

Spiritually Transformative Experiences of Claimant Mediums

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Abstract

This qualitative study was designed to establish a comprehensive understanding of the initial experience associated with the spiritual transformation process of *inexperienced claimant mediums*, commonly described as individuals who allegedly have regular communications with the deceased. Spiritually Transformative Experiences are commonly thought to be a type of transformation and expansion of consciousness. Often referred to as *psychic openings*, these experiences have occasionally been described as being startling or traumatic, sometimes creating a loss of contact with consensual reality that may possibly lead to psychiatric misdiagnosis in the individual's search for an understanding of the experience. Consequently, the desired outcome of this study was to establish a better understanding of the initial psychic opening and propose a more reasoned approach to its acknowledgement and development by the scientific community. A five-part review of the background literature in the field of study focused on a history of the practice of mediumship, the proposed psycho-spiritual emergence process, the child's perspective of his or her spiritual development process via an archival biographical analysis of the psychic opening, the subsequent development of the medium's purported abilities, and a review of recent process-oriented mediumship studies. Six participants for this study were selected from a group of certified research mediums pre-screened for their abilities by the Windbridge Institute for Applied Research in Human Potential in Tucson, Arizona. A semi-structured questionnaire in compliance with Saybrook Institutional Review Board oral history specifications was utilized as the primary research instrument to provide biographical accountability. However, additional written documentation of the experience was included when appropriate to further clarify the psychological impact of the psychic opening. A thematic analysis of the data revealed that the participants' transformative experiences consist of a sequence of developmental experiences that include an encounter with a single or multiple spiritual entities that one may or may not consider as spirit guides. Depending upon the age of the participant and the existing social support system at the time of the

initial experience, the spiritual encounter can be either fearfully traumatic or merely an anomalistic variation of the individual's concept of reality.

Introduction

The impetus for this study (Everist, 2015), which was conducted as dissertation research for the completion of a PhD in Humanistic and Transpersonal Psychology from Saybrook University in August 2015, originated from an interest in the crisis that some new mediums may have when they first begin to experience anomalous phenomena and a potential psychic opening. For example, some might begin to have bizarre thoughts or graphic images that do not seem related to their own experiences. They might also find themselves seemingly aware of what they perceive to be deceased or other-worldly beings or the emotions, thoughts, or sensations of other individuals. Initial experiences such as these may confuse and disorient these individuals, often leading them to believe that they have either accidentally ingested a psychedelic substance or are on the edge of insanity. This paper is therefore presented as a summation of the dissertation research I]conducted and examines these initial experiences, the spiritual transformation process, and successive related experiences of the developing claimant medium.

Spiritually Transformative Experiences (STEs) have been described as being a portion of a transformation and expansion of consciousness (Kason, 2008). Sometimes considered a *psychic opening* or *awakening*, these transformative experiences vary in intensity and duration, with some people having mild effects, while others have described them as being startling and even traumatic (S. Grof & C. Grof, 1989a, 1989b; Kason, 2008). Still others, concerned that they are losing touch with reality, may seek psychiatric care in their search to understand and address their experiences. Of these individuals,

some risk or may even experience misdiagnosis, aggressive treatment, and hospitalization in their quest for relief and understanding. Consequently, this study was designed to establish a better understanding of the experiences that initiate the spiritual transformation process and propose a more reasoned approach to their acknowledgement and development.

In order to examine the initial experiential phenomena, this study reviews five primary bodies of literature to establish a background orientation. The first body of literature examines the concept of mediumship in order to establish a general context for the study. This section discusses who mediums are and what they do, the types of mediumship, and a practical look at the mediumship profession. The second body of literature addresses what some writers refer to as psycho-spiritual emergence and development to further examine the competencies that mediums claim to possess. This section defines and discusses alleged psychic abilities and takes a critical look at the nature of emergence and its associated risks. The third body of literature looks at the spiritual development process from the perspective of a child, with a comparative biographical examination of the initial psychic experience from the medium's point of view, or that of their biographer. The fourth portion examines the post-experience acknowledgement, development, and application of the claimant medium's alleged abilities. The final portion of the literature review examines the recent process-oriented phenomenological studies of mediumship.

Mediumship and its Practical Utilization

Conventional Mediumship. From shamans and yogis to renowned religious leaders, certain people within world societies have always been recognized as having the ability to access non-ordinary states of consciousness (e.g., S. Grof & C. Grof, 1989a;

Kason, 2008; Tart, 2009). Mediums are individuals who claim to regularly experience communications with the deceased (e.g., Beischel, Mosher, & Boccuzzi, 2014-2015) and may be of any gender, sociocultural or psychological designation, or sexual orientation (e.g., Krippner, 2006; Tart, 2009). The medium's general purpose is to facilitate communication between living individuals and discarnate beings (e.g., Gauld, 2012, Tart, 2009). Discarnate beings are described as those who have passed over through bodily death, such as departed friends and relatives, saints, folkloric deities, and so-called earthbound spirits (Krippner, 1994).

The individuals who report communication with these discarnate beings are known as mental mediums (reviewed in Gauld, 2012) and maintain their contact with spirits by way of an internal vision or hearing process. Contact experiences such as these frequently involve putative telepathic communications from deceased relatives and friends or contacts with discarnate men and women who, in general, seem to be anxious to relay a message. The contents of these messages are usually addressed to the experiencer. However, the recipient may also be used as a channel to deliver the message to other people.

Guggenheim and Guggenheim (1996) described examples of these alleged contact experiences, also referred to as after-death communications (ADCs), as spontaneous direct communications with deceased relatives or friends. Arcangel (2005) expanded the concept, describing an after-life encounter as “any sense of being connected to, or in the presence of, a discarnate entity” (p. 17). The specific content of the communication may be to provide comfort and reassurance; give advice or information; achieve closure; or to reduce anger, guilt, or anxiety (e.g., Beischel et al., 2014-2015; Krippner, 2006).

Although currently under conceptual modification (Beischel & Zingrone, 2015), trance mediumship has also been investigated as another form of mediumship. In trance mediumship, the medium enters into an altered state of consciousness and allegedly accesses the deceased entity that allows intermediary communications with the living individual (Krippner, 1994). Other explanations of trance mediumship have stated that this condition may involve independent spirit guide entities, inner self-helpers, sub-personalities or ego-states, imagination, or collective archetypal images (Krippner, 1994).

During the 19th century, many Americans believed that communications with the dead could also be established through rapping and knocking, automatic speech, automatic writing, displays of floating bodily fluid, table tipping, and slate writing (Taylor, 1999). Known as physical mediumship, this alleged type of communication with the departed was conducted through the manipulation of physical events in the vicinity of the purported medium (reviewed in Gauld, 2012). Since the demonstration of these communications usually took place within the context of mediumistic circles that conducted séances in darkened environments, it didn't take long for cynics to suggest that the ambience of darkness was simply a cover for fraud.

The practice of mediumship. Mediumship has been the focus of both professionalization and criticism over the years. Although the Christian churches condoned private prayer, meditation, and mystical experiences, the Christian culture has traditionally denounced the receipt of discarnate information by parishioners and laypeople. James (1897) noted that Caldwell's (1876) *Contemporary Review* article equated trance mediumship with devil worship and pathology. However, James pointed out that by 1896, public views had changed. He noted that although both the Old and New Testaments in the Bible documented several instances of demon possession, "the

diabolic nature of demon possession now, has with us assumed a benign and optimistic form, in which changed personality is considered the spirit of a departed being coming to bring messages of comfort from the ‘sunny land’” (p. 87). In turn, James defended mediumship and advocated for a balance between science and religion on the topic of mediumship.

More recently, mediums have been welcomed as members of medical and mental health care teams in some cultures. One example is the community mental health center in Cayey, Puerto Rico that opened in 1979 (Krippner, 1994). Here, mediums were accepted as members of the team that included a physician, a psychologist, a social worker, and (if needed) a psychiatrist. These professionals work independently and together, as needed, to address clients’ mental, emotional, and behavioral needs.

Another example integrates the practice of conventional psychiatrists working in association with Spiritist mediums in the Spiritist psychiatric hospitals of Brazil (Bragdon, 2012). Based on the religious philosophy of French educator, Allan Kardec (1856/2005, 1874/2008), when first established, several of these hospitals were managed by Spiritists, without the collaboration of medical doctors. However, when psychiatry became engaged with the diagnosis and treatment of mental illness from a biochemical perspective in the late 1950s, Spiritist psychiatric hospitals began collaborating with conventional psychiatrists in order to maintain a balance of contemporary medical technology and spiritually based complementary care.

Claimant mediums have also been recruited in other fields. For example, when faced with an extended duration of unsolved crimes, police agencies have occasionally called upon mediums or other practitioners with alleged psychic skills for assistance (e.g., DuBois, 2004; Lyons & Truzzi, 1991; Radin, 1997). Although reports are mixed in

reference to whether it is common practice for detectives to use mediums as a last resort in crime solving efforts (Arlington, 2010), Lyons and Truzzi (1991) indicated that alleged mediums have been invited to lecture at the FBI Academy in Quantico, Virginia and other well-known law-enforcement organizations throughout the country.

The Spiritual Transformation Process

In her research on ADC between deceased individuals and their living loved ones, Drewry (2002) found that the experience included sensing the presence of or feeling touched by the deceased, hearing words or other utterances of the deceased, receiving a communication from the deceased in a dream or other altered state of consciousness, having out-of-body contact with the deceased, receiving a communication from the deceased before knowing of the death, receiving a communication by means of physical objects moving with no apparent external force, receiving a communication through unusual Nature phenomena (e.g., rainbows, bird formations), sexual communication with the deceased, and communication with the deceased through instrumentation such as radio broadcast activity.

This research suggested that presumed ADCs are not limited only to designated mediums. Various other surveys have shown that a tremendous number of people across genders, ages, socioeconomic groupings, and ethnicities and nationalities have indicated having such encounters with deceased loved ones. For example, 42% of the 1,445 respondents in the United States that Greeley (1989) surveyed had these experiences and Whitney (1992) concluded that the stronger the emotional involvement between the deceased and living individuals, the more likely that the living individual will have an ADC.

While it may be concluded from these studies that many people may have had the same type of ADCs, some of these experiences may be considered merely coincidental by the one having the experience (Kason, 2008). Consequently not all of these people will go on to become a medium. In order to better understand the initial experience, it is important to also understand the process of recognizing these experiences for what they are.

The spectrum of disturbances in spiritual transformation. It may be beneficial to consider the range of anomalous experiences that occur throughout the spiritual transformation process as a spectrum (Kason, 2008). While one end of the spectrum consists of difficult episodes that occur from time to time in the routine long-term process of spiritual transformation, the parameter extends from various types of crisis incidents and emergencies to various types of psychoses at the opposite end. How, then, does one distinguish between the various types of experience within the spectrum?

Although nearly every individual will encounter their own set of challenges on a spiritual journey, not everyone engaged in a spiritual transformation will experience a spiritual emergency or psychotic episode. Sudden psychic awakenings or openings, however, can still be confusing or disruptive, even frightening to the novice experiencer who does not believe that psychic phenomena actually exist. Even people who do believe in psychic abilities can be disturbed by their own experience of them (Kason, 2008).

The psychic opening experience is represented by the various types of psi phenomena defined by J. B. Rhine (1947) in *The Reach of the Mind*. Kason (2008) elaborated on the experience, stating the “Psychic Awakening—or psychic opening—has become a generally accepted term for describing the onset of psychic experiences in a person who has not previously had them” (p. 91). Although she believed that not

everyone who had a psychic experience was undergoing a spiritual transformation, she was convinced that psychic experiences were often involved in the spiritual transformation process. In further clarification, she listed the following 16 psychic experiences as being possible during the psychic opening process (pp. 92-93):

- *Abstract intuition.* Knowing the answer to a problem without the use of logic.
- *Astral travel.* The spirit body traveling to another time, place, or dimension.
- *Automatic writing.* Writing done without conscious thought by the writer.
- *Clairaudience.* Mental perception of sound beyond the range of hearing.
- *Clairsentience.* Sensing the true feelings of others, via one's own body.
- *Clairvoyance.* The ability to see objects or events beyond the range of sight.
- *Psychic/spiritual healing.* The ability to heal others by touch or thought.
- *Out-of-Body Experiences.* Awareness outside the body, yet near the physical.
- *Past-life recall.* Knowledge or sensation of a previous-life incarnation.
- *Precognition.* Ability to see, know, or emotionally sense the future.
- *Psychometry.* Receipt of intuitive information about people or objects by touch.
- *Spirit guide communication.* Assistance from spirit helpers, angels, or guides.
- *Telekinesis.* Ability to move objects by thought or mental influence.
- *Telepyrokinesis.* Ability to start fires via thought or mental influence.
- *Telepathy.* Ability to send and/or receive the thoughts of another person.
- *Trance channeling.* The use of another personality or spirit in communication.

For the purpose of categorical assessment, I selected J. B. Rhine's (1947) original extrasensory perception criteria of telepathy, clairvoyance, and precognition as my critical focus in the dissertation inquiry.

Transformational turbulence. The process of spiritual transformation on the more turbulent side of the spectrum, has the potential to become emotionally and mentally troubling. Some individuals may find the intensity and/or content of the experiences to be overwhelming and difficult to cope with (Kason, 2008).

As the 1960s brought on a new surge of interest in spirituality, consciousness exploration evolved in a variety of ways. Manifested as a renewed awareness of ancient and Eastern spiritual practices, a number of experiential psychotherapies began to unfold via personal meditation and the informal use of psychedelic drugs (S. Grof, 1983, 1985; S. Grof & C. Grof, 1989a, 1989b; Kason, 2008). However, when these experiences are particularly unfamiliar, intense, or at odds with one's belief system, the individual can experience severe distress and be catapulted into what S. Grof (2000) has called a spiritual emergency.

A spiritual emergency has been described as a personal crisis that may appear to have symptoms that are traditionally associated with psychosis and, consequently, has occasionally been confused with schizophrenia, bipolar disorder, and schizo-affective disorder (Bragdon, 2013). Associated intrusive thoughts and images could also be construed as symptoms of post-traumatic stress disorder, while other diagnoses might include one of the dissociative disorders including Dissociative Identity Disorder, or delusional disorder (Krippner, 1994).

C. Grof and S. Grof (1990) characterized the spiritual emergency experience as a time when the logical mind is bypassed and the intuitive world of inspiration and

imagination are revealed. The crisis of a psychic opening may even be characterized by such a massive influx of information from non-ordinary sources that it, in itself, becomes overwhelming and confusing. People who experience these intense psychic openings may be so in touch with the inner process of others that they gain access to the other's inner cognitive processes and private dilemmas (S. Grof, 2000). In such cases, people may experience an identity loss, taking on the personal qualities of another individual (whether living or deceased), even to the extent of assuming their body image, posture, gestures, facial expressions, feelings, and thought processes (S. Grof, 1988). One is often in a pending state of change in which one's sense of coherence and faith in the continuity of life is altered. Crises such as these can exist in various degrees of severity, ranging from brief durations to a more lengthy transition with major paradigm adjustments (Sperry, 2001).

Although spiritual emergency experiences have been shared with others, as recorded by mystics, shamans, and figures of religious history throughout the ages, ordinary individuals who experience such phenomena are usually of the belief that their sense of self-identity is fragmenting. Sensing that old beliefs and values no longer have meaning, their concept of personal reality is dramatically changed. Consequently, even one who has no known personal vulnerability or family history of mental illness may wonder if he or she is experiencing a psychosis or having psychotic-like symptoms (Sperry, 2001).

In previous years, people who experienced these extreme mental and physical states would have usually been considered psychotic by those adhering to Western psychiatric standards. However, a significant number of these individuals have been able to successfully move through the experience with an increased sense of well-being and a

more positive outlook on life (S. Grof, 1983, 2000; C. Grof & S. Grof, 1990). Hence, years of personal experience and clinical research in experiential psychotherapy, led the Grofs to challenge the conventional Western view and reevaluate its perspective in association with non-ordinary states of consciousness (S. Grof, 1983; S. Grof & C. Grof, 1989b).

Pathways to transformation. According to C. Grof and S. Grof (1990), in the medical model embodied in the *Diagnostic and Statistical Manual of Mental Disorders* 5th ed. (DSM-5, American Psychiatric Association, 2013) the psychological and physical manifestations of these transitional non-ordinary states of consciousness have been seen as being indicative of a serious disease process. Consequently, those who experienced a transformational crisis had usually been treated with psychotropic medications and hospitalization. C. Grof and S. Grof, however, believed that the medical response to individuals who are experiencing a transformative crisis was counterproductive. Long-term dependence on tranquilizers and their related side effects, as well as the loss of vitality and a compromised lifestyle present an unfortunate contrast to the less invasive therapeutic support to individuals involved in the transformative crisis of a spiritual emergency.

While at Esalen Institute in Big Sur, California in 1980, Christina Grof established a “spiritual emergency network” of assistants who could help people who were having these types of unique experience that were characterized as non-ordinary states of consciousness with perceptual variations, emotional fluctuation, or psychosomatic symptoms and commonly defined as psychotic by conventional psychiatry (Prevatt & Park, 1989). Now a worldwide organization known as the Spiritual Emergence Network, the United States facility is currently a part of the Stanislav and

Christina Grof Foundation (Spiritual Emergence Network, n.d.). In recognition of a continued need for information and support to those undergoing spiritual emergencies, the network still provides phone and email referrals as well as online database information services.

Other people who have had a spontaneous psychic experience may seek assistance from authorities that specialize in the study of spontaneous paranormal phenomena. The Institut für Grenzgebiete der Psychologie und Psychohygiene (IGPP), is active in the research and counseling of people who are in the midst of psycho-spiritual emergence and development. As a counseling facility associated with the outpatient clinic of the psychological institute at the University of Freiburg in Germany, the IGPP noted that these individuals are often not taken seriously when they describe their psychic experiences to listeners who dismiss their accounts as “figments of the imagination, crazy stories, and/or symptoms of psychological disorder” (para. 30). They added, “This is why such clients are cautious, anxious and suspicious at the beginning of counseling and why we try to build up a positive relationship with them immediately” (para. 30).

Each year, the IGPP (2007) receives approximately 800 requests from individuals asking for help in making sense out of their unusual experiences. Sometimes these requests come from counseling professionals or other organizations seeking advice on how to work with clients who have had spiritually emergent experiences.

The American Center for the Integration of Spiritually Transformative Experiences (n.d.) is another recently established service organization designed to facilitate the safe integration of STEs. Readily accessible programs within the organization assist individuals in establishing a greater understanding of their experience through an online networking site with both peer support and discussion groups.

Associated certification training is also available for qualified professional counselors and caregivers.

Commenting on the significant differences between a spiritual emergency and psychosis, Kason (2008) said, “A number of differences in thought processes, emotional reactions, and behavior distinguish a person who is in a spiritual emergency from one who is psychotic” (p. 247). Although no one but a qualified mental healthcare professional can give an exact diagnosis concerning mental illness, she continued, the following distinctions have proven helpful:

If a person can distinguish between outer and inner experiences, is clearly aware of which inner experiences do not fit into the prevailing world view of reality, is able to function in the world, is able to make discerning judgments, and has appropriate control of his or her emotions, he or she is, by definition, not psychotic. (p. 247)

Spiritual Transformation in Childhood

According to the typical American parent, there’s “no such thing as ghosts” (Bielski, 2010). At least that’s what has been commonly told to many children. It’s a natural thing to say out of concern, since most parents want their children to feel safe and free from fear of the alleged shadowy figure lurking in the closet. In a like manner, when children tell of their “invisible” friends, parents have a tendency to rationalize it away by assuming this is just an overactive imagination. Adults may love to share stories of ghosts and haunted places, however, given the choice –it seems likely that most people would rather not live with them.

In *There’s Something Under the Bed: Children’s Experiences with the Paranormal*, Bielski (2010) stated:

We live during a time of unprecedented paranormal discussion. All forms of media inundate us with content about ghosts, demons, monsters, and other unexplained phenomena. These subjects are going to filter down to our children;

we can't stop it. And our children are going to have questions, because all children want to figure out the world around them. Of course we must assure our children that they're safe, but there's so much they can tell us about the world they see and experience. (p. 16)

Bielski (2010) explained that in the year prior to her birth, her parents purchased a house that was alleged to be haunted. During the first night of its occupancy, while her parents were still renovating the structure, they reportedly heard footsteps in an upstairs hallway that was no longer accessible. Their first night of sleep upstairs was met with the distinct sound of footsteps in the stairway. Bielski recalled that her first memory of the house was waking up in her crib at the sound of phantom footsteps. This experience, she claimed, was one that repeated itself nightly for the next 12 years. In spite of its repetition, however, her mother's insistence that the footsteps weren't real caused more genuine fear than the idea that perhaps they were real. In denial of these consistent events, Bielski's fear was retained year after year as she apparently lived with a ghost in her house. To her amusement, however, her father failed to ignore the obvious anomalies, often saying, "It's spooks. Go back to sleep" (p. 23).

Since Bielski's generation left childhood behind, however, and became parents of their own, there has been a continued trend in psychic growth and development within the new generation of youth (Goode, 2010). In a recent update of L. E. Rhine's (1981) spontaneous psi experiences survey, Drewes (2012) compared anecdotal material received from 150 email writers about their children's purported psi experiences. In contrast to L. E. Rhine's receipt of letters referring to precognitive, clairvoyant, and telepathic experiences, however, Drewes reported that a majority of her responses dealt with seeing and/or hearing spirits.

In a recent qualitative study of parent and child impressions of ADCs in children aged 4 to 12 years, Jeska (2012) revealed a variety of experiences from the interviews she conducted that ranged from fear reactions in perceived *monster interactions* to welcomed interactions with deceased family members and *etheric playmates*. During the interview process, the mothers openly discussed their child's ADCs in full detail, greatly due to the child's parental sharing of the ADCs or being present at the time it occurred. All mothers were also in acceptance of the ADC, both validating it for their child and for the most part, desiring its continuance into adulthood. Some mothers actively pursued community support groups, healers, mediums, and psychics, while others expressed a desire for more public acceptance of ADCs.

In summation, Jeska (2012) felt that the mothers of children experiencing ADCs were more likely to pursue a spiritual path that encourages, validates, and promotes receptivity towards an acceptance of ADCs. Older children had the cognitive ability to regulate their emotions and articulate their thoughts clearly enough to effectively communicate with both their mother and the spirit, while the younger children sought out their mothers when feeling sadness or fear.

A Biographical Perspective. Creswell (1998) has defined the biographical study as a study of the individual and his or her experiences as told to a researcher or documented in archival materials. Widely defined, he used the term *biography* in reference to a variety of biographical accounts that include the individual biography, autobiographies, life histories, and oral histories. Robson (2002) has also supported the qualitative content of biographical data and claimed that qualitative analysis remains much closer to codified common sense than the statistical analysis of quantitative data. Consequently, I selected a method of content analysis that is capable of capturing the

pivotal moments of an individual's life and focused on the psychic opening experiences of four noted claimant mediums, both living and deceased. For this inquiry, the term "claimant mediums" is used as an objective and non-pejorative term to describe these practitioners.

My biographical sampling of representative claimant mediums consisted of George Anderson, Eileen Garrett, and James Van Praagh. Each biographical inclusion has been presented as it appeared in context within the original biographical account and was selected according to its initial transformative experience. In the context of this paper, the term "experience" is differentiated from the term "event" in reference to the anomalous phenomena described in the biographical accounts, rather than putative psi phenomena resulting from controlled experimental conditions (Luke & Friedman, 2010). For example, an "event" is a demonstrable consensual occurrence, whereas an "experience" is considered subjective and may or may not be associated with a consensual public event (Cardeña, Lynn & Krippner, 2013).

George Anderson, a well-known contemporary claimant medium, supposedly reported predicting a death at an early age (Martin & Romanowski, 1988). Anderson claimed to have had a happy childhood until the age of six, when he contracted a severe case of chicken pox. This condition ultimately rendered him paralyzed because of viral complications that attacked his brain and spinal cord in a condition called encephalomyelitis. Two months later, he appeared to have recovered as he jumped from bed and began running around the room. His life as a normal six-year-old boy seemed to be restored, with one exception. He could now tell people around him, even those born prior to his birth, about events from their past.

Since Anderson would tell people about personal concerns in their lives, he soon became misunderstood, ridiculed, and even feared (Martin & Romanowski, 1988). One outstanding incident that he was naïvely proud of involved telling a playmate that his grandmother would soon be going to “the next world.” Not understanding what Anderson had said, his friend Tommy frantically asked him to explain.

“Oh don’t worry,” Anderson replied, “because people on the other side are waiting for her to come over so she won’t be alone. She won’t be there by herself” (Martin & Romanowski, 1988, p. 50).

Still confused by what Anderson was saying, Tommy begged for clarification (Martin & Romanowski, 1988). Realizing that his friend was upset, Anderson attempted to calm him down by explaining that Tommy’s grandfather had told him that he was waiting for his grandmother to come over and be with him. However, Tommy should not be afraid, because his grandmother would not really die. Understandably, Tommy rushed home to tell his parents, whereupon they assured him that Anderson just had an overactive imagination. However, one week later, when Tommy’s grandmother died unexpectedly, the prediction was quickly dismissed as a mere coincidence.

Likewise, Eileen Garrett (2002), another claimant medium, author, and founder of the Parapsychology Foundation also had a psychic opening experience when she had an alleged precognitive awareness of the death of her aunt Leone during the early years of her childhood in Ireland:

I was sitting one evening on the porch, lazily turning the pages of a schoolbook, when I looked up suddenly and saw my Aunt Leone, a favorite aunt, coming up the path toward the house. She was carrying a baby. I had not seen my aunt very often, but I was fond of her. . . . Not having seen her for a long time, I was happy at her arriving without an invitation. She looked tired and very ill, and as I went to reach out and greet her, she said to me—*and I shall always be sure she said this*— “I am going away now and must take the baby with me.” (p. 27)

When she went to tell her guardian aunt that her Aunt Leone had come to visit, they rushed out to greet her, but she was not to be found. She had disappeared completely and Eileen was severely disciplined for lying. Later, the following evening, she was told that her aunt Leone had indeed died while giving birth to a baby, with the baby also dying in the process. She was also told that she should never again tell anything that she should *see* because it might *again* come true.

While the clairvoyance and premonition of death appears to be a common theme for the claimant medium, there are also accounts of simple accidents that have been recorded. Another claimant medium, best-selling author, and television producer James Van Praagh (1997) recalled such a purported incident with his first grade Catholic school teacher:

Lunch break was over, and all the kids were heading back to the classroom. I had just put away my Yogi Bear lunch box when my teacher, Mrs. Weinlick walked into the room. Our eyes met and a feeling of sadness instantly came over me. Then I walked up to her and said, "Everything is going to be all right. John broke his leg." She looked at me with a cross expression and said, "What are you talking about?" I replied, "John was hit by a car, but he is okay. He just broke his leg." Well, I thought her eyes were going to pop straight out of her head. She pointed to my seat and told me to sit in it for the rest of the day. About an hour later, the principal came to the door and spoke with Mrs. Weinlick. Mrs. Weinlick panicked, turned white, and ran out of the room screaming. (pp. 3-4)

The following day, Van Praagh noted, his teacher was back to her normal self and later told him after class that her son John was hit by a car the previous day but fortunately had just broken his leg.

It is difficult, however, to determine if the incidents of unusual awareness for Garrett and Van Praagh were precognitive, with the awareness prior to the occurrence, or clairvoyant, with the awareness at the time of the event. By the time both Garrett and Van Praagh had become aware of the actual incident the result was still the same. They were

both surprised to learn of the occurrence validation and left in wonder concerning their role in the experience.

Fortunately, Van Praagh (1997) added, his teacher was later able to calm him down and explain that many people, children and adults alike, were able to know things before they happen and referred to him as “one of God’s messengers” (p. 5). Van Praagh further noted:

She [his teacher] asked me “How did you know it was going to happen?” I didn’t know how to answer her. I just knew it. I had a sense about it. She stared at me, and I started to cry. *Was I responsible for creating this accident and maiming her son?* (p. 4)

Acknowledgement and Application of Mediumistic Abilities

Implementation of the spiritual problem. Due to the unfamiliarity, confusion, and distress of the psychic opening, it’s likely that people may often fail to share their experiences with others for some time. It is common for people to fear embarrassment or a skeptical response when speaking about such things in the presence of others (Auerbach, 1986). Thus, when people do disclose experiences of a psychic opening, they may preface it with, “You’re going to think I’m crazy” or “You probably won’t believe this.” Auerbach suspected that what the individual really is saying is, “I’m going crazy and I don’t have anyone to talk to” (p. 109).

In an effort to reduce the negative stigma associated with these psychic experiences, Lukoff, Lu, and Turner (1998) attempted to create a wider recognition of the spiritual and psychical experiences that might produce the indicators associated with these disorders in the fourth edition of the American Psychiatric Association’s *Diagnostic and Statistical Manual of Mental Disorders* (DSM-IV, American Psychiatric Association, 1994). While the DSM-IV was under construction, the Spiritual Emergence Network

proposed a new diagnostic category to the task force in response to a concern that the mental health system might take a pathological approach to the spiritual crisis (Lukoff et al., 1998). The objective was to increase the clinician's awareness of spiritual issues in treatment by linking a religious or spiritual problem V Code to clients who may display behaviors reflecting signs of psychopathology, yet are actually having a spiritual or religious experience not attributable to a mental disorder.

Using an existing V Code in the DSM-III-R as a comparison, Lukoff (1985) made an analogy between what he referred to as a Mystical Experience with Psychotic Features and the category of Uncomplicated Bereavement. The bereavement category specifies that even when the period of bereavement following a significant loss meets the criteria for major depression, the depression assessment should not be given because the symptoms are the result of "a normal reaction to the death of a loved one" (American Psychiatric Association, 1994, p. 361). Likewise, according to Lukoff (1988), people in the midst of a spiritual emergency may also appear to have a mental disorder if viewed out of context, when they are actually experiencing a "normal reaction" that merits a non-pathological diagnosis.

Proposed to the American Psychiatric Association task force on the *DSM-IV* in 1991 as a V Code category titled Psychospiritual Conflict, it was later revised to include religious problems and accepted as Religious or Spiritual Problem in 1993 (Lukoff et al., 1998). Coded V62.89, the category states:

This category can be used when the focus of clinical attention is a religious or spiritual problem. Examples include distressing experiences that involve loss or questioning of faith, problems associated with conversion to a new faith, or questioning of spiritual values that may not necessarily be related to an organized church or religious institution. (American Psychiatric Association, 1994, p. 685)

Modifications of the original V Code definition for religious and spiritual problems reduced the DSM-IV inclusion to a four-line description. Authors of the proposal argued that the published version reduced the clarity of the new category and was compromised by the loss of its more descriptive original definitions (Turner, Lukoff, Barnhouse, & Lu, 1995).

While the DSM-IV and DSM-5 Religious or Spiritual Problem V Code has provided a valuable means of bringing attention to client religious and spiritual functioning, it has been slow to gain recognition amongst clinicians (Scott, Garver, Richards, & Hathaway, 2003). One reason for this reluctance of acceptance may be due to the tendency for third party payers to avoid reimbursement for V Code diagnoses. Consequently, clinicians may routinely ignore them, even when appropriate.

In spite of an extensive effort by the DSM-5 task force, numerous associated work groups and an overwhelming response of constructive feedback from the clinical community, there have still been a number of assessment criteria concerns with the manual's latest edition (e.g., Comer, 2014; Frances, 2013). The Religious or Spiritual Problem V Code retains its presence, however, with no change of wording from the previous edition (American Psychiatric Association, 2013).

Once individuals have recognized that they are having spiritual or religious experiences (rather than going crazy), the possibility of developing alleged psychic abilities emerges. The next section discusses how psychic abilities may be developed according to the precepts of various traditions.

The importance of psycho-spiritual emergence and development. This topic can be illustrated by reviewing the history of Puerto Rico. Since the late 19th century Puerto Ricans have experienced the combined influence of Euroamerican and Latin

American cultures. Exposed to intensive cultural changes, yet retaining a distinctive core of cultural tradition, they have also inherited the two equally popular, but competitive world views of the scientific and the spiritual. One aspect of this unique situation is represented by the persistence of a wide spread religious healing cult known as *Espiritismo*. Its ritual practices are centered on working with spirits in several small, household-based *centros* mostly presided over by female mediums who hold regular weekly sessions in order to heal people experiencing a wide range of health and social problems (Koss-Chioino, 2005).

For a three-year period in the late 1970s, Koss-Chioino (1992) coordinated the Therapist-Spiritist project in association with the Mental Health Division of the Puerto Rican Department of Health. The project was aimed at establishing an interface with *Espiritismo* (Spiritism) as a community resource, under the assumption that these popular healing practices were helpful as supportive care to clients suffering from chronic mental illness. Koss-Chioino asked mediums working at community mental health centers to describe their process of psycho-spiritual development where psychic openings are brought into mediumship training and the person's psychic abilities are developed under the tutelage of a senior medium (Krippner, 1994).

While accounts of traditional healers and shamans in many societies focus on the importance of their dealings with the forces of darkness and symbols of everything negative or evil (e.g., Eliade & Trask, 1964; Wallace, 1966), few of these accounts describe the depth of psychology involved in the initiation process. Initiation is described as "a process or stage of psychological development not formally celebrated by mental health professionals or medical doctors, nor thought of as a requisite to becoming a psychological or medical healer" (Koss-Chioino, 1992, p. 32). However, as Koss-Chioino

reported, certain internal events are attributed to external sources, and reported sensations and mentations are conceptualized as initiatory ordeals rather than as signs of mental illness (Krippner, 1994).

Koss-Chioino (1992) described the first initiatory experience of the *Espiritistas* as “an awakening of consciousness to spirits” (p. 33) that usually begins in early childhood or adolescence. Spiritists described their initiation process into the role of a healer as a personal transformation, often preceded by a personal crisis or serious illness, whereas psychotherapists and medical doctors simply considered their vocational motivation as an appropriate step in the development of their career path.

All of the healers recalled their initial experiences as being vivid and intense, triggered in several cases by a concern about the possible or actual death of a loved one. Even as young children, they were able to identify the visiting spirits as parents, grandparents, siblings and other close relatives who had previously “passed over.” While the types of illness associated with the initiatory experience may vary from a Western perspective, most of the healers could have been considered to be suffering from a psychiatric disorder. However, with two exceptions, none of the healers had ever received mental health care or were diagnosed as mentally ill (Koss-Chioino, 1992).

For mediums who intend to provide a service to others, developing their capability for ADCs is absolutely essential. Mediums from Puerto Rico in Koss-Chioino’s (1992) study reported that even though during the earlier stages of their development as healers, frequent spontaneous incorporations of spirits occurred, they were gradually able to exert considerable control over entering the spirit world, and eventually could do so at will, except during periods of emergency or crisis when a guiding spirit might suddenly interrupt the medium’s daily activity. Koss-Chioino

concluded that they utilized a high degree of control and that the incorporation led to behavior considered adaptive by the medium's community.

When individuals have had an experience of psycho-spiritual emergence, it appears critical for them to integrate these experiences (IGPP, 2007), even if they do not attempt to develop their alleged newly found capabilities. Beyond the self-coherence and preservation benefits of integrating the initial opening experience, further development of the abilities can enhance the individual's life as well as that of others. For example, in Arcangel's (2005) documented collection of afterlife encounters to help mourning families, hospice workers, and others who had unanswered questions about life after death, one participant shared that his deceased wife had warned him about the September 11, 2001, terrorist attacks on the United States by depicting the events visually (although he did not share this revelation with anyone out of fear of embarrassment).

In an apparent acknowledgement of the psychological benefits from ADCs by a significant portion of the grieving population of the United States, a recent Google search of the phrase "psychic medium readings" by Beischel et al. (2014-2015) produced more than 1.6 million results. With such an extensive demonstration of this public initiative, the authors of this study suggested it would be:

beneficial for healthcare providers, counselors, caregivers, social workers, mental health professionals, chaplains, grief workers, palliative and hospice care professionals, volunteers, and other supportive individuals to be aware of the basics regarding the relationship between mediumship readings and grief in order to best serve the bereaved population. (p. 170)

Process-oriented research

Most contemporary mediumship research (e.g., Beischel, 2013) has been primarily proof-oriented in nature, mainly concerned with demonstrating anomalous information reception in a laboratory setting. However, since proof-oriented research

cannot alone account for the medium's alleged experience with an actual deceased individual (Beischel & Rock, 2009), quantitative methodologies have given way for the inclusion of process-oriented studies that investigate the medium's phenomenology (e.g., Rock & Beischel, 2008) and psychology (e.g., Roxburgh & Roe, 2011). Phenomenology (Creswell, 1998) explores the structures of consciousness in the human experience. The phenomenological researcher therefore engages in research investigating the way things are experienced and how events are integrated into a meaningful experience (Hanson & Klimo, 1998).

Process-oriented research, however, is not an entirely new concept (e.g., L. E. Rhine, 1981). Shortly after the conclusion of World War II, J. B. Rhine acknowledged his desire to utilize material included in numerous letters to the Duke Parapsychology Laboratory that described examples of purported spontaneous occurrences in *real-life psi* situations. Consequently, he revealed his proposal for an examination of these phenomena in an editorial of the *Journal of Parapsychology* (J. B. Rhine, 1948). Admitting the suggestive value of the collected experiences in related experimental research, he expressed his desire for a fresh outlook on these long neglected letters as a means of better understanding the nature of purported psi capacities.

L. E. Rhine (1981) subsequently initiated what was called "a return to anecdotal research" and devoted her career to the assessment and classification of collected spontaneous cases of psi phenomena. After years of examining numerous anecdotal incidents, she published *The Invisible Picture* (1981), which presented an extensive analysis of spontaneous psi experiences ranging from extrasensory perception, psychokinesis, and precognition to hallucinatory and apparitional experiences of the deceased.

More recently, Rock, Beischel, and Schwartz (2008) focused on the phenomenological processes involved with the receipt of material utilizing a thematic analysis of the mediumistic process. Based on their study of eight mediums' experiences of communication with discarnate entities, they concluded that the mediumship experience involves seven main themes. These are: multimodal sensory impressions related to the discarnate (e.g., visual, auditory, and tactile); seeing the discarnate in his or her mind's eye; hearing information from the discarnate in his or her mind's ear; feeling discarnates' ailments or cause of death; experiencing fragrances associated with the discarnate before his or her bodily death; alteration of affect (e.g., feeling love or anxiety); and empathy with the discarnate (e.g., adopting behaviors, personality traits, and/or idiosyncrasies).

In another inquiry, Roxburgh and Roe (2011) created a personality profile and conducted a psychological well-being study of mental mediums throughout the United Kingdom. A total of 159 spiritualists (80 mediums and 79 non-mediums) took the survey and completed the Dissociative Experiences Scale (DES, Carlson & Putman, 1993), the Boundary Questionnaire short form (BQ-18, Kunzendorf, Hartmann, Cohen, & Cutler, 1997), the Creative Experiences Scale (CEQ, Merckelbach, Horselenberg, & Muris, 2001) the Mental Health Inventory (MHI-17, Stewart, Ware, Sherbourne, & Wells, 1992), and the Big Five Inventory (BFI, John, Donahue, & Kentle, 1991). No significant differences were found between the groups on dissociation as measured by the Dissociative Experiences Scale (Carlson & Putman, 1993). Reflected in their concluding comments that "mediums do not present as being more prone to generalized dissociation symptoms" (p. 294) and that "it does not seem tenable to characterize mediums as

psychologically unhealthy or dysfunctional” (p. 294), the collective test results suggested that mediumship is not associated with a high level of dissociation or pathology.

Two more recent phenomenological studies by Roxburgh and Roe (2013, 2014) focused on the characteristics of alleged mediumship communications with the deceased. The first study (Roxburgh & Roe, 2013) analyzed in-depth semi-structured interviews of ten Spiritualist mediums via the Interpretive Phenomenological Analysis (Smith, 1996). Specific questions of interest included how mediums perceived the origin and development of their abilities? Also, how they described and explained communications with spirits, as well as the nature and role of spirit guides? And finally, how they perceived the purpose of mediumship? Subsequent analysis revealed three themes: explanatory systems of mediumship, spirit guides as transcendental beings rather than aspects of the self, and the purpose of mediumship in terms of therapeutic support. Encouraged by the results, the authors suggested further in-depth studies of the spirit guide phenomena, a comparison to non-spiritualist (secular) mediumship experiences, and a study of the phenomenology of mediumship from the sitter’s perspective.

In a follow-up study, Roxburgh and Roe (2014) examined how mediums evaluated their experiences as mediumistic and described their relationship with spirit voices. In this study, in-depth interviews were again conducted with ten Spiritualist mediums and subsequently assessed with interpretative phenomenological analysis. Three themes were identified as: Childhood anomalous experiences, a search for meaning through the “normalization” of mediumship, and relationships with spirit. Roxburgh and Roe concluded that results of this study demonstrated a need for the development of a personal experiential framework or explanatory model that could normalize the phenomena of the voice hearing experience. Furthermore, validation of the experience by

a sensitive family, society and mental health community may also facilitate a therapeutic reconciliation for individuals who have had similar experiences, but became distressed by them.

Methods

Participants and Selection Process

To assure that the participants for this study had experienced an initial “moment of recognition” that included an acknowledgement of their mediumistic abilities and the subsequent development of those associated skills, participants were selected from a group of certified research mediums pre-screened by the Windbridge Institute for Applied Research in Human Potential in Tucson, Arizona. Windbridge Institute certification includes a rigorous eight-step process that produces a personal and medical history, professional peer assessment and rapport, blinded test readings, and an educational orientation on the history of researching mediums, human participants research, and the grieving process (Beischel, 2007).

Nineteen Windbridge Certified Research Mediums were sent an email letter of invitation to participate in a research project devoted to the acknowledged identification of the initial mediumship experience. Six of the 19 replied as being interested in the project. However, when a follow-up contact was made to acknowledge their research interest, only five returned their Saybrook Institutional Review Board acceptance forms.

Consequently, an additional sixth participant was recruited from the original 19 Windbridge Certified Research Mediums.

Completion of the consent form confirms personal approval from the participant based upon information provided concerning the rights of a research participant, the specific purpose of the study, the procedures to be used, the possible risk factors, safeguards, potential benefits associated with the study, and the procedure for terminating participation in the research study.

Procedure

Data was collected by way of a pre-arranged, mutually convenient phone interview utilizing a semi-structured questionnaire. Phone times were scheduled to accommodate and maximize participant comfort within the interview environment at either the participant's home or office, free from interruption. Participants were made to feel at ease in the confidential discussion of their personal psychic development. In order to establish a sufficient rapport, phone interview sessions ran approximately one hour and were recorded, then transcribed for data analysis.

Instruments or Research Interviews

Since this study required detailed biographical accounts of the participants' significant life events leading up to the moment of psychic recognition, the participant interview utilized a semi-structured questionnaire in compliance with Saybrook Institutional Review Board specifications for an oral history. Interview questions were designed to ascertain the psychological impact at the moment of psychic acknowledgement and capture a biographical composite of the participants' family, social, and spiritual influences. Supplemental to the audio interviews, most participants

also provided access to a previously written documentation of their experiences in the form of a personal website.

Interview questions were sufficiently open-ended for the provision of additional details when appropriate and focused on the following areas of interest:

1. What was your initial mediumship experience?
2. What was your age at the time of the experience?
3. Describe the experience.
4. How did your experience vary from conventional reality?
5. What was your reaction to the experience?
6. Did you think you were having a mental disturbance?
7. Did you seek out others with whom you could share the experience?
8. How comfortable were you in talking to others about the experience?
9. What was your understanding of the experience?
10. Did you have a support group or supportive atmosphere when discussing the experience with others?
11. Was your biographical background supportive or restrictive concerning non-conventional experiences? (for example, your religious association)
12. How did you cope with the experience?
13. How did you further develop these abilities?

Data Analysis

The interview content was thematically analyzed (Miles & Huberman, 1994) with reference to circumstances of the initially recalled psychic experience, as prescribed by the Moustakas modification of the van Kaam method of analysis of phenomenological data (Moustakas, 1994). Data analysis with the Moustakas modification systematically reduced participant interview transcriptions to a cluster of thematic invariant constituents

that “develop a composite description of the meanings and essences of the experience, representing the group as a whole” (p. 121). Specific items of interest included the participant’s age at the time of the incident, the level of anxiety or distress experienced during the incident, and any perceived significantly relevant follow-up experiences occurring after the original incident.

In order to gain a better understanding of the participants’ subsequent adjustments to the experience, I also utilized what Creswell (1998) has referred to as an interpretive biographical study. Key areas of background interest included the religious and/or spiritual history of the participant, the belief in and acceptance of psychic abilities amongst peers and other members of the family, and the level of receptivity and acceptance for the participants’ alleged psychic abilities.

A detailed look at the data revealed a thematic reduction of the participant interviews based upon the primary questions of interest to this study. Each participant interview was examined for content unique to the specific questions of concern and identified for comparative content analysis with the other participant interviews. The essence of each question was considered as a structural theme for the experience.

A tabular representation of the structural themes, citing specific representative examples of the thematic component was created for each participant interview and documented in the results section of this study. Summarized individual textual descriptions for each participant were then extracted and detailed from the tabular representations and interview content.

A collective examination of the individual textual descriptions revealed a component analysis of the thematic attributes common to all six participants. The component analysis was then reduced to the first four paragraphs of the results section.

Limitations, Delimitations, and Research Issues

Although the multiple case study method offers a valuable means of obtaining relevant information about the personal histories of individuals directly associated with a specific topic of inquiry, the method does have its limitations. Since the person-centered interview in this study was conducted within a relaxed setting, it was anticipated that a greater depth of understanding of the initial psychic experience could be generated with increased rapport as the questioning evolved throughout the course of the interview. This method is not without its limitations, however, as one is still reliant upon the memory and honesty of the participant for the acquisition of data. Further delimitations reduced participants to adults who were fluent in spoken English and resided within the United States.

Results

A brief summation of the case study biographical interview data in this research inquiry tends to indicate that the STE of the claimant medium may be described, not so much as a single experiential occurrence, but more like a sequence of developmental experiences. Each experience contained an encounter with a single or multiple spiritual entities that may or may not be considered as guides. Depending upon the age of the individual and the existing situation at the time of the initial experience, the encounter was considered either fearfully traumatic or merely an anomalistic variation of the individual's concept of reality.

Following an acknowledgement of the initial experience, the individual's level of comfort in the assimilation and accommodation of this paradigm shift into his or her concept of reality was greatly dependent upon the social support system of the individual.

An open-minded, loving support system of peers and older family members was considered to be a more beneficial environment to the healthy psychological accommodation of the developmental process for the individual. A more rigid and restrictive environment, with a less receptive acknowledgement of the individual's experience appeared to foster feelings of conflict and self-doubt. Little or no access to an open discussion of the experience led to a questioning of the individual's mental health by either the individual themselves, or surrounding caregivers, peers, and family members.

Since the experience may be considered spiritual in nature, the individual's concept of organized religion or personal spirituality often shaped the parameters of the experience. The adjustment level of comfort for the implementation of the newly imposed psycho-spiritual experience in association with the prior or existing religious influence was dependent upon the degree of liberal or conservative control imposed by the philosophy of the religious doctrine. Personal spirituality adjustment, however, appeared to be more flexible in its accommodation.

Pursuit of a career in mediumship appeared to be dependent upon the ease of adjustment to the initial experience and the availability of a positive fostering influence. This influence was observed in the form of parental acceptance, professional support personnel, spiritual guides, or available supportive literature concerning the field of interest.

Initial Experience and Age of Experience

All six participants (see Table 1) described their initial purported mediumship experience as being an encounter with a discarnate being(s). While four of the six participants identified their experience as being associated with their childhood (between

the ages of three and eleven), the remaining two acknowledged having their experience during the adult years (ages 29 and 35). After further thought, however, P5 also admitted to the possibility of experiencing spirit visitations when a child. P4, also having had the experience during adulthood, remembered having what she called “intuitive experiences” in her youth.

Table 1

Participants' Initial Experiences

	Participant					
	1	2	3	4	5	6
Initial Experience	Scary spirit	Feeling of Being Watched	Saw and heard imaginary people. Continual visits.	Dead girl visitation.	Possessed by spirit in beginning of psychic development class.	Guided by spirit to get assistance for her mother.
Age of Experience	4	6	During childhood (mediumship at age of 11)	Intuitive during childhood, formally aware at age of 35.	Unacknowledged "Warm-up" experiences in childhood, formally aware at age of 29.	Between the age of 3 and 4. (1957).

Description of, Reaction to, and Concerns about the Experience

Two of the six participants (see Table 2) considered their experiences to be frightening, with little to no parental support in coping with the discarnate beings. Both experiences were described as being an unwelcome intrusion. Each participant assumed he or she was mentally disturbed, with both later receiving associated psychological diagnoses. At the age of 15, P1 suffered from depression at home and anxiety at school. A psychiatrist prescribed anti-anxiety medication and hypnosis sessions with a hypnotherapist. Following her initial hypnosis session, the therapist concluded she was merely very psychic. After hearing voices at the age of 21, P3 was diagnosed with multiple personality disorder, currently referred to as Dissociative Identity Disorder. Following various types of therapy, she was convinced by a group therapy experience that she had been misdiagnosed.

Table 2

Description of, Reaction to, and Concerns about the Experience

Attitudes about Experience	1	2	Participant 3	4	5	6
Description	Scary Spirit visitation. Only person in the room. Felt like people were staring. Later told she spoke to unseen at the age of two.	Feeling of being watched. Saw being outlines. Could sense and hear them.	Ghost pirate visit. Smelled of rotting flesh. Could hear it breathing and felt water droplets on her head.	Past “spirit” visits from mother. No formal recognition. First formal visit by dead girl, who asked to resolve her murder.	Possessed by a spirit in her psychic development class. Eyes twitched, hands raised. Spirit entered her body.	Lived in wooded area. Alone with mother, who fell to floor from blood clot in her leg. Spirit escorted them to safety.
Reaction	Fear	No fear. Kept calm. Rationalized with imagination.	Frightening. Lived in a haunted house.	Reluctant to believe. Previously a skeptic.	Not scared by the experience. Realized it was real.	No fear of spirit guide. Complete confidence in her ability to help.
Suspected Mental Disturbance	Parents felt she was crazy. At 15, suffered depression at home and anxiety at school. Psychiatrist prescribed anti-anxiety medication and referred to hypnotherapist. After hypnosis session, therapist validated that she was very psychic.	Never felt as though she was losing her mind. No mental illness history. Fraternal twin diagnosed as having a “schizo-affective disorder” at the age of 20.	Thought she was crazy. Always wondered what was wrong with her (11 years). Heard voices at 21. Diagnosed multiple personality disorder. Her therapy convinced her it was incorrect.	Never thought she was mentally disturbed, but had a difficult time believing her experience. Would have appreciated more validation from police.	Never questioned her sense of reality. Didn’t completely understand what was happening, but knew it wasn’t from a mental problem. Her brother had been diagnosed with schizophrenia.	Never doubted her sanity. However, became concerned about her teenage behavior patterns using the black arts.

The remaining four participants reported reactions to their experiences that ranged from passive observation to reluctant acceptance. Two participants reported siblings with mental disturbances. P2 had a fraternal twin that was diagnosed with a schizoaffective disorder. P5 had a brother who was diagnosed with schizophrenia.

Variance from Reality

All participants (as shown in Table 3) reported experiences with distinct variations from conventional reality. P3, convinced that she was raised in a “haunted house,” felt that she was able to see people walking through walls and coming out of the ceiling. P4, initially skeptical about the nature of her experience, saw an apparition that appeared solid, but had her limbs severed from her body. The discarnate entity asked P4 to assist in her murder investigation. Subsequently she complied and assisted the police with the investigation. However, she indicated that a more consistent feedback of police information would have been better appreciated for a more secure validation of the experience.

Table 3

Variance from Reality

Participant	Variance from Reality
1	Presence outside the window
2	Conscious awareness that the presences were not real people, even though she could hear and sense them.
3	Could see people walking through walls and dropping out of the ceiling.
4	Appearance of girl was solid, but could see where arms and legs had been severed from her body.
5	Could sense spirits getting too close and had to set her own physical boundaries.
6	Exceptionally young age, but realized there was something different about the spirit guide.

Sharing the Experience and Associated Level of Comfort

The same two participants who indicated a fear response to their initial experience and who were later diagnosed with a mental disturbance (see Table 4), were prohibited from discussing the experience with their parents. Both of them were terrified to discuss the experiences with their mother. Subsequent physical punishment from her mother taught P1 to avoid discussion of her experiences. P3 had an equal fear of expressing her feelings or discussing the experiences with siblings and friends. This was greatly due to a conservative repression of challenging thought, strongly enforced by her religious mother.

Both participants, however, were later able to share their experiences with friends. P1 shared her experience with a playmate friend on an overnight sleepover that was held at an equally “haunted” neighbor’s house. The similarity of her experience at the friend’s house validated the experiences of her own house. In her late teens, she was able to establish a closer relationship with her father and brother that allegedly continued intuitively following their deaths. P3 was able to rationalize her experiences in her late teens via a Catholic friend who suggested that she might have had an experience with “unfriendly” angels that were trying to “get her attention.”

Another two of the six participants were at ease in discussing the experience, as well as other spiritual interests, with their parents. P2 was able to comfortably discuss meditation and out-of-body experiences in her early teens. P6 was too young to discuss the initial experience at the time of its occurrence. However, she later discussed spiritual matters with her father and speculated on the existence of God.

The last two participants, having had their experience during the adult years, had no associated parental interactions. Instead, they discussed their experience with contemporary adult authority figures. P5 shared her experience with the instructor and student members of her psychic development class. P4, being more of a skeptic, had a slight initial hesitation to share her experience. However, after encouragement from the deceased entity, she was convinced to share her experience with the police in order to help solve the murder case. Consequently, she became more comfortable in her role as an assistant to the detective in charge of the investigation.

Table 4

Sharing the Experience and Associated Level of Comfort

Participant	1	2	3	4	5	6
Shared with Others	Shared with her playmate friends on “overnights.” Seeing dead people in other houses confirmed her home experiences. Learned not to share with her mother.	Open parental discussion. Meditated during ages 12-14. Had out-of-body experience. Parental response passive until she got a bad scratch during an out-of-body experience.	Discouraged by parents from talking with others. No friends.	Shared with police detective. Periodic experience validation.	Shared experience with the psychic development class. Sought validation from Veritas and Windbridge programs.	Shared first experience with parents, but too young to discuss it at length. Adults saw story as too difficult to believe (especially spirit guide potion) but they were grateful.
Level of comfort in sharing experience	Afraid to share with mother, because of mistreatment.	Comfort in taking with parents, and some friends in high school.	Feared personal expression. Mother was a religious conservative.	Reluctant at first. due to the nature of the experience.	Never doubted herself. At ease in sharing the experience.	Too young to be concerned. Parents unable to explain. Later shared her experience with high school friends.

Understanding of the Experience

All but one participant (see Table 5) believed the initial experience and subsequent occurrences to be a realistic event of their own interpretation. P1 was aware that she could sense the dead and predict the upcoming death of people by the age of 10 or 11. P2 was comfortable with her understanding that the spiritual entities she experienced meant her no harm. However, she was still curious to know why her parents failed to acknowledge them. P5, who had her initial experience as an adult, was comfortable with her acknowledgement of a spiritual presence. However, she felt that she had established physical separation boundaries to avoid the “spiritual occupancy” of her body.

Table 5

Understanding of the Experience

Participant	Understanding of the Experience
1	Was always aware she could sense dead people. At the age of 10 or 11, knew that grandfather was going to die while in hospital for minor surgery.
2	Believed the spirits were not guides, but had no harm intent. Felt the experience was normal, but curious why parents failed to acknowledge the same experience.
3	Thought she was going crazy. Unable to share her experiences, however, tolerated them.
4	Reluctantly accepted the visitation as real.
5	Believed her experiences to be true. As she said, “It’s a knowing.”
6	Believed experience because it happened. No other explanation. Parents saw proof of the results. Mom saved.

P3 was the only individual who failed to establish reconciliation with her experience during her childhood. Restricted from discussing the experience, she adjusted to a personal belief that she had a mental impairment during childhood. However, she

later established a more logical comprehension of her experiences during her late teens through an extensive reading of the relevant literature available at the time.

Support Group and Supportive Atmosphere

Although variant in duration from the initial experience, all participants were able to establish a support group (see Table 6) or secure an empathetic friend(s) to assist them in developing an acceptance of their experience. At the age of eight, P2 was able to establish a friendship with an elderly woman who lived across the street. As a palm reader, the new acquaintance was able to introduce her to a sense of being “in tune.” This participant was also able to establish a peer support group of friends later in high school, but was cautious about sharing the experience with individuals who were more conservative in their beliefs.

While in her mid-20s, P1 sought the services of an elderly medium. Encouraged by her roommate, she wanted to communicate with her recently deceased father, brother, or grandmother. Halfway through the reading, the medium stopped and surprised her by saying, “I’m going to give you information to help you to enhance your ability to be a medium... because you are a medium.” In spite of her protests that she was actually an occupational therapist and musician with merely an enhanced sense of intuition and no intention to become a medium, the participant was further surprised to hear the medium insistently tell her that she actually was going to become a professional medium. “Yes, you are,” she said, “and I am going to give you some tips and help you.” Although the participant was courteously attentive, she made no immediate career changes. Nine months later she returned for another reading, again hoping to connect with her grandmother. Again, the medium insisted on giving tips on mediumship. “You will want this information someday,” she said. “Someday you are going to be doing this.”

The two participants who had their initial experiences as an adult were able to find a supportive atmosphere through associated professional figures. As an assistant to the police detective in charge of the murder investigation, P4 found support in the periodic validation of her experiential information. She found even greater validation, however, in her successful delivery of psychic information on her popular radio program. P5 found supportive validation through research participation in both the Veritas and Windbridge research programs.

Table 6

Support Group or Supportive Atmosphere

Participant	Support Group or Supportive Atmosphere
1	Personally close to father and brother (Especially before and after their death). Sought services of a medium while in mid-20s, who validated her abilities as a medium.
2	Became friends at 8 years old with an older woman palm reader across the street. Got a new awareness of being “in tune.”
3	Found a support group in high school, but cautious of those less open.
4	Found books in school library. Found a Catholic friend at 17 years old.
5	Police detective was able to validate and became supportive of her experience.
6	Veritas Research and Windbridge Institute validated experiences. Discussed spiritual matters with her father. Very intuitive. Talked about existence of God.

Religious or Spiritual Background

Two of the participants (see Table 7) considered themselves to have had a type of religious influence during their childhood. P3, raised in a formal religious environment by her conservative mother, was discouraged from becoming a medium because it was considered to be the work of the devil. At the age of 19, P3 married an extremely conservative religious man. Following nine years of marriage, however, she divorced and

remarried a more liberal man with metaphysical interests. P2 was raised in a more liberal environment and encouraged to find God herself, free from any imposed Biblical or scriptural doctrines at a very young age. To this day, she believes that this open approach allowed her to be on her current path in a less hindered manner, free from the potential conflict of a dogmatic religious background.

The remaining four participants considered themselves “spiritual,” as contrasted to “religious”: Two participants indicated they had a personal spiritual relationship with God. Another thought of herself as being spiritually connected since her father and brother passed in her late teens. The remaining participant was influenced by the “Black Arts” as a teenager, however, became a Fundamentalist Christian following her final year of high school. She left the church 12 years later, however, and divorced her minister husband.

Table 7

Religious or Spiritual Background

Participant	Religious or Spiritual Background
1	Not religious. At age 18, strong intuitive connection (spiritual) with her father and brother.
2	Liberal religious background. Free to “find God” on her own from an early age. Believes that “openness” allowed her current path.
3	Her mother was a religious conservative. When 19 yrs. old, married an extremely conservative religious man. Divorced 9 years later. Remarried a metaphysical man.
4	Doesn’t consider herself religious, but has a personal relationship with God.
5	Always connected spiritually with what she referred to as a God or Creator.
6	Currently spiritual, but not religious in her youth. Explored witchcraft as a teenager, but later became concerned. Converted to Fundamentalist Christian for 12 years. Broke from the cult-like organization. Divorced the church minister and remarried.

Coping with the Experience

All participants eventually found a way to cope with their experiences (see Table 8), directly confronting the spirit intruders and establishing personal physical boundary limitations. Although she would hide under her blankets and scream into her pillow at night as a child, P1 was able to overcome her fear by directly communicating with the spirits that would visit her on a regular basis. In doing so, she later found satisfaction in validating the feelings of people she'd meet who were grieving the death of loved ones. With the assistance of her instructor and another professionally employed psychic, P5 was able to establish physical boundaries and limit spirit access to times that fit her own schedule.

P2 was able to accept her initial feelings of anxiety and came to the acknowledgement that she was living in a "separate reality" when having spirit visitations. Realizing that they meant her no harm, she was able to cope with the experience. P3 was eventually able to deal with her experiences by coping with her fears through peer interaction and reading numerous books on paranormal topics in the school library. P4 was able to better cope with her experience through continual validation from the police department investigation team and the overwhelming success of her psychically-oriented radio program.

At the age of three or four, P6 had no emotional concerns at the time of her experience, hence no coping mechanism was needed. Her parents, however, were both confused and impressed by her ability to secure emergency assistance for her isolated ailing mother, deep within a heavily forested area through the assistance of who she described as a beautiful woman with long golden hair.

Table 8

Coping with the Experience

Participant	Coping with the Experience
1	Initially, she would hide under the covers at night and scream into her pillow. Later she overcame the fear by communicating with the entity, enabling her ability to push it away.
2	Believed she lived in a different reality. Accepted anxious, worrisome feelings, but she realized that nothing would cause her harm.
3	Learned to cope by not talking. At the age of 17, a Catholic friend helped her rationalize her experiences. Read several metaphysical books from the school library.
4	Learned to cope via police assistance and the success of her psychic call-in radio program. Husband always supported her in 27 years of marriage.
5	Learned how to establish and maintain safe physical boundary distances from spirits.
6	No coping problem with first experience. Became concerned with the use of witchcraft in teen years. Received a warning from the psychic mother of a high school friend that turned her religious.

Further Development

All participants pursued careers as professionally employed mediums (see Table 9). Three of them were encouraged to continue their study and pursuit of mediumship by other professionals in that field. P1 was persuaded to become a medium by the persistent encouragement of an empathetic medium she initially visited for a reading. Although P1 was initially in denial to the suggestion, the medium eventually became her mentor. P2 was initially encouraged to be more open to her intuition by her palmist neighbor at the age of eight. Two weeks after her encounter with the spirit of a young murder victim, P4 was overwhelmed with several other spirits wishing to communicate with her. Seeking a means of better control and assistance with the murder case, she asked a psychic claimant to help her with the investigation. However, the psychic refused. Declaring it “her

awakening,” the psychic told P4 that she needed to impose control and set her own hours for spirit contact.

Table 9

Further Development

Participant	Further Development
1	In her mid-20s, visited a medium. Declared to be a medium. Given career tips. Denial at first, she later became mentor. Initially worked with missing persons. Later read for friends. Now a professional medium.
2	Encouraged by her palmist neighbor. Passionately read about the super- natural. Saw that palmistry was a tool that one could use intuitively. Began to do informal readings for her parents’ friends during high school. Now a professional medium.
3	Read books about the paranormal in high school. Not much available to read. Later she found books on psychic abilities, spirits, dreams, and astral projection. Later still, other books included spirits after death. Now a professional medium.
4	Two weeks after her encounter with a young murder victim, she began to have spirits “drop-in,” desperately seeking her assistance to communicate. A psychic told her she had to set hours for contact. Took metaphysical courses to develop her style. Began readings for her friends. Now a professional medium.
5	Quit her sales career to become a professional speaker. Provided readings in her home. Became assistant minister at Unity. Produced two small books, from the words of her spirit guide. Helped produce a network television special on angels. Now a professional medium.
6	Developmental experiences included psychometry, with antiques. Saw her favorite uncle (continued) after his death. Saw her high school friend make an appearance at her own funeral. Teen fascination for witchcraft, but discouraged by a professional psychic. Joined the Fundamentalist Christian religion. Now a professional medium.

Another participant cited family support as an influential factor in fostering her further development. Although her father traveled with the military during her childhood, P6 was able to discuss life after death and the existence of God through correspondence when he was deployed and while they were on fishing trip outings when he was home. In her early teens, while visiting an antique shop with her father, she discovered her psychometric abilities when she touched an item of clothing on display and “saw” the deceased former owner of the dress.

Although there was a shortage of relevant material published at the time, other participants credited available literature as providing a realistic understanding of their experiences and fostered a further development of their skills. In her late high school years, P3 began reading books on paranormal topics. Although her sources were limited, she retained her curiosity and was later able to locate additional supportive literature on psychic abilities, spirits, dreams, astral projection, and ADC.

Additional Item and Spirit Guides

Although not listed as a formal interview question, four of the six participants indicated that they had some sort of spirit guide contact that served to assist in their coping with the experience or further professional development (see Table 10). At age 3 or 4, P6 identified her spirit guide as playing a major role in her initial experience. Living in the midst of a heavily wooded area, she credits the brief appearance of a beautiful, long-haired blond woman who escorted her safely through the woods to the home of a neighbor to secure help for her mother who had just fallen and was in need of medical assistance. She openly shared her experience with parents and acquaintances over the years and although no logical explanation could ever be given, she was never criticized for her description of the occurrence. As a child, P6 thought of the spirit as a “secret friend,” however, as she got older she realized she was a spirit guide, capable of providing her counsel and comfort in troubled times.

Within a year of her initial experience at a psychic development class, described by her instructor as “a spirit entering her body,” P5 was visited by a spirit guide. Appearing to her on a regular basis for the next six months, he persuaded her to record and transcribe his channeled messages that she later turned into a book. In conducting

this transaction, he also taught her how to reduce her overload of psychic information through the control of spirit access.

Table 10

Spirit Guide Involvement

Participant	Spirit Guide Involvement
1	Visited prior to psychologist visit. Scared to point of an out-of-body experience. Told to relax. It was only there to help. Spirit guide or angel?
2	Discovered her first spirit guide at 15, when reading a friend's palm. Shown the ability to read energy direct from the person.
3	No spirit guides indicated in interview.
4	Although the spirit of the murdered girl had repeated visits, a formal spirit guide was not indicated.
5	Her spirit guide taught her the most about mediumship. How to receive and filter information. Given messages to record.
6	Her spirit guide showed her through the woods near her home to a safe place to assist her mother when young.

In her mid-teens, P1 went through a period of deep depression while at home and extreme anxiety while at school. As a nurse, her mother thought it best for her to have a psychiatric examination. On the evening prior to her appointment, she was lying in bed, when she sensed that someone had broken into the house with the intent of harming her. Frightened, she closed her eyes and heard someone say, "Don't worry, I won't hurt you. I'm here to help you." At that moment, she claimed she realized that it was a spirit guide or angel. She was not sure what to call it, but was made aware that it had been with her all her lifetime.

Although she also claimed to have had visitations throughout her entire childhood, P2 also had a similar acknowledgement in her mid-teens. Lying in bed at night, she would frequently sense multiple "presences." Although she was very nervous

about the incidents at the time, she eventually came to realize that they meant no harm and were merely “watching over her” for her own protection.

Summation of Results

A summation of the results in this study tends to indicate evidence for the STE in claimant mediums as being a gradual process, with the initial experience containing a single or multiple spiritual entities that may or may not be considered as guides. The encounter was considered either fearfully traumatic or merely a variation of the individual’s concept of reality, depending on the age of the individual at the time of the initial experience.

The individual’s level of comfort in the acceptance of this paradigm shift was greatly dependent upon the social support system of the individual and their existing religious or spiritual orientation. An open-minded, loving support system of peers and older family members, rather than a highly rigid and restrictive environment, was the more beneficial set of circumstances for the healthy psychological accommodation of the developmental process. Little or no access to an open discussion of the experience easily led to feelings of conflict and self-doubt that fostered the questioning of the individual’s mental health. The implementation of the newly imposed psycho-spiritual experience was also often directly influenced by the previous religious orientation of the individual and its associated degree of liberal or conservative control imposed by the philosophy of the religious doctrine. Personal spirituality adjustment, however, appeared to be more flexible in its accommodation.

The pursuit of a career in mediumship appeared dependent upon two key factors. One influential component was the ease of adjustment to the initial contact experience. Here, one would perceive some sort of message from a spirit presence, whether a random

former occupant of the individual's home, a deceased individual seeking assistance in the resolution of their murder, or a guardian figure who came to assist in the seeking of help for a disabled mother. The other influential factor included the availability of a positive fostering environment. This was experienced in the support of a positive loving family, the acceptance of peers, or the encouragement of some sort of spirit entity.

Discussion

The question of immortality and the survival of bodily death has been a central focus of human interest since the beginning of human consciousness. From the religious ideologies of Christianity, Islam, Buddhism, and others (Armstrong, 2006) to the more contemporary inquiries into the question of life after death (Chopra, 2006; Moody, 1975; Ring, 1984) there has been a genuine curiosity in the continuation of human consciousness beyond one's given lifetime.

Shamans, yogis, renowned religious leaders, and - for the purposes of this study - claimant mediums have the ability to access non-ordinary states of consciousness and play key roles in facilitating communication between living individuals and discarnate beings (Tart, 2009). Doing so can reap important benefits such as enhancing one's own life as well as that of others through gaining important information that is not necessarily available by other means.

However, to reach the point of being able to access non-ordinary states and receive important messages, individuals must undergo psycho-spiritual emergence and development (e.g., C. Grof & S. Grof, 1990; S. Grof & C. Grof, 1989b; Kason, 2008). While this process can be enlivening and enlightening, it also presents serious potential

risks including psychic and psychological crises, a sense of self-disintegration, and misdiagnosis and inappropriate psychiatric treatment.

Given the importance of the medium's work, coupled with the necessity and risks of psycho-spiritual emergence and development, it is critical to continue research on this topic and develop supportive methods for helping potential mediums work through this process. Consequently, contributing to a better understanding of the initial psychic opening experience and one's subsequent psycho-spiritual development has served as the focus of this study.

The transformative experience may be thought of as anomalistic, is often considered startling in nature, and is sometimes described as an alleged psychic opening that initiates a reported paradigm shift in the individual's conscious awareness. The experience may even create a concern the individual could be losing touch with reality. While the original intent of this study was to focus on the individual who was coping with the experience of a psychic opening, the results of this inquiry revealed there was an equally skilled group of claimant mediums that may have become aware of their purported abilities in a less troubling manner.

The reported level of stress experienced by the participant appears dependent upon two primary factors. One is the age of the individual at the time of the experience. The other is the amount of social support available to the individual, hence their level of comfort in sharing the experience. Some participants indicated the presence of what they perceived to be a "spirit guide." Of these participants, some felt as though this spirit guide(s) has remained with them for continued assistance throughout their lifetime, following the initial experience.

The continued assimilation of psychic experiences that contribute to one's further spiritual development is dependent upon the level of comfort one has become accustomed to when encountering these experiences. Hence, career development in mediumship is strongly dependent upon a competent level of self-esteem, which has been fostered by a nurturing environment and a continued interest in the perfection of one's demonstrated psychic abilities.

The Spectrum of Spiritually Transformative Experiences

A review of the results from this study tends to indicate that there is a wider range of parameters available for consideration than I had originally anticipated within the Spectrum of Spiritual Transformation. Considering that most of my participants were adults who recalled their initial STE as being in childhood between the ages of 3 and 11, a recall of their succeeding follow-up developmental experiences could be considered as a consensus of their long-term spiritual transformation (Kason, 2008). While the Grofs have justifiably brought our focus of attention to the use of Transpersonal Counseling in the facilitation of the STE (S. Grof, 1983, 1985; S. Grof & C. Grof, 1989a, 1989b), there are a variety of other less traumatic transformative experiences. In reference to immediate and long-term impacts of the experience, Kason (2008) noted:

The immediate emotional and psychological impact of STEs varies tremendously from individual to individual, depending on such factors as personality, the amount of stress in the person's life, and whether they are in a supportive environment in which their STEs are treated as valued and valuable. Most people undergoing long-term spiritual transformation also notice psychological symptoms. It seems as if the transformation process itself propels them at some point into intense self-reflection (emotional recovery work) or depth psychotherapy (inner healing work). The personality is being purified, morally developed, healed, and polished. (p. 200)

Kason (2008) added, “Some of the psychological reactions to STEs are positive and demonstrate inner growth or healing. . . . Others are challenging or distressing and indicate that more inner work needs to be done” (p. 201).

Consequently, I have further speculated that this alternate portion of the study population may have had a more supportive social and spiritual environment, both during and prior to the transformative experience. This possibility, leads me to the consideration of social support.

The Supportive Environment

Four of the six participants in this study reported having their initial transformative experience between the ages of 3 and 11. The typical experience was described as including an encounter with one or more spiritual entities that were perceived as being either frightening or helpful. These reports are in compliance with and have a similar ambience to the ADC stories told to Jeska (2012), where she reported stories of monsters in the child’s bedroom prior to sleep, perceived attempts at physical contact (e.g., hugs), and the perceived presence of deceased relatives.

Two of the participants in my study who considered the experience to be frightening received little to no parental support in coping with the spiritual beings. Both experiences were considered as being an unwelcome intrusion and each later assumed that they were mentally disturbed. Still later both also received conventional psychological diagnoses, one suffering from depression at home and anxiety at school at the age of 15, the other being diagnosed with Dissociative Identity Disorder after hearing voices at the age of 21. Fortunately, all the mothers in Jeska’s (2012) study were receptive to their child’s ADC experience, openly discussing it with them in full detail, acknowledging it as real, and recognizing their own need to acquire greater skills in

working with the ADC experience. Hence, it would appear that a close personal rapport and supportive parental interaction seems to provide a more positive atmosphere of acceptance and adjustment to the experience.

While collecting STE research material for her book *Farther Shores*, Kason (2008) realized the need to know that one is not alone when transformative experiences occur. “We need to know that these experiences are normal,” she claimed, “and while in some ways uniquely our own, are also universal” (p. 21).

With or without supportive parental involvement, however, there still appears to be a reluctance to openly discuss the experiences outside the immediate family. In spite of the fear to share the experiences with their mother, however, the two participants lacking in support (described above) eventually found the need and means to confide in a trusting friend. P1 found this opportunity at an overnight sleepover with a classmate in third grade. Experiencing what she thought was an older woman who had drowned in the bathtub of her friend’s home, she cautiously shared the experience with her friend, saying “I know this sounds weird or whatever, but when I was in your bathroom in the middle of the night, I saw this ghost woman in your bathtub. Drowned.” She was grateful to hear her friend reply, “Oh, the lady that lived here before did drown in the bathtub.” Although she was relieved for the validation of her experience, she vowed never to stay overnight at the house again. Later, as a young adult in her mid-20s, her sensitivities were confirmed and encouraged by an elderly medium she had contacted to communicate with her recently deceased father, brother, or grandmother. P3, after an extensive and enlightening literary search for support information on paranormal phenomena from both her high school and public libraries, was befriended by a Catholic classmate who offered

the suggestion that perhaps she was being visited by angels that were merely trying to get her attention.

P4, who first recognized her STE at the age of 35, was initially reluctant to assist the spirit of a deceased murder victim by calling the police to offer help. Having been in law enforcement herself, she initially thought of herself as a skeptic. Perceived experiences of spirit visitation were considered “fantasy.” Police validation of her experiences concerning the events of the spirit’s death, however, encouraged her confidence to provide further information in spite of an initial hesitation to go “on record” to a public agency.

Parents in Jeska’s (2012) study were also reluctant to endorse public exposure, preferring that their children refrain from discussing their ADCs at school in spite of the desire to have a wider public acceptance of ADCs. Kason (2008) adds further clarity to understanding the hesitant mindset of individuals who have had or know someone who has had an STE by describing typical clientele in her clinical practice. She observed that individuals who have had a psychic awakening and continue to have psychic experiences tend to adjust to their new abilities in stages:

First, they are often puzzled, confused, or frightened. They question the nature of what they have experienced; they wonder where the experiences have come from and why. At this stage, experiencers are usually very reluctant to tell others their experiences, because they believe people will think they are crazy. However, as the psychic experiences keep occurring, most experiencers try to talk to friends or family about them. In some instances, they are rebuffed or ridiculed and find it extremely difficult to speak about their experiences again. In other cases they discover people who are eager to talk about psychic phenomena. (pp. 109-110)

At the age of 8, P2 established a friendship with an elderly palmist across the street who listened to her experiences and taught her how to be more sensitive, thus enhancing her intuitive skills. Later, in high school, she was able to establish a peer

support group of friends, but was still cautious about a wide-based sharing of her experiences. At the age of 29, P5 was in a psychic development class at the time of her initial STE. Consequently, she was already in a semi-public environment at the time of the occurrence and worked with the class instructor, welcoming it as a learning experience.

Spirit Guides

Although I had not initially included an interview question associated with the topic of “spirit guides,” most of the study participants reported what they perceived as helpful beings that assisted with or performed a major role in the STE. P6 for example, who alone at her home with her mother at the age of 3, realized the immediate need for adult assistance when her mother collapsed to the floor in pain from a blood clot in her leg. Although she had been consistently told to never go alone into the heavily-wooded area that surrounded her home, she described her experience with a beautiful long-haired blonde woman who suddenly appeared to escort her safely through the woods to a neighbor’s home where she was able to secure the medical help her mother needed. P6 recalled that she was never afraid of the woman, always completely confident that she would safely assist her in what needed to be done in order to efficiently resolve the situation. Periodically, throughout the rest of her life as events proved challenging, she has continued to feel the presence of the “woman in the woods” as a very protective friend and began to recognize her as her spirit guide.

While experiencing her periods of deep depression and extreme anxiety during high school, P1 recalled a “spiritual visitation” on the evening prior to a psychiatric evaluation that had been arranged by her mother. Lying alone in bed, she was under the impression that someone had broken into the house. Frightened, she closed her eyes and

heard someone say that she should not be afraid. They were only there to help. She was not sure what to call the visitor, but later referred to it as a spirit guide or angel. P2 reported a similar experience, recalling that she used to have multiple visitations throughout her childhood. Lying in bed at night she would sense several presences that she eventually realized were there for her protection.

Within a year after the initially recognized STE at her psychic development class, P5 was visited by what she referred to as a spirit guide who persuaded her to transcribe his channeled messages that she later published as a book. And although P4 may not have considered the discarnate murder victim who appeared to her as a spirit guide, she was persuaded to assist in the resolution of her murder.

Although my literary search of academic sources failed to locate any studies of spirit guides, there have been a number of references to them in the popular press. For example, in *Spirited: Connect to the Guides All Around You*, Rosen and Rose (2010), described spirit guides as the spirits who are aware of our past, present, and future and always have our best interests in mind. “They point us in the right direction, comfort us in times of need, and warn us off from danger” (p. 151). We may have many spirit guides over the course of our lives, they claim, who appear as needed, but guardian angels are with us for life. Angels, they said, are beings of light and although they may also be petitioned for assistance in times of need, are usually more associated with one’s emotional and spiritual needs when placed in life-threatening situations.

Implications

The results of this study tend to establish a better understanding for the emergence process of spiritual transformation. Bragdon (2013) defines a spiritual emergency as a personal crisis that may have symptoms that appear similar to serious mental illnesses,

such as schizophrenia, bipolar disorder, and schizo-affective disorder. Spiritual emergence, she added, represents a process where the individual grows into their spirit self with ease and grace, without a crisis. Consequently, people who may have experienced a spiritual emergency may have also run the risk of being misdiagnosed and given inappropriate psychoactive drugs that tend to impede the progress of the transformative process. In the consideration of world cultures, where mediums are considered as valuable members of society rather than “crazy for talking to spirits,” one may therefore tend to argue that diagnosis is a culture-specific evaluation.

Bragdon (2013) continued, stating that mental care health workers have been in need of applying new models of treatment that are capable of discerning the process of spiritual emergence. Fortunately, however, the culture of our society has changed a great deal since before the early 1980s, when homosexuality was considered a sign of mental illness, the dilemma of a re-evaluation of one’s religion was considered facilitated by an anti-psychotic drug, and the stages of consciousness development were not as easily recognized by traditional members of Western society as by those practicing the Eastern philosophies. At its inception, the Spiritual Emergency Network (n.d.) was considered as a needed referral service that provided a safety net of individual therapists who knew a transpersonal approach to the problem, contrary to the mainstream train of thought.

In more recent years there has been an increased interest in spiritual growth, as witnessed by the popularity of associated self-help books and the works of influential authors, such as Eckhart Tolle, Ram Dass, and Ken Wilber (Bragdon, 2013). This liberated mindset has also lead to a more empathetic treatment of those experiencing a spiritual emergency that can diminish a reliance on the drug therapies exercised by the traditional medical model.

It is my impression that the results of this study are in compliance with those of Jeska (2012), Roxburgh and Roe (2013, 2014), and others who have advocated a more empathetic, belief-oriented approach to dealing with the spiritual transformative process, at whatever age it may occur. A repressed fear-based reaction by one having a STE may be just as damaging as a negative response to the incident by a parent or questioning member of society in ignorance of the psychic opening phenomena and could easily be considered as detrimental to the spiritual development of the individual.

Limitations and Delimitations

Noted limitations in this inquiry included the small sample size of the study. However, even though the sample size was small, I did notice a cross-section of the parametric definitions attributed to Kason's (2008) spectrum of STEs. Participants revealed a characteristic range of experiences from the mildly troubling to the more stressful examples of the experience, with each one demonstrating a reflection of the person's personality, stress level, and supportive environment. A larger sample may enhance the existing spectrum. However, the results are still reliant upon the accuracy of the participant's memory of the experience. In retrospect, I can see this as an inherent limitation to the interview process. Even though the traditional open-ended interview questions used in this study were designed to obtain a detailed biographical orientation to the transformative experience of the participant, one is still limited by the ability to verify the accuracy of the material presented.

Known delimitations to the experimenter at the time of the study have already been mentioned in the form of my naïve bias towards the more troubling, psychic opening example of the spiritual emergency experience. As previously indicated, an

expectation for results more representative of this experience type was an erroneous presumption.

Internal and External Validity

In retrospect, my internal validity concerns now appear centered around the experient distribution of Kason's (2008) Spectrum of STEs. While each individual engaged in a spiritual transformation will experience their own set of challenges, not every one of them will have a spiritual emergency or psychotic episode. I am certainly comforted in my acknowledgement of this. However, I still have concerns about the mildly effected individual that may not be familiar with the purported psychic abilities they might experience. Since it may be disruptive or even frightening to the individual, there is still a reluctance to discuss the experience with others. However, this should become less stressful if our society becomes more spiritually tolerant of these transformative experiences.

In terms of external validity, the generalization of the results in this study appear to be culturally dependent. As noted in the literature review of this paper, some world cultures appear more spiritually acceptant than others. The cultures of Puerto Rico (Krippner, 1994) and Brazil (Bragdon, 2012) for example, that accept mediums as medical and mental health team members in their psychiatric hospitals, as well as the psycho-spiritual emergence and development counseling services of the IGPP (2007) in Germany appear more spiritually advanced than other societies around the world. Hence the results of this study should not be expected to be capable of a universal application.

Implications for Future Research

The results of this study have inspired me to consider the possibility of three additional research efforts. One of them would focus on a more longitudinal effort to explore the early ADC experiences of children between the ages of 4 and 12, with a follow-up study conducted later in their teen years and another during their young adulthood. Although my participants were all adults, the accountability of their early childhood experience is heavily dependent upon the quality of their memory. From the various reports of increased stress and emotional concerns provided in the current study, a teen years study would appear to provide an initial comparative look at one's increased level of routine lifetime stresses and concerns in association with the quality of spiritual development. The young adult study would be designed to focus on the selected choice of career for the continuing participant. For example, one might ask how many of the participants in the initial study would go on to pursue a career as a medium?

Since the importance of a nurturing and supportive environment was indicated by both the background literature and this research inquiry, I would also suggest a more extensive study of the parental and peer support group systems available to the individual undergoing a psycho-spiritual transformation. I would anticipate that data reflecting the background experiences from these various environments would also influence the individual's level of discomfort in coping with the spiritually transformative experience and one's subsequent placement level on the spectrum of disturbances.

The third study would focus on spirit guides. Just what are they and how do they influence our lives? Are they overwhelming or considered as a valuable resource in resolving the various decisions we contemplate throughout our lives. What is the connection between visitation by spirit guides and the subsequent contact of the claimant

medium with deceased persons? All of these suggestions would necessitate a combination of rigorous investigation with an open-minded perspective concerning phenomena that run counter to mainstream assumptions in Western society.

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