

BA Marketing Management with Digital Media

Honours Dissertation

SESSION 2019/20

Trimester Two

TITLE:

**How to Engage with the New Age: An Exploration of Consumption
Choices in the Contemporary Spiritual Market**

AUTHOR

Scott Canevy

40292733

Supervisor: Kathryn Rezai

Declaration

I declare that the work undertaken for this BA Dissertation has been undertaken by myself and the final Dissertation produced by me. The work has not been submitted in part or in whole in regard to any other academic qualification.

Title of Dissertation:

How to Engage with the New Age: An Exploration of Consumption Choices in the Contemporary Spiritual Market

Name (Print): SCOTT CANEVY

Signature: Scott Canevy

Date: 12/04/20

Abstract

This dissertation aims to provide insight into spiritual consumer behaviour. A thematic literature review provided an overview of the spiritual consumer and the marketplace. A lack of consensus explaining spiritual consumer behaviour was found. A primary case study was conducted to address this. Influences on consumer behaviour and decision-making data was collected and analysed.

The thematic literature review produced five research questions for a primary study. The Sir Arthur Conan Doyle Centre, A mind, body, spirit centre in Edinburgh was the subject of the case study. Seven semi-structured interviews were completed, recorded, and transcribed. The sample was purposively chosen to represent existing consumer profiles. Participants' descriptive experiences of spiritual consumption were captured.

The interview transcripts were analysed thematically. Key findings are discussed in the context of existing theory. Key findings of this dissertation include 1. The participants prefer intuitive decision making. 2. They have an emotional connection to consumption. 3. Decisions are influenced by level of emotional and meaningful attachment. 4. The participants have a unique decision-making process

This dissertation makes recommendations for future research. A comparative study of promotional material is suggested. An exploration of the efficacy of word of mouth strategies is suggested. Finally, an exploratory study of the impact of "meaningful coincidences" is suggested.

Acknowledgements

The author acknowledges the following for their contributions to this dissertation.

First, The Sir Arthur Conan Doyle Centre in Edinburgh. Thank you for granting access to records and your customers.

The support provided by the university during the Covid-19 pandemic is deeply appreciated. Extended deadlines and guidance alleviated stress levels and enabled completion of this dissertation.

Thank you to all interview participants. Thank you for sacrificing your time and for sharing your experiences so candidly with me. The data you have given me is invaluable and without you, there would be no research.

Finally, a special expression of gratitude for dissertation supervisor, Kathryn Rezai. Kathryn's support throughout the dissertation process made it less daunting.

Contents

Declaration.....	ii
Abstract.....	iii
Acknowledgements	iv
1.0 Introduction	2
1.1 Introduction	2
1.2 Background to Study	2
1.3 Rationale of Topic	3
1.4 Research Aim and Objectives	3
1.5 Methodology	4
1.6 Possible Limitations	4
1.7 Dissertation Structure.....	4
1.8 Chapter Summary	5
2.0 Literature Review	6
2.1 Introduction	6
2.2 A Definition of Consumer Behaviour Research.....	6
2.2.1 Existing Frameworks for Exploring Spiritual Consumer Behaviour	6
2.3 Overview of The Spiritual Marketplace.....	7
2.4 Profiling Consumers of Spiritual Consumption	10
2.5 Spiritual Consumption Behaviour	11
2.6 The Importance of Consumption to the Spiritual Individual	12
2.6.1 Hedonic or Utilitarian Desire	12
2.6.2 Extension of Self and Compensatory Consumption	13
2.6.3 Consumption as a Social Activity	13
2.7 Decision-Making.....	14
2.8 Chapter Summary	15
3.0 Methodology	16
3.1 Introduction	16

3.2 Research Questions.....	16
3.3 Research Approach	17
3.4 Research Philosophy (393/300 words)	18
3.5 Research Strategy and Design	19
3.5.1 Case Study	19
3.5.2 Semi-Structured Interviews	19
3.5.3 Sample.....	20
3.5.4 Data Collection.....	21
3.5.5 Data Analysis	21
3.6 Ethics	21
3.7 Limitations.....	22
3.8 Chapter Summary	22
4.0 Findings and Discussions	23
4.1 Introduction	23
4.2 Participant Profiles	23
4.3 Spiritual Consumption Behaviour	25
4.4 Decision-Making.....	27
4.4.1 “Non-Spiritual” Decisions	29
4.5 Unique Decision-Making Strategy	31
4.6 Chapter Summary	32
5.0 Conclusion and Recommendations	33
5.1 Introduction	33
5.2 Objective Accomplishments	33
5.3 Key Findings	34
5.3.1 Variety-Seeking Consumption.....	34
5.3.2 Decision-Making.....	34
5.3.3 Influences of Decision-Making	34
5.3.4 Non-Spiritual Decisions.....	35
5.3.5 Unique Decision-Making Strategies	35

5.4 Recommendations	36
5.5 Limitations.....	37
5.6 Chapter Summary	37
References.....	38
Appendices	42
Appendix A: Research Statement and Consent Form	42
A1. Research Statement	42
A.2 Consent Form	43
Appendix B: Case Study Chain of Evidence	44
B1. Research Advert.....	44
B2. Participant Responses.....	45
B3. Research Journal.....	47
Appendix C: Coding Table and Transcript	48
C1. Coding Table	48
C2. “Izzy” Transcript.....	48
C3. “Daisy” Transcript	76

Table of Figures

Figure 1 Howard-Sheth Model of Buyer Behaviour (source: Howard, 1969).....	7
Figure 2: Catalogue of spiritual products and merchants (source: Davies and Freathy, 2014.) ...	9
Figure 3 Table of Interview Questions	20

1.0 Introduction

1.1 Introduction

This chapter provides an overview of the research contained within this dissertation. It also provides relevant contextual information and justifies the topic choice. The aims and objectives of the study are stated. The methodological approach and the possible limitations of this research are outlined.

1.2 Background to Study

“Spirituality” does not refer to traditional organised religion in this dissertation. Organised religion may be defined as “shared beliefs, sacred texts, and traditions that include guidelines for living” (Spinelli, Nelson-Becker, & Ligossi, 2019). Instead, “spirituality” refers to “New Age spirituality” found in the literature (Basci, 2015; Davies & Freathy, 2014; Redden, 2006; Rindfleish, 2006; Rose, 1998). The diversity of beliefs and practices make spirituality difficult to succinctly characterise (Gould, 2006; Redden, 2006). However, common themes arise. Spirituality may be a way to seek self-transformation (Zaidman, 2007). It may encourage autonomy of belief (Rindfleish, 2006). It may be a path to fulfilment through spiritual enlightenment or self-actualisation (Gould, 2006).

Spiritual consumption can refer to the consumption of materials that yield spiritual utility. The market was predicted to diminish but it is growing (Husemann & Eckhardt, 2019). Contemporary updates of various, sometimes ancient spiritual practices are currently booming (Husemann & Eckhardt, 2019). Growing global markets include yoga (Askegaard & Eckhardt, 2012), spiritual retreats (“Our growing attraction to spiritual retreats,” 2017) and digital services (Kale, 2004). Spiritual consumption channels are greater now than when the movement began to emerge in the 1960’s and 70’s (Redden, 2006). The internet has resulted in easier access to a greater variety of experiences, communities and individuals (Kale, 2004). Spiritual consumers often seek new and varied experiences (Basci, 2015; Husemann & Eckhardt, 2019; Kale, 2004; Possamai, 2000). Thus, they may be thriving in today’s digital world. They can pick and choose from a hyper-diverse “spiritual supermarket” (Redden, 2016). This “pick and mix” spirituality (Davies & Freathy, 2014) is widely discussed in literature. However, how spiritual consumers navigate the diverse spiritual market is not thoroughly researched. Specifically, there is a lack of consensus on how and why they make purchase decisions. This presented a unique opportunity for consumer behaviour

study. This dissertation considers existing spiritual consumer research and contributes to the knowledge gap.

The Sir Arthur Conan Doyle Centre (ACDC) in Edinburgh is suitable for a case study of spiritual consumption. Well established, the ACDC provides a wide choice of spiritual goods, services, and experiences. The ACDC is styled as a “Mind, Body and Spirit” centre which aims to support the spiritual needs of Edinburgh, Scotland and beyond. It offers psychic and spiritual readings, demonstrations of mediumship and spiritual workshops. The workshops include numerology, astrology, crystal healing, tarot reading and more. They also offer weekly classes which include yoga, meditation, tai-chi and more. Further, it also hosts informative talks which cover a range of spiritual subjects. Several practitioners operate at the centre who offer reiki, psychic readings, spiritual readings, trance healing, aura camera readings and kinesiology. The wide range of choices offered reflects the diversity of the spiritual marketplace. Thus, it is a suitable subject for a case study of spiritual consumption.

1.3 Rationale of Topic

Spiritual consumer behaviour is a suitable topic for this dissertation. The author is currently employed part-time as a marketing assistant at the ACDC. The practical implication of this is ease of access to a rich data set. Further, the dissertation is of occupational value to the author. Beyond this, spiritual consumption is an active area of intersectional interest. A novel contribution to this field of study may be of benefit to further studies.

1.4 Research Aim and Objectives

The dissertation aims to critically explore the decision-making process of spiritual consumers through the case study of The Sir Arthur Conan Doyle Centre.

The objectives of this research are:

- i. Outline the key factors which influence and encourage spiritual consumption through a critical review of relevant literature
- ii. Provide an overview the spiritual marketplace, specifically the scale of the industry, and the consumable experiences involved within it
- iii. Explore the decision-making process of spiritual consumers in a case study of The Sir Arthur Conan Doyle Centre

iv. Provide a conclusion on the decision-making process of the spiritual consumer based on findings.

1.5 Methodology

Primary research took the form of a qualitative case study (section 3.5.1). The nature of both consumer behaviour and spirituality is subjective (section 2.3). Thus, in-depth semi-structured interviews were chosen as the most appropriate research tool (section 3.5.2). Seven interviews took place with a representative sample of spiritual consumers (section 3.5.3). Interview questions were derived from themes found in the literature review (Chapter 2). These included consumer behaviour, decision-making, spiritual consumption, and the spiritual marketplace. The data was analysed with an abductive approach (section 3.3).

1.6 Possible Limitations

This dissertation is the first research project of its magnitude for the author. Thus, the researcher's skillset may not be developed enough to produce robust results (Saunders, 2015). Further, the researcher's skill may not be developed enough to identify where researcher bias has affected results (ibid). Researcher triangulation in the coding phase (Thomas & Magilvy, 2011) may have mitigated this. However, it was not completed due to resource constraints. Additionally, the primary research was undertaken as a qualitative case study. Results are not generalisable to a large population (Stake, 1995). However, analytic generalisability is achieved through links to existing theory (Yin, 2014).

Spirituality is a personal topic for most people. Thus, it is possible that participants withheld relevant information during interviews (Lazar, 2017). Due to time and resource constraints, member checking (Doyle, 2007) was not undertaken to corroborate participant reports.

1.7 Dissertation Structure

Relevant secondary data analysis follows this chapter in the form of a thematic literature review. This is followed by the methodology chapter which outlines and justifies research methods. This is succeeded by Chapter 4 which discusses key findings in context of existing theory and research questions. The final chapter draws conclusions from findings. It evidences how the dissertation aim was achieved and provides recommendations for future research.

1.8 Chapter Summary

This introductory chapter has provided contextual information relevant to the dissertation topic. It has also offered justification for the choice of dissertation topic. The aim, objectives, methodology and limitations of this dissertation have been introduced.

2.0 Literature Review

2.1 Introduction

This chapter provides a relevant context and a theoretical framework for the dissertation (Saunders, 2015). The critical literature review positions this dissertation within the context of existing research (Fink, 2020). It highlights gaps in knowledge relevant to research questions posed in section 3.2 (Wallace, 2016).

This chapter satisfies the completion of objectives I and II. The theoretical review explores relevant research covering spiritual consumption (Objective: I). An overview of the spiritual marketplace is also provided (Objective: II). The chosen style of the literature critique is theoretical review. It is appropriate to establish what is known about spiritual consumer behaviour and to highlight gaps in knowledge (Rocco & Plakhotnik, 2009). It is used to produce suitable questions to be answered by primary research (ibid). The themes explored are consumer behaviour, the spiritual marketplace, the spiritual consumer, and decision-making.

2.2 A Definition of Consumer Behaviour Research

The existing literature which covers consumer behaviour is extensive. The scope of areas covered is too broad for the purposes of this dissertation. However, a general overview is provided to position the dissertation within existing theory. Consumer choices are often complex and of importance to them, and thus of importance to marketers and other stakeholders (Bettman, Luce, & Payne, 1998). In marketing, consumer behaviour study may discover opportunities for increased competitive advantage, sales, brand loyalty, engagement, and more (Blythe, 2013; Kotler, 2017; Solomon & Proquest, 2007; Szmigin, 2018; Tauber, 1972). Consumer behaviour research may seek an understanding of consumption behaviour. It can involve examination of responses to relevant external stimuli and rational assumptions of the consumer's internal psychological processes based on purchase outcomes (ibid).

2.2.1 Existing Frameworks for Exploring Spiritual Consumer Behaviour

Contemporary consumer behaviour models illustrate how consumer behaviour works. However, the variables that influence consumer behaviour are diverse and can't all be accounted for on one model (Kotler, 2017). For example, the Howard-Sheth model of buyer behaviour (**figure.1**) (Howard, 1969) is considered a classic model of consumer behaviour (Prakash, 2016).

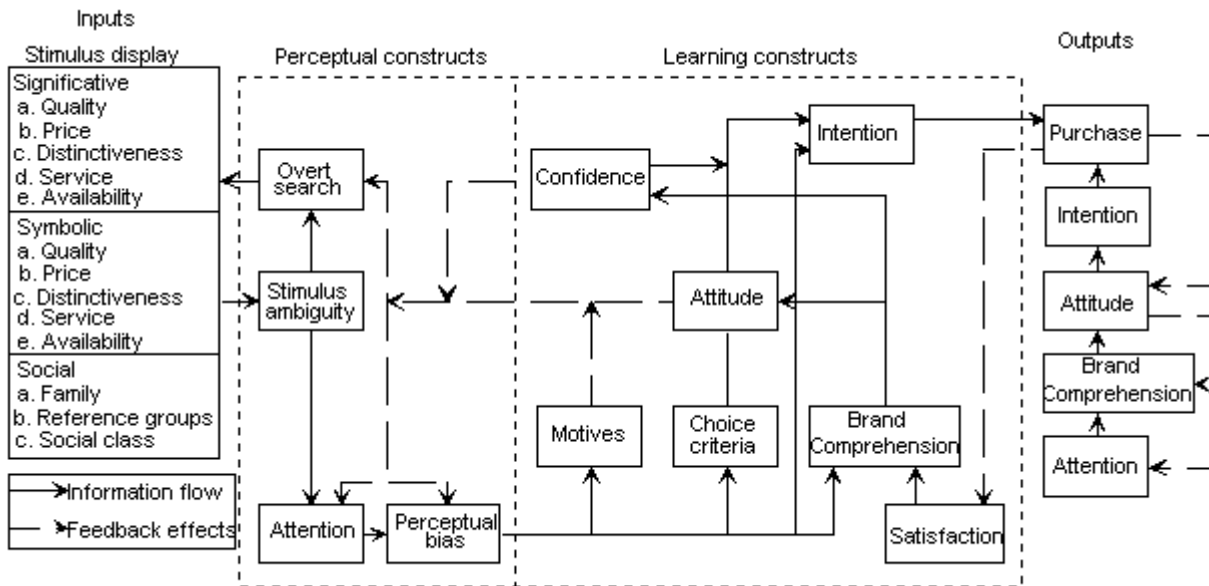


Figure 1 Howard-Sheth Model of Buyer Behaviour (source: Howard, 1969)

The Howard-Sheth model describes how consumer behaviour relates to purchase. The model demonstrates the relationship between stimulus-response (input/output) and “developmentally-linked” (Hunt & Pappas, 1972) exogenous variables and hypothetical constructs. It has been praised for its consideration of different decision-making strategies and coherent integration of factors influencing decisions (Loudon, 1993). However, again due to the diversity of the variables which affect outcomes, measurement of their effects is challenging (Foxall, 2004; Rau & Samiee, 1981). Put simply, you cannot account for all the influences on consumer behaviour in one model (Blythe, 2013; Lye, Shao, Rundle-Thiele, & Fausnaugh, 2005; Payne, Bettman, & Johnson, 1988; Simon, 1955). The variables considered relevant in one model may not be generalisable to a wide population. Especially with regards to consumers’ conscious and subconscious processes. The research challenge to date, may be understanding these processes (Kotler, 2017; Lye et al., 2005). They are commonly referred to as the consumer’s “black box” (Kotler, 2017). Models of consumer behaviour illustrate influences on these processes and predict possible outcomes. However, they again cannot account for the diversity of consumers’ internal processes. Thus, models may serve as a framework only to conduct a primary study of spiritual consumption behaviour.

2.3 Overview of The Spiritual Marketplace

An overview of the spiritual marketplace provides context for a study of consumer behaviour. The spiritual market is competitive (Rinallo & Alemany Oliver, 2019). It is served by a heterogenous population of consumers who “mix and match values, philosophies, and ideas from different

religious and spiritual traditions (Rinallo & Alemany Oliver, 2019). This diversity and lack of overarching organisation mean that defining criteria that qualifies products or merchants as “spiritual” is elusive (Redden, 2006). It appears a challenge to simply categorise merchants due to product overlap between retailers who identify as different spiritual niches (Davies & Freathy, 2014; Redden, 2016). It has been suggested that merchants or products offering “spiritual utility” (Husemann & Eckhardt, 2019) or connection to a spiritual belief system (Davies & Freathy, 2014) may be classified as spiritual. However, mainstream brands such as Apple have also attempted to offer spiritual utility through their products (Belk & Tumbat, 2005). An iPhone would generally not be considered a New Age or spiritual product. Such attempts to sacralise products is met with derision in the spiritual community (Basci, 2015; Rinallo & Alemany Oliver, 2019). Thus, criteria qualifying merchants or products as spiritual may be more nuanced. Redden (2006) highlights that there are common ideologies held within the spiritual community: seeking transformation, holistic conceptions of nature and the cosmos, and sacralisation of self. However, not all consumers hold the same desires or to the same degree (ibid) so this may not be the defining criteria of the spiritual market. Thus, the definition of the New Age market is nuanced and subjective.

For the purposes of providing a pragmatic overview of the spiritual market, Davies and Freathy (2014) provide an extensive catalogue of products considered to be spiritual (**figure.2**). The diverse range of offerings in the spiritual marketplace appears to be reflective of the vast array of belief systems and practices contemporary spirituality encompasses (Zaidman, 2010). Davies and Freathy (2014) assert that the spiritual marketplace is mainly comprised of small independent retailers. However, there are other actors of significance. There are many individuals who operate as sole traders in the form of authors, psychics, teachers, therapists, healers and more (Possamai, 2000). Further, the advent of increased tourism, immigration and the digital age has created unprecedented access to new channels for spiritual consumption (Kale, 2004; Rinallo & Alemany Oliver, 2019). Individuals may now consume spirituality via websites, social media, apps, package holidays and more (Davies & Freathy, 2014; Kale, 2004). Precisely how spiritual consumers navigate the vast array of consumption choices available to them is not covered extensively in literature. However, it is suggested it is not simply a cultural inclination to “try new things for the sake of trying” (Redden, 2016).

Category	Products include:
New Age/mind body spirit	Angels, Aromatherapy, Bath, Body Piercing, Body and Skincare, Books, Bumper Stickers, Calendars, Clothing, Crystals, Diaries and Posters, Candles, Cards, CDs, Crystals, Fairies, Gods and Goddesses, Herbs and Resins, Incense, Fragrances, Jewellery, Magical Supplies, Mythical and Magical Creatures, Tarot Readings, Palmistry and Mediumship, Oracles and Divination, Witches and Wizards
Occult/witchcraft	Athames, Chalices, Wands Cauldrons Altar Pieces, Incense and Sticks Incense Powders Oils and Oil Burners Herbs Roots and Resins Tarot, Crystal Balls, Pendulums Ouija Boards Scrying Mirrors and Bowls, Candles and Holders, Altar Cloths Inks, Pens and Seals, Boxes and Chests, Ritual Wear, God and Goddess Figures, Fairy Figurines, Dragons and Gargoyles, Egyptian Statues, Vamps, Runic Pendants, Jewellery and Charms, Magical Pentagrams, Gems And Crystals, Second Hand Books, Blank Books of Shadows, Greetings Cards, Music
Pagan/Wiccan	Aromatherapy, Crystals, Pagan market, (Jewellery, Athames, Chalices, Pendulums, Pentacles, Ritual tools, Runes, Spell Supplies, Spirit Boards, Tarot Cards, Wands) Angelic, (Cards, figures, smudging) Candles, Oils, Incense
Holistic or complementary therapy	Angels, Angel cards, Aura sprays, Buddhas, Beauty and Spa treatments, Bio Energy, Meditation and Celtic CDs, Crystals and Tumble stones, Detox Spa, Holistic Therapies Hopi Ear Candling, Indian Head Massage, Pagan Goddess Pendants, Pamper Parties, Reiki, Reiki and Crystal Workshops
Fetish	Leather, PVC, rubber, sexy underwear, collars, whips, chains; fantasy and role-playing clothes, jewellery, ornaments, postcards hair braiding, fortune telling, crystal balls and tarot cards
Herbalist/homeopathy	Glass Bongs, Books and DVD's, Comedown and Hangover Cures, Essential Oils, Ethno-botanical Herbs, Grinders, Herbal Tinctures, Incense and Holders, Pipes Chillums Glass and Bubbler, Plant Feeders, Presses and Extraction Bubble Bags, Rolling Papers and Blunts, Flavoured Papers and Rolls, Rips and Rolling Paper Tips
Fairy/fantasy/gift store	Fairy doors, fairies, dragons, angels, skulls, candles and incense, jewellery and hair accessories, mugs and glassware, party and dress up, miniatures, key rings and stationery, books, cards and CDs, trinket boxes, soaps and perfumes, decorative art, lighting and steampunk
Fair trade/clothing	Aromatherapy, Baby and Children's Clothing, Candles and holders, fragrant sachets, gemstones, incense and holders, Kids Toys and Gifts, Ladies Clothing, Men's Clothing, Musical Instruments, New Age books, Pendulums, Relaxing music, Tarot cards
National retailers	Angel Cards, Magazines, Figurines

Figure 2: Catalogue of spiritual products and merchants (source: Davies and Freathy, 2014.)

2.4 Profiling Consumers of Spiritual Consumption

An understanding of the psychographic profile may provide more relevant context for spiritual consumer behaviour than an understanding of demographic factors. Contemporary Spirituality is an active intersectional area of interest. There is a wide body of sociology e.g. (Bruce, 2008; Kale, 2004; Rindfleish, 2006), religious/spiritual e.g. (Coco & Woodward, 2007; Ezzy, 2006; Gould, 2006; Possamai, 2000) and psychological research e.g. (Spinelli et al., 2019). However, insights from existing research have not been widely considered in a marketing context (Husemann & Eckhardt, 2019; Marmor-Lavie & Stout, 2016; Shaw & Thomson, 2013). Common descriptions of the typical spiritual demographic can be found. It is suggested that spiritual consumers tend to be female, affluent and middle aged (Champion, 1993; Possamai, 2000; Rose, 1998; Shaw & Thomson, 2013). Conversely, other research has found that those in lower socioeconomic classes are more inclined towards spiritual consumption (Redden, 2016). In any case, as spirituality is closely tied to values and beliefs (Possamai, 2000), the psychographic profile of the spiritual consumer i.e. values, attitudes, interests and lifestyle choices (Kotler, 2017) may provide better insight into their purchase behaviour.

Some authors are reductionist in their approach to the spiritual psyche. Spiritual consumers have been profiled as perpetually unfulfilled (Rindfleish, 2006). They have been described as superficial consumers seeking shortcuts to spiritual experiences (Bruce, 2008). However, given the diverse range of values, beliefs and experiences prevalent in the spiritual community, reductionism has been strongly refuted and accused of ignoring the greater social contexts and nuances of spiritual consumption (Gould, 2006; Heelas, 2008; Possamai, 2000; Redden, 2016). More holistic overviews of the spiritual consumer have been suggested. Spiritual consumers may have belief in monism, self-actualisation and gnosis (Possamai, 2000). They may value their spiritual communities (Redden, 2006) and autonomy of spiritual practice (Gould, 2006; Heelas, 2008). Autonomy of spiritual practice refers to belief that the self is the sole authority on spiritual practice. It has been referred to as a kind of “epistemological individualism” (Partridge, 1999). However, despite the frequency of spiritual consumers being reported as the sole authority on their development, it has been found they also assign proliferated authority in the form of peer-groups, mentors etc (Wood, 2007). Regardless, the spiritual consumer is likely to reject institutionalised authority (Redden, 2016). This is likely due to the postmodern, counterculture the spiritual movement is borne from. The New Thought, Theosophical and Esoteric Movements are antecedents to the New Age phenomenon which became popular in the 1960's and 70's (ibid). The New Age movement combined elements from esoteric thought, Maslow's theories of self actualisation and Eastern religions (Mears & Ellison, 2000). A key tenet of this movement was “the insistence that institutional features of religion like organisations, dogmas, and rituals

constitute alienating side issues that stand in the way of a personally meaningful connection to the sacred” (Cortois, Aupers, & Houtman, 2018). The New Age movement is arguably the predecessor to the contemporary spiritual movement (Redden, 2016). This may explain spiritual consumers attitudes towards organised religion and for their continued interest in products which offer transformation/actualisation and are of an esoteric/mystic/Eastern nature.

In summary, the spiritual consumer demographic is not as relevant as its psychographic profile due to the nature of spirituality. Relevant beliefs, values, attitudes and interests have been provided in this section. However, this is not an attempt at reductionism but rather an overview of common attributes found in literature. Context has now been provided for an exploration of spiritual consumer behaviour.

2.5 Spiritual Consumption Behaviour

This dissertation has provided an overview of the spiritual market and the consumer profile. This provides context for an exploration of how spiritual consumers interact with the market. The purpose of this literature review is to highlight potential research gaps in this area.

The tendency to cycle through a variety of spiritual options is the behaviour most examined in literature. Spiritual consumers are unlikely to commit to one spiritual path. In fact, it is common for the spiritual consumer to adopt several spiritual options simultaneously (Redden, 2016). Thus, they are referred to as “seekers” (Basci, 2015; Husemann & Eckhardt, 2019; Kale, 2004; Marmor-Lavie & Stout, 2016; Redden, 2016; Rindfleish, 2006; Shaw & Thomson, 2013). This assessment appears to have achieved unanimous agreement in the literature. However, explanations for this behaviour vary. Some criticise this behaviour for being superficial. Suggesting that spiritual consumers can be ignorant of the point of spiritual practice by looking for shortcuts to spiritual experiences without deep contemplation or understanding of the source material most New Age experiences are derived from (Bruce, 2008). In some cases, the behaviour has been criticised for cultural appropriation. Practices have been adopted seemingly without respect to the indigenous cultures the practices arguably “belong” to (Coco & Woodward, 2007). Whilst these accusations may not be baseless in some cases, they are likely not representative of the spiritual community as a whole (Gould, 2006; Redden, 2016). More holistic views of spiritual consumers consider why they start “seeking” in the first place. For example, “seekership” may be triggered by paranormal experiences, life crisis and/or exposure to New Age iconography (Possamai, 2000; Shaw & Thomson, 2013). A life crisis, such as bereavement is deeply emotional and may trigger a search for greater spiritual meaning. (Davis & Nolen-Hoeksema, 2001). Paranormal (or anomalous) experiences may also create a desire for spiritual meaning and continued interest in

the anomalous throughout life (Parra & Corbetta, 2014). Exposure to New Age iconography may be responsible for a desire to rebel against globalisation and mass consumerism (Kale, 2004). As outlined, the spiritual movement is an evolution of the earlier New Age counterculture movements: A pursuit of alternates to mainstream solutions. The strength of influence each trigger has is not clear in the literature. It is not clear if there needs to be a combination of factors. For example, not everyone who has had a life crisis is a spiritual consumer. Whereas its unlikely everyone has had a paranormal experience or exposure to New Age culture. The importance of each trigger could be explored further. Regardless, it also appears spiritual seeking may be tied to loss, culture and or upbringing. Which would suggest it is unlikely a superficial process.

In summary, spiritual consumers seek new and diverse experiences. There is a disagreement about why they do this. It may be superficial behaviour. However, this seems unlikely. Spiritual consumption appears to be linked to significant, emotional triggers. The impact of these triggers can be explored further. Additionally, it is not clear how spiritual consumers decide on their next experience. This presents justification for a primary study of their decision-making strategies.

2.6 The Importance of Consumption to the Spiritual Individual

Understanding the desired outcomes of spiritual consumption will help explain their decision-making. Consumption is of practical importance to spiritual consumers. They may be opposed to commercialism (Coco & Woodward, 2007; Gould, 2006; Heelas, 2008). But logically, they must interact with the market to access new spiritual experiences. In fact, the market is arguably the primary institution of contemporary spirituality (Redden, 2016). This section outlines what spiritual consumers potentially want from the market.

2.6.1 Hedonic or Utilitarian Desire

Spiritual consumers may seek transformation, actualisation and new spiritual experiences. Whether this is a hedonic or utilitarian desire has implications for studying decision-making. The decision-making process may be influenced by utilitarian or hedonic needs/wants (Dhar & Wertenbroch, 2000). Needs/wants create motivation to be satisfied in the form of a drive (Solomon & Proquest, 2007). Consumers may decide to satisfy hedonic desires when their utilitarian needs have been met (Dhar & Wertenbroch, 2000). Hedonic drives relate to self-actualisation and utilitarian drives seek satisfaction of basic needs (Solomon & Proquest, 2007). To satisfy a hedonic drive, consumers are likely to consider how an option makes them feel (Blythe, 2013). Whereas, for a utilitarian need they are more likely to consider functionality (Kotler, 2017). Thus, it may be crucial to understand the drive spiritual consumption satisfies. Generally, transformation, actualisation and spiritual experiences would be considered hedonic desires (Dhar &

Wertenbroch, 2000). Thus, it is likely that how a product makes a spiritual consumer feel influences their decisions.

2.6.2 Extension of Self and Compensatory Consumption

Spiritual desires likely relate to the construct of self: self-transformation, self-actualization, a spiritual experience for oneself etc. Thus, spiritual consumption may be important for self-image. Consumption habits assist individuals in constructing an extension of themselves (Belk, 1988). The choices they make affect how they see themselves and how they are perceived by others (ibid). So, consumption could be a means to strengthen spiritual identity.

On the other hand, some researchers found spiritual consumers to be perpetually unfulfilled (Bruce, 2008; Rindfleish, 2006). Thus, consumption may be a way to compensate for a discrepancy between reality and the fulfilled version of themselves. Self-discrepancy may lead to compensatory consumption (Koles, Wells, & Tadjewski, 2018). This can provide alleviation but does not directly satisfy an underlying need (Kim & Gal, 2014). An argument could be made for this. Spiritual consumers may feel isolated due to globalisation (Kale, 2004). They may feel lost from a life crisis (Davis & Nolen-Hoeksema, 2001; Possamai, 2000). Or they may feel disillusioned by secularisation (Rindfleish, 2006). These feelings may be difficult to address directly, and spirituality may provide a form of escape. However, compensatory consumption is normally a result of a lack of self-acceptance and denial (Kim & Gal, 2014). It can result in feelings of guilt or remorse (Koles et al., 2018). Yet, self-acceptance and authenticity are hallmarks of the spiritual ethos (Redden, 2016). Thus, it is likely spiritual consumers practice self-acceptance. In which case consumptions could be a means to adapt not to compensate (Kim & Gal, 2014). Adaptive consumers are aware of self-discrepancies, but they do not feel bad about them (ibid). Having a positive experience is more important than achieving a complete outcome (Koles et al., 2018; Yang, Mao, & Peracchio, 2012). This may more accurately describe a spiritual consumer. However, it is not clear from the literature if spiritual consumption is compensatory or adaptive. Though it is clear that consumption is important in relation to the spiritual consumers idea of self.

2.6.3 Consumption as a Social Activity

The contemporary spiritual community evolved from the New Age postmodern, counterculture (Redden, 2016). Shared experiences were an integral component of that culture (Mears & Ellison, 2000). Spiritual consumers are still found to value being part of a community (Possamai, 2000). Research suggest spiritual consumers rely on their peer-groups to have new experiences (Kale, 2004). They rely on peers to recommend goods (Davies & Freathy, 2014), discover new events (Redden, 2006) and to feel connected (Shaw & Thomson, 2013). Further, being part of the

spiritual community is likely to form part of a consumer's desired image (Belk, 1988). Consumption grants access to the community. To be part of the community, spiritual goods and experiences must be consumed. Thus, since spiritual consumers value feelings of community, consumption is important.

In summary, consumption is of importance for the consumer for achieving various outcomes. It helps them construct their sense of self. It integrates them into the spiritual community. It is a means to satisfy a hedonic desire for self-actualisation. It is not clear if they are compensatory or adaptive consumers. This understanding may help explain findings from a study of how they make decisions.

2.7 Decision-Making

This review has so far explored the spiritual marketplace and the spiritual consumer. The spiritual consumer was found to be a continuous seeker of new spiritual experiences in a hyper-diverse market. A gap in research concerning how spiritual consumers navigate their vast array of options was identified. Specifically, how they make decisions is not explored. This section explores the general theories of decision-making.

Study of the decision-making process may be categorised as behavioural (Payne et al., 1988; Simon, 1955), normative (Fischer, Luce, & Jia, 2000) and naturalistic (Klein, 2008). Normative theory suggests consumers are fully aware of their own preferences when faced with choice and strategize decisions based on utilitarian needs (Fischer et al., 2000). However, both behavioural and naturalistic theories suggest the existence of “bounded rationality” (Bettman et al., 1998): it is likely consumers are not fully aware of their preferences when making a choice (Lye et al., 2005). Behavioural theory suggests that consumers are adaptive decision makers (Simon, 1955) and due to their preference uncertainty (Fischer et al., 2000) employ different decision-making strategies (Prakash, 2016). Behavioural theory suggests that it is likely that consumers “construct” rather than recall their preferences each time they face a choice based on their consumption goals and the consumption context (Bettman et al., 1998). Naturalistic decision theory could be described as a development of “satisficing” (Simon, 1955) wherein consumers use their own experiences to inform their consumption choices through choosing the first option that meets their desired requirements whilst not considering other options (Klein, 2008).

The spiritual consumer may not make decisions as rationally as described above. This review has found that spiritual consumers may have an emotional connection to consumption. If an individual is more emotionally-oriented, they may prefer to make decisions intuitively (Sinclair,

Ashkanasy, & Chattopadhyay, 2010). Intuition may be described as an affectively-charged, subconscious, rapid judgement (Dane, Rockmann, & Pratt, 2012). Simply put, it is deciding based on a feeling. Whereas cognition is a decision based on what the individual thinks they should do. Research suggests that individuals may use intuition and cognition simultaneously when making a decision (Evans & Stanovich, 2013). Intuition may be inferential (based on prior experience) (Piris & Guibert, 2015; Pretz et al., 2014), affective (Sinclair et al., 2010) and holistic (Piris & Guibert, 2015). There may be conflict between what a person thinks and what they feel they should do when faced with a problem (Jennifer, Marta, Jutta, & Ellen, 2017). The primary decision-making process chosen would in that case be context dependent (ibid).

A belief in monism (Possamai, 2000) and an unusual habit of deriving pleasure from uncertainty (Shaw & Thomson, 2013) suggests the spiritual consumer decision-making process may be unique. Spiritual consumers may be more likely to possess an external locus of control when faced with decisions (Spinelli et al., 2019). In other words, they see choices as out with their control or in the power of fate or an unseen source. This suggests they may delegate decisions to a higher power. It is common for spiritual people to seek guidance from psychics, astrology and tarot cards (Davies & Freathy, 2014). Spiritual people tend to seek spiritual guidance when faced with a difficult decision (Foo, 2011). However, delegating decisions to others can also occur when faced with too much choice or where one wants to avoid responsibility for the consequences of a decision (Steffel, Williams, & Permann-Graham, 2016).

Little is known about how spiritual consumers make purchase decisions. Literature provides contextual information. Much is written about what might influence the decisions. The same goes for what those decisions might hope to achieve. A primary study of decision-making may help to fill in the missing pieces.

2.8 Chapter Summary

This chapter has outlined several key factors concerned with spiritual consumption. The spiritual consumer and the spiritual marketplace have been discussed at length. This chapter meets the requirements of objectives “I” and “II.” It also justifies a primary study of how spiritual consumers make decisions.

3.0 Methodology

3.1 Introduction

The aim of this dissertation is to critically explore the decision-making process of spiritual consumers through a case study of The Sir Arthur Conan Doyle Centre. From the literature review, it was found that a primary study was required to achieve this (Objective: III). This chapter presents and justifies the methodology for that study. Explaining methodology is crucial as it evidences how research questions were derived, how data was collected and how it was analysed (Saunders, 2015). It also demonstrates an awareness of ethical issues and limitations (ibid).

3.2 Research Questions

Propositions can inform the direction of case studies (Yin, 2014). However, they should have a focus and take relevant context into account (Stake, 1995). The literature review (Chapter 2) provides relevant context. From it, the following propositions about spiritual consumers are made:

Proposition 1: *Spiritual consumers have a deep, emotional connection to their consumption choices.*

Spiritual consumers were found to frequently move from experience to experience. Researchers disagree in their explanations for this behaviour. This led to the creation of the first research question.

Proposition 2: *The spiritual consumer may not make totally "rational" decisions*

The spiritual consumer profile was a key theme explored in the literature review. It was found that they tend to have a belief in an underlying force that governs the universe. It was also found that they may enjoy uncertainty when faced with a decision. This may suggest that spiritual consumers have a unique approach to making decisions. This led to the formulation of research questions two, three, and five.

Proposition 3: *The Spiritual Consumer may approach non-spiritual decisions differently to spiritual decisions*

Decision-making was a theme explored in the literature review. It was found that consumers are unlikely to approach all decisions in the same way. Understanding how spiritual consumers

approach non-spiritual decisions may provide an interesting contrast to how they approach spiritual decisions.

From these propositions, research questions are posed. These form the framework for the interview questions. The research questions posed are:

- i. What are the relevant forces which influence variety-seeking in spiritual consumption?
(RQ1)
- ii. What is likely to be the primary decision-making strategy for a spiritual consumer?
(RQ2)
- iii. What factors influence spiritual consumers' preference for a decision-making strategy?
(RQ3)
- iv. Do spiritual consumers approach everyday decisions differently to spiritual decisions?
(RQ4)
- v. Are there any decision-making strategies that are unique to spiritual consumption?
(RQ5)

3.3 Research Approach

An exploratory approach is appropriate where new insights surrounding a phenomenon are sought (Saunders, 2015). Exploring a phenomenon within its context may provide a more holistic understanding of its antecedents (C. L. Thompson, Locander, & Pollio, 1989). It may provide deeper insight into consumer behaviour (Klein, 2008). Thus, an exploratory approach was adopted to discover new insights about spiritual consumption in context of existing research.

Qualitative data may be better suited to understanding the subjective and socially constructed meanings surrounding a phenomenon (Thomas & Magilvy, 2011). It produces interpretivist results whereas quantitative data is often derived from objective datasets such as statistics and produces standardised results (Saunders, 2015). Due to the subjective nature of spiritual consumption, a qualitative approach was taken.

The thematic literature review informed the creation of research questions. This is conducive to taking a deductive approach to analysis (Yin, 2014). The thematic review produced a framework for a priory coding (Lazar, 2017) and analysis of data. This approach has been criticised for being restrictive (Baxter & Jack, 2008). To mitigate this, emergent coding was also used (Lazar, 2017). Therefore the approach to analysis was abductive (Saunders, 2015).

3.4 Research Philosophy (393/300 words)

Research makes epistemological, ontological and axiological assumptions (Burrell & Morgan, 1979). These assumptions influence research methods and analysis of findings (Saunders, 2015). A justified and consistent set of assumptions may constitute a credible research philosophy (ibid). There may be several reasons why a credible research philosophy is important. At a general level, it encourages in-depth thinking and encourages further questioning of a research topic (Crossan, 2003). In research methodology, understanding philosophy helps to identify and understand appropriate research strategies and it enables the researcher to evaluate and understand the limitations of research (Easterby-Smith, Thorpe, Jackson, & Lowe, 2008). The researcher's own beliefs and assumptions and the aim of the research will be best suited to a particular research philosophy (Saunders, 2015). The aim of this research is to explore consumer behaviour which is relative to the individuals being studied. Multiple realities exist between consumer experiences rather than one truth (C. L. Thompson et al., 1989), data consists of opinions and narratives rather than facts and numbers (C. J. Thompson, 1997) and the researcher prefers to take a reflexive rather than a detached approach to the values of participants. Thus research lends itself to subjective rather than objective assumptions (Burrell & Morgan, 1979).

From these assumptions, it is determined that this dissertation is underpinned by interpretivism. Interpretivism integrates human interest into research (Saunders, 2015). The interpretivist approach assumes reality is accessed through social constructs such as language and shared meanings (Easterby-Smith et al., 2008). It is a counter to positivist philosophy which assumes reality is objective and governed by laws and facts (Saunders, 2015). The constructionist philosophical underpinning (Stake, 1995; Yin, 2014) of case study research fits well with interpretivism. Constructivism allows for accepting the research informants perception of reality as fact (Baxter & Jack, 2008). Consumer perceptions of their own behaviour may be viewed as subjective, further the concept of reality for a spiritual consumer may differ from mainstream objectivist views. This approach allows for understanding the consumers choices from their point of view and framing (Tellis, 1997). Interpretivist approaches may result in a rich understanding of a phenomenon (Saunders, 2015). However, there is significant room for researcher bias due to the influence of the researchers own subjective views and proximity to the investigation (Crossan,

2003). As the researcher is also an employee of the ACDC with motives to improve his job performance, this may be of concern.

3.5 Research Strategy and Design

3.5.1 Case Study

A case study may be appropriate where there exists: a relevant case to analyse, a requirement for in-depth analysis, a contemporary phenomenon and more variables of interest than data points (Yin, 2014). A case study seeks understanding of a contemporary phenomenon (Stake, 1995) and results may provide analytic generalisation (Yin, 2014). Analytic generalisation refers to when “previously developed theory is used as a template against which to compare the empirical results of the case study” (Tellis, 1997). The Sir Arthur Conan Doyle Centre is a suitable choice for a case study of spiritual consumption. The ACDC serves various spiritual consumers thus, provides a case to explore within its context from multiple perspectives (Baxter & Jack, 2008; Stake, 1995; Tellis, 1997; Yin, 2014). These consumers engage in variety-seeking spiritual consumption (a contemporary phenomenon) which requires in-depth analysis as their experiences are likely diverse and complex (see section 2.4). This dissertation sought understanding of the spiritual consumption phenomenon in the context of existing theory. Hence, a case study was selected as a suitable research strategy.

3.5.2 Semi-Structured Interviews

Structured interviews require answers to a standardised set of questions (Saunders, 2015). They are best-suited to quantitative studies as they have limited scope for extended answers (Lazar, 2017). An unstructured interview is an in-depth exploration of a general area and may be used for exploratory study (Saunders, 2015). Semi-structured interviews are also exploratory however, the structure helps to avoid the collation of too much irrelevant data (Yin, 2014) by mostly adhering to key themes or questions (Saunders, 2015). Seven semi-structured interviews were conducted over the course of 10 days. Five of the interviews were conducted face to face at the Arthur Conan Doyle Centre. Face to face interviews achieve greater levels of response and allow for a greater level of rapport to be built (Sitzman, 2002). Due to government-enforced social distancing restrictions as a result of the global outbreak of Covid-19, two of the interviews were conducted by phone. Telephone interviews may have resulted in a reluctance to be forthcoming in answers due to the absence of a personal connection (Saunders, 2015).

An existential-phenomenological approach to the interview was taken (Thompson, Locander, & Pollio, 1989). Put simply, the participants were asked descriptive questions such as ‘tell me about

an early spiritual experience' rather than explanatory 'why' questions to encourage in-depth retelling of lived experiences and discourage focus on rationalising behaviour (C. L. Thompson et al., 1989). This approach is subjective and accounts for the diverse range of beliefs and practices commonly held by spiritual consumers. The framework from which questions were asked is outlined in **figure.3**.

Research Theme	Example Questions
Spiritual Consumption	• Please tell me about an early/recent spiritual experience. • What was happening in your life at the time?
Variety-seeking Behaviour	• Please tell me how you practice spirituality currently. • What sort of events have you been to recently? • How does doing a variety of different things feel? • How do you feel about events which cost a lot of money or have a celebrity attached?
Decision-Making	• Can you tell me about the last time you had to make a choice between two or more spiritual events? • How did you make your decision?

Figure 3 Table of Interview Questions

3.5.3 Sample

Case studies should be bound to a focused area of study (Stake, 1995) to limit results from being too broad (Baxter & Jack, 2008). To focus the area of analysis of this case study, it is bound to participants who were found to be highly representative of the typical spiritual consumer profile found in literature. The chosen participants responded to an advert sent to the ACDC email distribution list ensuring they were customers (and therefore spiritual consumers) (Appendix B1). The respondents were asked to confirm their age and to give examples of spiritual events they had attended recently. This was to ensure they engaged in variety-seeking behaviour. A purposive sample allowed for selection based on how potentially informative a participant might be (Saunders, 2015). However, error in judgement may have resulted in selection of participants who provided ungeneralizable data (Lazar, 2017). The small sample size is acceptable when doing in-depth study (Thomas & Magilvy, 2011). A heterogenous selection of participants in a small sample allows for identification of interesting patterns of behaviour which relate to a theme (Saunders, 2015). A heterogenous, purposive sample was selected from the responses. It was

heterogenous as the sample consists of people whose spiritual consumption varied widely (Appendix B2.). It was purposive as they were judged to be likely to represent the typical spiritual consumer.

3.5.4 Data Collection

The interviews were audio recorded and transcribed. Permission to carry out these recordings has been explicitly granted. Recording allowed the researcher to focus on the interviews and minimised the risk of losing data in the transcription process. The recordings were transcribed verbatim with the assistance of 3rd party software. The drawback of this process is the time resource required to complete it (Lazar, 2017). Over ten hours of audio was recorded which took the best part of a hundred hours to transcribe accurately. This meant that the data sample had to be limited given the time constraints for completion of this dissertation. Appendix C2 provides an example of an interview transcript.

3.5.5 Data Analysis

Thematic analysis is the process of coding qualitative data to identify themes or patterns (Saunders, 2015). As this research takes an abductive approach, thematic analysis was conducted first through identifying themes according to a priori codes (Lazar, 2017). Then, to avoid being too restrictive (Baxter & Jack, 2008), obvious patterns which emerged in analysis were also coded. The themes identified from analysis are: "Consumer Behaviour," "Cognitive Decision-Making," and "Intuitive Decision Making." The emergent code used were "Meaningful Coincidences" and "Spiritual Decision-Making Tools." The Coding Table is available in Appendix C1.

To test validity of these codes, explanation building is suggested. This involves a second round of interviews where propositions based on the first round of codes are tested (Yin, 2014). Resource constraints did not permit this. However, deductive explanation building could be done in future where the propositions made in this dissertation are tested in another case study (Yin, 2014).

3.6 Ethics

Research was carried out in strict adherence to Edinburgh Napier University's ethical code of conduct. Informed consent forms which outlined the purpose of this research and how data would be handled were obtained before the interviews began (Appendix A2). Permission to record was

explicitly granted. All data has been anonymised as far as possible and stored on an encrypted device.

3.7 Limitations

Case studies are criticised for a lack of generalisability (Saunders, 2015). Whilst they do not extrapolate probabilities (statistical generalisations) (Stake, 1995) they expand on existing theory and provide analytic generalisation (Yin, 2014). Validity and reliability of a qualitative study may be improved by member-checking (Doyle, 2007) however, this was not carried out due to time constraints. Case studies can achieve construct validity through using multiple sources of evidence and through creating a chain of evidence (Baxter & Jack, 2008). This dissertation demonstrates a chain of evidence through cataloguing of transcripts, consent forms and other related documents (Appendices B and C). The research is linked to existing theory which strengthens validity where multiple sources of data are not used (Yin, 2014).

In terms of reliability, this dissertation is limited by researcher experience as this is their first research undertaking of this magnitude. Further, the researcher may not possess enough skill to avoid bias in the interviews and analysis process. This could have been mitigated by researcher triangulation (Lazar, 2017) where more experienced researchers carried out the same analysis of data to confirm findings. Again, due to time constraints and because a dissertation is to be independent work, this was not carried out.

3.8 Chapter Summary

This chapter has outlined the research methodology used to conduct primary research. Research philosophy has been explained and justified through comparison with alternative philosophical approaches. The chosen research method, a qualitative case study has been presented and justified through linkage to theory. Additionally, the choice of using semi-structured interviews presented in relation to alternative methods. Ethical issues and research limitations have also been addressed.

4.0 Findings and Discussions

4.1 Introduction

This chapter presents and discusses the findings from the case study. Findings are positioned in relation to the literature review and the research questions. They are presented according to themes that emerged in the literature review and/or the case study. This chapter provides evidence of an exploration of how spiritual consumers make decisions (Objective: III).

4.2 Participant Profiles

In section 2.4 the spiritual consumer profile was explored through literature review. The spiritual demographic was found to be predominantly middle-aged women (Rose, 1998; Shaw & Thomson, 2013). They were found to believe in monism, self-actualisation and gnosis (Possamai, 2000). They are likely to value shared-experience (Heelas, 2008), autonomy of belief (Redden, 2016) and hold adverse attitudes to consumerism (Gould, 2006), globalisation (Kale, 2004) and institutionalised religion (Redden, 2016). Finally, they are likely to engage in variety-seeking consumption behaviour (Husemann & Eckhardt, 2019). The following presents how participants align with consumer profiles found in existing literature. This provides context for the succeeding sections. It also confirms several theories on what influences spiritual consumption (Objective: I). Each participant was asked to describe their spiritual background; from early experiences to more recent.

1. Daisy (60's) identifies herself as a "spiritual butterfly" who likes to try different things. She has anomalous experiences in the form of psychic dreams. She is open to the idea of monisms such as karma. She has experienced life crises. Her father died young and her brother died as a result of miscarriage. Her mother was psychic and introduced her to the New Age counterculture. She was raised Christian church and expresses an aversion to aspects of Christianity. She has a strong aversion to capitalism and globalisation.
2. Norman (40's) identifies as a spiritual explorer who sees taking many paths at once as a shortcut to "the light". His anomalous experiences include psychic premonitions, out of body experiences, supernatural perception of energy and visions of discarnate beings. He has experienced critical life crises in the form of three near-death events (including a critical illness). He was introduced to New Age thought from an early age by his mother who thought he was psychic. He was raised going to Sunday School, but he has a strong aversion to the Christian church. He has a strong aversion to capitalism.

3. Izzy (35) also identifies as a spiritual explorer. She takes pleasure in trying new things, enriching her spiritual experience, and developing skills that make her valuable to the community. She had a shared anomalous experience with her twin sister wherein they both went through a “portal” and teleported from one physical space to another. Her parents were not a New Age influence. However, she met a person later in life who exposed her to New Age ideas and become a sort of mentor. She was not raised religious but has an aversion to the idea of having to belong exclusively to one religion. She is part of a close-knit spiritual community which she values.
4. David (50) has tried various spiritual practices and is primarily concerned with developing his craft as a psychic medium. He had anomalous experiences as a young child where he saw discarnate beings (apparitions/spirits). He was exposed to New Age thought by his mother who kept fortune telling books and consulted mediums. He experienced critical life crisis in the form of his father dying young and a bad car crash involving his aunt. He was raised going to Sunday School and expressed an aversion to the doctrine and teachings of Christianity. He has a strong connection to the spiritual community which he believed helped him accept himself.
5. Gillian (60's) identifies as a spiritual explorer and is concerned with developing her soul. She was exposed to New Age culture from a young age; she was told that she came from a family of psychic seers. She had an anomalous experience in her 20's during a critical life crisis. She was raised in the Church of Scotland and expressed no strong aversion to organised religion. She was once an executive in an oil company and appears to have no strong aversion to capitalism
6. Sunny (50's) identifies as an open-minded person who pursues the development of her own spiritual skills. She was raised in a liberal religious background in the Church of Scotland. Her anomalous experiences include speaking to discarnate spirits from a young age. Her mother exposed her to New Age ideas and told her she was extra intuitive from an early age. She values community and has been part of astrology groups, meditation circles, and Spiritualist churches.
7. Aura (60's) identifies as a sceptical truth-seeker who is concerned with exploring and examining anomalous experiences and developing her craft as a medium and aura photographer. Her own anomalous experiences include a traumatic psychic premonition which came true. This created a critical life crisis which triggered her spiritual awakening.

She was exposed to New Age iconography at a young age, her mother always thought of her as extra intuitive and psychic. She was raised Christian but expressed no aversion to organised religion. She was once the CEO of a financial institution and appears unopposed to capitalist consumerism.

4.3 Spiritual Consumption Behaviour

Existing research appears to unanimously agree that spiritual consumers constantly move between a diverse range of spiritual options. For this reason, they are commonly referred to as “seekers” e.g. (Shaw & Thomson, 2013). However, a unanimous understanding of why the spiritual consumer behaves this way was not found. Some researchers argue that seeking is superficial and motivated by perpetual unfulfillment e.g. (Rindfleish, 2006) whereas others allude to deep, emotional attachment to choices e.g. (Gould, 2006). This dissertation sought further understanding of spiritual consumer behaviour. Specifically, the influences which trigger it (RQ1). Participants were asked to describe their spiritual consumption. They were questioned on their early and more recent experiences.

Possamai (2000) found that spiritual consumption may be triggered by critical life crisis, paranormal experiences, or exposure to New Age themes. When asked about where their interest in spirituality began, all seven participants referred to at least one of these events. Daisy explains she became interested around the time of her father’s passing:

“I’ve lost a lot of people. A lot of people in my life have died. And... I lost my father very young. And that got me very interested from a very early age because I definitely feel that when you’re in your teens, 20s whatever, there’s this sort of sense of immortality. And it’s only if someone close to you dies, that is suddenly strikes you that death is sort of there, and I got very passionate about wanting to try and make more sense of it”

Daisy associates the start of her spiritual journey with a very painful, emotional experience. It caused her to confront her mortality and question her perspective on reality. This is in line with research which suggests bereavement can cause an individual to search for greater meaning in the universe (Davis & Nolen-Hoeksema, 2001). This also confirms theory which suggests spirituality offers an understanding of self in the greater context of the universe (Kale, 2004). It was common to find participants had a critical life crisis which coincided with a paranormal experience. For instance, David alludes to his psychic intuition when he says, “I was feeling edgy and then my aunt had a bad car crash.” Or later, when he describes how he started to believe in Spiritualism when a medium accurately described his recently deceased father. Gillian gives a strong example of life crisis and paranormal experience happening simultaneously. At the time,

she had fallen out with her twin sister, her brother had been diagnosed with leukaemia and her partner had left her. She was staying in a hospital in Bahrain as she was feeling suicidal. She describes walking into a calm sea to end her life:

"I was really just feeling awful, out of my mind, with the situation you know, and suddenly, I started walking into the sea and suddenly this enormous wind came from nowhere. Nowhere! Huge gusts of wind and huge heavy rain drops. [...] It doesn't rain there normally. The wind was howling and howling, and then suddenly, the winds died straight down. And I went on my hands and knees – I'm not really a Christian but I did grow up as a Christian and I found myself saying the Lord's Prayer over and over and over again. [...] I went to see people after that trying to make sense of it. And they said, 'Well, you had a spiritual visitation'"

Gillian clearly was in emotional distress and in a great deal of pain. She had a supernatural experience that stopped her from taking her life. It also forced her to seek answers. This confirms theory which suggests paranormal experiences trigger searches for existential meaning (Parra & Corbetta, 2014). Additionally, it confirms research that suggests simultaneous life crisis and paranormal experience can trigger spiritual consumption (Possamai, 2000). It was likely the people she sought guidance from where spiritual consumers themselves based on the advice they gave. They therefore further influenced her to spiritual consumption. Similar accounts of paranormal experiences were given by other participants. Norman was suffering from ME and severe depression when he saw a ghost. Aura's paranormal experience was a life crisis in itself: a "traumatic" premonition that came true. These experiences clearly influenced the participants to start spiritual consumption. The triggers were mostly painful, but all were emotional. Gillian appears to be aware of this phenomenon. She states, "most spiritual people I know, come to this through a painful experience like a heartbreak which forces them to search for a deeper meaning than material life." Viewing consumption beyond its material value is described in theory as existential consumption (Elliott, 1997). It relates to consumers ideas of extended self (Belk, 1988). This confirms theories that suggests spiritual consumers seek self-transformation or discovery (Heelas, 2008).

In summary, participants appear to have a deeply emotional connection to spiritual consumption. Painful and paranormal experiences created a desire for existential meaning and self-discovery. They were introduced to spirituality either in childhood or through meeting a spiritual person. Spirituality presented a way to find answers to existential questions and to find meaning. This aligns with holistic interpretations of spirituality found in the literature. It does not align with theories which propose a superficial connection. This is a key finding of the study.

4.4 Decision-Making

The aim of this dissertation is to explore how spiritual consumers make decisions. The literature review explored several ways in which decisions are made. Consumers can take a behavioural (Payne et al., 1988; Simon, 1955), normative (Fischer et al., 2000) or naturalistic (Klein, 2008) approach. Further, decision-making was found to be a dual process of cognition and intuition. It is crucial to understand how spiritual consumers prefer to make decisions (RQ2) and the factors which influence that preference (RQ3) to achieve the aim of this dissertation. Thus, participants were asked to recall where they made a choice between spiritual experiences

The primary finding is that all participants appear to be predisposed to making intuitive decisions. All participants made similar comments about how “a feeling” normally dictates their final choices. Izzy describes how she approaches new spiritual experiences:

“There’s a lot of curiosity when I approach things yeah... and also a gut feeling that this is something worth exploring”

Izzy makes two points which align with cognitive decision-making theories. She says she approaches choices with “curiosity”, i.e. uncertainty of preferences which is in line with normative theory (Fischer et al., 2000). However, she has the overall goal of finding “something worth exploring.” When approaching a decision with a goal and no set preferences, a consumer may construct their preferences based on the information available (Bettman et al., 1998). It is clear, that these preferences and the final decision are made via intuition. “Gut-feelings” are attributed to intuition in decision-making theory (Soosalu, Henwood, & Deo, 2019). The reason she and the other participants prefer to be primarily led by intuition may be a result of being emotionally connected to spiritual consumption. As found in the literature review, emotionally-oriented individuals are likely to make intuitive decisions (Dane et al., 2012).

In some cases, it was found that participants chose intuitively despite another option making more rational sense. In other words, they actively disregarded the logical choice in favour of the option they had a better feeling about. David gives an illustrative example when talking about two spiritual retreats he considered going on:

“The mind always gets in the way [...] the mind was seeing and sensing this trek like... Look who you get to meet, look who you get to see, look at the people you get to stay with [...] almost like a checklist of all the super great experiences. [...] the trek in Petra was really just more about the trek with the Bedouin tribe and had less detail [...] it just didn't explain in great depth. But I think it was probably the picture at the end of the day that picture just stood out and said something.”

David is aware that he approached the choice between the two retreats with criteria in mind: “I wanted to do something that was both spiritual and different and worthwhile.” Approaching a decision with set criteria and preferences is in line with behavioural theory (Payne et al., 1988). When comparing the options, the retreat in the Himalayas met David's reasoned criteria better than the one in Petra. However, he felt better about the one in Petra. He mentions that there was not much written about it, but the image resonated with him. David may have been in a conflict between what he thought and how he felt (Jennifer et al., 2017). He appears to have applied a non-compensatory decision making strategy when considering the first retreat by considering the attributes it possessed (Lye et al., 2005). However, he could not apply the same strategy with the 2nd retreat due to the lack of information. He was instead guided by intuition. As outlined, intuitive decision-making may be engaged when there is a lack of sufficient information to make a choice (Jennifer et al., 2017). The image may have triggered an emotive response which produced greater satisfaction than the outcome of reasoned decision-making. Again, this dissertation suggests spiritual consumers may be likely to be emotionally oriented. Intuitive theory suggests such individuals are likely to trust their instinct over their logic (Sinclair et al., 2010).

Examples of where cognition had a greater influence on decision-making were found. These were highlighted where there was a higher risk of potentially negative outcomes. For example, spending a considerable sum of money on one product. When faced with an expensive purchase, the consumer may have to consider if the sacrifice they are making is worth the outcome (Fischer et al., 2000). When asked how often she has spent a lot of money on a spiritual experience, Izzy replies: “only a very few times [...] when it was kind of done by people I knew very well.” Izzy is more willing to pay a premium price for a product if the decision is recommended by a trusted peer. Weighing a decision based on attributes such as peer-recommendation is in line with compensatory decision strategy theory (Lye et al., 2005). In this example, a high price would likely result in a negative decision unless the product is recommended by a trusted friend. Gillian gives another example:

"I protect myself against things that are not right for me [...] I do discriminate very carefully with workshops I go on because if I feel something. If it doesn't resonate with me, I don't really want to take my body and soul along to it because I'm going to constitute it"

Gillian uses a similar approach to Izzy. She gathers as much information as possible to consider various attributes in relation to what is acceptable for her spiritual development. This is again in line with compensatory decision-making theory (Lye et al., 2005). Employing this in-depth strategy suggests the outcome is important (Bettman et al., 1998), which in Gillian's case is confirmed by her stating such decisions influence the "development of her soul." Her intuitive response is equally important i.e. "it must resonate with me." All the participants have long term experience with spiritual consumption which may intuitively dictate which options resonate with them. Intuition may be inferential and come from the subconscious memory of facing similar decisions (Pretz et al., 2014). The implication here is that the participants think about their decisions more where there is a higher risk of a negative outcome. Negative outcomes mentioned were wasted time, wasted money and harm to spiritual progress. These findings confirm consumers typically want to make the right choice with minimal negative emotional impact and the ability to justify the choice later to themselves (Blythe, 2013). They also highlight how the participants place value on the spiritual community through reliance on peer-recommendations. Valuing community is repeatedly highlighted in spiritual consumption research e.g. (Heelas, 2008; Possamai, 2000).

4.4.1 "Non-Spiritual" Decisions

It was crucial for this dissertation to consider if spiritual consumers approach everyday decisions differently (RQ4). In this context "everyday" purchases refers to products without spiritual connections. For example, a car or groceries. Participants were asked to describe a time they made a choice between two everyday products. Gillian gives an example of her decision-making process when making a car purchase:

"I can buy a car in five minutes. I mean, I've had loads of cars in my life and I don't really care much about cars, I just want something that goes along and that's quite economical. And I can't be bothered wasting my life looking around and choosing lots different cars. Nearly literally... nobody can believe it... Literally. by the end of the day I can have a new car. You know, I'm not saying brand new, I just have a different car. And yet, if I'm choosing a crystal [it's completely different, I think a lot more about it because I care more about it]"

Gillian does not think in-depth about purchases that have no meaning for her. She took little time to decide on a new car. She sets attribute criteria that the car must reach (e.g MOT, reliability, price) and chooses the first option which meets that criteria. This is known as non-compensatory,

attribute-based, satisficing decision-making strategy in theory (Lye et al., 2005; Simon, 1955). This strongly contrasts with how she approaches spiritual purchases. She appears to be aware of the difference and concludes that everyday purchases are not nearly as meaningful to her as spiritual purchases. Other participants responded similarly. David describes buying a new ring, “I just bought one, I liked it”. This is in line with impulse buying theory which implies superficial attachment (Hausman, 2000). Norman suggests he is only price focused when it comes to regular things. These findings may imply that the participants of this study do not find everyday purchases meaningful and so they think about them less. However, Aura gives an example of a non-spiritual purchase which was meaningful to her, an extension on her home:

“I'm pretty good at analysing things and coming up with the only way it's gonna work. I think initially [the project manager] was outlining a lot of options that I had asked for. And then he came up with something that I didn't ask for, which was this extra bit. And I looked at it. And my immediate response was no, we don't need that. lovely as it is, it's not required. [...] What I will say is when it came to choosing the builders, and they came and looked at the plans and give us estimates and stuff I chose, I chose a builder who I knew was the right guy to choose, which has nothing to do with his price or his ability”

Here, Aura clearly considers her options in-depth. She considers all alternative options and has weighted preference for criteria such as price, reputation, and completion time. According to theory it may be argued she uses an alternative focused, compensatory, weighted adding strategy (Lye et al., 2005). However, when hiring labour to complete the project she chose someone who she had a “good feeling” about despite more qualified options. The project took much longer to complete however, Aura was still happy with her choice. Her extensive spiritual practice may have offset any feelings of remorse. Mindfulness practice may reduce feelings of regret of an outcome due to sunk costs (Hafenbrack, Kinias, & Barsade, 2014). This finding may imply that because the purchase was meaningful to Aura, she thought about it more. Additionally, the emotional connection to the choice may have been the reason her intuition was triggered.

To summarise findings related to decision-making, the participants overall preferred to make decisions intuitively. This is in line with the theory which suggests affectively-oriented consumers are likely to do that. However, it is clear that decision-making is a dual-process for spiritual consumers. The meaningfulness attached to their choices suggests they must consider options in-depth. This is to ensure choices not only resonate with them but will not produce a negative outcome. Peer-recommendation, prior experience, price, and emotional response were highlighted as potential influences on how decisions were approached.

4.5 Unique Decision-Making Strategy

The literature review suggested spiritual decision-making may be unique. Spiritual consumers tend to believe in underlying forces that control the universe. They also have a propensity for using fortune-telling devices such as tarot cards. Thus, the dissertation sought to explore unique aspects of spiritual decision making (RQ5.) During analysis, a recurring theme emerged. Participants often delegated decisions to chance, fate, or a higher power. They made various references to this throughout the interviews.

Each participant mentioned synchronicities or "meaningful coincidences". This describes an event that has no causal explanation but appears to be meaningful. They seem to result in a person feeling like they have had a positive affirmation from an unseen, possibly supernatural force. Norman, who had just been on an Angel Oracle Workshop, speaks of how happy he felt when later in the supermarket he saw the word "Angel" on his till receipt. He had also been seeing the same numbers repeated everywhere. He said he was meant to come to interview because he saw the same numbers on some promotional materials the ACDC put out:

"I started getting these synchronicities and signs and [...] coincidences... I'm meant to be here today... synchronicity right away when I walked in here today to meet you I've picked up this book at reception and lo and behold I've actually circled it [the numbers 11:11] bang! That's been going on for a while. Another synchronicity right away entering this door in this place. 11:11. I've got the books because I'm quite advanced, I know what the numbers mean."

When experiencing meaningful coincidences, Norman appears to experience a strong emotional response. When he noticed the numbers, he had been seeing in the ACDC marketing material, it meant great significance for him. This follows theory which claims emotional responses may create a strong intuitive attraction. Some participants confirmed that these coincidences have a strong effect on their decision-making. David says, "It makes you feel like you are on the right path." This is a significant finding in this dissertation. It could be a result of what is described in the literature as "frequency bias." Where a person selectively notices phenomenon and uses that to support their hypothesis about something (Helen Kirwan-Taylor, 2009). But that is unclear from these findings.

In addition, the use of fortune-telling tools also appeared to be a significant influence on decision-making. Daisy, Norman, Gillian, and Izzy use techniques including "dowsing" and use oracle cards (akin to tarot) for some decisions. Dowsing is a process where one attempts to connect to supernatural energy through two sticks or rods. The rods are held out straight and will crossover

if the user is being guided towards something. Gillian describes using dowsing for choosing crystal herbs:

"I dows for flower... I've been doing it for many, many years for healing crystal herbs that have about 3000 different flower essences. I use pendulum to sell it for my friends and for animals. I started off doing it for horses... for healing horses. And now I do it for people as well. And it will tell you, that person's exact emotional state and it's quite incredible, from like 3000 descriptions."

Gillian, when faced with a huge variety of options appears to delegate the decision to fate. It would be time-consuming for her to consider all the options herself. But dowsing, allows her to remove herself from the process. Using tools to make decisions can be away to avoid feeling guilty about the outcome (Douneva, Jaff, & Greifeneder, 2019). People may also delegate a decision to others if there are several choices with similar outcomes or attributes (Botti & McGill, 2006) Or they may wish to avoid responsibility (Steffel et al., 2016). Further, several participants expressed finding joy in uncertainty as was found in previous research (Shaw & Thomson, 2013). As Sunny says, "sometimes I go to the supermarket and let the rods choose what I want to eat. There's an element of play involved." Employing the use of a random decision-making aid may give feelings of closure and empowerment to decisions (Douneva et al., 2019). It may be that the participants use these tools to help them come to a quick decision when faced with a huge range of choice. Further, they may see it as a sort of divine affirmation. When faced with a heavy cognitive load or a difficult decision, an individual may delegate their decision to divine forces (Foo, 2011). Thus, the participants may use a decision-making tool to feel connected to the higher power they believe in. It is worth mention that no participant claimed to use these tools for the majority of their decisions. Daisy seemed to use them more for fun, Sunny for decisions which bore little risk such as choosing groceries and Gillian when she was deciding for other people.

To summarise the findings of this section, the participants gave evidence of unconventional approaches to decisions. Meaningful coincidences can strongly influence them to choose something that relates to it. They may also make use of tools such as dowsing to delegate decisions the underlying force they believe controls fate.

4.6 Chapter Summary

This chapter provided a thematic analysis of primary data which was obtained to answer the research questions set out in section 3.2. Key findings were identified and discussed in the context of existing research. These findings will be discussed further in the succeeding chapter and used to provide conclusions and recommendations for use.

5.0 Conclusion and Recommendations

5.1 Introduction

This is the final chapter of this dissertation. This chapter provides conclusions to the key findings drawn from primary research and existing theory. Evidence of how objectives were achieved is followed by an illustration of how key findings relate to the research questions. Finally, research limitations are recognised, and recommendations are made for future research.

5.2 Objective Accomplishments

The aim of this dissertation was to explore how spiritual consumers made decisions. This was to be achieved through the completion of five objectives. This section evidences how they were achieved.

- i. Outline the key factors which influence and encourage spiritual consumption through a critical review of relevant literature

The literature review explored spiritual consumption (Chapter 2). The factors which influence and encourage spiritual consumption were covered through an exploration of the spiritual consumer profile and the spiritual consumption culture.

- ii. Provide an overview of the spiritual marketplace, specifically the scale of the industry, and the consumable experiences involved within it

An overview of the spiritual marketplace was also provided in chapter 2. The literature review revealed the elusive characteristics of the spiritual marketplace, provided a catalogue of the typical products/experiences on offer and a description of the consumption channels available.

- iii. Explore the decision-making process of spiritual consumers in a case study of The Sir Arthur Conan Doyle Centre

A primary study of spiritual consumption was carried out with customers of the ACDC. The methodology is outlined and justified in Chapter 3 and the findings are discussed in chapter 4.

- iv. Provide a conclusion on the decision-making process of the spiritual consumer based on findings

This chapter provides a conclusion to the whole of the research carried out for this dissertation in succeeding sections. Key findings are presented, and recommendations are made for future research.

5.3 Key Findings

5.3.1 Variety-Seeking Consumption

The participants appear to have an emotional connection to spiritual consumption. This aligns with the holistic overviews of spirituality found in the literature. Emotional, often painful experiences and paranormal events created a desire for greater meaning and self-discovery. Awareness of New Age culture drew them to consume spirituality. This personal connection to spirituality appears to have a strong influence on how spiritual consumers navigate the hyper-diverse spiritual market. The participants constantly seek new experiences that offer meaningful answers to existential questions of self-identity, connection to others, and the greater universe. This confirmed much of what is found in spiritual consumption studies. Variety-seeking behaviour was found to be influenced by the level of emotional resonance participants felt with their options and how the options aligned with their personal search for meaning, self-development and interconnectedness. This provides an answer to RQ1.

5.3.2 Decision-Making

It was found that the participants overall preferred to make decisions intuitively (RQ2). This is in line with the theory which suggests emotionally oriented consumers are likely to do that. However, it is clear that decision-making is a dual process for the participants. The meaningfulness attached to their consumption choices suggests they must consider options in-depth to ensure choices not only resonate with them but will not produce a negative outcome.

5.3.3 Influences of Decision-Making

Another key finding was the influence of peer-recommendation, prior experience, price, and emotional response on decisions (RQ3).

The participants are more likely to consider a spiritual product if it is recommended by a trusted peer. This is unsurprising. However, it does contribute to the theory which suggests that spiritual consumers are not completely governed by self-authority as the majority of research suggests. This finding supports a less common view found in the literature which suggests spiritual consumers assign proliferated authority to peer-groups (Wood, 2007).

Participants with long term experience of spiritual consumption were found to make intuitive judgements about certain decisions. These judgements appear to have helped them construct preferences and help them quickly eliminate unacceptable choices. This is in line with theory which suggests intuition can be inferential and with behavioural decision-making theory.

Price was mentioned by a few participants as an attribute which caused them to think more about their decisions. A high-price item was only considered if the participant was confident that the item was a worthwhile experience.

The emotional response a choice produced was found to be a strong influential force on decision-making. If participants had a strong emotional response to a product, it was likely to be chosen over all other options, even if the other option made logical sense. This is strongly in line with the theory which suggests affectively oriented individuals prefer to make intuitive decisions.

5.3.4 Non-Spiritual Decisions

Overall, the participants assigned much less meaning to everyday purchases. As a result, their decision-making strategies appeared to change. Where a spiritual product would be investigated in-depth and compared with alternatives, participants would satisfice with everyday products. In other words, they would pick the first thing that met the criteria they had set for it. This is in line with theories on compensatory vs non-compensatory decision making. In other cases, participants gave examples that implied a lack of investment in the decision and was in line with theories of impulse buying. However, if the everyday purchase was meaningful, participants would use a similar approach to the decision as they did with spiritual products. The key finding here is, participants may not necessarily approach everyday purchase with a different decision-making strategy simply because the product is non-spiritual. They may however be more likely to approach it differently because everyday purchases are likely to hold less meaning for them (RQ4). This finding highlights a further and perhaps the most influential force on spiritual decision-making; the level of meaningfulness attached to the decision.

5.3.5 Unique Decision-Making Strategies

This dissertation has produced a novel finding about spiritual decision-making. Decisions were found to be influenced by “meaningful coincidences” and participants were found to also utilise spiritual decision-making aids. Meaningful coincidences were found to strongly influence the chances that participants would choose something that relates to it. No theory on this subject was found in the articles explored however, it appears to relate to research on frequency bias and the Baader-Meinhof effect. Participants were also found to make use of decision-making tools such

as dowsing to connect with the underlying force they believe controls fate/the universe. This was common when faced with decisions with a heavy cognitive load. It was also found to be a source of recreation for when the decision faced bore little risk of negative consequence. This finding is in line with a few different theories. First with the theory which suggests spiritual consumers will delegate difficult decisions to a higher power. Second with theories which suggest people delegate choices to fate or others when there are several options with similar outcomes. Finally, with theories on spiritual consumption which suggest spiritual consumers take pleasure from uncertainty. The participants of this study suggest that there may be decision-making strategies that are unique to spiritual consumption (RQ5).

5.4 Recommendations

This section proposes recommendations based on the findings of the dissertation.

The participants' spiritual consumption is heavily influenced by emotion and the level of meaning attributed to options. The participants responded better to choices that resonated emotionally and did not provide too much information. Further marketing research could examine responses to promotional material. Material which uses emotive themes and images and leaves product benefits open to interpretation could be compared to material that uses prescriptive language and outlines features and benefits. The hypothesis in this study is that the spiritual consumer may prefer the former. This research could be conducted quantitatively with a larger data sample to allow for generalisations to be made (Saunders, 2015).

The authority participants place in peer-recommendation when making decisions could also be explored further in a marketing study. The findings of this dissertation suggest that word of mouth marketing strategies may be effective in spiritual consumption. A comparative study of the efficacy of word of mouth strategies in a larger sample may yield practical insight for the spiritual consumption industry.

Finally, the novel findings of this dissertation could be explored further. The participants suggest that decisions can be heavily influenced by meaningful coincidences and spiritual decision-making aids. How these can be implemented in marketing strategy is unknown at this time. A further explorative study of these findings could lead to further contribution to existing knowledge of spiritual consumption.

5.5 Limitations

This dissertation has several limitations to consider. These have been comprehensively outlined in section 3.7.

5.6 Chapter Summary

This chapter concludes the dissertation. It has met the requirements of the final objective by presenting a conclusion on key findings. It also made recommendations based on those findings. These recommendations are directed towards further research which could achieve generalisable results.

References

- Askegaard, S., & Eckhardt, G. M. (2012). Glocal yoga: Re-appropriation in the Indian consumptionscape. *Marketing Theory*, 12(1), 45-60. doi:10.1177/1470593111424180
- Basci, E. (2015). 4P's and 1C of New Age Spirituality: A Holistic Marketing Review. *International Journal of Social Science and Humanity*, 5(5), 446-449. doi:10.7763/ijssh.2015.V5.497
- Baxter, P., & Jack, S. (2008). Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers *The Qualitative Report*, 13, 544-559.
- Belk, R. W. (1988). Possessions and the Extended Self. *Journal of Consumer Research*, 15(2), 139-168. doi:10.1086/209154
- Belk, R. W., & Tumbat, G. (2005). The Cult of Macintosh. *Consumption Markets & Culture*, 8(3), 205-217. doi:10.1080/10253860500160403
- Bettman, J. R., Luce, M. F., & Payne, J. W. (1998). Constructive Consumer Choice Processes. *Journal of Consumer Research*, 25(3), 187-217. doi:10.1086/209535
- Blythe, J. (2013). *Consumer behaviour* (2nd ed. ed.). London: London : SAGE.
- Botti, S., & McGill, A. L. (2006). When Choosing Is Not Deciding: The Effect of Perceived Responsibility on Satisfaction. *Journal of Consumer Research*, 33(2), 211-219. doi:10.1086/506302
- Bruce, S. (2008). Good intentions and bad sociology: New age authenticity and social roles. *Journal of Contemporary Religion*, 13(1), 23-35. doi:10.1080/13537909808580819
- Burrell, G., & Morgan, G. (1979). *Sociological Paradigms and Organisational Analysis* (1 ed.). London: Routledge.
- Champion, F. (1993). La Croyance en l'Alliance de la science et de la religion dans les nouveaux courants mystiques et ésotériques./ <i>The Belief in the Alliance between Science and Religion in the New Mystical esoteric Movements</i>. *Archives de Sciences Sociales des Religions*, 205-222. Retrieved from https://www.persee.fr/doc/assr_0335-5985_1993_num_82_1_1649
- Coco, A., & Woodward, I. (2007). Discourses of Authenticity Within a Pagan Community: The Emergence of the вѢѢFluffy BunnyвѢѢ Sanction. *Journal of Contemporary Ethnography*, 36(5), 479-504. doi:10.1177/0891241606293160
- Cortois, L., Aupers, S., & Houtman, D. (2018). The naked truth: mindfulness and the purification of religion. *Journal of Contemporary Religion*, 33(2), 303-317. doi:10.1080/13537903.2018.1469276
- Crossan, F. (2003). Research philosophy: towards an understanding. *Nurse researcher*, 11(1), 46-55. doi:10.7748/nr2003.10.11.1.46.c5914
- Dane, E., Rockmann, K. W., & Pratt, M. G. (2012). When should I trust my gut? Linking domain expertise to intuitive decision-making effectiveness. *Organizational Behavior and Human Decision Processes*, 119(2), 187-194. doi:<https://doi.org/10.1016/j.obhdp.2012.07.009>
- Davies, K., & Freathy, P. (2014). Marketplace spirituality: challenges for the New Age retailer. *The Service Industries Journal*, 34(15), 1185-1198. doi:10.1080/02642069.2014.942650
- Davis, C. G., & Nolen-Hoeksema, S. (2001). Loss and Meaning. *American Behavioral Scientist*, 44(5), 726.
- Dhar, R., & Wertenbroch, K. (2000). Consumer choice between hedonic and utilitarian goods. *JMR, Journal of Marketing Research*, 37(1), 60-71.
- Douneva, M., Jaff, M. E., & Greifeneder, R. (2019). Toss and turn or toss and stop? A coin flip reduces the need for information in decision-making. *Journal of Experimental Social Psychology*, 83, 132-141. doi:10.1016/j.jesp.2019.04.003
- Doyle, S. (2007). Member checking with older women: a framework for negotiating meaning. *Health Care Women Int*, 28(10), 888-908. doi:10.1080/07399330701615325
- Easterby-Smith, M., Thorpe, R., Jackson, P., & Lowe, A. (2008). *Management Research*.
- Elliott, R. (1997). Existential consumption and irrational desire. *European Journal of Marketing*, 31(3/4), 285-296. doi:10.1108/03090569710162371

- Evans, J. S. B. T., & Stanovich, K. E. (2013). Dual-Process Theories of Higher Cognition: Advancing the Debate. *Perspectives on Psychological Science*, 8(3), 223-241. doi:10.1177/1745691612460685
- Ezzy, D. (2006). White Witches and Black Magic: Ethics and Consumerism in Contemporary Witchcraft. *Journal of Contemporary Religion*, 21(1), 15-31. doi:10.1080/13537900500381609
- Fink, A. (2020). *Conducting research literature reviews : from the internet to paper* (Fifth edition. ed.). Los Angeles: Los Angeles : Sage.
- Fischer, G., Luce, M., & Jia, J. (2000). Attribute conflict and preference uncertainty: Effects on judgment time and error. *Management Science*, 46(1), 88-103.
- Foo, C.-T. (2011). Beyond Jungian synchronicity, decision making via poetical imagery. *Chinese Management Studies*, 5(2), 131-145. doi:10.1108/175061411111142780
- Foxall, G. R. (2004). *Consumer psychology in behavioral perspective*. Washington, D.C.: Washington, D.C. : Beard Books.
- Gould, S. J. (2006). Cooptation Through Conflation: Spiritual Materialism is Not the Same as Spirituality. *Consumption Markets & Culture*, 9(1), 63-78. doi:10.1080/10253860500481262
- Hafenbrack, A. C., Kinias, Z., & Barsade, S. G. (2014). Debiasing the Mind Through Meditation: Mindfulness and the Sunk-Cost Bias. *Psychological Science*, 25(2), 369-376. doi:10.1177/0956797613503853
- Hausman, A. (2000). A multi-method investigation of consumer motivations in impulse buying behavior. *Journal of Consumer Marketing*, 17(4 5), 403.
- Heelas, P. (2008). New age authenticity and social roles: A response to Steve Bruce. *Journal of Contemporary Religion*, 13(2), 257-264. doi:10.1080/13537909808580834
- Helen Kirwan-Taylor, h. k. c. (2009). Suffering from ... frequency illusion?(Brief article). *Management Today*, 20.
- Howard, J. A. (1969). *The theory of buyer behavior*. New York: New York : Wiley.
- Hunt, S., & Pappas, J. (1972). A crucial test for the Howard-Sheth model of buyer behavior. *JMR, Journal of Marketing Research (pre-1986)*, 9(000003), 346.
- Husemann, K. C., & Eckhardt, G. M. (2019). Consumer spirituality. *Journal of Marketing Management*, 35(5-6), 391-406. doi:10.1080/0267257X.2019.1588558
- Jennifer, R., Marta, S., Jutta, T., & Ellen, C. (2017). More Dynamic Than You Think: Hidden Aspects of Decision-Making. *Administrative Sciences*, 7(3), 23. doi:10.3390/admsci7030023
- Kale, S. H. (2004). Spirituality, Religion, and Globalization. *Journal of Macromarketing*, 24(2), 92-107. doi:10.1177/0276146704269296
- Kim, S., & Gal, D. (2014). From Compensatory Consumption to Adaptive Consumption: The Role of Self-Acceptance in Resolving Self-Deficits. *Journal of Consumer Research*, 41(2), 526-542. doi:10.1086/676681
- Klein, G. (2008). Naturalistic decision making. *Human Factors*, 50(3), 456-460. doi:10.1518/001872008X288385
- Koles, B., Wells, V., & Tadajewski, M. (2018). Compensatory consumption and consumer compromises: a state-of-the-art review. *Journal of Marketing Management*, 34(1-2), 96-133. doi:10.1080/0267257X.2017.1373693
- Kotler, P. (2017). *Principles of marketing* (7th European edition / Philip Kotler, Gary Armstrong, Lloyd C. Harris, Nigel Piercy. ed.). Harlow, England: Harlow, England : Pearson Education Limited.
- Lazar, J. (2017). *Research methods in human-computer interaction* (Second edition. ed.). Cambridge, MA: Cambridge, MA : Morgan Kaufmann Publishers, an imprint of Elsevier.
- Loudon, D. L. (1993). *Consumer behavior : concepts and applications* (4th ed. ed.). New York London: New York London : McGraw.

- Lye, A., Shao, W., Rundle-Thiele, S., & Fausnaugh, C. (2005). Decision waves: consumer decisions in today's complex world. *European Journal of Marketing*, 39(1/2), 216-230. doi:10.1108/03090560510572098
- Marmor-Lavie, G., & Stout, P. A. (2016). Consumers' Insights About Spirituality in Advertising. *Journal of Media and Religion*, 15(4), 169-185. doi:10.1080/15348423.2016.1248182
- Mears, D., & Ellison, C. (2000). Who buys new age materials? Exploring sociodemographic, religious, network, and contextual correlates of new age consumption. *Sociology of Religion*, 61(3), 289-313. doi:10.2307/3712580
- Our growing attraction to spiritual retreats. (2017, 05/26/2017 May 26). *Gulf News*. Retrieved from https://login.ezproxy.napier.ac.uk/login?url=https%3A%2F%2Fsearch.proquest.com%2Fdocview%2F1902515335%3Faccountid%3D16607https://pmt-eu.hosted.exlibrisgroup.com/openurl/44NAP_ALMA/44NAP_ALMA_SP?url_ver=Z39.88-2004&rft_val_fmt=info:ofi/fmt:kev:mtx:journal&genre=article&sid=ProQ:ProQ%3Aabitrade&atitle=Our+growing+attraction+to+spiritual+retreats&title=Gulf+News&issn=&date=2017-05-26&volume=&issue=&spage=&au=&isbn=&jtitle=Gulf+News&bttitle=&rft_id=info:eric/&rft_id=info:doi/
- Parra, A., & Corbetta, J. M. (2014). Changes Resulting from Paranormal/Spiritual Experiences and their Effects on People's Wellbeing: An Exploratory Examination. *Journal for the Study of Spirituality*, 4(1), 73-82. doi:10.1179/2044024314Z.00000000022
- Partridge, C. H. (1999). Truth, authority and epistemological individualism in new age thought. *Journal of Contemporary Religion*, 14(1), 77-95. doi:10.1080/13537909908580853
- Payne, J. W., Bettman, J. R., & Johnson, E. J. (1988). Adaptive Strategy Selection in Decision Making. *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 14(3), 534-552. doi:10.1037/0278-7393.14.3.534
- Piris, Y., & Guibert, N. (2015). Effects of intuitive judgments on consumer assortment evaluations. *Journal of Consumer Marketing*, 32(3), 137-144. doi:10.1108/JCM-10-2014-1189
- Possamai, A. (2000). A profile of New Agers: social and spiritual aspects. *Journal of Sociology*, 36(3), 364-377. doi:10.1177/144078330003600306
- Prakash, A. (2016). Howard Sheth Model of Consumer Behaviour. *Deliberative Research*, 30(1), 43-47.
- Pretz, J. E., Brookings, J. B., Carlson, L. A., Humbert, T. K., Roy, M., Jones, M., & Memmert, D. (2014). Development and Validation of a New Measure of Intuition: The Types of Intuition Scale. *Journal of Behavioral Decision Making*, 27(5), 454-467. doi:10.1002/bdm.1820
- Rau, P., & Samiee, S. (1981). Models of consumer behavior: The state of the art. *Journal of the Academy of Marketing Science*, 9(3), 300-316. doi:10.1007/BF02721990
- Redden, G. (2006). The New Age: Towards a Market Model. *Journal of Contemporary Religion*, 20(2), 231-246. doi:10.1080/13537900500067851
- Redden, G. (2016). Revisiting the spiritual supermarket: does the commodification of spirituality necessarily devalue it? *Culture and Religion*, 17(2), 231-249. doi:10.1080/14755610.2016.1183690
- Rinallo, D., & Alemany Oliver, M. (2019). The marketing and consumption of spirituality and religion. *Journal of Management, Spirituality & Religion*, 16(1), 1-5. doi:10.1080/14766086.2019.1555885
- Rindfleisch, J. (2006). Consuming the Self: New Age Spirituality as "Social Product" in Consumer Society. *Consumption Markets & Culture*, 8(4), 343-360. doi:10.1080/10253860500241930
- Rocco, T. S., & Plakhotnik, M. S. (2009). Literature Reviews, Conceptual Frameworks, and Theoretical Frameworks: Terms, Functions, and Distinctions. *Human Resource Development Review*, 8(1), 120-130. doi:10.1177/1534484309332617

- Rose, S. (1998). An examination of the new age movement: Who is involved and what constitutes its spirituality. *Journal of Contemporary Religion*, 13(1), 5-22. doi:10.1080/13537909808580818
- Saunders, M. (2015). *Research methods for business students* (Seventh edition. ed.). Place of publication not identified]: Place of publication not identified : VLeBooks.
- Shaw, D., & Thomson, J. (2013). Consuming spirituality: the pleasure of uncertainty. *European Journal of Marketing*, 47(3/4), 557-573. doi:10.1108/03090561311297454
- Simon, H. A. (1955). A Behavioral Model of Rational Choice. *The Quarterly Journal of Economics*, 69(1), 99-118. doi:10.2307/1884852
- Sinclair, M., Ashkanasy, N., & Chattopadhyay, P. (2010). Affective antecedents of intuitive decision making. *Journal of Management and Organization*, 16(3), 382-398.
- Sitzman, K. (2002). Tips for Face to Face Interviewing. *Workplace Health & Safety*, 50(12), 576-576. doi:10.1177/216507990205001210
- Solomon, M. R., & Proquest. (2007). *Consumer behaviour : a European perspective* (3rd edition. ed.). Ann Arbor, Mich.]: Ann Arbor, Mich. : ProQuest.
- Soosalu, G., Henwood, S., & Deo, A. (2019). Head, Heart, and Gut in Decision Making: Development of a Multiple Brain Preference Questionnaire. *SAGE Open*, 9(1). doi:10.1177/2158244019837439
- Spinelli, G., Nelson-Becker, H., & Ligossi, R. (2019). Consumer Competence Strategies, Spiritually Inspired Core Values and Locus of Control: What Are the Links? *Sustainability*, 11(17). doi:10.3390/su11174787
- Stake, R. E. (1995). *The art of case study research*. Thousand Oaks, Calif. London: Thousand Oaks, Calif. London : Sage.
- Steffel, M., Williams, E. F., & Perrmann-Graham, J. (2016). Passing the buck: Delegating choices to others to avoid responsibility and blame. *Organizational Behavior and Human Decision Processes*, 135, 32-44. doi:<https://doi.org/10.1016/j.obhdp.2016.04.006>
- Szmigin, I. (2018). *Consumer behaviour* (Second edition. ed.). Oxford, United Kingdom: Oxford, United Kingdom : Oxford University Press.
- Tauber, E. (1972). Why Do People Shop? *Journal of Marketing (pre-1986)*, 36(000004), 46.
- Tellis, W. M. (1997). Application of a Case Study Methodology *The Qualitative Report*, 3, 1-19. Retrieved from <https://nsuworks.nova.edu/tqr/vol3/iss3/1>
- Thomas, E., & Magilvy, J. K. (2011). Qualitative rigor or research validity in qualitative research. *J Spec Pediatr Nurs*, 16(2), 151-155. doi:10.1111/j.1744-6155.2011.00283.x
- Thompson, C. J. (1997). Interpreting Consumers: A Hermeneutical Framework for Deriving Marketing Insights from the Texts of Consumers' Consumption Stories. *Journal of Marketing Research*, 34(4), 438-455. doi:10.2307/3151963
- Thompson, C. L., Locander, W. B., & Pollio, H. R. (1989). Putting consumer experience back into consumer research: the philosophy and method of existential-phenomenology. *Journal of Consumer Research*, 16(2), 133. doi:10.1086/209203
- Wallace, M. (2016). *Critical reading and writing for postgraduates* (3rd edition. ed.). Los Angeles: Los Angeles : SAGE.
- Wood, M. (2007). *Possession, Power and the New Age*. London: Routledge.
- Yang, X., Mao, H., & Peracchio, L. A. (2012). It's Not Whether You Win or Lose, It's How You Play the Game? The Role of Process and Outcome in Experience Consumption. *Journal of Marketing Research*, 49(6), 954-966. doi:10.1509/jmr.10.0083
- Yin, R. K. (2014). *Case study research : design and methods* (Fifth edition. ed.). Los Angeles: Los Angeles : SAGE.
- Zaidman, N. (2007). The New Age Shop-Church or Marketplace? *Journal of Contemporary Religion*, 22(3), 361-374. doi:10.1080/13537900701637510
- Zaidman, N. (2010). The New Age Shop—Church or Marketplace? *Journal of Contemporary Religion*, 22(3), 361-374. doi:10.1080/13537900701637510

Appendices

Appendix A: Research Statement and Consent Form

A1. Research Statement

This statement was read to participants before the interviews began in order for them to give informed consent.

Please this information at the start of your questionnaire

I am a student of marketing with Digital media Edinburgh Napier University, United Kingdom.

The broad goal of this research study is to examine the lifestyles and path choices of contemporary spiritual individuals. This interview should take no longer than an hour to complete. Your name will not be collected as part of this survey and any potential identifying features will be removed during the analysis. If you feel unable or unwilling to continue, you are free to leave. Likewise, should you not wish to answer any particular question or questions you are free to do so. Your participation in this study is voluntary, and you may withdraw from it without negative consequences. However, after your survey has been submitted it will not be possible for your data to be removed, as it would be untraceable at this point.

The interview will be recorded. This is for transcribing purposes and no other. Do you consent to that?

A.2 Consent Form

This is a copy of the consent form which was signed by each participant before the interviews began.

Edinburgh Napier University (ENU) Research Consent Form

Decision Making in Contemporary Spirituality

Edinburgh Napier University requires that all persons who participate in research studies give their written consent to do so. Please read the following and sign it if you agree with what it says.

1. I freely and voluntarily consent to be a participant in the research project on the topic of contemporary spirituality, to be conducted by Scott Canevy who is an undergraduate student at Edinburgh Napier University Business School.
2. The broad goal of this research study is to explore contemporary spirituality lifestyles and how spiritual individuals choose their paths. Specifically, I have been asked to take part in a face to face interview, which should take no longer than an hour to complete.
3. I have been told that my responses will be anonymised. Specifically, I will be allocated a pseudonym and all identifiable features (including where I refer to others) will be removed from the data. My name will not be linked with the research materials, and I will not be identified or identifiable in any report subsequently produced by the researcher.
4. The researcher has confirmed that personal data and anonymised data will be stored securely in separate password protected folders on the researcher's ENU H-drive and all data will be destroyed immediately after the end of the examination/assessment process – usually within three months of the completion of the project.
5. I also understand that if at any time during the interview I feel unable or unwilling to continue, I am free to leave. That is, my participation in this study is completely voluntary, and I may withdraw from it without negative consequences. However, after data has been anonymised or after publication of results it will not be possible for my data to be removed as it would be untraceable at this point.
6. In addition, should I not wish to answer any particular question or questions, I am free to decline.
7. I have been given the opportunity to ask questions regarding the interview and my questions have been answered to my satisfaction.
8. I have read and understand the above and consent to participate in this study. My signature is not a waiver of any legal rights. Furthermore, I understand that I will be able to keep a copy of the informed consent form for my records.
9. I understand that this interview will be recorded for the purposes of transcribing my responses. Audio data will be stored securely on an encrypted drive and accessed only by the researcher.

Participant's Signature

Date

I have explained and defined in detail the research procedure in which the respondent has consented to participate. Furthermore, I will retain one copy of the informed consent form for my records.

Researcher's Signature

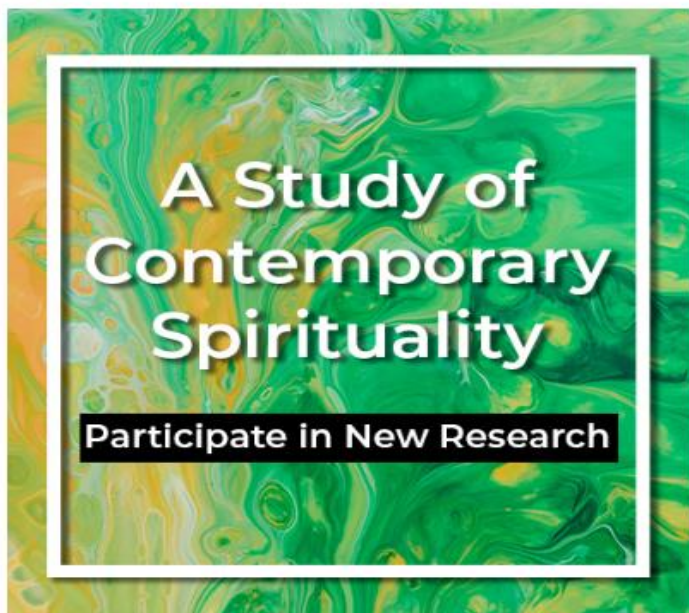
Date

Appendix B: Case Study Chain of Evidence

B1. Research Advert

This is a copy of the advert that was sent to the Sir Arthur Conan Doyle Centre mailing list.

Participants Needed for Exciting Research
March 2020



Help the Next Generation of Seekers

As you may be aware, more and more people are adopting a spiritual lifestyle. More people are turning inward and taking control of their spiritual development. It brings us great joy to see. Our goal is to provide for the spiritual needs of all who come to us.

A student from Edinburgh Napier University is looking for willing participants for a research project. If you would be willing to, please give one hour of your time in early March to share your spiritual journey with him. In doing so, you may help develop understanding of the spiritual way of life.

The student is looking for anyone who has participated in a variety of spiritual experiences. If that is you, please get in touch.

Get in Touch

B2. Participant Responses

These are the responses from the participants who were chosen. This highlights the qualifying criteria for selection. Note: "Aura" got in touch by other means.

"Daisy"

Name: [redacted]

Age (For Ethical Reasons): 67

Types of spiritual experiences I have/classes or workshops I have attended:

Dream workshop, Shamanic Workshop, Gong Workshop, Buddhist meditation, Zen meditation, Mindfulness Meditation, Astrology tuition, Spiritualist meetings, one-to-one with mediums, Pagan rituals inc hand-fasting

Thats as much as I can remember just now. Some of these are one-offs and didnt necessarily affect me at all so dont know whether it will be of interest or not.

"Gillian"

Name: [redacted]

Age (For Ethical Reasons): 64

Types of spiritual experiences I have/classes or workshops I have attended: angelic reiki, psychic development, reading Oracle cards, dosing with a pendulum, automatic writing, epiphany, clairaudient

"Sunny"

Name: [redacted]

Age: 56

Types of spiritual experiences I have/classes or workshops I have attended:

Spiritual development classes in Edinburgh and at SAGB London

“David”

Name: [redacted]

Age (For Ethical Reasons): 50

Types of spiritual experiences I have/classes or workshops I have attended: Medium / Work with Paranormal / Psychic

“Norman”

Name: [redacted]

Age (For Ethical Reasons): 48 & will be 49 on [redacted]

Types of spiritual experiences I have/classes or workshops I have attended: You wouldn't believe me! Let's just say I've been through a very profound Spiritual Awakening Process and to this day receive and witness many Synchronicities and Signs!

“Izzy”

Name: [redacted]

Age (For Ethical Reasons): 35

Types of spiritual experiences I have/classes or workshops I have attended: Meditation, crystals, akashic records, going through portals

B3. Research Journal.

This is an excerpt of the research journal kept throughout the process as recommended in Yin's Case Study Methodology Book.

develop their, craft and learn the aversion to marketing and commodification is known by spiritual sellers who try to reduce its effects by employing constructs like gift-economy or charity. Sellers who are seen to be profit-focused may lose trust and their business. Though it's a balance as the spiritual market needs funds to continue. But this relationship has not been explored fully - how do mainstream spiritual consumers rank the importance of consumption against the perceived priority of marketing. To what extent do they support the exchange of spiritual services for traditional profits?

The spiritual consumer is ~~also~~ may ~~perhaps~~ consume to achieve the goals of...? The spiritual consumer's decision process when making a consumption choice is not clear in the literature. They appear to display variety seeking behaviour but attitudes to brand loyalty, attitude as alternative may be explored what are their goals?

A generic goal in consumption choice is making the right decision, reducing negative emotion and justifying choices. How does the spiritual consumer know they have made the right choice? The benefits of spiritual consumption are immaterial, does a spiritual consumer feel they made the right choice when they gain no supernatural powers but more self-worth?

Unnecessary when making a choice has been reviewed as a negative choice but in spiritual consumption it can be plausible. As participants in experiences, spiritual consumers may be more concerned with the ~~outer~~ process rather than the outcome. Hence, why perhaps they find ~~forever~~ it tolerable if they don't get exactly what they were promised on a works up

as an extension of self as their choices affect how they perceive themselves and how others perceive them. Consumption can be a compensatory process wherein consumption is used as a tool to achieve or correct self-perceived disparity from a current-self and a desired self.

The disparity between current and ideal is dependent on the individuals' perception of themselves and influenced by social factors like reference groups and culture. Understanding the social environment of a consumer segment may lead to insight into what ~~and~~ individuals' aspirations might be and what they may deem important to consume in order to attain that

PART TWO: SPIRITUAL CONSUMPTION & MARKETPLACE
There are lots of studies of the spiritual consumer from different fields of study. There are disagreements on the profile of a typical spiritual consumer dependent on the lens through which they are analysed. However, common traits of the spiritual consumer can be found. [EXPLAIN TRAITS]

The spiritual marketplace consists - is fragmented and it can be difficult to differentiate between the type of spirituality a marketplace caters to. For instance a 'pagan' shop may sell goods and services that can be found in a 'crystal' shop or an apothecary. This fragmentation may be reflective of the nature of having a multitude of different spiritualities in the spiritual consumer.

The barrier to entry to the spiritual market is low, even mainstream outlets sell spiritual goods. Spiritual only sellers tend to be small businesses, run by people involved in the community who may be seen to be spiritual 'experts' and may be revered as such.

Consumption is arguably important to the spiritual consumer when looked at pragmatically. Despite an aversion to commodifying the sacred, a spiritual consumer may need to consume spiritual goods and services in order to be with their peer groups.

Appendix C: Coding Table and Transcript

This provides the coding table used to analyse transcripts and an example of a coded transcript.

C1. Coding Table

A Priory Codes	Emergent Codes
Spiritual Consumer Behaviour	Meaningful Coincidences
Cognitive Decision Making	Spiritual Decision-Making Tools
Intuitive Decision Making	

C2. "Izzy" Transcript

Izzy 0:39

Hello

Scott Canevy 0:54

Hello, thanks for doing this. I'm sorry I couldn't meet you in person. Just obviously with crazy times just now. How are you getting on?

Izzy 1:10

Oh, I'm okay. I guess I'm a very taciturn person and I'm used to being on my own for long periods of time so, you know, it's not that bad, but I'm also kind of relatively high risk, so it makes sense to stay in.

Scott Canevy 1:30

Yeah, hopefully it doesn't go on too long.

Izzy 1:34

Yeah, not so bad though, so I'm very close to a beautiful park so that should keep me sane and healthy.

Scott Canevy 1:42

Well, that's it, you should be able to still go out for walks and everything right. Well, just for this interview, I mean, I was normally gonna have like a sort of in person face to face conversation.

But since we're going to do it over the phone I've just sort of prepared a few, I mean, I've prepared a few questions. And just before we start, I need to record this just so I can write everything down. Is that okay?

Izzy 2:16

Of course, yeah.

Scott Canevy 2:16

Thanks. So I'll tell you, I'll tell you a little bit about what I'm sort of trying to do. So it's for my dissertation, and I'm studying at Edinburgh Napier, just now. I'm studying consumer behaviour, and I'm working just now at the Arthur Conan Doyle Centre. Have you ever been there?

Izzy 2:39

Yes, I go to my homoeopath once a month.

Scott Canevy 2:43

Oh what's your homoeopaths name?

Izzy 2:48

His name's -----?

Scott Canevy 2:50

Oh yeah, yeah. I've seen him, he rents one of our rooms. Have you been to any of the classes or anything?

Izzy 3:00

Not me, no, but there's so much on offer I think a lot of very interesting things. They might. Yeah, I guess, I kind of am involved with other groups outwith the centre, you know?

Scott Canevy 3:19

Oh, yeah?

Izzy 3:20

Yeah. But some things like that sense of different parts of the world, that do things. You know along the lines of the centre so yeah.

Scott Canevy 3:32

Hmm. Well, from working there, I've sort of, well, I've always had an interest in people's spirituality and how they practice it, and so I wanted to do my dissertation on consumer well, contemporary spirituality, and how it's different to organised religion, and from like what I've read so far, what's interesting is how people choose many different paths and there's so many things that are on offer. And some people like, the way the literature is looking at it just now is that if you're practising spirituality, you might go to lots of different workshops, but there's no, they don't really understand the sort of decision making process in that? And so I've just been talking to a few people about their spiritual experiences and and see what comes from that.

Izzy 4:39

Oh this is a fascinating topic for me. Mm yeah, just because I've always had that distinction between organised religion and spirituality, and yeah I'm happy to feed in to you know, your research with my experience, somehow.

Scott Canevy 4:59

Brilliant, brilliant. And well, if we could start if I just say, if I asked you if you could just tell me about maybe if you could tell me about an early spiritual experience you've had or the earliest one you remember?

Izzy 5:13

Oh, that's a really good question, Scott. Ah, that's a hard one too. Ah, let me think... It is a hard one. And I guess I come from a family of scientists as well. And so, haha... I come from a family of scientists. So in a way, I've had to do a lot of kind of very individual personal work, to pursue a spiritual path if that makes sense. By now, you know, I'm 35 years old. It's fine. Our parents get it, they don't get it. Or they get some things, they don't get everything, but we get each other, you know what I mean?

Scott Canevy 6:12

Ah so it may be they're a bit sceptical, but are they supportive?

Izzy 6:17

Exactly. They are. Initially I, to be honest, what I was thinking was when you were talking before, I thought oh my gosh, my 35 years I feel like I've seen a shift in things. It's my personal experience obviously, but I remember at the beginning, in... Yeah, there wasn't that clarity with between, the difference of what like, between spirituality and religion. I feel like now increasingly there is and

amongst younger people, I feel like they're a bit more woke than I was at their age. And that guide in I guess in... You know to put it in context, ah, one of the things I remember being very young and kind of, yeah, well it was kind of seeing things? If that makes sense? Yeah. I don't know if that falls within a spiritual experience or not, it's more of a mystic thing or mystical thing. I would definitely say it has shaped my spiritual path.

Scott Canevy 7:35

Well, what sort of things would you see?

Izzy 7:40

Really hard to describe, because, ah, I think they're read, so to say, and, and, ultimately, you know, I was kind of always made to believe that I had imaginary friends hahaha. And I kind of believed that for a long time and then I realised okay, yeah, well, I'm feeling out my other peers and my imaginary friends were a bit different, if possibly a bit more tangible, to be honest, and I mean tangible because it didn't just happen to me.

Scott Canevy 8:14

As in, other people also?

Izzy 8:17

Yeah, a shared experience. Ah, I think I'm detouring here though Scott, because you asked for a spiritual experience and kind of really going.

Scott Canevy 8:28

Yeah, well, I guess what would you call a metaphysical experience would be classed as spiritual as well, seeing something?

Izzy 8:38

Well, to be honest, to me, it was because, it was that, there was something in my very, very early 20s that was pivotal to my spiritual practice. You know, that's what made me realise right Izzy like, yes, this is something you need to kind of nurture and explore?

Scott Canevy 9:01

Well can you tell me about that? That pivotal moment?

Izzy 9:05

So it's, ah I don't think it's something I share with a lot of people. But, well, I think it's really relevant for this and I, I'm going to be assume that at the very least, you'll be interested in hearing hahaha. And so I have a twin sister, right? And, I'm from Buenos Aires originally, a massive, massive city, a bit chaotic, ah, and we were out on a Monday morning, we needed to go to a very messy kind of commercial neighbourhood, to run some errands. A neighbourhood we both knew quite well, and, we call Duncan like a side street so to say, and go inside a little shop. That place was new, and sold second-hand things, antiques, which is really kind of atypical for that area. And we went inside, had a browse, and then go out back to the street and start to walk because we had a specific place that we needed to go to, right. And at the same time, as I'm like thinking, this looks a bit weird, I want to look at a street sign, kind of like instinctively, I thought that my sister says, this a wonderful part of town, and I would totally live here. She wouldn't stay in a city like Buenos Aires in like the commercial area haha. Surrounded by concrete, cars, people, people selling on the streets. You know, and because essentially, we were no longer where we were supposed to be.

Scott Canevy 10:48

You weren't where you were supposed to be?

Izzy 10:50

So we were somewhere else. We had essentially moved geographically around like 10 blocks or so? So just outside of the city?

Scott Canevy 10:59

Oh, yeah?

Izzy 10:59

Yeah, I know, yeah, it's that type of thing. It's a bit more tangible just because I always say if it wouldn't have happened with my sister, or someone else, I would have really doubted myself. And probably like someone else, ah.

Scott Canevy 11:19

What did your sister make of it?

Izzy 11:24

At the beginning we were kind of arguing a bit, right? Becuase, she was like... I said, well, we're not we were supposed to be, and she says it's ok we just keep going that way. I was like, No, look

around, look at the street sign. No. And we walked a bit more, and we realise Buenos Aires is quite like, it's a grid. You know, you don't get lost in the grid. And we realised, after a few more blocks, essentially, we were now where we weren't supposed to be. And, and yeah the beginning work was like, Oh, what is this? And I guess we just didn't really... I don't know we didn't make much of it. I didn't freak out, it was fine. Ah I guess you know kind of a bit of shock I guess it's just not it's not really processing then and there? What's going on timing as usual?

Scott Canevy 12:31

Huh - did you guys ever think why it happened or...?

Izzy 12:37

Well we started to joke about it soon after, saying that we teletransported, you know that or we were abducted by aliens who were like Yeah these girls are interesting and just left us close enough according to Google Maps. Ah and yeah it was really interesting because at that time my parents had some visits staying with us, I was living with my parents, ah we were 20 but my sister Yeah. And, and my parents friends, ah you know, kind of really follow like a completely different Cosmo vision. **They are my poacher people who bought the land from Patagonia in Argentina. Totally different thing, and they were the ones that believed us!**

Scott Canevy 13:29

Oh really?

Izzy 13:31

Oh yeah! They were like, Oh, yes, of course. Something happened there: that's a sign, you're safe, don't need to worry about it. Ah and one of them told me this is the beginning of a path!

Scott Canevy 13:46

Oh okay.

Izzy 13:48

Yeah. And my father was like, What are you drawing for, are you high? And I was like Dad, here I am on a Monday morning. We've got shit to do. No.

Scott Canevy 13:59

Is that - was your dad one of the scientists?

Izzy 14:03

Yeah. And we never really talked about it much, we've kind of hidden it under the carpet if that makes sense.

Scott Canevy 14:11

Yeah, it does. And maybe you acknowledge that it happened, but, that's about it, or you don't think about it much since then?

Izzy 14:21

And then after that, in the following about two, three weeks, a lot of things changed. A lot of things happened.

Scott Canevy 14:30

Yeah?

Izzy 14:31

Yeah, so it's really, it's unfolding into quite a long story, I guess. The main thing is, as a result of that, I started to energetically cleanse spaces. Believe in the concept of co-creation. You know just really opened up to a lot of things that before, I was kind of interested in, you know not too intensely, I was drawn to, but I would say not brave enough to explore.

Scott Canevy 15:05

Okay, but this event maybe pushed you to explore other things?

Izzy 15:13

Oh yeah. Oh yeah, totally, and it wasn't until, oh, let's say 10 years after it happened, that I, I then had like a friend, a new friend, or let's say was someone that I wasn't friends with at that time, who, you know, was a highly spiritual person and, you know, so works freelance doing a lot of different healing and past life therapies, etc, etc. This one was like, Yeah, yeah, you went through a portal, do you know that, do you realise? I was like, Oh, yeah, that makes sense. A portal, and it was really interesting because it was the first time that, I kind of went like, yeah, that's what happened. And it was the first time that I spoke with someone that I knew genuinely didn't judge me and believed me, because some of my closest friends at that time haven't believed me, even cuz they knew I wouldn't lie to them? Cuz I'm not that kind of person? But they were a bit like Ah...? Mmmm...?

Scott Canevy 16:30

Yeah.

Izzy 16:32

And probably I would - I would have reacted the same way.

Scott Canevy 16:36

Well yeah, it would be hard to believe. But this other friend had an answer.

Izzy 16:43

Well she had had a similar experience.

Scott Canevy 16:45

Yeah?

Izzy 16:46

Yeah yeah yeah. A very similar experience, and she was with her mother when it happened. And so also it was that understanding, you know, we both knew what it was, kind of the importance of having it is a shared experience? To kind of go like, well no this actually did happen.

Scott Canevy 17:07

Yeah. And so, this friend, were they the one that helped you explore, like cleansing spaces and, and things like that after?

Izzy 17:20

Yeah, yeah. Well no, when this talk came about we had already kind of embarked on you know, like a good friendship but there was, I would say quite a lot of mentorship from her and a certain thing. And a real um encouragement from her part to kind of develop a spiritual practice that goes beyond meditation. We'll put it that way.

Scott Canevy 17:49

And was this more of a one to one relationship, or did you go to classes together and...?

Izzy 17:55

Well, it started as a one to one thing, mm and then I wound up joining some of the kind of groups that had trained her. I also wound up doing hub site, and I did one course and then I re-did the course with her? With her kind of facilitating it?

Scott Canevy 18:23

Okay.

Izzy 18:24

Mm free of charge obviously, mm, because it was just like useful, it's, you say a course but essentially, it's, it is because you're introduced to a lot of new things. Also an opportunity to kind of, Yeah, be held accountable for some type of spiritual practice and and pattern in the group experience, you know?

Scott Canevy 18:47

Yeah. Which is, well, it can be found to be important, the whole group experience in the group dynamic of finding other like minded people, I guess. So, what about more recently? Did this just carry on throughout your life so far or...?

Izzy 19:07

Well this, kind of meeting this person happened in the last three years?

Scott Canevy 19:11

In the last three years?

Izzy 19:12

Yeah, yeah.

Scott Canevy 19:14

Wow, so was that here? In Edinburgh?

Izzy 19:17

In Edinburgh, yeah. Interestingly enough, she's also from Argentina, a different part of Argentina, but I met her here in Edinburgh.

Scott Canevy 19:24

Oh really?

Izzy 19:25

Oh, we met by chance, mm I was hosting her as a couch surfer.

Scott Canevy 19:30

Oh, wow.

Izzy 19:31

Yeah, I know, really it was her first experience couchsurfing as well. I don't really post a lot to people. But I liked the whole request so I was like, Yeah, why not? It was within that context I met her, and immediately you now when there's a connection and... And yeah after that really it was... a lot of things kind of happened after that, mm on a personal level, and I realised that even some of the studies I was doing... So I'm qualified Shiatsu practitioner, right? But I realised that my main interest that's very literally a hands on body work mm discipline or technique. I am particularly interested in working with energy flow.

Scott Canevy 20:34

Like chi?

Izzy 20:36

Exactly, that can be a bit more subtle and authority. And you know like by then I had already you know been attuned in Reiki, etc, etc. Now, the last kind of, let's say, 10, 12 years I've, I've done a lot of different things, and in that sense, Yes, very much like I said at the beginning, not really tying myself down to anything.

Scott Canevy 21:02

Exploring in a way.

Izzy 21:03

Exactly... Maybe relevant to what you're kind of investigating, it's a very recent experience, a friend of mine, whose a Buddhist, was like, Right, Izzy, you need to come with me into some group chanting, and I was like, Yeah, perfect. I would love some kind of, yeah, chanting with other people just because it's a very different experience. And again, that's a part of the group. Because no way, I have never chanted for 45 minutes on my own, but I have with others, you know what I mean?

Scott Canevy 21:45

But there's more power, I think in stuff like that when you're with a group.

Izzy 21:51

Exactly, I think it's usually elevated.

Scott Canevy 21:56

Yeah.

Izzy 21:58

So I was like Yeah, I'll go and I thoroughly enjoyed it. It was great. But then, I'm constantly having to remind these people through WhatsApp that I am not interested in becoming part of their Buddhist group, and exploring their teachings because that's not something I am interested in. I'm interested particularly in the chanting. That's the only thing I want, would want to commit to. And it's a shame because it appears now to be that to be part of that I had to go through a study of some other things that, to be honest, as someone that has done a lot of very different types of therapies since the age of 16, doesn't really appeal to me. I'm not saying it wouldn't help in any way, shape or form. It probably would. But It's not the best thing for me right now. I would rather benefit my energy to other type of group experiences maybe.

Scott Canevy 23:07

Yeah, so that is really interesting because that is what I'm investigating is sort of so what when you're faced with like a new opportunity or a new experience, can you tell me about what goes through your mind? Like so when he offered you the chance to go chanting like it was the chanting and the group experience that, that interested you. But also you weren't interested in in being part of like, Buddhist teachings and everything.

Izzy 23:39

Well, I wasn't thinking that they would try to get me to be part of their group. I kind of realised that later, mm I'm quite naive in that, and I think I'm you know, I'm pretty cautious, but I never kind of, I approach things with an open mind. Let's put it that way. Or at least actively try to.

Scott Canevy 24:02

I understand that.

Izzy 24:05

And so, so again, obviously my friend has been chanting for 20 years. And he was really insisting I was kind of going through a time where the two like physical health reasons I was losing ground so to say. And he was like, Right, Izzy, go back actively to spiritual practice. You've been really stressed, you've been really unwell, you need to kind of really nurture that again. Come chant with me. I said, Right, yeah, you know, just like maybe you would go walking with a friend or go for a coffee or whatever, you know, it was really kind of that type of supportive thing. Like, right yeah, I'm not gonna do this on my own, I'll go with my pal.

Scott Canevy 24:51

I understand. Yeah. That makes sense.

Izzy 24:55

Yeah. And I now realise well mm, I'm still gonna chant on my own, not for 45 minutes at a time haha, no. But yeah. And to go back to your kind of like initial question, it's a lot of curiosity, when I approach things? And I think there's also a gut feeling, that it is something worth exploring.

Scott Canevy 25:28

Yeah, like almost a pull, like an intuition type thing?

Izzy 25:34

Yeah, I guess there'll be a lot of research about how our minds are already made up haha. It's one of those things, right?

Scott Canevy 25:42

Exactly. And so like, if we compare it to something else, like, can you remember the last time you bought just a random thing? Like, something you had to think about, where you had a choice, but, like, what was the last thing you bought that was like that?

Izzy 26:00

Well, I don't know the name of it. I used to for a while, not anymore because I kind of live in a different neighbourhood, but I made the point of going into one of our local Chinese supermarkets. And like, once a month buying something, and have no idea what it was.

Scott Canevy 26:15

But you'd purposely wanted to buy something you didn't know what it was?

Izzy 26:18

Yep. Just because I felt like, I'm tired, I'm always buying, what? Tofoo, rice noodles, soy sauce. And, you know, this is probably not like, Chinese food, you know, like, I need to kind of open up and um, because I realise, well I don't know what things are, and therefore don't know what to buy, I suppose that... let's just embrace the fact that I do not know what to buy so I can buy anything.

Scott Canevy 26:48

Haha well can you tell me about that? Like so when you were in the shop, and you were faced with all these random mystery Chinese products, how did you make a choice? Was it the same, was it just, you went oh this thing?

Izzy 27:03

Well sometimes I would go for like the junk food. You know, like the visible junk food, because they have cute pictures, and you know, you look through the sugar levels I go like yeah, this is comfort food haha. Other times? No, I would go like like, right I want to see if I can get like a nice broth mixture... I don't know I have PMS. And I would look and I would use my phone to translate. And it was, it wasn't just random as a decision, so to say, but it was this thing of like, right, I'm gonna buy some type of mixture for a broth. But I don't know what it is, you know. Kind of let's say think of maybe an ailment, maybe I'm already in another challenge that's kind of I needed support with, maybe my spleen, maybe whatever, you know?

Scott Canevy 28:01

Yeah, yeah.

Izzy 28:02

Then there in the shop I can kind of be like Right, this might help and, you know, I taste a million things I checked, like, I don't bin food, but I have, chinese food hahaha. But well, you know, considering my food waste is usually like, non existent, I'm okay with that.

Scott Canevy 28:25

Yeah, I think you can be forgiven.

Izzy 28:28

Yeah. But yeah, that was a very mindful practice. I admit, it doesn't come to me naturally, mm in fact, I realised how dull of a consumer I am, in the sense that I know what I want and you know,

I've got actually a strict diet, so to say? And I'm not interested. Like I don't do frozen food, for instance, tin food, burlap. There are parts - I don't do wheat, I don't do gluten, there are parts of the supermarket that I never see.

Scott Canevy 29:04

Haha, uncharted territory.

Izzy 29:06

Yeah, yeah, totally.

Scott Canevy 29:09

Well, so this is, I guess what I'm looking at, cuz for you, then you would have like maybe a set criteria when you're looking for food. But with like spiritual practices, do you have similar set criteria for something or, when you go in with an open curious mind is it just whatever, sort of you're drawn to, if that makes sense?

Izzy 29:38

Yeah, I guess it's that open mind? But I try to ground it with my gut, if that makes sense. I'm quite aware that there's a lot of stuff that could potentially do more harm than good? Let's put it that way?

Scott Canevy 30:04

In the spiritual sphere?

Izzy 30:06

Yeah, in the spiritual quote unquote example, I have a friend that I love dearly. Okay, he does Tarot, I'm like, honey, you are clueless. You don't know anything.

Scott Canevy 30:21

Tarot cards?

Izzy 30:23

Yeah he's a performer, he decided in fact great, it's entertaining. I would never go to him. You know for a reading, I'm supportive of him doing it. I don't recommend him to my friends

Scott Canevy 30:39

Is it because you think it's like a trick?

Izzy 30:43

No, it's not. I do Tarot card stuff for myself. And I've had I have had that readings done by others. I just don't think my friend is particularly, he's not studied it properly. You know, so in that sense, I could, let's say, do more harm than good to someone quite gullible.

Scott Canevy 31:10

Yeah, yeah, if they're maybe not got enough experience to use something like that, because it can be quite powerful for people I imagine.

Izzy 31:20

Exactly. And, you know, I think experience comes from time. And we all need people to practice with. Really for me it's not about experience, it's about acknowledging where you are and what you can offer.

Scott Canevy 31:37

Yeah. Well, I find that now, like, as there's so many things online, like, there's just hundreds of thousands of classes or wherever you could take, I personally find it hard to sort of, like trust whether or not someone has experience? Like how do you do that, like how do you, or do you, like, how do you figure if someone's got experience or not, when they're offering a class?

Izzy 32:07

That's a really good question, Scott, and I guess, again, there's a bit of trial and error. And that's where I would talk about gut feeling, and maybe it's called actually intuition, whatever you want to call it, there's a bit of that. And there's also a bit of, well, you need to try. I give an example, actually, ah I host, a new moon gathering for women. By which I'm actually stopped, kind of formally facilitating, for the general public so to say, I would do very small things or maybe a couple of things. And this Sunday, and with a new kind of astrological year, I was like, Right, I'm doing this openly for like the community so to say. If I co-facilitated something like that, that type of advert would never go few years ago, and mm when that was kind of happening, an acquaintance was like, Oh, you should come with me to full moon gathering, my new moon gathering, a full moon gathering, that a friend of mine organises and I was like, Sure, why not? Let's try? And it was shocking. And I felt angered by someone thinking themselves as a Godle, as you know, and I realised, Oh my gosh, you want people to worship? There's a lot of ego here. And your problem is about what you're doing. And it's such a shame because you are surrounded,

surrounding yourself, by people who need and want to experience connectedness within themselves and with others, and you're toying with that. So they'll no longer get me to pardon that session with some type of barriers put up, I will admit. And I never went back! Obviously, and then interestingly enough, this person is a yoga teacher, and now she does really expensive women cocktail ceremonies in Edinburgh. And another friend of mine whose also a bodyworker and meditates, was like, Oh my gosh, she's full of herself. She just like talks about herself and I'm like, yep, yep.

Scott Canevy 34:38

In her like, like the way she markets herself, does she, does she make that all about herself as well?

Izzy 34:46

Exactly and how she can give you that opportunity to connect with your inner goddess.

Scott Canevy 34:54

Oh okay,

Izzy 34:55

Whereas I am more of Let's come together, as a group of equals, you know, explore the lunar month, the themes for a lunar month, come together to set an intention, support each other. I'm going to give you an example. It was gonna, it's always obviously a physical gathering, I made the call last week to do it online. You know, when I made that decision, of course I said and of course this is new for all of us, so please, let's be more supportive and understanding. There'll be some teething problems. You know, as there always are in general, but you know, I barely switch on and off the computer. So, you know, hosting, a kind of virtual gathering, it's really intimidating, but I'm like, you know what, we'll see what happens. I'm not promising anything to anyone. I'm offering it for free. As in you don't have to pay like a physical space or anything, before it was by donation. I'm not expecting I mean I have my day job. Mm I would love for this somehow to be something I could focus on more, yeah, not right now. I'm not interested in making a profit out of it I'm interested in creating a space that it's good for me and others.

Scott Canevy 36:33

Yeah. Now, I always find that that's the big disconnect. It's like, spirituality, it can be a very personal almost a religion of the self type thing where you're your own discovery, but having other people is important. I've always found it to be strange that a lot of classes promise you an exact

experience that you're going to have, rather than, like, be open to having your own experience at this class. So it, it sounds like you, the thing that you were doing was more open, open for everyone to have their own experience, whereas your your friend was telling people how to experience stuff, I guess.

Izzy 37:21

Exactly and ultimately, there's I guess... one thing is for my to regard, and the other is more small community lead, because for example, I think because of this, and because how I'm presenting this as an invitation, as an opportunity, for me, there's a lot of play involved, trying out, you know, and opening the subset community has posed some challenges as well. You know, cuz I am not going to kind of co-facilitate with a friend that's been doing this before. No, no, it's me, kind of in as the initiator, which is a different role. And an acquaintance I know, got in touch with me going like, Hey, I just found that, do you want me to do a stand back form session for free? Because this is like, I like your ethos, I like how you're presenting it. She also, you know, has her day job, does this because she likes it and wants to do something to share with others.

Scott Canevy 38:27

Yeah.

Izzy 38:29

You know, and in a way, I guess that's, that's the difference.

Scott Canevy 38:35

Yeah, I think that factors in for me as well. Like cuz, well, how do you feel when you're faced with opportunities to do stuff and it seems to cost a lot of money. Like, have you ever paid a lot of money for something spiritual?

Izzy 38:53

Ah, not randomly, no. Mm only when it was, only a very few times, to be honest Scott, and only when it was kind of done by people I knew very well. You know, it was kinda like a very trusted source.

Scott Canevy 39:21

What was it that you went on?

Izzy 39:25

Kind of like a weekend retreat?

Scott Canevy 39:27

Oh, yeah, yeah.

Izzy 39:28

Mm, and also very tied to my Shiatsu practice, you know, very centred around bodywork. But there was you know yoga, meditation, Tai Chi, and a lot of other things to kind of support different body workers. So in a way, I guess it was kind of framed within professional development. But ultimately, like that's how I approached it the first time I think, I've been three times. That's how I approached it the first time. Right, as professional development kind of thing, but then I realised No, no, no. There's that, yeah. But actually, my biggest kind of takeaway from these kind of extended long weekends is the opportunity to kind of nurture my Shiatsu practice with a lot of other spiritual practices.

Scott Canevy 40:31

Ah I see, like, support, support it in a way by broadening your experiences.

Izzy 40:44

Yeah. And it's really interesting because I'm actually just realising this now, the first time that I did it with them, some people I had studied with, and we talked about like, going on a residential right, and then we all said, this should've been part of the residential you know this is the retreat.

Scott Canevy 41:04

Ah, yeah.

Izzy 41:05

Mm and, you know, it's really, was really interesting because then you had people like from France that would come over and all of a sudden like for three consecutive years, late spring, we would meet other bodyworkers from other parts of the world, you know, and kind of like build that little community, as well, and you know it's definitely, for the retreat purpose, you know, kind of focused on something that they enjoy doing that most of them but not all of them do professionally. You know, the retreat mm, the nurturing other spiritual aspects, to therefore explore, in a spiritual approach, you know, to, to maybe a professional practice or a hobby, depends on the person, it was more that. And yeah, that was, that is a lot of money invested in those weekends, you know?

Scott Canevy 42:07

Yeah, no, I've seen, I've seen the retreats, they can be quite expensive. Sometimes they're overseas and things as well.

Izzy 42:14

Well yeah, but then that's the other you know. I would never, to be honest, I haven't, or let's say I have not yet considered going to a retreat that I have not heard a first hand experience from. And I'm not talking about TripAdvisor, you I know?

Scott Canevy 42:39

Yeah. You need to come from someone you trust to recommend something like that, right?

Izzy 42:46

Yeah.

Scott Canevy 42:46

Well. Sorry I'm just thinking, I'm just thinking about it. Was it always the same one that you went on? Like so you see you went on that one three times? And it was run by people that you knew?

Izzy 43:11

Yeah. So initially people that I'd studied with, some teachers

Scott Canevy 43:20

Oh you studied with them before?

Izzy 43:23

Yeah so I had studied with them yeah.

Scott Canevy 43:25

For the Shiatsu?

Izzy 43:27

Yeah

Scott Canevy 43:27

Ah I see.

Izzy 43:29

So it has to be an extremely trusted source, you know, and obviously there's this thing of I would love like, I feel like if I had a bit more money I would not, I couldn't, let's say afford to be a bit more careless with it, you know what I mean? And maybe worse comes to worse, I leave.

Scott Canevy 43:56

Ah, like you would be willing to try, like in the same way where the ones that are inexpensive, you can just try things out and if they work they work?

Izzy 44:06

Yeah, but I'm saying this, but I would also, so I was having a conversation with a friend a couple of weeks ago, where she told me that she got a place in a free retreat down in England. It's a 10 day Silent Retreat. Can't remember the name of it. And initially, I was like, Oh, okay, great, and she told me Well, at the end, they asked you for some type of donation, but you can really just contribute whatever you want. And slowly the more she talked about it, not like in one conversation, throughout different conversations we had, different kind of coffee mornings or whatever, encounters, the more I was like, What you can't look at people in the eye? What you have to look down? What it's like, it's so emotion based, but at the end, they announce in front of everyone how much money you're donating. I really wanted to tell my friend, mm cuz I'm never you know someone to go like Mmm? You know I try to, I believe people need to decide for themselves. And you know I just kept asking her questions. And you know I was like, How do you feel about this?

Scott Canevy 45:23

Yeah. So they announced the donation? How much you gave?

Izzy 45:28

Exactly! And I was like really?

Scott Canevy 45:31

To like shame people?

Izzy 45:33

Yeah in front of others. And then I know it's for me it was terrible. And then she was like saying, Yeah, at the end like so for instance, you get this your three meals today. The dinner is two pieces

of fruit. That's the part I told her Do you realise, that if you're malnourished, you're also more susceptible to be like, led astray?

Scott Canevy 46:00

Yeah.

Izzy 46:01

You know, you're not going to be grounded enough, if you're essentially, yeah... I kind of at some point I did kind of say like I'm sorry, I do not want to burst your bubble. But she told me I can't afford another type of retreat and I would love to go on a retreat. I was like, Girl, I'm with you. I'd love to have two grand or whatever, and yeah, yeah, but retreats can be expensive.

Scott Canevy 46:33

Yeah, but you don't want to be going places where they're taking advantage of you. Like that, I can't believe they would announce the donation amount.

Izzy 46:45

And to be honest Scott it wasn't until she said that, I think it was like the third time we talked about this retreat, and the last time, mm it wasn't until she said that I was like, that's when I kind of put my foot down.

Scott Canevy 46:59

Yeah and said no.

Izzy 47:00

You know, I was like Mm, I'm sorry. That personally, doesn't make me comfortable. I don't think it follows the values that they say they want to help nurture in people. I don't get it. Why would they do that?

Scott Canevy 47:19

Hmm. It reminds me of like those Christian churches where they're all hyper evangelists, getting people all worked up and then asking them to donate type thing.

Izzy 47:36

Exactly, exactly. And I'm, you know, I'm aware that is, that exists. You know there is... we, whoever, in my opinion, is on a spiritual path, is consciously or not, at least getting ready to do

deep work. And deep work can be painful many times. So if you, so it's really easy to take advantage of people.

Scott Canevy 48:20

Yeah. And from my experience that I see or it seems at least that a lot of people start their spiritual journey from a place or a point of pain where things haven't gone quite well. Normally triggers things for people.

Izzy 48:42

Yeah, I agree with you, Scott. So it's either inertia. So I do this because this is what my parents did, my family did, my clan did, whatever. Or it's that. You're broken, somehow. You admit it or not, you're broken quote unquote to some degree, and you decide to embark on exploring that. Yeah and a need, okay honestly from this spiritual path, is a need to connect inwards with the bigger things.

Scott Canevy 49:27

Hmm. And I think the more you do it, the more strong a bond you form with yourself, and I think the more you trust that, type of thing.

Izzy 49:38

Yeah. And hopefully, the more you can trust your gut feeling, and navigate, you know, and essentially find your tribe, find the people that you really can grow with, and with whom you share connection or ways of working. You know, I'm thinking maybe this girl with her one thing does help some women.

Scott Canevy 50:15

Yeah, maybe

Izzy 50:16

She might really help some. Yeah. She's just not able to help me for sure. Because I'm not someone that can be told what to do haha. Or not explicitly you know I'm sure a lot of, yeah, there's a lot of kind of subtle mechanisms out there to shape my opinion on things but at least not that often they actually...

Scott Canevy 50:45

No I understand cuz it can be, so I think some people start their spiritual journey and they maybe had parents who were ultra religious or they grew up in a religion where they were told how to believe things. And I think part of being on your own path is rebelling a little bit against being told how to believe things, but maybe at the start of your journey, maybe she helps people a little bit or, or who knows really?

Izzy 51:23

Exactly. I think that's a really good point. Yeah. But then at some point, it's not enough. It's not deep enough.

Scott Canevy 51:31

Right. You need to find your own way.

Izzy 51:34

Yeah.

Scott Canevy 51:36

Well, that was another thing. So how, like, what would you say of, when you go for, when you go in something like some kind of course or workshop or whatever, um, do you feel that the experience itself is more than whatever outcome is promised?

Izzy 51:58

Well, now it's a question, mm it depends on the circumstances, for me. Mm so going back to the Chinese supermarket, mm, sometimes, you know, for me it's really about, the important thing is the openness to try something? Or the fact that I am actively curious and that's something I embrace in my life and I mean, it's a fire I want to feed, you know?

Scott Canevy 52:39

Yeah, yeah, yeah.

Izzy 52:40

And I'm like yeah I'm happy I tried this. It's not my cup of tea but great, you know, I tried and realised that it's not for me. Mm sometimes, it can be very disappointing. Because maybe I'm more goal oriented in my approach than process oriented. You know, and it probably has to do with how I'm feeling in general, what I'm going through at that time.

Scott Canevy 53:16

That will influence what your goals are?

Izzy 53:20

Well or how I experience it, whether kind of if the important thing is the outcome. Or the process.

Scott Canevy 53:29

Oh, I see.

Izzy 53:30

You know if I, if I am feeling really really unwell and I want like that magic stick, I want that beautiful outcome and I do want to feel more relaxed... you know, like probably it means that I am quite, I'm grounded at that time, because I am focused on the outcome. It's just I keep thinking about my mother going like, Yeah, I tried meditating but I can't. I can't stop thinking. I'm just really bad at it. And I'm just like, No, that's meditating. You know? So for me, it's kind of that, sometimes I feel like I'm like my mother, and I'll try something, and I'm like, Oh, no, I'm not getting this right at all. It's not what I thought it would be. And sometimes I'm like, Oh, no, yeah, right. This is it and, what, how, how do I deal with the feelings that come up? Or don't deal with the feelings that come up because maybe it's just not for me then and there.

Scott Canevy 54:37

Right.

Izzy 54:39

And sometimes a lot of the things that come up is like, Whoa, what is that?

Scott Canevy 54:44

Like in like, a new unexpected feeling, type thing?

Izzy 54:48

Well yeah, cuz there's a lot of stuff that kind of goes against logic in many ways. Like the story I shared with you at the beginning of our conversation, you know, stuff like that.

Scott Canevy 55:07

Mm, the portal.

Izzy 55:09

Yeah. Yeah see that's... batshit crazy in some ways! You know, and then to be able to kind of explore that without already having my mind mase up on what it is it's not an easy thing. It's really not an easy thing.

Scott Canevy 55:37

Yeah, it's like when you try to practice being present in a moment, completely. Like almost, isn't it?

Izzy 55:48

Yeah. Yeah. That's I think a really good analogy, yeah.

Scott Canevy 56:00

Well, thanks for this Izzy.

Izzy 56:05

Oh, I'm glad! Yeah, I've never had this kind of conversation before with someone I don't know haha.

Scott Canevy 56:17

It was really nice. I've actually, so since I started these interviews, this has been, like this was my first time ever doing this type of thing. But it's been it's been really nice, just getting like my own sort of rich tapestry of other people's different spiritual paths. And yeah, this it's been really lovely. It's been nice to speak to you.

Izzy 56:43

Oh, well it has been really nice to speak with you too and I think very interesting. And I don't want to keep you. I just have one last thing that I just realised.

Scott Canevy 56:54

Yeah, please.

Izzy 56:55

This conversation we had. I feel that developing a spiritual path, is developing a sense of self. It's about autonomy.

Scott Canevy 57:11

Hmm. Yeah you're in control.

Izzy 57:15

I don't know if it's about being in control. I don't think it's about that, I think it is about a sense of self. It could be a sense of self within a community. You know you might have insights about yourself in relation to a role that you have in a group. You know, mm it could be developing a sense of self because you are daring to do something different than what you've been told to do or believe in by your family.

Scott Canevy 57:58

Yeah.

Izzy 57:59

It could be a sense of self because you are, let's say interested in or daring to think outside the box. Like in general, in this kind of society, this consumer-driven society tells you what to do or believe in, and so in that sense I think there's a sense of autonomy, and the sense of self discovering the self that is so important and probably what I would say, now, we are having this type of conversation and we are interested in spirituality, not religion, because religion is within a collective frame. Spirituality is the, is exploring maybe similar things than religion, but giving the individual the chance to operate in the collective, with a bit more free will?

Scott Canevy 59:12

Yeah, I think I think you're right. That's how I, how I see it, it's like an exploration of self discovery within your community and also beyond. Like, so what, what's beyond the physical is where do you fit in there as well I think. Yeah no I think you're right.

Izzy 59:40

To be honest, it's like, and we're living in a post-truth era, any type of big doctrine it's just not going to interest us, you know what I mean? We're gonna be sceptical about it from the beginning. You know I think that's a generational thing at least.

Scott Canevy 1:00:04

Well, yeah. And I mean we're similar ages, I'm 28. But I think also with, with what we were talking about earlier, how the more you do things for yourself and the more you explore different things,

I think, once you start trusting in your instincts, I think maybe you're you are more resistant to stuff in the, in the post-truth era.

Izzy 1:00:35

Yeah, I think you've developed some type of judgement or sense of judgement. I suppose in like the real sense of the word something that helps you navigate...

Scott Canevy 1:00:50

Yeah, like your own internal compass or something.

Izzy 1:00:54

Yeah, yeah, there you go. Alright, again, thank you for the talk and, if it's okay with you, I'd be quite interested in reading what you're going to be producing with all these interviews.

Scott Canevy 1:01:16

Yeah. Um so it's, well, it's been pushed back, so or my deadlines been pushed back because of this virus, but I should be done by the end of April, so I can send it on to you actually, once it's all done. Yeah. And if you've any questions off the back of it or anything, you can just send me an email.

Izzy 1:01:41

Perfect. Yeah well same with you get in touch if I don't know, if whatever.

Scott Canevy 1:01:49

What was that, sorry?

Izzy 1:01:50

Just get in touch as well. Feel free to get in touch if there's anything that, anyway you're listening to this recording and you're like, Wait a minute, what did she mean by that, because I've taken a lot of detours, come to another train of thought.

Scott Canevy 1:02:05

No, well thank you. Yeah, I will. I will do. Thanks very much.

Izzy 1:02:09

Well if I was to know I was gonna spent a Friday evening after sharing the Prime Ministers haha... talking about portals and stuff like that, not my usual Friday night.

Scott Canevy 1:02:32

Yeah, I know, well this might be life from now on. People doing interviews just to keep themselves occupied.

Izzy 1:02:40

Well, that's a really interesting thing, right how mm in this context, now, that what I feel is just wrongly called social isolation, mm we've had an opportunity to I feel or at least I feel I've shared a lot of quite personal you know and good things with a stranger!

Scott Canevy 1:03:06

Yeah haha.

Izzy 1:03:09

You know so that's something I'm probably gonna think about this weekend. Yeah.

Scott Canevy 1:03:17

Yeah, yeah. So much for self isolation, I guess.

Izzy 1:03:23

Yeah for it's I guess it's physical distancing.

Scott Canevy 1:03:27

Yeah, I think that they've called it that is wrong. I don't think it's good for people's mental health to call it that.

Izzy 1:03:36

Yeah, I'm with you. I'm with you. Well, we'll see how this unfolds. I, to be honest, I've been thinking so much about other things I had like read about, I don't know about like the world wars or things like that.

Scott Canevy 1:03:57

Mm hmm.

Izzy 1:03:58

And little anecdotal things, and it's made me realise that our love for life, helps us move mountains. And where usually I feel like I'm quite numb in my every day. I feel like for the last week, I have never liked daffodils so much.

Scott Canevy 1:04:23

Yeah. Yeah, I know you mean. Like it's, just going outside for a little bit today is just invigorating, and feels a bit special.

Izzy 1:04:39

Yeah. Anyway, this has made me feel very special, thank you.

Scott Canevy 1:04:48

No thank you. Thank you for sharing everything. It was, it was really nice.

Izzy 1:04:55

Ok well be in touch at the end of April if not before, so you can send me a link to

Scott Canevy 1:05:00

Yeah, I'll send you a copy and everything, let you read it.

Izzy 1:05:04

Great, well thank you, and yeah be well. Bye bye Scott.

Scott Canevy 1:05:08

Yeah you too, take care. Bye Izzy

C3. "Daisy" Transcript

Scott Canevy 2:30

Well, would you tell me about an early spiritual experience you've had? Or the earliest one you remember?

Daisy 2:50

Not had one. When you say spiritual... because in my mind, there is a very clear line between what I classify as psychic, and what I classify as spiritual. So in terms of spiritual experiences, I

would say that I don't feel I've ever had the spiritual experience that I would personally put in that category. On the other hand, I would say I have had psychic experiences, but they don't necessarily... to me those two... like there is a very clear division between those... although they could come together, but I obviously... because if I had a vision of an angel, and if I was Christian, then you know, I definitely put that into the spiritual and psychic together.

Scott Canevy 3:57

So what is the earliest psychic experience you had?

Daisy 4:02

um... well there is a story from when I was very small. A baby. So 2? my... my mum lost a baby she had a stillbirth the year before me and in... back in the day if you had a stillbirth... the way it was... was that the babies were just simply taken away and quotations "disposed of". Now it's very different. You would be allowed to hold the baby, you'd be allowed to have a burial, whatever. So my mum obviously very upset and... When I was born... so she got she obviously got she got pregnant again. And I was born a year after. But my brother was named his name was Andrew, because he was full term. So when I was about 18 months to two years old, my mom actually took me to the graveyard where she'd been told that my brother might have been placed and I think back in the day... What happened was the poor paupers and babies all ended up in some mass grave somewhere. And my mom went all the way around, just holding me looking for where the baby that came before, might have gone and I'm not sure whether she had any idea but she was... But I don't... and she wasn't talking to me and couldn't find it couldn't find any marker. Anywhere that said here is buried sort of like babies that died in hospital or anything like that. And she said that as she was leaving the graveyard, I piped up and said bye Bye, baby, but she had not been speaking out loud. So she always felt... my mom was psychic, she always felt that I had tuned in somehow and had a sense of where I am, where I was and what was happening. So I would be like between 18 months and two years old.

Scott Canevy 6:47

Did that type of thing continue regularly or is it more sporadic?

Daisy 6:52

That, as far as I'm concerned, if it happened, I mean like this is, so I've got no memory of this whatsoever. You know, the earliest I can remember is being three when my sister... but so this is just my mom telling me later on in life what happened but my mom always said she was psychic and I feel that I come from a psychic family but not me in particular. So I don't think I had any

other experience of what I call being psychic until I was in my 20s and I started studying astrology. Here. I think... I can't quite remember because I know the astrological society does meet here. And I got it was a time in the 70s when a astrology... Quite a lot of things seem to have a natural cycle of popularity, okay. And in the 70s it was a time very much where people were getting interested in Eastern religions and esoteric things. And there was this thing about the Age of Aquarius, which obviously is an astrological symbol. And I got really interested and very passionate about it. So I started coming to meetings and then I decided I wanted to learn how to do it myself. So I had a teacher. And she was very good taught me the basics. And basically, I would say that when I started doing it, something seemed to happen. And the closest I can describe it is the use of the word... you... that... It's sort of like tool... a mechanism by which you can tap into something that probably everybody has. But some people have a lot more than some people have it very little, which is being able to get... Yeah.... information or a sense of things.... And I feel now that that is definitely how things must work, because it's very obvious that astrology is not based on any real science. And usually it's called a pseudo science. And I know enough about astrology to know that... astronomy to know that astronomy and astrology... Very different things. However, my experience is that the sort of astrology that I did, which is looking at how people's lives develop and how they get stuck and what's the difficult areas actually does work. And there's been a lot of science that alternately backs it up or doesn't there's been some very big studies you may or may not know about studies. But for me personally, and I think it probably is, like even people that read tea leaves and if this had been made with tea leaves, I would demonstrate that there is a way in which you've had... a sort of tool or a channelling and I think that's what mediums do, but they don't need a chart or tea leaves. They just have they're more open... More tuned in sense of the other, whatever that might be. And that so when that had started happening I was in my early 20s. But I didn't really think about it that much, because pretty much everybody I knew, was involved in some way with these things because everybody, a lot of people in that time, were getting very into, in fact, most probably my social circle... into yoga, meditation, going off to India becoming a Sanyasin, finding a guru, finding Buddha, you know that that was just what was happening. So it was very much of its time and sort of has carried on, but not as sort of strong maybe because it was all new. In the 70s. It was very much a new thing having all that Eastern religion infiltrating and people were very, some people obviously were quite threatened by it. And as you may know, evangelical Christians have a real issue. I have an Evangelical Church at the end of my road, and they will not allow yoga classes. And we're in the year 20. And most of yoga that I've ever done, is very secular, you know, there's no Eastern stuff, usually, unless you do a form of yoga where they do bring in more of the Eastern stuff. But yet the church the Christian evangelical church still sees it as a heathen practice and will have nothing to do with it.

Scott Canevy 13:01

I've heard it said, each yoga pose you're doing is inviting another demon into your body. There's a sense that they would attack any other thought other than what they are...

Daisy 13:10

Yeah, it's it's sad. It's sad. So.

Scott 13:20

So during that time in the 70s, where you were trying lots of different things, and there was an influx of Eastern influence. People are sort of almost synthesising new practices and like, mixing and matching. Can you remember, did you try more than just astrology? Did you try lots of different things?

Daisy 13:48

Yes. My mom was a very early adopter of all these new things. And I was very lucky. I mean, I was coming into Edinburgh from the age of 15/16, to go to the Buddhist meditations with my mom to do yoga with my mom. When the Salisbury Centre set up, which is on Salisbury Road, they were the only place in Edinburgh that was doing sort of... these new weird things more, not just straight meditation, but they were actually no it was to do with Sufism. I think they started with a Sufi base and my mom was very interested in all that she went on to do a degree in religion as a mature student. So and also they started among we went to Theosophy, we signed up, my brother got very interested in UFOs, you know, that's peripheral in the way, and he ended up being the chairperson for Edinburgh UFO society. So as a family, we were all really interested in sort of following up I mean, we were lucky because I... was living here during my 20s. And it was there was lots of scope to try different things. So, Buddhist meditation... zen meditations and meditation, yoga, Theosophy, astrology... they're the main ones that did in my 20s. My mom had a friend who Well, it was when Findhorn started as well. So that was that was another thing. We used to go to talks on Findhorn and knowing what was going on there. My mom had a friend called Rock, who wrote quite a few books and was very well highly regarded in Edinburgh for his expertise and he literally saw and talked with tree and plants. spirits and I met him but I didn't I wouldn't say I had any more direct. Any more particularly direct things then... no.

Scott Canevy 16:18

What's interesting for me is all these different...

Daisy 16:22

Oh, I did have a dream. A déjà vu dream when I was 20 which I've always thought, Oh yeah, I know. I was doing dream analysis workshops with Winifred Rushforth. She was a union psychotherapist. Yeah, I was doing a lot of the thing is we're talking forty years ago. So I've done so many... I like variety. So actually, I've... I've done so many different things. It's difficult to remember the chronology. Particularly. Yeah, so I had a déjà vu dream when I was about 20. And where I was supposed to be going to Italy, and I was obviously a bit worried about it, and I had a dream where I literally walked across a mat to Italy but had to turn back or it all went quite wrong. And I remember, I can't I can't remember much now. But when I eventually when I went to Italy and had the experience I had there and then reflected I thought, actually, that was pretty much what my dream said. It just didn't work well. And I had to come home much earlier than I had expected. And I've always been interested in dreams, but I wouldn't say I've had particularly strong dreams or powerful dreams. So...do you want... so I could go on with the different things I've tried or I could take a big leap to the most psychic thing that's happened to me that well, not that I've experienced, but...

Scott 18:40

For now let's stay where we have lots of variety going on. What's interesting to me is like, so when someone is a Christian for instance, maybe they will stay just with the one sort of teaching but when there's so much variety... a lot of different paths... seem very different. Can you remember what drew you to different things?

Daisy 18:55

Curiosity, interest, being open minded, like you say you are... and wanting to have a go. That was lots and lots. I mean, the thing is I carried on in my 20s 30s 40s. I carried on wanting to try out different things as they've come in. So for example, in my 30s and 4... 30s, rebirthing became a real thing. I did a workshop on that. Crystals became a thing oh regression. My mom that was late 20s. Yeah, regression was a big thing for a time. My mom and my brother both did some regression workshops in Edinburgh. I didn't regression is where they take you back pre birth to a previous life. Actually, absolutely fascinating. And my mom I have the tapes that were made. I have got I've got quite a lot of tapes at home actually of things. Ah, yeah. My Yes. And my mom's experience, my brother, not so much. And we're always going to talks we ever got we went a lot to talks you know, on all sorts of things. Can't remember what the question was what was the question?

Scott Canevy 20:31

The question was because of the paths are all different and about having an open mind and curious... How did you go about navigating that? Like if someone was offering you a crystal workshop or...

Daisy 20:49

The other thing I need to tell you is that I'm a festival goer, yeah. So a lot are... very much part of what you call and... I still am... a hippie network and that just is other. And I'd say most people like me what I call them free spirits more free spirited. It's just something that's been part of life. That started back in the 60s and 70s when so much changed, you know, the pill came in sexual revolution, drugs. It's all right to be gay, gay rights, Eastern religions, they all seem to sort of like come together. So to me, that is just how it is. And I have been going to festivals, and festivals, it's very much an alternative culture. But within the context of it being a festival, it's all there and even sort of quite straight laced people are more open to maybe trying things out in the middle of the summer in the marquee. So I've done lots of things at... you know this. I think the shamanic work... workshop I did was at a festival. I've done gongs. I just am open to trying things out that don't take you down too dark a path because at the same time is this there's a lot there has been a lot of the dark stuff and I know well with drugs for example, drugs can ally to other things like weird sexual practices, not for me whatsoever. Also, the 60s 70s was time where people were getting into Wicca and witchcraft and some people going down satanist paths, I have friends who are white witches. Drugs obviously was a big part of it. So I feel I was just going with the flow and being quite a normal alternatively person that reflects that particular post war 60s/70s generation of young people, I'm quite an accurate reflection of that. I never particularly wanted a career and never particularly wanted to work. I managed to navigate using your terminology, a life where I've not really worked that much. So I've been able to indulge in following whatever fantasy and still do. Yeah. So it's like, sounds fairly different from your life doesn't it?

Scott Canevy 23:48

Sounds lovely. So it's more, it's like, enjoying everything. Saying yes to everything and being up for anything?

Daisy 23:58

Yes, absolutely. I, because I'm older now I look back and I sort of feel whether I sort of regret. I mean, this is going off in a slightly different thing. But I know because I, I now moved back to Edinburgh quite recently. And within the general, the people that I know of my sort of age, I'm really very different because so many people follow just the path that was their prescribed path, like going to getting go to work, getting married, having a career and didn't get involved with any

of this. So a lot of people that I know that I like it, I'm in part of a walking group, this is n... this has never been part of their life at all. And I'm really very different but different networks because it's not you know, because I was part of a big network of people that for that this, this was our lives. But for other people, it was something they might have read about or heard about. That was very much. I mean, there's still people that have never taken drugs never smoked. Never been to a festival, never done yoga, although pretty much I'd say yoga... apart from the Evangelical Church. It's very acceptable these days, very

Scott Canevy 25:27

Very mainstream. So today, obviously, it's very different to how it was in the 70s. The 60s, were what I would describe as the New Age movement...

It was very exciting. I feel quite sorry for the young people because you'll never have that experience of the excitement, the excitement around that. And the newness, the novelty of it. A lot of it's more sort of like it's smoothed out now.

So now that it's not so new how do you feel? Do you still go to lots of different things?

Daisy 26:08

yes, less so. And I would say I have become more realistic there.... So

I had... can I tell you about the experience, right? So... I've lost a lot of people. A lot of people in my life is that have died. And... I lost my father very young. And that got me very interested from a very early age because I definitely feel that when you're in your teens, 20s whatever, there's this sort of sense of immortality. And it's only if someone close to you dies, that is suddenly strikes you that death is sort of there, and I got very passionate about wanting to try and make more sense of it. Because my dad's death was sudden, not expected. So I started being looking... at be, you know, looking at the possibility of life after death. And I remember buying Tibetan Book of the Dead that was a seminal text at the time from Tibetan Buddhism. And I think that interest is carried on, probably coming, sort of from my dad's early death. And I my mom has always had always been a believer in life after death. And she read lots and lused to go to the library, got a lot of books out and just stayed very open to it but without having a very definite experience. And I've been to quite a lot of mediums and I used to work at theatre where they had stage mediums have been a few stage mediums, they're not terribly convincing. And I started going I stopped I did start going to my local spiritualist church. Not very convincing either. So, but I think that's because there's like a lot of things there's levels and there's very low there are people who have

some skill but they operate on a lower level and unfortunately, money can be tainting it so the ones that are on stage, I feel that it's all about the money, but there's people so when my mom was very ill A few years ago, I came across somebody online. I can't remember how I found her, but she lived near London. And I just got the feeling. So it comes down to sometimes a feeling that there was something special about her. And I contacted her and asked if I could come and have a meeting. And at the time I was living in Lancaster. And I'd seen quite a few mediums in between but not being terribly sort of like definite. But I just felt there was something special about her and I went all the way down to London specifically to meet with this woman to have a session and at that time my mum was seriously ill and I was very worried about her and this medium proved to be just amazing. And the best I've ever experience and even with that there's a tinge of doubt I think that's because, like a lot, you know, I try hard to keep my feet on the ground. And I've seen enough silliness and gullibility that I feel that I'm actually quite good because it's been all my life. And I mix with such a range of people from complete sceptics to naive, gullible folk. But she was just absolutely amazing. And and I felt right. Well, as far as I'm concerned, that's my proof that there is something that stays after death. And as you said at the beginning, whether it's straightforwardly the person, their personality, that still there intact or whether it's traits, memories, Energy, whatever. But there is something. That was about 10 years ago when I had that experience. Alongside all of this, I had children and my oldest son started having experiences when he was very young and too young to be like making it up or having even having the capacity to make something up for the fun of it, because why would they and often children are the best because they're untainted. And he seems to be the link between my mom who's now died and me. I don't think I've got particularly strong powers or talents or skills, but definitely my mum. She was forever having... She got lots and lots of experiences. My son's had lots of experiences. I haven't. And in a way, that's good because I know people that do they struggle, tend to get a lot of health problems, tend to get overwhelmed. The medium that I saw in London subsequently has had burnout so she stopped doing it.

Scott Canevy 32:30

Wow. So, since seeing that medium and although you never got concrete evidence... because for me sometimes... what I was talking about earlier, I always wonder if you can do it... why, surely I could do it too some extent.

Daisy 32:50

Yeah. Have you ever tried dowsing?

Scott Canevy 32:53

No.

Daisy 32:54

You should.

Scott Canevy 32:55

What's dowsing?

Daisy 32:56

Oh For heaven's sake! You really need to educate yourself! 28 you don't know what dowsing is.

Scott Canevy 33:06

Well I know of dowsing something in something

Daisy 33:10

Right. Okay. So dowsing, d o w s i n g At its simplest and how I as a child grew up knowing what what is there. You have two rods usually made of metal or birch but she's supposed to be a good channelling. These are, these are what I mean by channelling things, something that you have that comes in between you, and other, whatever that other is. So simply and they're out there, there's loads of dowzers that do this as a regular thing, and the government uses them. Look for water. So you have these rods, whether they're wooden or metal or whatever, and you hold them out and you walk up and down. And if there's water on the ground, the rods will move and cross over each other.

Scott

I've seen this. I saw this in New Orleans.

Yeah, I didn't know it was called dowsing.

Daisy 34:08

That's the most simplistic thing. People also use pendulum. So a pendulum at its simplest could be a piece of ring or something on a piece of cotton. And going clockwise would be yes, going anti clockwise is no going swinging would be something else. And people use that as a tuning in an instrument to tune in, to find to ask questions about things. It's a fairly fairly common technique that people use, and a lot of people who can do who do nothing else or aren't particularly

interested. I've often had to go at dowsing and find to their amazement, that they can do it. But until you try, you'll never know.

you need to start reading more. get a book out that just gives you basics on all the different, like scrying you know astrology, dowsing, shamanic, whatever you need to know your basics.

Scott Canevy 35:16

Yeah. I've read a bit about astrology read a bit about numerology so far. Nothing about dowsing. How do you feel about like things now? Back when you started astrology before in the 70s it still exist today, but it's not so much new. So you used to do stuff and but you said you were more grounded...

Daisy 35:47

When I was really into astrology, everybody I've met I'd say can I do your chart. So then you get people's birth details draw up a chart, and then you sit with them and go through it. And it's basically It's a natal chart so it looks at your, what you were born into, you know, and where your strengths and weaknesses are and it can be really useful for people. And, but also you can do it, you know, for things that happen, and often if there's something major happening, I mean astrologers now will be looking at the coronavirus and linking it to where they place the outer planets. I have not but like I am an I'm very much what I call a butterfly. I flipped from interest to interest, and I got very passionately into astrology in my 20s and 30s. That faded I've got three children. I've been a single mom. So that faded but it's still in the background. So I have all my books and every so often I have a little phase where I get a bit interested in if somebody if I was if somebody says what would you do my chart. yes because he can do it very easily on the computer. But actually it doesn't work because what I found was this is a bit I missed out when you do someone's chart the old fashioned way, you actually have to sit down for several hours with a pen and paper and do a lot of maths. And in that and then that has to be transcribed when you've worked out all your positions, which is the template the planet the houses and the connections between them, which is geometrical, so you've got opposition squares, etc, etc, and all the divisions within a 360 degree thing. You then plop that on to what looks like a pie chart basically. So it's a circle being split into 12 pieces. And each piece is called a house. And within that you plot the position of the planets and there the connection between them and then you slowly build up but in the work required to do all that is where the magic seems to happen, that it's almost like taking the atoms of a person and slowly having them all set on the floor and slowly putting them together to form that person as they are as an absolute individual. As opposed to being, you know, you know, like, a lot of other people suppose, because mathematically, the odds

of you having a chart the same as someone else is pretty minimal. Because it's 12 houses 10 planets, another other load when you put them all together, it's something to the nth degree of probability that you would share the same features with someone else.

Scott Canevy 39:29

So it's almost as like unique as like your fingerprints...

Daisy 39:33

fingerprints. Yeah. And the latest research out from last week says that even the fingerprints, you can have matching fingerprints. And I think that probably because the fingerprint of so many people now they've got to the point where actually. yeah. So that's why it appealed to me. I mean, I'm actually really good at maths and I think it was a combination of finding the tool that that work to my strengths yeah because I think I needed something fairly concrete so tea leaf and I don't know throwing down sticks that I've done runes, you're gonna say what's runes?

Scott Canevy 40:17

It's the little hexagonal things with the symbols on them.

Daisy 40:23

yes yeah done them done a bit of numerology... not into Tarot Tarot isn't my thing but I know other people it works well. I think if you're interested in that side of things you somehow find the channelling mechanism that works for you. And for me, it was astrology, but even with how fascinating it was or whatever, it's still not remained as fascinating. For me, and I think that's just my natural personality, I get, I just get bored. And I want to move on and I want to try different things. But there was definitely something that worked. That was what I'd call slightly magical. And I have actually had lots of experiences of stepping into like a different, I call it an altered state of consciousness. Not recently, and the thing is, it's a bit like drugs. When you're on drugs. That is your reality here. And now when you're not on them, it's very difficult to sort of be there because you feel completely different. And it's the same with an altered state of consciousness when I've been in an altered state of consciousness and it's something that just happens is triggered by something, then that is that is that that is me then, but out of it, and today I'm not in it. It's very difficult to, to articulate or to explain and I think that's what a lot of people would say about experiences, to be able to put and I'm really very articulate, and I've got very high language skills, to be able to find the words to describe an experience is nigh to impossible sometimes, and to be able to convey it when you're not literally in that state, which is why a lot of scientists have did work did do and they're still doing tests on people when they are in that so with drugs, you know,

they did it with LSD. They're doing it with mushrooms. Magic Mushrooms at the moment. They've done it with sleeplessness with dreams, you know, you can't ask people you need to have them under certain conditions. And the test that I did for the parapsychology was they have people doing some telepathy thing. Anyway, that's, that's a bit off tangent.

Scott Canevy 43:29

But seriously because it is when you're having... when you are in that altered state of consciousness its its happening at that moment in time. And when you try to talk about it. You're talking about something that's happening in the past. And you're assignng someof your own bias...

Daisy 43:43

it's not so much in the past just not. Well,

Scott Canevy 43:47

well for me anyway... I mean, if I talk about it. I'll start overthinking it or

Daisy 43:54

Well, something that I've experience which is slightly different, but Sort of when you think about being a child you can remember. You know, I can remember being at school, I can remember episodes of childhood, but I'm not there. But every so often there's a slip. And I, momentarily I am that person and the two very different things, the memory and the being in that moment, momentarily, radically different things.

Scott Canevy 44:41

I've had something like that happened to me, and I'd only say it was terrifying for me, when it happened. But because it wasn't a memory. It was like, at that time I was in, I was back in time before and then I came back into into the present. I just remember it being actually quite scary.

Daisy 45:11

I think it depends where you know what bit of your life you go back to mine is just been suddenly being feeling being that person as I was whether it's a child or a young, younger younger me, but just suddenly being in that head because I've seen myself I'm 67 now, but I see myself as a younger 67 but I'm very not like that what I was in my 20s I'm really very different and I can remember it, but I don't feel it. So the only occasions where I suddenly sort of feel that 20 something me that then again it's it's weird, but delightful and pleasurable for me, and it's not associated with it being negative, but that's just how I experience it

Scott Canevy 46:15

So, what have you been up to lately?

Daisy 46:20

so what I yes. So in the Here and now now in Edinburgh, here and now things that I am involved with I am a long term intermittent attendender at the Quakers. And you might ask why. Or you might ask what knowing you because you don't seem to know that much!

Scott Canevy 46:42

For my understanding, are they very Puritan, puritanical?

Daisy 46:46

No, it's the opposite. God, you need to do some research. If you're going to talk to a wide range of people about their spiritual experiences, you really need to brush up! right so very simplistically. The Quakers were formed in the 16th 17th century as a reaction to the dogma and ritualism of the church at the time, which was both Catholic or Protestant. And what they said was let's strip it all back, what is the essential truth? What's it all about? So they decided they didn't want churches, they didn't want priests. They didn't want hierarchy. What they did want was people coming together. people sitting in silence, which is very similar to the eastern approach. Absolute equality between men and women. No hymns no dogma, no rituals. So you said puritanical but it is a more pure version of Christianity. And the reason I'm involved with them is because my mom was very keen. She was always on the fence going between the Eastern and the western. But what she wanted was to find the more liberal outlook of a Christian church because Yung I did Yung at university said that for people's well being and spiritual welfare. If you were born into a church and can stay with it, that is probably the best way path forward because he said human psychology needs religion. And if you fall away or part part from your religion, very easy to go down a path and substitute something else. It's not all good for people's well being and health. So he said, if you can stick with your religion or find one that suits you or to the good, if not find a path and he had is own, you know a sort of path that embodies the best of what religions are talking about which is doing good, being good, being kind look out for your neighbour and not go down a path where selfish, capitalistic, greedy, me first, whatever drugs, dark side of things witchcraft, people do, and I think I absolutely feel he was right, that when we were mainly religious based culture, it worked. because it gave a sense of community. It gave a sense of bonding, it gave all sorts of things that our society is much more fragmentary. So part of the reason for me,

or being part of the Quakers, it's simple enough that it doesn't offend me. but it provides me with a sort of community that has a good ethos behind it.

Scott Canevy 50:11

How long have you been with them?

Daisy 50:14

20 years but I'm not a member. I'm what they call an attender.

So I'm part of the Quaker community here. I also keep up my interest in the other thing. So as I told you I come here every so often. And what else do I do? Ah, I do a lot of reading. I don't know. I sort of still getting in and out of things.

Scott Canevy 50:50

You came here to the psi Saturday...

Daisy 50:55

Yeah, I came to a talk by one of the lecturers from the Northampton University, which is where they're doing an awful lot of parapsychology research and he was very good because it's a young guy 32 I can't remember his name. Callum. Yeah, I had a chat with him at the PSI Saturday. Because he looks so young. And I found him really interesting. I thought this is a new generation of people because it seems to start at the end of the 19th century, we had the early people with the Ouija boards and the seances and all the rest of it. Then you had like the Arthur Conan Doyle years. And it's sort of progressed from there when we're now in like 2020 to actually be around what's happening now is really interesting. And I very much wanted to come and be part of that Saturday to see what the latest studies are. Unfortunately, there wasn't enough time to talk to people and have questions because I definitely have got questions about what's happening now. I mean, I've read an awful lot about psychic stuff. I, there was a time when I was going to the library twice a week getting books out by mediums about their life and how things are then, you know, how it all pans out and all the rest of it. But there's a lot of questions still there. I have got my own sort of ideas on what's going on or what might be going on, but I didn't have a chance to talk to anybody about it a bit frustrating,

Scott Canevy 52:50

because it's so suddenly? There was supposed to be time for questions at the end.

Daisy 52:55

Yeah, but even within that, you don't necessarily want to ask a question in front of such a mixed audience. Because one of my I've got a couple of things that I particularly where I'm at now that are particularly sort of in my head and one of them is that after like 100 years of psychic research, and you've got some very good science now with all these detective instruments and all the rest of it, but there's still not enough substantial evidence that's permeated out there. And I think probably that's because it's not supposed to be like that. And so all that research that happens, it is sort of like well, if it if it's true, a lot of what they're talking about, then how come after 100 years with a lot of research that out there does not want to go along with it or pay attention? And secondly, what what world would we live in now? If it did go mainstream, it would it would just be a very different world and I don't think our world is capable of doing that. So we're just gonna forever just carry on like this.

Scott Canevy 54:19

Well one thing for me is if someone proved without a shadow of a doubt that you are going to live after death. And there's not such a thing as... I don't believe hell at all My worry is, if everyone found out would there not be mass suicides?

Daisy 54:44

yeah, I think most of Eastern religions very much believe and they have their own fables of what that is. So with Tibetan Buddhism, you've got the hell you need to brush up on it. I did religion in University comparative religion not just one year with it, but I do have a bit more knowledge than I think before Hindu is it's got its stuff Muslim I'm not sure about the Muslim one actually but Hindus definitely. They've got all their very thing and and it's it's all sort of in weird fantasy and then in Christianity you've got your heaven and hell and it's so obviously ridiculous and yet your ministers who are highly intelligent people have to carry on spouting it because that's sort of like the myth that they carry on but you start to think, you know really should be brought up to date a bit. But Eastern religions you're not having people committing suicide simply because they have a belief in life after death. Well Hinduism believe it believes in reincarnation. I think at its basic, where people, people still have a sort of primitive thing, you've got this karmic thing, which is, has a flip side to it. I mean, I believe in karma. I do believe in karma. I do. I'm open to reincarnation. So I'm like you, I, I sit on the fence a bit. I don't have a definite thing. I think definitely there's something after death, but not real clarity about what that is. reincarnation, possibly, and karma? very possibly. Because to me, that makes sense. For me. Whatever the reason has to make sense, has to make rational sense, not within sort of like science. But what makes sense enough in my mind given that science is evolving further And when I was at university, I went to university

in my 30s. So as mature students and I, at that time was very much, there was quite a lot of books coming out that was looking at the connection between the psychic thing and hard science and in particular, subatomic science and astrophysics. So there's quite a lot of you may or may not know anything about this, but there was quite a lot of books brought out at that time that became very famous by experts in their own scientific field, looking at the convergence between their studies on subatomic particles, and the way that works, etc. Emerging that with the psychic side of things, so I acquired some of those books. I've still got some of them and I was fascinated by that because I thought If you've got scientists at the top of their profession, being open to it, even if there isn't enough pure science still to back it up, but these are people high up but disrespected within the science community because science does not want it. I think it's silly. It's not that the science isn't necessarily there, but there's the thing globally, government corporations, capitalism, they do not want it. So they will manage to squash it. Make it disappear. I mean, look what happened with this is not the same thing. But every so often people disappear, that are a threat to government. and the late... David, what is that? The Yeah, he was a government scientists that died. Rather weirdly a few years ago and I'm not into conspiracies and conspiracies, but I am into working out what how them. I am into just working out in my own head. what, how, what would make sense without going on the tail end of because it's a conspiracy theory at the moment there's several going around about the corona virus. I want nothing to do with that. I've lived Now recently through all sorts of conspiracy stuff and Princess Diana dying to the Twin Towers to 711 and it's sickening what people come out with. But I do think it's not in the interest of governments and people in power to have people want to, to have a more open belief system.

Scott Canevy 59:57

We can see that suppression of freer thought

Daisy 1:00:06

it would be interesting actually going off on that one, whether the scientists at the time in the 70s and 80s that were writing that, what their thoughts are on it now. I mean, obviously, they're retired. So they don't have that public forum anymore. I think when you're still working, because quite often, you hear about things when people have retired, so they're not risking their jobs. Because most scientists are working for corporations. They're not self employed. You've got to be at the top of your profession, like David Attenborough can only speak out in the way that he does about climate change, because he has nothing to lose. He is a national treasure. He's 92. And he's telling the truth, but he's probably upsetting some government because they do not want to be listening. They can disrespect gretta. Fern Berg because she's 16 seven, she's 17. Now, they can say, Well, what does she know? She's a kid, then David Attenborough You know, he's 92. He

knows his stuff. But still the government's aren't paying much attention, are they? So I'm not slightly tangential. But there you

Scott Canevy 1:01:21

It's related because it's controversial thought. And it's controversial against structured thought policies or structured religion. I can see it being related...

Daisy 1:01:35

yes. Well, around that subject, one of the when I just want to sort of tell you a bit of a story. During the period of time where the regression was very popular. Somebody wrote a book about their experiences of natural regression. she'd gone back into previous life, and found out she'd been part of an Irish family. It's etc. And she wrote a book about it, because She subsequently went to meet the family that she felt she was a reincarnation of the mother who died in illness. So she wrote a book on experiences. And then after that, she obviously had very particular abilities and sorting out because as well as regression, there's the opposite, which is leaping ahead. So this woman, I can't remember the actual word for her name. I know her name. Her name is Jenny cockerel. So she wrote a book about her regression. And then she wrote another book about her experience is going down into future lives. And that within the circle of people that are interested in those things really, really fascinating. So the book that she wrote projected into the mid of this century, so roughly 2015 2016, which I have at home, In that future world, well I call it future world. It's not that future anymore. It was when she wrote it in 1970 something so, but it's not as future as it was then. But she had landed, or she, she was living in a world very, very different from the one that we're living in now, where the human population had decimated. People were living very differently, very different lives. And I went, my mom and me read it. My mom was really taken with it. And I thought was really interesting, but it just seems so far away. When I was when I first looked at it that I thought well, who's to say what's happening? But and that was before anything was spoken about climate change the thing I grew up with was the threat of nuclear war. So that was that was our big thing that was gonna annihilate the world and knock everything out. But since that book was published, and now we're at 2020, the climate change thing. If you look, you know, from where I'm looking at, it is serious is whatever, that the effect of that would very likely be the sort of world that she projected into. And and may very well be true. Oh, yeah. Because every year now, I mean, all the time. Now, it's sort of like the whole thing just seems to be speeding up and speeding up. So where is it something like way, way ahead. There's already islands going under. We've already got weird weather. oceans becoming really acidic. And I think possibly her world is projected on maybe both the effects of climate change plus things like the corona virus, for example, that could be the Spanish Flu 1918 of its time, it might wipe out millions. And if it's

not Corona fibres, the way that globalisation works, it could be another virus very soon. So the combination of those two things, the rate of climate change, decimating the world and various viruses could land this in 25th day with the world that she's got. I recommend you read that book. That's

Scott Canevy 1:05:44

Name was Jenny...

Jenny cockerel?

Daisy 1:05:49

I can't remember the name of the chicken. You can. No, no. I'll spell it for you. Okay. But you could always you can always email you. I mean, it's You're interested in this because he said to me, everything for me now has to make some sort of sense. So there's lots of things that like jet crystals, well crystals do some lots of things don't work for me, but work for other people. So crystals, for example, do nothing for me whatsoever, but I have a very close friend. And they are very powerful. She feels crystals. So there's something there. Um there's other things I think are probably absolute nonsense, but I do but I think where I'm at now it's sorting out the wheat from the chaff, metaphorically speaking, and that, you know, I need to work out what seems to make sense for me. And so this seems to make sense. We've got scientifically backed climate change that's deniable. We've got a virus, it's rampant at the moment. We're in a fast moving situation when I get out here. I might be in so having to self isolate, in fact, my daughter's work for the NHS. So they're ahead of the game, and it will wipe out people. And it will wipe out the old, the older ones and the more vulnerable ones, but because of the way that people travel now I think there may be more and more viruses and they might effectively wipe out masses of people along, you know, so it's not it's a combination of these things that seems to me to make enough sense

Scott Canevy 1:07:45

It's like accelerating extinction, or culling

Daisy 1:07:50

And the bottom line there which has nothing to do with the spiritual in a while. Well, it is because the other one of the other things that came along with my studies I didn't, I did independent studies at university and I was looking at the the spiritual thing behind nuclear war and in relation to that the feminism of the time, but I'm not going to go into that. But this is of philosophy around the world. Our planet, it which is called Gaia works this entity with a consciousness and that the guy

is this thing called the Gaia principle, which is that our planet is perfectly capable of balance. But humans aren't necessarily part of that balance. So there is a sort of thread of thing that says we wait what pretty much where the dinosaurs of our time, we've had our chance we've had a cup of you know, the fact we've had a few years on the planet. to sort of see how it turns out being head honchos, we fucked it up. It's our time to go. And for me, and it made, probably because of the age I am, I sort of think, well, that makes as much sense as anything else. Why should we feel that we're that special? worth saving, because the planet will go on climate change viruses, the planet will continue, even if we as a species don't. And in a way, you could say, well, where that does that connect with the psychic spiritual thing? I don't know. I don't know. Because I don't follow everything through. But I think it's a interesting perspective. The

Scott Canevy 1:09:48

I like to think about different different threads and whilst I may not be able to see how they connect...

Daisy 1:09:54

overall, what what's your thoughts about what I've had to say?

Scott Canevy 1:09:58

I enjoyed speaking with you and hearing what you have to say. I'm learning about people's different experiences of spirituality learning about different paths that I could follow to read about, but sitting separately from everything, but I know we have covered the themes that I want to the talk about like how how do we choose different paths what what leads us to different paths? How the experience and what that does for us like is it about the outcome we choose different things? For me it feels more about the experience rather than for specific outcomes.

Daisy 1:10:45

Just going back to the spiritual thing or art, maybe religion, um I was brought up obviously being Christian, everybody in this country of my age, pretty much you were had to be Christian. Because that was what the schools, you went to church assembly, you learn hymns, and a simple version of what Jesus was about. And the 10 commandments. Everyone learned that at school. And one of the so one of the reasons that I like, like because Yung said if you're born within a religious framework, it's a good idea to stick with it. So within Christianity, there's all sorts of strands, and there's, you know, people find their place. And the other thing about Chris, the Quakers that I liked was that within the 10 commandments, most of which make quite good sense about rationally speaking. The first one is now shalt not kill. And so the Quakers one of the primary philosophy

things behind quakerism is passively Some. So most Quakers during the war World War years, along with other people were refused to fight over conscientious objectors. And within that come my parents, I come from a family on my father's side of conscientious objectors, not because you were Quakers, but because it belonged to another strand of Christian that spans No no, that's not stewed that didn't believe in fighting. Now, most of the Christian sects have no have no problems with it. And I find that really weird that on the one hand, they're staunch Christians Thou shalt not kill. And on the other hand, they're quite happy to go off marching on to war, as it did in both these two world wars. And so I think the best of what we get from Christianity is fat being best human beings. And being good to neighbour not being greedy, the Good Samaritan, Thou shalt not kill, Thou shalt not covet by what knows neighbor's wife. They're all good things to live by. And the Quakers actually follow them. Other Christian paths don't sad to say, like, I mean, for me killing other human beings is a potent and I'm not 100% pacifist, but I'm very proud of my parents for being pacifists and conscious objectors because for a lot of people who are conscientious objectors they got shot by rifle squad. Fortunately, that is gone by the time my dad came along, but my but lots of people got shot for their beliefs and still are. Still are being shot for just not wanting to fight. Yeah, so I just want To mention that, as well as being part of a spiritual thing for me that it's got to embody. What I feel is really important. And a lot of what religions do is just frippery. It's peripheral stuff. It's guys wearing robes and waving incense. And that's,

Scott Canevy 1:14:26

pagentry

Daisy 1:14:27

But I believe in vidual, when I was doing my religious studies course, there was a little bit of social anthropology before that. And I think that the humans, I mean, usually would have said this as well, that human psychology needs rituals, and I think that's why religions have evolved, but they've kept on adding to the point of sort of, rigidity, these rituals when Jesus spoke, you know, he was outside with a group of people around with him. You know, just Speaking to a few folk, you know, it wasn't in a building with all the bits and pieces and the statues and all that. all that crap it was just out there saying is fair, like they still do at Hyde Park in London, the gap and the box, wait for few people together and then say that bit, you know, I think Jesus is a good model.

Scott Canevy 1:15:27

Anyway, I know it's been an hour and a half time conscious.

Thank you very much. Thank you, I don't want to keep you too long. But that was really helpful and yeah, I enjoyed the conversation

Daisy 1:15:40

it be interesting. If there's any sort of particular outcome of this, I'd like to know.

Scott Canevy 1:15:46

Yeah, work, there's work to be done mid April I can send you along what comes in this and like, you know.

Okie dokie. Thank you.