, I think we, we were lucky in the respect that we all got to say what we wanted to say. We said our goodbyes, we knew each other, loved each other very much, I don't think there's anyone, I say touch wood, (laughs) you know if you lose someone in an accident, then that's different isn't it? But a lot of people, thankfully, have, have passed away through illness and so the loves been there</p> <p>Tracey; C872. and that that persons come through and said 'I'm fine'. And I think, I think obviously sometimes when people die in horrific circumstances R873. Yeah C874. You can get comfort from that, knowing that in the afterlife they're fine.</p>
2	<p>Rebecca; C8. Erm I think for me I have always questioned 'is there life after death?' R9. Ye C10. Erm, you know. I'm Chr..I'm of the Christian faith, I don't go to church. I wouldn't say I'm a religious person. R11. Ye C12. But when I lost people I needed to know if there was something there. R13. Do you think that's where it came from? Through that experience C14. Yeah</p>

	<p>R15. of losing people C16. Ye, cus I'd never thought about it before R17. Before, Ye and so losing people you wanted to see, er, I suppose, know where they were I guess C18. Ye and because I lost them when I was quite young R19. Hmm C20. and they were relatively young, it didn't seem fair so I needed to know R21. Ye C22. Were they were they still with me? I needed to feel they were still with me if that makes sense?</p> <p>C64. and from there I was quite happy. Cus I thought, 'they're ok, I haven't got to worry any more' R65. ye C66. They're still with me they know everything I'm doing and I can move on now R67. so they confirmed existence then? C68. They did ye</p>
3	<p>Rebecca; C106. When, when it first happened, I went to her, because it was so good R107. Yeah C108. It did become a bit like an addiction cus I wanted more R109. Yeah C110. I wanted to speak to them more, I wanted to R111. Yeah C112. ask them more things and R113. Yeah C114. not that I needed more proof, I'd got the proof, but I kind of just wanted a bit of a chat with them (laughs) if that makes sense R115. I guess yeah I mean that makes sense if there's someone who passed who you've got access to C116. Hmm R117. Erm or perceived access to then that's going to be very attractive to you</p> <p>C1367. not cus you I don't want people to feel sorry for me and say 'oh you're a right fruitcake' cus you did all of that R1368. Yeah C1369. looking for answers R1370. Yeah C1371. and I wasn't getting them, I think that's the way like the addiction came in really</p> <p>Helen; R708. Do you think, do you think people are more likely to listen in here or at a reading than they would a counsellor? C709. I think people sometimes like erm clairvoyants and that, I mean being in a church is different from a personal reading, and I've seen, I have seen people go for clairvoyants and they have to go back the week after and the week after and</p>

	<p>they have to R710. yeah C711. and it's because, my friend **** got a bit like that at one point R712. hmm C713. and it's because someone she's loved for years and years who's always given her good advice and she doesn't want that advice to stop.</p>
4	<p>Tracy; C22. Cus spirituals er it's not just about going to church is it R23. No C24. It's about, erm, your general being how you are yourself, what your beliefs are R25. Hm C26. Your sort of make up in life really R27. Hmm, so it's, it's part of you C28. Yeah yeah</p> <p>C110. But I think part of it does hope that I get a message as well R111. Yeah from your loved ones? C112. From my loved ones R113. Ye C114. Ye R115. Ye, ok so there's a little bit of, I'm, I've not heard expectation, but just of hope? C116. Ye</p> <p>C370. I think then after I'd lost my dad I think I tended to sort of, not initially go but I think I've been a few, well I have been more times since R371. Since, ye C372. And I think that is because I went initially once and it, and I did get a message</p>
5	<p>R67. Okay erm and so you want to believe and you do, you do believe that your loved ones that are deceased are around you, erm am I hearing that if you go to a clairvoyant then that might help you in, in confirming that belief or ..is that what? C68. I think I go with hope R69. With hope yeah C70. That they're gonna come and talk to you R71. Hmmm C72. Cus when they're not with you any more you do miss them</p> <p>Simone C24. I do believe that when we, when we pass away there is another place that we go to, I'd like to believe that R25. Yeah C26. Obviously I don't know but</p>

	<p>R27. Yeah C28. I'd like to believe that when, when we've passed away, like I've got family members that have passed away, so I'd like to think R29. Hmm C30. that they can see and hear everything that's happening R31. Yeah C32. And they're guiding us as much as they can in the right direction, sometimes it's not for everybody, but I feel that my family members that aren't with me any longer R33. Hm C34. Are still looking out for me.</p>
6	<p>Simone; C400. So it is a bit oah, you know? R401. Yeah C402. But then that makes you think is this really hap, you know is this real? R403. Yeah C404. Or is it make believe?</p>
7	<p>Tracy C86. I'm trying to think how to explain it, (laughs), in simple terms. I just, I think I just feel that at peace with R87. Ok C88. that my loved ones have gone and R89. Ok C90. and that everything's ok, sort of R91. So you have lost erm people? C92. Ye, ye R93. Ye, ok C94. Ye R95. And so y,y are you going particularly to speak C96. Erm, I think, I find it very interesting R97. Hm C98. Listening to other people's messages</p>
8	<p>C110. But I think part of it does hope that I get a message as well R111. Yeah from your loved ones? C112. From my loved ones R113. Ye C114. Ye R115. Ye, ok so there's a little bit of, I'm, I've not heard expectation, but just of hope? C116. Ye</p>
9	<p>Helen; R931. Yeah, ok so ye the other, the other part is why do you think that people go to see clairvoyants, you've got your views and you've got your experiences C932. I think people, erm, if they have a grief R933. Hmm C934. I know that's a big thing and I know grief is horrible cus I've done it from</p>

	<p>both avenues, when I've lost people in my life</p> <p>R935.hmm</p> <p>C936. I've gone for counselling, erm, just to get over the grief because it's horrendous sometimes</p> <p>R937. Hmm</p> <p>C938. grief, how do you stop crying, how do you deal with these bad emotions, how do you get through the day</p> <p>R939. Hmm</p> <p>C940. How do you be driving down the road and suddenly start crying</p> <p>R941. Hmm</p> <p>C942. or a record comes on and you're blarting</p> <p>R943. Hmm</p> <p>C944. Erm, so I think I've tried both angles, I think people have to find their way that helps them and the only reason I think people can possibly go for readings is that they just want that connection from that loved one</p>
10	<p>C933. I know they're in the spirit world. But out of respect I always go at Easter and Xmas cus my dad and brother are both together so I go and have a bit of a chat and then like I say when I go it's nice that they'll say, you know, 'Oo I love that plant that you put on the grave'</p> <p>R934. Yeah?</p> <p>C935. Yeah, so,</p> <p>R936. Connected to...</p> <p>C937. and I've put some different things on er, on er my brothers grave</p> <p>R938. Yeah</p> <p>C939. So, quite different things you know. So sometimes when they give a message, like they know, they do know</p> <p>R940. Ok it's almost like the two compliment each other?</p> <p>C941. Yeah, yeah</p>
11	<p>C943. Well it's everything sometimes, I know that people think I'm a bit weird but it gives me the comfort that I need.</p> <p>R944. Ye</p> <p>C945. and it brings me the peace that I need.</p>
12	<p>C370. I think then after I'd lost my dad I think I tended to sort of, not initially go but I think I've been a few, well I have been more times since</p> <p>R371. Since, ye</p> <p>C372. And I think that is because I went initially once and it, and I did get a message</p> <p>R373. Hmm</p> <p>C374. and I thought 'oh gosh' and it was really you know it was something that no-one would know and</p> <p>R375. Hmm</p> <p>C376. nothing that anyone couldn't hear that was in the room or anything</p> <p>R377. Ye</p> <p>C378. but just erm I think it does then reiterated my belief</p> <p>R379. Hmm</p>

	<p>C380. because I think you hear other people have messages but I think R381. Hm C382. until you received one yourself R384. Ye C385. It's quite a different R386. Hmm C387. feeling R388. Ye that makes sense C389. and it gives you satisfaction is the wrong word R390. Ye C391. but that type of feeling that makes it an easier is the wrong word as well R392. Hmm C393. but more acceptable R394. Ok C395. Do you, does that make sense? R396. More accept... C397. More acceptable that they've gone R398. Ye and you can accept the loss C399. Ye, ye R400. More C401. Ye R402. From, from, from that connection C403. Ye, ye R404. I mean did you find yourself wanting to go back and repeat that do you think, when? C405. Well I have I've been back a few times to various ones</p>
13	<p>C852. the first time was curiosity but I think if I was, if I was grieving and struggling then I probably wouldn't go initially R853. Ye C854. I think I'd sort of, I think you've got to go with an open mind and you've got to try and sort out your grief as such before you go R855. Hmm C856. If that makes sense R857. Yeah C858. And not you know sort of obviously although that lady was upset that I saw R859. Hmm C860. it was a nice way of being upset she wasn't upset because of the message she'd had R861. Okay C862. she'd got upset because she'd got the message and she was relieved R863. Oh ok C864. It was more like R865. So not a distressed? C866. Not a distressed upsetting R867. Hmm C868. It was more like an acknowledgement of that R869. Hm C870. that had happened</p>

	<p>R871. yeah C872. and that that persons come through and said 'I'm fine'. And I think, I think obviously sometimes when people die in horrific circumstances R873. Yeah C874. You can get comfort from that, knowing that in the afterlife they're fine. R875. Would you say more so than another form of sort of dealing with grief? C876. Erm, probably not cus you've got to deal with, you've, you've got to acknowledge your grief and deal with it haven't ya? You know it's alright sitting in a bubble of denial R877. Hmm C878. But I think sometimes if you do that then you never actually deal with your grief</p>
14	<p>Tracy; C904. So I think before you sort of, I don't think a spiritualist or a medium is, is the only way to deal with grief R905. Hmm C906. because I don't think you could deal with the grief R907. Hm C910. It gives you comfort R911. Ye C912. So I suppose, I suppose you know if, if the message comes through and everything's fine on the afterlife, it gives you a comfort that you know everything's ok R913. Hm C914. but I don't think it deals with your grief R915. Ok C916. I think you've got to address your grief separately</p>
15	<p>Tracy; C738. Erm but I think a lot of people go because they hope that they're gonna get a message R739. Hm C740. And I think, I think if people said 'oh no I don't go cus I want a message' I think, I feel that they're probably not being completely honest</p> <p>Simone; C818. Ye but I think in the majority of people who are going for these readings it's to get in contact R819. Yeah C820. with a loved one, or a relative</p>
16	<p>C880. But everybody's different and not everybody can be open and deal with the grief can they? I know, from personal experience and obviously as a nurse you know, I, I know people that erm have lost loved ones R881. Ye C882. And don't accept it or they don't sort of deal with it very well R883. Hmm C884. From a personal point of view it's like not attending the cemetery R885. Yeah C886. Cus then if you, if you don't go you're not acknowledging they're there C890. so I think and I think sometimes it's very difficult for other people to</p>

	<p>understand that</p> <p>R891. To understand?</p> <p>C892. That other people deal with grief differently</p> <p>R893. Differently</p> <p>C894. Ye</p> <p>R895. Yeah, yeah</p> <p>C896. I mean from a personal experience this is slightly going off but on a personal experience like my husband goes to the cemetery every week</p> <p>R897. Yeah</p> <p>C898. to his mom</p> <p>R899. Ye</p> <p>C900. his brother doesn't go</p> <p>R901. Uh hm</p> <p>C902. and my husband gets very, very angry that his brother doesn't go</p> <p>R903. Oh ok ye</p> <p>C904. So I think before you sort of, I don't think a spiritualist or a medium is, is the only way to deal with grief</p>
--	--

Appendix 9ii: Subtheme 4.2.1 Readings In place of traditional support

1	<p>Anna; C204. it's that other element of someone knowing, knowing you, it's very hard isn't it, and talking to people who know you and getting that feedback from people from the other side who have known you and loved you</p> <p>R205. hmm</p> <p>C206. and are just sending you a small sign, it's, it's, it's just helped enormously</p> <p>R207. Okay yeah. So it seems like counselling didn't really hit the spot?</p> <p>C208. It, it, it was something that was helpful but not quite there</p> <p>Rebecca; C1305. And I think I went through years like that, and the clairvoyant bit was like trying to give me those answers</p> <p>R1306. Yeah</p> <p>C1307. and actually it didn't</p> <p>R1308. No</p> <p>C1309. It was only the counselling that gave me that</p> <p>C1323. You know and actually it was the counselling that reinforced that years later and a medium wouldn't have told me that cus they wouldn't have known I felt so bad</p> <p>C1291. to, I didn't need to know, I didn't need reassuring that they loved me because after counselling I knew they did</p> <p>R1292. Hm yeah</p>
---	--

<p>C1293. and they hadn't chosen to leave me</p> <p>R223. And so when you had counselling, erm, was that, was that helpful in the same way or a completely different way or helpful.?</p> <p>C224. It was I think it was helpful in a different way</p> <p>R225. Yeah</p> <p>C226. because it helped me to look at, it looked at my own relationships with people,</p> <p>R227. Ok</p> <p>C228. with my mom, but it also looked at you know the fact that you know the positive relationship I had with my dad and my brother</p> <p>R229. Hmm</p> <p>C230. and all that we'd done together and it helps kind of confirm that I had been a good daughter or a good sister, erm and I'd done all the right things and I couldn't change what was going to happen</p> <p>R231. Yeah</p> <p>C232. Know what I mean?</p> <p>R233. Yeah, yeah</p> <p>C234. And I think now it's, you know, like I say, I just wish I would have had some, somebody to sit down to me afterwards and say maybe after losing dad and my brother, maybe a year after, maybe somebody at that point 'you need to go and talk about what's happened' because it was tragic. The way</p> <p>Helen; C661. It's a little, the way I look at it erm it's em, how can I explain it, it's like one time in, a few years back I did a bit of counselling myself</p> <p>R662. Hmm</p> <p>C663. Erm, and it's like sometimes people can give you a different point of view, perspective</p> <p>R664. Hmm</p> <p>C665. to what you'll listen to</p> <p>R666. Yeah, through counselling?</p> <p>C667. Through counselling, yes</p> <p>R668. Ye</p> <p>C669. Erm and sometimes what I've found in messages is the message ull come through that way from someone you love dearly</p> <p>R670. hmm</p> <p>C671. that you knew they never spoke no, it's like when you've known somebody for years and years and they've always give you good advice</p> <p>R672. hmm</p> <p>C673. you know they're not, had no erm back issues of why they would tell you not to do something or</p> <p>R674. hmm</p> <p>C675. so you'd listen to them and it's a bit like erm going to them to get counsel for a time when you think</p> <p>R676. hmm</p> <p>C677. right I need a bit of umph on this one</p>
--

	<p>R678. yeah</p> <p>C679. because I don't know whether I'm spinning it around in my head the wrong way erm but it's not always been about that it's always been about sometimes I've found it a h..if I've sent the thought up and I come to a church and I do want a message back, er, I find I'm just happy to sit here lately I, erm I don't want a message, erm,I will get the good advice back that I needed to hear</p> <p>R680. hmm</p> <p>C681. and I think, much like counselling sometimes you can go for counselling and people don't take on board what they've said or it's still spinning around in their head and it'll take a few days for it to settle for them to think 'd'you, you know that's true..</p>
2	<p>Mandy; R446. Yeah and would he suggest counselling or anything if you're..?</p> <p>C447. (Sighs) he has</p> <p>R448. Ye</p> <p>C449. But there's always a waiting list and I don't</p> <p>R450. oh right</p> <p>C451. I said to me unless you take the problem away it's never gonna change and unfortunately for me with my</p>
3	<p>Simone; R967. It's not for everybody, so is there anything that's happened that's lead you off into an alternative path? That's steered you away from a more traditional? I guess</p> <p>C968. No cus I'm still not, I'm not craving that,</p> <p>R969. Hmm</p> <p>C970. that mediumship reading or</p> <p>R971. yeah</p> <p>C972. or that spiritualist that</p> <p>R973. Hmm</p> <p>C974. I can take it or leave it, it's not something that I'm pining after and it needs</p> <p>R975. Yeah</p> <p>C976. and it needs to happen</p> <p>Tracy; R841. No. ok and if, if, if someone was or if you'd have been experiencing sort of grief that was really upsetting do you think that erm you would have, cus you're a nurse aren't you</p> <p>C842. Hm</p> <p>R843. So you know about sort of the medical side of things,</p> <p>C844. hm</p> <p>R845. would you have gone down that route and sort of sought something else or would you?</p> <p>C846. I don't know really</p>
4	<p>Anna; C204. it's that other element of someone knowing, knowing you, it's very hard isn't it, and talking to people who know you and getting that feedback from people from the other side who have known you and loved you</p>

	<p>R205. hmm C206. and are just sending you a small sign, it's, it's, it's just helped enormously R207. Okay yeah. So it seems like counselling didn't really hit the spot? C208. It, it, it was something that was helpful but not quite there</p> <p>Helen; C740. whereas a counsellor can say actually 'don't do that', so I do believe counselling helps sometimes R741. hmm C742. for certain situations R743. yeah C744. but I do feel for other situations, you do need erm, I know my friend **** used to say she used to think they'd got a little bit more inkling into your future and they could give you the you know 'don't do this, be careful' but I said 'no it doesn't work like that from what I believe R745. No C746. they can give you the good advice as though they were here and didn't know what was happen</p>
5	<p>C701. If he saw a situation here that's what he'd say. And sometimes people won't go to counselling because they'll be saying 'what you're doing is wrong' or 'how about trying it this way' and they're not at that state of mind yet,</p>
6	<p>C685. and I find that with readings you get a little bit of erm, it's like, (sighs) how can I explain it? To me it's like someone speaks to your inner self, your inner mind, R686. hmmm C687. You're inner voice that's like 'hold on a minute' R688. yeah C689. but sometimes you don't give advice to yourself, it's just your thoughts and I think when you get that answered back, you think, 'ok I need to listen,' R690. hmm C691. my soul needs to listen a bit more R692. Hmm. So it's connecting with you on a deeper level? C693. On a deeper level ye</p>
7	<p>C870. And you know 'let your emotions settle.' And most people I've known who've had a message like that they might've been going to counselling for 6 months. I knew one man who'd been going for months R871. Hmm C872. and he was devastated from the loss of his wife R873. Yeah C874. and he went to one meeting in church, got a reading from his wife and he was fine. He said 'I can start to mend now' he was like 'I don't need</p>

	<p>counselling.’</p> <p>R875. So he didn’t need counselling anymore?</p> <p>C876. He didn’t need counselling anymore cus he said ‘I know, because there’s something like,’ cus she went suddenly, ‘I just need to know she’s not alone, she’s not</p> <p>R877. Hmm</p> <p>C878. she’s not scared.’ And erm I did advise him that time to go</p>
8	<p>C47. But because I’d gone through a bit of a crappy time</p> <p>R48. Hmm</p> <p>C49. I suppose I thought they were gonna tell me that I was doing the right thing and what was going to happen to me and that’s when I started. I don’t, I think it was the Wolverhampton Spiritualist Church I started to go to first</p> <p>C745. I, I feel need answers</p> <p>R746. Ok so ye what I’m hearing is, is that they’re in a rough, going through a rough time</p> <p>C747. Ye</p> <p>R748. or are in a bad place</p> <p>C749. Ye</p> <p>R750. so they’re going there</p> <p>C751. If I actually analyse it I believe</p> <p>R752. Hmm</p> <p>C753. that’s why, that’s why people turn to it</p> <p>R754. Hm</p> <p>C755. that’s from my own experience</p> <p>C443. Well I’m already under the GP</p> <p>R444. Hm</p> <p>C445. Since I split up with my husband I’m on antidepressants anyway</p> <p>R446. Yeah and would he suggest counselling or anything if you’re..?</p> <p>C447. (Sighs) he has</p> <p>R448. Ye</p> <p>C449. But there’s always a waiting list and I don’t</p> <p>R450. oh right</p> <p>C451. I said to me unless you take the problem away it’s never gonna change and unfortunately for me with my</p>
9	<p>C735. a couple of them, erm my one friends has been on her own quite a while and had some crappy relationships, she’s really into it</p> <p>R736. Yeah</p> <p>C737. she really wants that, my other friend is in a marriage but not in a particularly good place</p> <p>R738. Ok</p> <p>C739. Erm my other friend is completely stressed out so again not particularly</p> <p>R740. Ok</p> <p>C741. good place in her life, quite stressed</p>
10	<p>C937. Not really, erm my daughters just gone through counselling</p>

	<p>R938. Ye C939. I think it's because of mine and her dad's split R940. Hm C941. Has it helped her? not really I don't</p> <p>C957. I did encourage it for my daughter R958. Ye C959. which is ridiculous I suppose because I didn't do it for myself. But because I'm such a chatterbox I, I can't let things build up so I am, I do talk R960. Letting it out C961. I can talk to complete strangers (laughs) R962. Laughs C963. as you can see tonight R964. Yes I am, well I was C965. But do you know what I mean? R966. Ye C967. Erm so I am a chatterbox anyway. And I, I, I to me because nothing is gonna change and my ex is still gonna be part of my life for a long, long time</p>
11	<p>C166. always and even before, knowing I'm going, erm just that there's that extra element that might give you some answers or give you some feedback of you know 'you're doing ok' R167. Hmm C168. This happened for this reason and this happened, this might happen, it, I don't know it is hard to explain isn't it? But ye definitely I feel better R169. You feel better C170. knowing that I can't see anything that works, at that point, I feel like I've tried everything else R171. You've tried everything? C172. Well to a degree yeah R173. yeah C174. trying to get support off other things but actually I do find it terribly supportive R175. yeah C176. like just another element</p> <p>C130. Just lighter it feels like the weights come off your shoulders a bit, I dunno, you just, just feels a bit like a bit of guidance I guess but R131. ok C132. not that it's all on you, you know, it's someone else giving you that, patting you on the back or saying you're ok R133. hmm C134. or you know you're doing alright, you're this, you're that or the other and you know all of those things but it's just a bit of feedback it feels 'warming' 'positive' 'comforting' it's very, it's very hard to explain that bit R135. I think, I think you're doing a good job C136. that I wasn't getting from just a counsellor</p> <p>Anna R179. Would you think about, erm say seeing a more traditional</p>

<p>professional for that support do you think?</p> <p>C180. I did try that</p> <p>R181. You did</p> <p>C182. when my marriage broke down er he wouldn't come to any sort of erm meditation, well we did mediation in the end cus of our son but</p> <p>R183. hmm</p> <p>C184. It was horrendous (laughs) absolutely horrendous</p> <p>R185. ahh</p> <p>C186. experience you know</p> <p>R187. yeah</p> <p>C188. cus I was frightened of him at that point, he was extremely aggressive that was when, not, even though it worked, it was unpleasant</p> <p>R189. hmm</p> <p>C190. really unpleasant</p> <p>R191. yeah</p> <p>C192. I felt sick as a dog before, sick as a dog after, couldn't sleep it was all going over in my mind so I didn't find that particularly beneficial but I was recommended to go by myself to relate</p> <p>R193. yeah</p> <p>C194. by the GP</p> <p>R195. yeah</p> <p>C196. cus I said 'times gone on everybody thinks you should feel better, everyone thinks you should be over it, everyone thinks you should be fine' and actually it's like nobody wants to hear it any more it's like 'oah off she goes again'</p> <p>R197. Hmm</p> <p>C198. well I just felt that I didn't need things addressing, I didn't need them sorting, I didn't need them, I knew they were gonna get better eventually but</p> <p>R199. Hmm</p> <p>C200. It, it wasn't helping just talking to a professional, that would have then given me the answers that I know, 'get out more' or 'meet people, be more sociable, do things for yourself' I know all that and I do all that</p> <p>R201. Hmm</p> <p>C202. and it does help, it wasn't quite in the whole thing I felt that I needed a little bit more and it wasn't, I wasn't gaining that from just chatting to someone it wasn't</p> <p>R203. Hmm</p> <p>C204. it's that other element of someone knowing, knowing you, it's very hard isn't it, and talking to people who know you and getting that feedback from people from the other side who have known you and loved you</p> <p>R205. hmm</p> <p>C206. and are just sending you a small sign, it's, it's, it's just helped enormously</p> <p>R207. Okay yeah. So it seems like counselling didn't really hit the spot?</p> <p>C208. It, it, it was something that was helpful but not quite there</p> <p>R209. yeah</p> <p>C210. not quite</p> <p>R211. Not as helpful as..?</p> <p>C212. No, no not as helpful. It just didn't get me to feeling better about myself</p> <p>R213. yeah</p> <p>C214. to how I wanted to be</p>

12	<p>R433. Why do you think other people visit clairvoyants?</p> <p>C434. Hm same reason. I've got friends that visit for the same reason but also erm when people are going through really tough times and they've tried the counselling and they've tried their friends and they've tried the family and they've tried talking to their partners again there's just, there's, perhaps looking for answers.</p> <p>C482. so she knew they'd be an end to it she knew it was manageable because she, she'd got that from the clairvoyant</p> <p>R483. hmm</p> <p>C484. so, she thinks it's absolutely life changing</p> <p>C498. whereas I know a lot of people go for answers and they're searching for answers</p>
13	<p>C599. But I suppose if it was recommendation, not knowing how other people think I'd say try all those things first, and then try it</p>
14	<p>C381. So because I hadn't let them go, that communication was great. Counselling would have helped me to let them go</p>
15	<p>C411. All those years ago and I think when I had the counselling eventually when I became ill that kind of put things into perspective a bit for me that</p> <p>R412. Yeah</p> <p>C413. you know death is part of life and it happens</p> <p>R414. Yeah</p> <p>C415. and certain circumstances you're in control of, but it's that knowledge that I 'd got a right to be sad</p> <p>R416. Yeah</p> <p>C417. You know I think the counselling helped me to have insight into 'ye you're bound to be sad</p> <p>C1309. It was only the counselling that gave me that</p> <p>C1353. but that came when I got the counselling to help me to understand it wasn't my fault</p> <p>C1343. You wouldn't get that. And like you say people look up clairvoyants probably for the wrong reasons sometimes</p> <p>R1344. Hmm, yeah</p> <p>C1345. But it should never replace counselling, but that's my opinion anyway</p> <p>R1346. Ye</p>
16	<p>C713. and it's because someone she's loved for years and years who's always given her good advice and she doesn't want that advice to stop.</p> <p>R714. hmm</p>

	<p>C715. So she's like I know I'm still getting a message or advice back and I'd say to her 'well find another avenue, go for counselling, erm meet someone else.' And she 'but they're strangers.' Sometimes a stranger is the perfect person to help you R716. Hmm, yeah C717. and I've done it and I said 'it worked for me and it's worked for other people I've known.' R718. hmm C719. and my friend *** did do that and it did help her</p>
17	<p>C126. Ye, ye, she always says 'don't come too often' R127. hmm C128. erm because there's no point, you've got to let it play out, you've got to let the things that she's mentioned, or talked about play out R129. Yeah C130. Erm, so I've probably only gone every couple of years but I do get to a point I think 'I really would like to go, I'm finding that, the other elements in my life are not giving me the answers that I need and.. R131. hmm C132. And I feel like I need some answers or I need some guidance or just need something, reassurance of some sort, erm, if you're doing the right thing or your life's going a certain way and I do find I, I need to go</p>
18	<p>C671. So yes maybe I would now, whereas I wouldn't before when I went for the first time R672. Hmm, yeah. C673. When my mind was made up and that was that. If she said something now that was of real concern, I'd go, yes I would consider R674. Yeah C675. You know altering my decision if I felt it needed to be yeah it would give me another thought, angle to it R676. Yeah. So it's the relationship with her as well C677. Yes I guess and the trust R678. Yeah, the trust in C679. yeah R680. what she's saying C681. Yeah R682. because over 20 years erm you'd had reassurance C683. yeah</p>
19	<p>R546. Ye so although visits to the clairvoyant were giving you something C547. Ye R548. In those ten years then.. C549. It wasn't helping me to come to terms with the loss still R550. Ye hm ok C551. If that makes, if that makes sense R552. It does, ye it does to me, it was giving you something but you still needed C553. Yes R554. some more C555. It was like I was trying to hold onto people that weren't here</p>

	<p>R556. Yeah C557. I hadn't let them go R558. Ye that makes sense C559. Ye, you know it's like you know people would go, 'well they've died you know you've got to let go and you've got to' and you can't and I think that's why the the clairvoyant things was so good</p>
20	<p>C157. Erm cus I'd come to learn through the doctors even, that they can only summarise, they can't tell you 'if we give you this operation you'll be fine', you'll come out of the operation and actually you aren't fine there's something else wrong R158. hmm C159. So they could never actually give you definitive answers R160. yeah C161. And I did find when I went for readings, I did get a definitive answer to certain things which is, well that's fine by me and even though they'd say 'right, it's not gonna fix everything, you'll have a bit of trauma and there will be this alongside' to me I knew the good and the bad, and had a balance R162. hmm C163. Which is what I never got told by a doctor because they will still to this day say 'we can't summarise when you get the other end.. R164. hmm C165. how bad or if it's gonna work or if it's not R166. Yeah C167. but when I've gone for readings they have told me and exactly what they've told me is exactly what's happened R168. hmm C168. So I feel good with that, I'm happy with that R169. So they give you, sort of an honest, balanced, erm, not diagnosis is it? Erm, reflection I suppose of what C170. Yeah, of what R171. of what's gonna happen C172. ye R173. whereas a doctor, you feel, is more sort of limited in medical C174. It's, it's a little bit like, erm, I have said to my doctor, I have said to surgeons in the past, 'I know, I know you cannot say'</p>
21	<p>C436. Well I think it's very strange but my other friend, Emma, had a son with severe allergies, she never thought he was going to survive, he had so many allergies from a very, very young age R437. hmm C438. and she just wasn't getting the answers from the hospitals, R439. Ok C440. the doctors. It's, it's almost so new that she was telling them stuff R441. hmm C442. off the internet that she'd found out and in books from abroad you know</p>

	<p>R443. Yeah</p> <p>C444. she wasn't getting the support she needed at all and she worried to death that he'd have to be home schooled and he wouldn't be able to socialise and he wasn't, they could never go on holiday or</p> <p>R445. hmm</p> <p>C446. meals out or even go on a plane or even go into hospital, the rubber was an issue,</p> <p>R447. hmm</p> <p>C448. anyway no normal play groups and I, I don't know why when she went to her clairvoyant strangely she, she just picked up on this, she picked up on all the anxiety and the worry</p> <p>R449. hmm</p> <p>C450. and just gave another element. I can't remember how she said it, but she just said you know 'I can see him going to school, I can see him being sociable' cus he is a lovely little fella, she said</p> <p>R451. hmm</p> <p>C452. 'and he will be fine' she said 'but you've got to put the work in now'</p> <p>R453. Hmm</p> <p>C454. and whether this came from the clairvoyant or from personal experience or, or what but she told her that even when she was very young she had to start now putting things in place to make sure, and almost saying 'well it's up to you really, stop relying on other people, they're not going to give you the answers that you need'</p> <p>R455. Hmm</p> <p>C456. 'you've got to do it yourself' but she could see him and that just gave Emma such a big boost, huge boost</p> <p>R457. hmm</p> <p>C458. to get things in place. She got the school's going on anaphylactic training</p> <p>R459. Oh ok</p> <p>C460. They got all the equipment changed, erm special desk, special this, special that whatever and they were so supportive. So ye he started school with everyone else and he's now in secondary and luckily his allergies have reduced a little</p> <p>R461. Hmm</p> <p>C462. but she, she, she's gobsmacked every day, sorry that's a terrible term but you know what I mean that he's actually a still alive and b in a relatively normal life and she said 'without that advice she wouldn't have..' she was just feeling absolutely at a loss</p> <p>R463. hmm</p> <p>C464. as to where else to turn</p> <p>R465. Hmm</p> <p>C466. and nobody could give her the answers she needed and every time they thought that he's got a little bit better something else went wrong like sun tan cream and he couldn't have his immunisations and couldn't do this and couldn't do that. There was just all sorts and she just felt like on a long road</p> <p>R467. Hmm</p> <p>C468. to nowhere</p> <p>R469. yeah</p> <p>C470. and she just felt it helped her enormously and she, she says every time you know 'without that assistance she wouldn't have..' so it's very hard to say what people get out of it cus it so, so mixed.</p>
--	---

22	C184. but it does mentally start to prepare you, for right watch for that, watch for that

Appendix 9iii: Subtheme 4.2.1 Need for reassurance and proof of existence- to manage anxiety

1	<p>C15. I wanna prove that life does go on. I don't wanna think that it</p> <p>R16. Ye</p> <p>C17. stops. Erm but I wanna prove it in my own little way.</p> <p>R18. You want, you want to prove it to other people or do you want proof?</p> <p>C19. (deep intake of breath) I want someone to prove it to me</p>
2	<p>C71. So someone got up at the front and started talking to people in the congregation and it seemed to, some people got a bit upset and a bit emotional and I thought 'ooh maybe there is something in this.' Maybe their</p> <p>R72. Oh ok</p> <p>C73. experiences and I was waiting there with bated breath</p>
3	<p>C1039. like I've had quite crappy times</p> <p>R1040. Hmm</p> <p>C1041. Erm I don't speak to my dad so I've had like the break-up of my mom and dad</p> <p>R1042. Hmm</p> <p>C1043. I got married, my husband had an affair</p> <p>R1044. Hmm</p> <p>C1045. So I got over that, then I had a miscarriage</p> <p>R1046. oah</p> <p>C1047. got over that</p> <p>R1048. Yeah</p> <p>C1049. Then he got cancer, my ex husband</p> <p>R1050. Oh wow</p> <p>C1051. He got over that</p> <p>R1052. Yeah</p> <p>C1053. Er then he had another affair and I got, I got, I dealt with that</p> <p>R1054. Hmm</p> <p>C1055. and had him back and then he did it again, so I was like 'this is enough'</p>
4	<p>Mandy; C433. and I like to read it and not, and I believe in angels and white feathers and things. Because when I've been at my lowest, lowest ebb, my mom's always said 'white feathers is a sign that, that your guardian angel's with you.'</p> <p>C447. I found a white feather</p> <p>R448. Oh ok</p>

C449. And I just look up and I go 'thanks nan'
 R450. Yeah
 C451. Do you know what I mean?
 R452. Yeah
 C453. It's probably a load of rubbish, it's probably out me pillow or the settee but to me
 R454. Hmm
 C455. But I've even been walking in the town centre and I've looked down there's a white feather
 R456. Ye
 C457. Erm
 R458. So there is a sense of comfort?
 C459. Absolutely it gives me comfort (said at the same time as R459)

Tracy; C599. Erm Obviously erm , they say like a robin coming into your garden is a loved one finding you and a white feather
 R600. Uh hm
 C601. And when I was, we've recently moved house
 R602. Yeah
 C603. and a couple of days after we'd moved we found a white feather on the stairs
 R604. Yeah
 C605. like there's nothing where it could have come from
 R606. Ye
 C607. Erm and obviously we have lots of robins come in the garden
 R608. Hm
 C609. Erm but then last week when we were originally arranging our first meeting
 R610. Ye
 C611. I was upstairs in bed, cus I weren't very well, and I was upstairs in bed and my husband was in garage
 R612. Ye
 C613. and he come in to go to bed and he walked up the stairs and said 'look what I've just found' and there was a white feather on the stairs, and it was the first time that you and I were arranging
 R614. Oh ok
 C615. and I was like 'oh my god that's a bit like..' and I said to him 'I was just arranging
 R616. Ye
 C617. to have this interview'
 R618. Oh at the same time?
 C619. At the same time!
 R620. Oh ok ye laughs
 C621. So it was really like, cus I'd walked up the stairs
 R622. Aha
 C623. and there was nothing
 R624. Ok (laughs)
 C625. and then we were texting
 R626. texting ye
 C627. and then the next thing was my husband comes up and says 'look what I've found on the stairs'
 R628. Ok

	<p>C629. and I thought that was really.. R630. What do you take that as then? C631. like a connection, like a R632. Ok C633. like a, like a sort of er, how can I put it like as if like saying ‘well you’re arranging ‘</p> <p>C674. and I don’t think the robins probably coming into our garden, this particular time because there’s lots of them R675. Yeah so it’s not every robin? C676. is as much as a sign R677. Hm C678. but the one where we stood literally next to it on the fence and it never moved R679. Ye C680. was more of a sign</p> <p>Rebecca; C645. So it was quite significant and I shared that with her, erm , and me and my son were in the conservatory, lovely beautiful day and I can remember out of nowhere, a feather came down R646. Oh ok C647. and it was a black feather and I first thought, ‘a black feather, where’s that come from?’ and I did some research into that thinking that might mean something bad R648.Hmm C649. Erm, but I did go and google it and it said ‘when loved ones are near, what’s when they are near then they give you a sign when they are near.’ And a black feather is fine just as a white feather is, so again lots of ‘this is great, dad’s here’ R650. Yeah C651. And I said to my son at the time ‘oh your grandads just come to make sure that everything is ok for tomorrow.’</p> <p>C661. And again for me, it’s just like there’s somebody there helping there’s R662. Ye C663. there’s somebody, those signs are there that everything is going to be ok and I believe in those signs now R664. Ye so those signs are helpful, erm C665. Or a warning or R666. Or a warning? They can be, they can give you sort of not so nice feelings C667. Ye, ye, ye they can make you feel uneasy at times</p>
5	<p>C579. about things that tell me that something is gonna happen or I’ve had a sense of feelings and that. People say, and I’ll say ‘na there was something telling me’ there was something telling me that that was going to happen R580. The sense of feeling something bad like a er C581. Yeah R582. Intuitive C583. Yeah like ye when, when it was my 40th birthday, and I still believe, you know, it was kind of dad and my brother trying to prepare, that’s the way I dealt with it I felt it was my dad</p>

	<p>R584. Hmm</p> <p>C585. and my brother erm, kind of trying to prepare me mentally that something was gonna happen</p> <p>R586. Hmm</p> <p>C587. An, and I can remember thinking</p> <p>R588. Hmm</p> <p>C589. there was so too many coincidences you know it was my 40th birthday, my one friend who was organising the taxi for the party, and she was the most organised person (inaudible) and I laughed and said 'I'm never gonna be 40, I'm not meant to be 40.' And then and I can remember thinking 'hmm I don't think I am going to have a 40th'. And then er I rang to the friend for the booking for the restaurant, which had been done 6 months for 30 people and it wasn't there and I can remember saying, to myself at the time, 'you're not going to have this 40th, and you need to accept that.' There was something saying to me 'you're not gonna have it'. And I didn't because somebody died.</p> <p>R590. Oh Ok</p> <p>C591. So it kinda you know it followed on the fact that all those clairvoyant things gives me a strong sense of belief that my dad and brother are there, it's still like a bit of protection really</p>
6	<p>C645. So it was quite significant and I shared that with her, erm , and me and my son were in the conservatory, lovely beautiful day and I can remember out of nowhere, a feather came down</p> <p>R646. Oh ok</p> <p>C647. and it was a black feather and I first thought, 'a black feather, where's that come from?' and I did some research into that thinking that might mean something bad</p> <p>R648. Hmm</p> <p>C649. Erm, but I did go and google it and it said 'when loved ones are near, what's when they are near then they give you a sign when they are near.' And a black feather is fine just as a white feather is, so again lots of 'this is great, dad's here'</p> <p>R650. Yeah</p> <p>C651. And I said to my son at the time 'oh your grandads just come to make sure that everything is ok for tomorrow.'</p> <p>R652. Ye</p> <p>C653. you know and my son didn't say anything he just looked and I went, 'no everything's gonna be fine.' No actually that was it the weather on the Friday, when we did the rehearsal was appalling it was hammering it down and we had to walk I dunno half a mile, her in her dress and I'd got that feather there and I can remember saying and it was raining at the time, bit dull, not a nice day</p> <p>R654. Hmm</p> <p>C655. and I can remember saying to my son, 'everything is going to be fine for tomorrow, everything will be fine.' It shone all day</p> <p>R656. Yeah</p> <p>C657. absolutely red hot day</p> <p>R658. Yeah</p> <p>C659. on the Sunday it hammered it down</p> <p>R660. Ok</p> <p>C661. And again for me, it's just like there's somebody there helping there's</p> <p>R662. Ye</p>

	C663. there's somebody, those signs are there that everything is going to be ok and I believe in those signs now
7	Mandy C447. I found a white feather R448. Oh ok C449. And I just look up and I go 'thanks nan'
8	C981. Erm, and I don't think I'll ever get over him and I think that's why I turn to it R982. Yeah C983. It's just a comfort really, like a comfort blanket R984. Yeah so in a way then you're wanting er help from a clairvoyant to help you get over him? C985. Ye I suppose, ye R986. Yeah and do you know how they could do that? C987. I suppose if they said to me, I like it when they talk about the kids and they're gonna do well and they're gonna do this and R988. Hmm C989. Erm and I can see them having two kids and I R990. Ok C991. It's just thinking about nice things in the future R992. Hmm C993. that they're gonna be ok and
9	C54. and like the religious side of it doesn't really appeal to me R55. Hm C56. So it's hard to explain really R57. So it's more of a feeling that you get when you're in the spiritualist church, there's a feeling there rather than a.. C58. Ye, ye there's a feeling there rather than just R59. Confirming to a.. C60. Ye, ye, ye. R61. Er, a religious C62. And sometimes it's a feeling of, depending on what happens and what's said, it's sort of a warming feeling that you know that somebody is there R63. Hm C64. and there is a you know and that there is a life after
10	Rebecca; C46. I think if I go back to when I first saw somebody, I think having a sense myself, prior to erm my father passing, that there was something there, because I, tuts, it's hard to describe. R47. Hmm C48 .but I got like a sense that that person that my brother who's in spirit was with me before, if that makes sense R49. Ok C50. So that made me then think 'I'm imagining it' R51. Ok C52. S..., that can't be right, that's not right Anna; C343. That is scary at times if you don't know what it is but that's another thing, when I've been to the clairvoyant

	<p>R344. Ye C345. and I haven't mentioned it and straight away she mentioned, you know, that my, my grandma is erm, well I used to call her nanna, is my guardian angel and she's with me all the time and I do wear her ring. Once I felt better that it was her and all she was trying to do was watch over me or you know show me that she was there as it were R346. Hmm C347. for comfort that felt a lot better R348. yeah C349. It was the unknown that was R350. Ye C351. Ye so that f, and I don't feel threatened, I don't feel R352. ye C353. scared</p>
11	<p>C744. but I do feel for other situations, you do need erm, I know my friend Deb used to say she used to think they'd got a little bit more inkling into your future and they could give you the you know 'don't do this, be careful' but I said 'no it doesn't work like that from what I believe R745. No C746. they can give you the good advice as though they were here and didn't know what was happen C115. But then we, we'd get erm, obviously you get, they never sort of from the rostrum they never actually tell you bad news R116. No C117. they're not allowed to, they're not allowed to pass on, erm but they'd say like 'be a bit careful about this and be a bit careful about that, erm and a few years later after I'd started going to a church I did start going through a divorce</p>
13	<p>C186. I had er I had a reading, November? November time ye R187. hmm C188. Er and I had like a reading saying 'out of the blue I'll feel like the carpet has been swept out from under me, I'll be in a, I'll be in an okay place, I'll be dealing with things and then this situation comes, we're not gonna give you the 'all' of it at the moment erm but when it comes just know there will be help being given to you and they will help you to deal with it.' R189. yeah C190 .erm and it did and it was just like shocking what happened. I had a friend, a very close friend of mine who'd been poorly before Xmas and she'd gone for a scan erm and she was getting the results the 11th of January and she passed the 9th, just out the blue, we didn't even... R191. yeah C192. she was, she was poorly, she'd like, she was getting over a bad flu R193. hmm</p>

	<p>C194. Erm, she just passed so</p> <p>R195. Hmm</p> <p>C196. and then I'm, it's like the other angle of why didn't you tell me more so I could prepare myself a bit more</p> <p>R197. yeah</p> <p>C198. But they're not supposed to change the course of events or they're not supposed to give you that much information that you can, cus you can't do anything</p> <p>R199. Hmm</p> <p>C200. If I'd have known, I couldn't have done anything anyway</p> <p>R201. No and I, ye, I think knowing something like that</p> <p>C202. Hm</p> <p>R203. would surely evoke some sort of anxiety? about</p> <p>C204. It would.</p> <p>R205. yeah</p> <p>C206. Well I probably would have rushed and stayed at her house and made her feel worse and she would have been like 'what do you know, why</p> <p>R207. hm</p> <p>C208. are you being like this?'</p> <p>R209. Hmm, hmm</p> <p>C210. so there is that, because she didn't know either, she just took to her bed one day and just felt poorly</p> <p>R211. hm</p> <p>C212. the doctor came in and just said 'I will get you better soon' you know ' just wait for the results'. She went to sleep and didn't wake up. So it's just</p> <p>R213 yeah</p> <p>C214. it's like strange because, erm, that's the only friend, I had a forewarning of that in November and there was and yet I was in church a week or so later</p>
--	--

Appendix 9iv: Theme 4.2.4 The conflict of rational and emotional

1	<p>R225. Do you think 'oh is there anything really in this belief?' or are your beliefs..</p> <p>C226. I still believe</p> <p>R227. Yeah</p> <p>C228. But I just sometimes come away thinking 'well, I don't know how anybody has got anything</p> <p>R229. Hmm</p> <p>C230. positive or whether it be positive or negative</p> <p>R231. Hm</p> <p>C232. from that experience because they weren't particularly focussed</p>
---	--

	<p>R233. Ye C234. on, whereas when I've had in a smaller group R235. Ye C236. or and 1 to 1 R237. Ye C238. what I've been told has been very true to R239. Hm C240. what's happened or what's about to happen R241. Hm C242. So I think for me the bigger arena is, it just doesn't, it doesn't sit with me cus I think it's I don't know whether I believe what they've trying to R243. So it's more them? C244. Ye I think, I think, I mean they're well known, both people that I've seen in the big arena, a bigger arena I should say R245. Ye C246. Are very, very popular people that erm you know that people do believe and you know I'm not saying that I don't believe them but I just, it just questions my belief R247. Hm C248. If that makes sense R249. Yeah C250. I'm not saying I don't believe that they are, are true mediums and that they are having true messages but it just puts of a woolly blanket over it as it doesn't seem as focussed R251. Hmm, ye C252. as when you see somebody in a small group or singularly R253. Ok so, yeah you're thinking they've still got the skills C254. Ye, ye R255. they're still genuine</p> <p>C266. like I say I've, I've been an when we were at the theatre we were talking to this one lady and very clearly the very beginning of the message R267. Ye C268. was clearly indicated at her R269. ye C270. but then she carried on about other people who were with this loved one R271. Ye C272. and they didn't have a clue and it was like is that actually another message for someone else R273. Hmm C274. that's because of the vibes in there</p>
2	<p>C402. But then that makes you think is this really hap, you know is this real? R403. Yeah C404. Or is it make believe?</p>
3	<p>R501. So it's been, that's confirmed, I suppose that goes back to that question in something that's confirmed your beliefs then doesn't it something happens C502. Yeah. It's like the jam jars I was a cub leader R503. Yeah</p>

	<p>C504. and one of the ladies had fallen sick and we'd got an Autumn fayre and R505. Yeah C506. she was making all these pickles so I said 'oh I can do that no problem' so I made jams and marmalades R507. Hmm C508. and beetroot and onion, I'm not joking you couldn't see anywhere in my kitchen for these jam jars R509. Jam jars C510. There were everywhere R511. Laughs C512. and now, when, well not now, but then R513. Hmm C514. I looked back and I thought 'oh my gosh, I can..., this is where the jam jar thing' R515. Yeah C516. And that was 5 years before R517. Oh ok C518. that I was told that</p>
4	<p>C961. and er so that was quite you know and I was like 'imagine that!' all the other side, how would those names ever be, and again because of my positivity about the spirit world it reinforces it to, I, I, I guess sometimes I'm a bit over enthusiastic for other people you know I go 'wow, wow'. You know 'well it's got to be true because how could he have known that, you know' C1013. Erm and what did my dad say that made me smile? And he said 'ooh you've struggled with that manager' and I was like 'how the hell could they know that?' R1014. Hmm C1015. He said you're struggling to adjust which I was as well and he said that 'your dad said you need to stick at it cus you're gonna do ok, you're doing ok.' Er and again I thought 'how would a medium know that?'</p>
5	<p>C399. to see what it would.. and I think what you do is testing R400. Ye C401. what you've already been told.</p> <p>C937. and I've put some different things on er, on er my brothers grave R938. Yeah C939. So, quite different things you know. So sometimes when they give a message, like they know, they do know</p>
6	<p>Tracy; C120. because I think different speakers R121. Hmm C122. do come across differently R123. Hmm yeah C124. So I think sometimes it's about not seeing a particular one all the time R125. Ye C126. because then they should have get to know you on another level R127. Ye</p>

	C128. Erm so they could say things if they've met you in the past
7	<p>Mandy C1093. and then you see some in between you see some and you think 'what a pile of rubbish'</p> <p>R132. Hmmm so you've..there's some that</p> <p>C133. I've had some, I can't say I'm a hundred percent I've been, I reckon I've been to 30 plus now</p> <p>R134. Ok</p> <p>C135. both one on ones and group readings</p> <p>R136. Uh hm</p> <p>C137. possibly one or two have meant something to me</p> <p>Rebecca; C30. And you get told things and you think 'I don't believe, Na I don't believe that'</p> <p>R31. Ye</p> <p>C32. So you walk away still not sure, so I go again to see if, if what the first person told me is right, cus they'll have told me something else</p> <p>C717. and she said and I've listened to the tape and it was like, when I look back it was a load of gobbledey gook</p> <p>R718. Ye</p> <p>C719. there was no connection to my life</p> <p>R720. Ye</p> <p>C721. And I think what you do do or what I did, and I don't think I do it now, I, sometimes you can twist it to fit</p> <p>C1041. You know whereas I always think 'well they were rubbish'</p> <p>R1042. Ye</p> <p>C1043. Sometimes I think you'll come away with the opinion 'well that's a load of rubbish that was' or you know an what a waste of 35 quid I'll sometimes think or whatever</p> <p>Simone; C52. You know how sometimes someone's saying something to you and you think 'erm no I don't relate to that'</p> <p>R53. Yeah</p> <p>C54. And then when you say that they kind of like change their mind and</p> <p>Tracy; C160. Erm and again they me..although she's very famous, they messages were very woolly</p> <p>R161. Yeah</p> <p>C162. People and I think she said there was so many people in there that</p> <p>R163. Hmm</p> <p>C164. sometimes she said the messages get mixed up</p>
8	<p>Mandy C1093. and then you see some in between you see some and you think 'what a pile of rubbish'</p> <p>R1094. Ye and does that take away any of the beliefs?</p> <p>C1095. I've seen a few rubbish ones recently</p> <p>R1096. Hmm</p>

	<p>C1097. and I did stop going R1098. Hmm C1099. Cus I thought (breathes out) R1100. Yeah C1101. Do you know what I mean R1102. Ye C1103. You sort of come out on a bit of a low R1104. Yeah C1105. Erm R1106. Yeah C1107. But I soon get back on it and try again (laughs)</p>
9	<p>Mandy; C203. But I'm, I think I go if I'm completely honest I want somebody to 'wow' me R204. Ye so you're still waiting for that .. C205. I'm still waiting for the wow moment R206. experience C207. I've had a couple of bits R208. Hmm C209. And a couple of bits that make sense</p>
10	<p>C389. but in the beginning I probably, oh I dunno, erm when I first started the spiritualist church then it led on to something else, so it'd be probably every few months I would be looking to go somewhere, even if it's like a fete where you can walk around R390. Ok C391. with the different people R392. Like a psychic fayre? C393. Ye a psychic fayre, R394. Yeah C395. I would go to things like that as well R396. Ok C397. And you know I'd be going around thinking oh you know I'll try this, I think I've done the, if I did, you had to choose the colour of a ribbon and it says something about you and again I think it was a bit of an addiction R398. Hmm C399. to see what it would.. and I think what you do is testing R400. Ye C401. what you've already been told.</p>
11	<p>C129. Erm so my mom is a 'proper' believer R130. Ye C131. and but over the time I can honestly say I could do a better job than some of them I've seen (laughs)</p>
12	<p>R810. So is, so if, if someone came along and then would this message kind of influence C811. I don't R812. The way you looked at this person?</p>

	<p>C813. I don't think it would influence it, but I would think 'ooh wow' (laughs). It would be, it would be a bit, cus I'm not looking for anyone else</p> <p>R814. No I'm just wondering if that, if that would influence, it could just be a man coming along</p> <p>C815. and they've even given my mom a name that's she's written down. It's ever so funny cus if anyone like comes in and starts chatting all my friends are saying 'ooh he's a bit of alright'</p> <p>R816. Ok</p> <p>C817. And I'm like 'what's his name?' (laughs) so it's like I'm looking for this man</p>
13	<p>R487. Yeah, Yeah. So if you were to go to erm, if this guy who was really good, a month ago, or if you were to go to another one and they were to say give you instructions not to do something, would you follow them do you think with that in mind?</p> <p>C4788. Depending on what it were</p> <p>R489. Hmm</p> <p>C490. if it was too bizarre I would think 'do you know what, forget it, it's my life I'm going to do what I want'</p> <p>R491. Yeah</p> <p>C492. and I'll suffer the consequences,</p> <p>R493. Hmm</p> <p>C494. even though I've been pre-warn, I'm a bit, I'm quite erm what's the word rebellious</p> <p>R495. Ok</p> <p>C496. you tell me not to do something (laughing) I'll do it anyway</p> <p>C548. but then for it to happen 3 times then I feel like you know what I don't like red cars anyway</p> <p>R549. Yeah, hmm</p> <p>C550. Why do I need a red car cus I</p> <p>C560. everything to him, but everybody knows that I will never</p> <p>R561. Yeah</p> <p>C562. have a red car again</p> <p>R563. Yeah, ye so that's the association with</p> <p>C564. Yeah</p> <p>R565. Yeah with something bad happening to people</p> <p>C566. Ye</p>
14	<p>Simone; C456. And she told me something else as well, erm, something about my daughter</p> <p>R457. Ok, hm</p> <p>C458. She was erm she was going to be really poorly, that panicked me because I was thinking</p> <p>R459. Yeah</p> <p>C460. She said 'oah you're going to be spending a lot of time at the hospital but I already did</p> <p>R461. Yeah</p>

	<p>C462. spend a lot of time at the hospital because my daughter was an accident prone, she was arm broke, arm broke, shoulder broke R463. Oh right C464. Leg ugh! Every bone in her body she was breaking R465. Oh ok yeah C466. but then she had epilepsy when she was 14, sorry when she was 13 R467. Ye C468. until she was 18 R469. Hmm C470. and so I was forever at the hospital R471. Hmm C472. so that again R473. Yeah C474. rang true to me R475. Yeah. But I wondered, you know, do you think it was useful to know that information? C476. Erm I don't know cus again at the time I put it down to her breaking limbs R477. Hmm C478. I didn't think it would be anything R479. You didn't worry about it? C480. No cus I just thought 'oh I'm always there anyway cus Anna; C418. bit more of a spring in your step, I don't know, it's just R419. Spring in your step? C420. Yeah I do I always come out feeling shaky, but, sometimes a bit teary and other times I'm laughing you know, it, it's</p>
15	<p>C248. that wasn't because I had doubts that was just because of what R249. Yeah C250. aunty Beryl and uncle Jack had told me and I don't know why I just thought 'I'd like to go, I'd like to' C278 .I dunno was I doing the right thing and whatever, because I dunno when you get married and somebody asks you to, and no-one has ever asked me before so (laughs) or since (laughs) it was nice and to just and I don't know it was in my mind Rebecca; C1249. But I'm sure I'll continue it. And I like it that they can tell you something positive like umm you know maybe you are going to change your job or.. But then you question, then I question well I could be changing my job anyway R1250. Hm C1251. You know they could say erm ' oh you're gonna change your job or whatever' but then I'd be a bit sceptical about that because I'd think I didn't ask about a change of job. R1252. So would it influence you then thinking, if a job then came up would you then C1253. Well when I, if, if I did get a message that said 'oh you've been a bit</p>

	<p>unsettled in your job'</p> <p>R1254. Ye</p> <p>C1255. 'and you maybe thinking of changing' which I do all the time and erm a job, your job isn't making you and I think if I saw a job then I would</p> <p>R1256. Hm</p> <p>C1257. I would apply</p> <p>R1258. Ye because of..</p> <p>C1259. Because I'd been given that kind of positivity like the positive thought that the, there's something gonna come up, well it'd probably come up anyway</p> <p>R1260. Ye</p> <p>C1261. so if you were unsettled you would go, maybe, that may be the push I probably need</p> <p>R1262. Ye</p> <p>C1263. Whereas before I'd probably might think 'oh ye that job would be alright' but if I was given that message probably just before and I saw a job I would think 'right I'm going apply for that'</p>
16	<p>C1107. you know so I think you've got to be very careful. I would never say, if somebody now had said to me 'do you think I should go to a cla...? I would say 'no'</p> <p>R1108. yeah</p> <p>C1109. I would say 'you need to come to terms with your loss first'</p>
17	<p>C1265. Ye so you know again I think it's comfort for me for lots of different reasons</p> <p>R1266. Ye so it's not just in connection with bereavement</p> <p>C1267. Well I think it's made me a better person. I think it's definitely made me a better person for kind of being more open minded er accepting that we all think differently</p> <p>R1268. Ye</p> <p>C1269. Er we're all entitled to our own opinions</p> <p>R1270. Ye</p> <p>C1271. You know I think it's helped me to kind of accept that my life might take one way like going into mediumship or whatever, my friends won't agree with it but I will do what I want to do but not worry that they don't, wel..at some point I would have never done things because of people not approving</p> <p>R1272. Ye</p> <p>C1273. I would have always been guided or led by 'well I can't do that because they won't like that'</p> <p>R1274. Hmm</p> <p>C1275. Whereas now I think it's made me quite stronger cus like I'll go and do something for me</p>
18	<p>R614. when you split up with er your partner, erm, there was something different there</p> <p>C615. I dunno whether they were gonna tell me that, you know, 'one day he's gonna come back and knock on your door and' (laughs)</p> <p>R616. Hm</p> <p>C617. 'everything will be hunky dory' or whether I dunno what I thought</p>

	<p>R618. Ye C619. But that's what drove me R620. It that the kind of answer that you were looking for, that it maybe...? C621. (Sighs) not really,</p>
19	<p>C589. people say it's a gift but I think well that's not a gift, I don't want to know about 'I know your dad's just died and you should be going on holiday with him next week' R590. Hmm C591. that's not very nice is it</p> <p>C599. 'it's not that one it's that one.' I mean why give that to me? R600. Yes and I guess it depends on how it's received doesn't it? And if people C601. Well I've never actually given that to anyone R602. hmm C603. cus I always think 'how would I feel? R604. Hmm C605. Because what I always believed in the religion is you don't pass on bad information it's, my mom taught me I think, from a young age. R606. hmm C607. You can have 'knowing' but unless you can physically pull that person out of you know the oncoming car or R608. Yeah C609. Then there's nothing you can do R610. There's no purpose C611. It's part of life R612. Yeah C613. Erm, so R614. So ye I guess it would feel like a burden in that case wouldn't it C615. It is, cus it's like well I used to say when things came up 'that's horrible don't show me things like that because..' R616. yeah C617. What are you gonna do? R618. Have you got any control over it? C619. No R620. No C621. none at all</p> <p>C499. It's nothing new because she used say to me 'you know how people in the family get messages, or gifts, it's a little bit like that and explain to other people as if you were explaining to your friends' (tuts) 'oh that's not, that's no fun!' (laughs) R500. Laughs C501. that's nothing new</p>

	<p>C651. And I am a Spiritualist erm seeing a person who shouldn't be there still scares me. So it's, in my human mind it's like 'you shouldn't be here' (laughs)</p> <p>R652. Yeah, well yeah</p> <p>C653. cus it's still a reaction, you're still.. still you, you'll still a reaction</p> <p>R654. hmm</p> <p>C655. and this is what they say they can train me about</p> <p>R656. hmm</p> <p>C657. and hopefully, erm, get a connection with, I don't, I've been seeing people like that since I was 3</p> <p>R658. yeah</p> <p>C659. and I don't think, I'm 48 now, I don't think I still won't have that (does a startled surprise)</p>
20	<p>C295. You know and I know that's not to be explained by anything physical, sometimes there is there's a draft or something else, or a trick of the light, but generally I've as a child I've always felt those things</p> <p>R296. Yeah</p> <p>C297. never saw anything</p> <p>R298. Yea</p> <p>C299. but I, but that's because I think I didn't want to</p> <p>R300. ye</p> <p>C301. I still don't</p> <p>R302. Hm</p> <p>C303. want to particularly see anything. I don't need to see physical evidence at all</p> <p>C355. I just don't want to particularly interact in any way and I just think that it's comforting to know that they are, there is something</p>
21	<p>Simone; C716. I'm like 'ahhh' I felt sick</p> <p>R717. Ye of course</p> <p>C718. and then 3 weeks later we had, I had a car accident and I had to go in for an emergency scan</p> <p>R719. Yeah</p> <p>C720. And erm they told me there couldn't see any signs of pregnancy and I said 'well I'm 19 weeks pregnant'</p> <p>R721. Oh no</p> <p>C722. 'there's got to be something there somewhere'</p> <p>R723. Yeah</p> <p>C724. so they took me down, straight down to theatre and I come back up and I was told that my pregnancy was ectopic</p> <p>R725. Oh I', sorry to hear that</p> <p>C726. No that's fine</p> <p>R727. Yeah</p> <p>C728. I've dealt with that now you know I've</p> <p>R729. Yeah</p>

	<p>C730. that's probably 12 years but it R731. Hmm C732. it's little things that it, it R733. Did you worry about her saying that though, at the time, I mean were you worried when she said that and then .. C734. Erm, no cus I couldn't, I couldn't get my head around it</p> <p>Helen; C992. have an open mind to it or I've, like I've poo pood it from both angles, I've been a bit scared by it R993. Hmm C994. I'm still a little bit wary of it but at the very end of the day I'm very appreciative because I know they don't pull no punches, they tell you straight erm they're not out to harm you R995. Hmm C996. they're just there to make your day feel better and to make you feel better for who you are</p> <p>Rebecca; C88. and that scared me a little bit R89. Yeah, yeah C90. The fact that, and I thought, I couldn't have imagined it but you actually saw and my husband who does not believe at all R91. Yeah C92. erm saw that as well R93. Did he? C94. He could see that R95. Yeah C96. in the mirror and even he was like shocked R97. Hm C98. That he'd seen such, that it, that it, it was really good erm</p>
22	<p>Helen; C1000. But I do think like erm sometimes we question ourself, are we doing the right thing? Aren't we doing the right thing? R1001. Hmm C1002. Sometimes you can be here and they say actually 'you are, you're doing a very good thing ' R1003. Hmm C1004. even though you may not think it R1005. Yeah C1006. and it's nice to at the end of the day say 'oh thanks for that cus its R1007. Confirmation C1008. Ye, it's confirmation R1009. Hmm C1010. that I am on the right path and I'm doing the right thing and I can stop feeling guilty now (laughs)</p>

Appendix 9v: Theme 4.2.5 Sense of belonging and connectedness

1	<p>C350. and it's the opportunity's arose and I've just said 'ye' you know erm 'I'll come' cus my sister likes to go as well R351. Yeah C352. Erm, so we've been to a few together R353. Hm C354. And we've had sort of the one experience where we don't look alike cus we're half sisters R355. Ok C356. but the speaker could tell that we were sisters and we'd got a connection</p> <p>C822. No cus I mean like my mom, my mom, my mom wouldn't go R823. Yeah C824. My mom's not, my mom doesn't , I mean she's listened to what we've come back and said R825. Yeah C826. And obviously we've had lots of things that have been said that have turned out true R827. Hmm C828. Or I've said things to my mom and my mom's said 'that does happen' R829. Hmm C830. So I think she believes R831. Yeah C832. But I don't think it's the right arena for everybody</p>
2	<p>Helen; C36. Er my nan had a gift and my nan from the other side had a gift, erm, to the point where I think my nan, one nan used to read tealeaves and things R37. Hm C38. as they did in those days. And mom used to say to certain people in the family 'you've got the gift, you've got the gift'. And she'd know from a very young age, and me apparently I used to get up and say, 'I had a dream about this last night' and I saw a man, it's like 'granddad came to visit last night didn't he mom?' I said 'he was learning me how to count again last night'. And she said 'ahhh, that's lovely what number did you get up to last night?' and I said 'he's told me he's not gonna visit me for a while when I get to the number 10.' And she said, 'ahh that's lovely' erm and she just went along with it and it wasn't until years later that I found out my granddad had died when I was 1.</p> <p>C99. Er from there like I got my mom started going it was just, mom always used to</p>

	<p>go to Sally army (salvation army) my mom used to like some of the church songs, oh some of the hymns songs they sing here is very lovely</p> <p>R100. hm</p> <p>C101. and very uplifting there not always hymns and all about, you know, like forewarnings of some of the hymns I used to go to as churches as a child I would think ‘oh there a bit overbearing’</p> <p>R102. Yeah</p> <p>C103. or they’re a bit erm, but when we came here we liked that, erm, we’ve always been a family that like music, so I got my mom coming, my aunties coming, my cousin coming, we all used to just come to have an hour together an have a bit of tea and cake</p> <p>R104. hmm</p> <p>C105. and be somewhere where we’re all sort of like minded and enjoy the singing and the laughter together</p> <p>C111. and we all started coming. It extended from then because obviously you do have highs and lows in a family erm and you get the readings sometimes where you find out about erm ‘there’s gonna be a wedding in the family’ ‘have you heard yet that so and so is pregnant?, it’s gonna be another boy, we know they’ve lost one, we’ve got them here they’re safe, but there’s another one on the way’ and nobody had ever heard these yet</p> <p>Mandy :C414. I think that’s where I got my interest from, my mom reads, she’s read going back years she’s always read books about Doris Stokes the med..,</p> <p>R415. ye</p> <p>C416. you know the famous medium</p> <p>R417. Yes</p> <p>C418. She, she’s, my mom’s been into it for years</p> <p>R419. Ye</p> <p>C420. So you tend to go with it but</p> <p>R421. Ye</p> <p>C422. that’s whats give me this massive thirst like I was gonna say I read magazines, talk to my friends</p> <p>R423. Hmm</p> <p>C424. Quite a few of my friends are into it</p>
3	<p>C103. or they’re a bit erm, but when we came here we liked that, erm, we’ve always been a family that like music, so I got my mom coming, my aunties coming, my cousin coming, we all used to just come to have an hour together an have a bit of tea and cake</p> <p>R104. hmm</p> <p>C105. and be somewhere where we’re all sort of like minded and enjoy the singing and the laughter together</p>
4	<p>C1192. and like even if, like I say, when I go to the hairdressers I’m like ‘***** have you been to any, have you been to any psychics or have you done any of this’ or</p>

	<p>you know R1193. Hmm C1194. and everyone's like 'ahh are you going to another one? Where you going? What you doing?' and R1195. Hmm C1196. And when I go back in it's like 'any good?' R1197. Hmm C1198. Do you know what I mean? R1199. Hmm, ye C1200. And we all share numbers and R1201. Hm C1202. You know what I mean? R1203. Yeah, so it's just like there's definitely a social aspect then for you? C1204. Oh absolutely ye</p>
5	<p>Anna C20. Ye totally not from anyone else at all, my family is not that way inclined at all R21. yeah C22. You know, it's not something I could talk about with them, they would just laugh or R23. Hmm, okay C24. Poo, poo it really (laughs)</p> <p>Mandy; C393. my daughter was with me, she's 16, she's a bit like me but it frightens her R394. Ok C395. and she started to cry R396. Oh did she, she was overwhelmed C397. she was overwhelmed by it R398. Yeah C399. she was like 'I can't believe this mom, I can't believe it' R400. Yeah C401. But my daughters a bit frightened by it all, she finds it all a bit spooky but</p>
6	<p>Rebecca; C198. You know, so in a way after, after they'd both passed I think that's when I kind of wanted to explore more and kinda know that they were there and people think I'm weird I know they do, cus I used to tell people what I'd heard or what I'd been told R199. Hmm C200. they were all very sceptical</p> <p>C260. And there is lots of people that want to communicate with us in different ways and I mean people who do think I'm weird and you know I said 'I'm going to table tipping' erm</p> <p>C943. Well it's everything sometimes, I know that people think I'm a bit weird but it gives me the comfort that I need. R944. Ye C945. and it brings me the peace that I need.</p>

	<p>R946. Ye C947. You know my children are like ‘oh no’.</p> <p>C1363. Like when I said to *** (this is the work colleague that suggested interviewing Rebecca) ‘oh god they’re gonna think I’m really weird?’ but I don’t talk like this at work, I wouldn’t say ‘and I’ve done this, I’ve done that’ and I wouldn’t talk about how my brother died or how my dad died, I don’t like that, R1364. Yeah C1365. I talk in general of clairvoyants and things R1366. Yeah C1367. not cus you I don’t want people to feel sorry for me and say ‘oh you’re a right fruitcake’ cus you did all of that</p>
7	<p>C1339. and I was dealing with all his personal stuff in the army but you just think, where was somebody saying to me, cus I didn’t know the likes of the good friends I’ve got now. I was a young mom R1340. Yeah C1341. You know hadn’t really got extended family R1342. You hadn’t got that support? C1343. And my dad was still alive then but he wasn’t getting on with my brother so it was quite hard that R1344. Hmm C1345. I was supporting everybody and you’re not dealing with your own grief R1346. Yeah C1347. So which is why I think I started the medium thing off for me you know</p>
8	<p>C305. I just know and, and feelings and I think I just have got this sense that there is something else and I think I’ve had that all throughout my life, that my, I knew my family wouldn’t understand so I suppose I haven’t discussed it with them at all, it’s only on meeting other people that I’ve realised feel the same R306. Yeah C307. or think the same or believe the same or have had similar experiences that you think ‘ooh’ and that’s really again reassuring and quite pleasant cus you think ‘oh I’m not going mad’ R308. Did it worry you as a child when you..? C309. I think it did sometimes ye R310. Hmm C311. Ye R312. until you got older and then realised that C313. It’s when you said to your parents or, or other relatives ‘oh ye I saw so and so or I saw this or I saw that’ and they, you can see them looking at you thinking, ‘no you didn’t’ or you could see that, and I realised that I did the same in my son you know even from a really young age he used to say some things that couldn’t be explained, and you can’t help the quizzical look on your face thinking ‘where, where was that?’ ‘where was I?’ you know R314. yeah C315. Erm and then realised that perhaps similar things were happening to him</p> <p>C395. because my family wouldn’t of R396. hmm C397. you know they didn’t talk about it</p>

	<p>R398. yeah C399. and you know, even now you know they're not that way inclined and they don't believe the same things at all they're very black and white R400. yeah C401. Life is what it is and everything can be explained away but yet when you speak to other people that think the same, it's a, it's quite enlightening R402. Ye C404. hmm R405. And reassuring I guess isn't it? C406. Yes it is R407. ye C408. And I things make a bit more sense</p> <p>R384. But also, I've, I'm also hearing that there was a part of you as a child C385. hm R386. that felt a bit different because you had different experiences C387. Hm R388. and then when you found out what they were C389. hm R390. then and feeling that other people have them too C391. Yes R392. that's the comfort and that's C393. yes</p> <p>C595. She makes me happy to continue in the way I'm going and feeling that I'm doing alright</p>
9	<p>C46. I think if I go back to when I first saw somebody, I think having a sense myself, prior to erm my father passing, that there was something there, because I, tuts, it's hard to describe. R47. Hmm C48 .but I got like a sense that that person that my brother who's in spirit was with me before, if that makes sense R49. Ok C50. So that made me then think 'I'm imagining it' R51. Ok C52. S., that can't be right, that's not right</p> <p>C144. and I can remember, clear as day I was on the stairs and my brother, he'd been in the army, and I saw his legs run across the landing and I said to my dad R145. You say you saw his legs? C146. I saw his legs, I saw his army boots just fly across the landing R147. Oh C148. they were walking R149. Ok C150. and I said to, to my husband, I didn't say anything to dad but it was interesting the way it transpired, 'I need to let the window open tonight cus my brothers come to get my dad.' R151. Ah ok</p>

--	--

