

A journey through bereavement by suicide – a pilot intuitive inquiry

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Introduction

My 19 year old daughter died by suicide. Even though I was familiar with complex grief as a counsellor who specialised in bereavement, nothing prepared me for the experience.

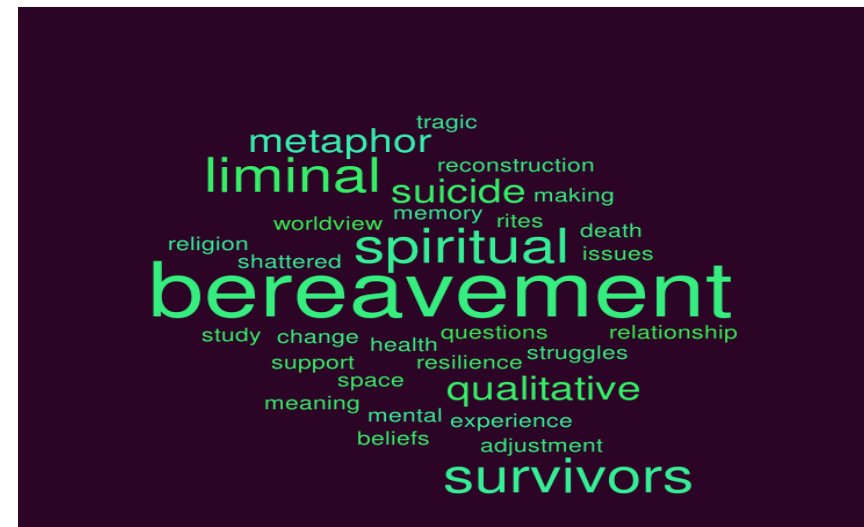
One key aspect was the impact on my faith and on my subsequent meaning making and transformation. Some experiences, particularly the traumatic and the spiritual, are difficult to communicate in words, so it seems natural, to use creative methods in the methodology.



Castelli Dransart (2018)¹ in a Swiss study, reports that little research has examined spiritual coping and the grief process among those bereaved by suicide. She found few survivors felt they could address spiritual aspects of their struggles with families, leaders of faith communities, social care or even with psychotherapists.

1Dolores Angela Castelli Dransart (2018) 'Spiritual and Religious Issues in the Aftermath of Suicide', Religions. Basel: MDPI AG, 9(5). doi: 10.3390/rel9050153.

They did, however, wish for professionals to address religious and spiritual issues in open communication.



Methodology

Intuitive Inquiry, devised by R Anderson², allows space within the dominant, rationalistic, left brained scientific research methods for intuitive, right brained insights (for more on left and right brain see I. McGilchrist³). It allows for different ways of knowing, including spiritual dimensions. It is integrative, incorporating hermeneutic, heuristic and transpersonal elements.

There are 5 iterative cycles: Cycle 1, clarifying the research topic via a creative process; Cycle 2, reflecting on the topic in the light of extant literature and

2 R. Anderson & W. Braud (2011) *Transforming Self and Others through Research: transpersonal research methods and skills for the Human Sciences and Humanities*. Albany NY: SUNY

3 I.McGilchrist (2009/2019) *The Master and His Emissary : the divided brain and the making of the Western world*. London:Yale University Press

describing the researcher's understanding prior to data collection; Cycle 3, involving data collection, analysis and description of the findings; Cycle 4, refining the researcher's lenses in light of the data gathered; and Cycle 5 is an integration and discussion of the implications. Data will include interviews of the researcher by subject specialists; reflexive journals; artwork; published literature and clinical experience.

So what?

If you are reading this as a therapist, how would you feel about counselling someone in my situation? You may not have come across it before. What would you like to know? What training, resources or support would help you feel more confident about facilitating a conversation on spiritual/religious concerns?

Perhaps you are a researcher and have experience of, or would like to know more about Intuitive Inquiry?

Contact me on letitia.ash.lameer@metanoia.ac.uk

