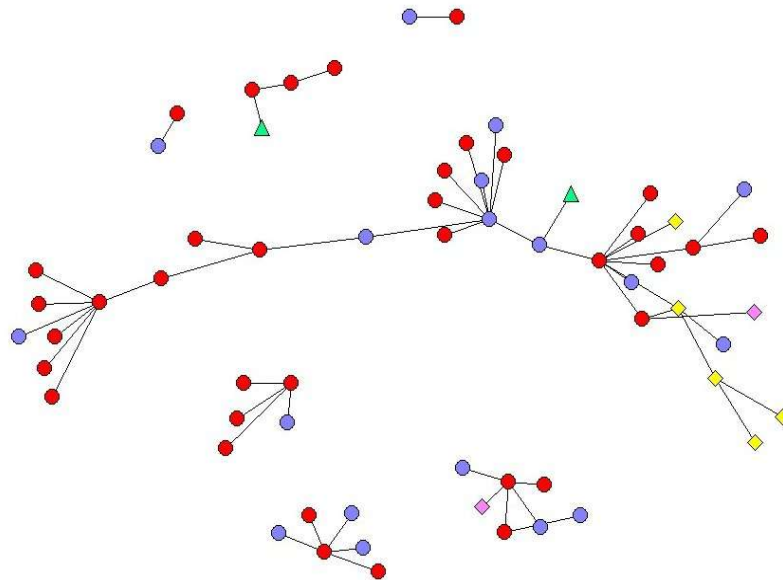


Glastonbury Community Development Trust
Community Research surveys – 2003/2004

Alternative Glastonbury

**Complementary Medicine and Alternative
Therapies: Practitioners and Practices**

(Draft) Survey Report
September 2004



Survey report acknowledgements

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Disclaimer

The inclusion of any alternative therapy or complementary practitioner in this survey and accompanying report materials, including publicly accessible websites, is not to be interpreted as approval, recommendation or endorsement of such practitioners or practices in any way.

This research report is provided for personal and non-commercial use only.

For any other use of survey results, please send a written request to:

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Abstract

A perceptible public attitude towards demonising certain ill-defined sub-segments of the population of the town of Glastonbury means that there is a growing need to quantify the so-called 'alternative' population of the town - in terms of size; percentage of total population; economic impact on the town as a whole; perceived status with respect to the non-alternative population; and degree and methods of communication within the community overall.

This survey report presents a first attempt at measuring one part of this alternative community: by listing those who practise alternative or complementary medicine or therapies (CAM). It also attempts to provide a graphic visualisation of the alternative / complementary therapists as a separately definable community, and their place within the overall community: as well as an estimation of their contribution to the economic well-being of the town.

Keywords

Glastonbury, alternative, complementary, medicine, CAM, therapy, practice, practitioner, contribution, social capital, network analysis

Rationale

The original scope of this research project was intended to answer the question: "Just how alternative *is* Glastonbury, as a community? That is: what percentage of the overall population of the burgh may confidently be described as 'alternative'?"

This is a vexed question. Glastonbury is represented by the media almost exclusively as a wholly 'alternative' community - however, even the most casual questioning of the town's inhabitants reveals that this is either definitely not the case, or that the population of the town itself has extremely divergent opinions on the subject.

It was immediately realised that a major problem with this rather simplistic approach lay in the ambiguities inherent in the term 'alternative'. What does alternative mean? Does it effectively describe any sort of coherent social grouping? Or does it refer to a rather nebulous attitude to life; religion; politics; social organisation; personal behaviour? Does holding 'alternative' views necessarily imply that one is living an alternative lifestyle? Does this have any bearing on the way one dresses? In fact, is personal dress style or even personal appearance sufficient to place one in or out of the 'alternative community'? Everyone has their own definition of what is encompassed by the term 'alternative'; hence the widely differing responses likely to be received.

Nevertheless, the question is extremely important. Many decisions concerning the town, its future, its commercial viability, the type of visitor it receives, the value of property, etc. revolve around this conception of a 'mystical', 'spiritual', 'new age', 'hippy', 'alternative' community it supposedly embodies. But does it? And if it does - even if only partly so - is there any way of effectively quantifying or graphing the degree to which the community is alternative in nature, in ways which could benefit the community in its social and economic development?

Obviously, 'alternative' is far too generic an expression to be of any practical descriptive usefulness for the purposes of the intended type of statistical research. So a different question was eventually arrived at, by considering all the different types of activity encountered within the target population which might be considered to be 'alternative' in some way; and taking the most frequently encountered as being the most appropriate approximation to a major 'alternative' segment of the community.

Thus the original rather nebulous research question was narrowed down to the specific: "How many of the inhabitants of the burgh of Glastonbury practise alternative (or complementary) therapies as part of their professional life?"

The topic was eventually decided on because such therapies are (relatively) easily described and quantified; practitioners have no reason to prevaricate as to whether they are involved in them or not; they are also more likely to be willing to answer questions on their activities and beliefs; and the category includes some activities of the Christian church, which in many instances is perceived to be at loggerheads with the town's 'alternative' community.

Further, the field of alternative / complementary medicine (often generically referred to as 'CAM') lends itself relatively easily to social network mapping and analysis, providing a means towards visualising both networks of personal linkages, and networks of group linkages within the community.

Objectives

Primary

- to quantify and list the number of practitioners of complementary therapies in Glastonbury;
- to quantify the financial contribution made to the town's economy by such therapists;
- to ascertain the geographical origin and social class of the clients treated by these therapists.

Ancillary

- to list all alternative / complementary therapies available in Glastonbury; with, if possible, a short description of each;
- to map the personal associations between therapists in their own community;
- to create and make publicly available via the internet a searchable directory of practitioners of alternative / complementary therapies resident in Glastonbury.

Prior research

The amount of published prior research in this field in Glastonbury has - surprisingly (given the town's reputation) - been very limited. Of the two most interesting documents uncovered, one, produced in 1971, dealt with alternative attitudes and philosophies in the population as a whole, and not just the therapies involved. [1]

The other, dating from 1992, was produced by a consortium of local medical practitioners, and was primarily concerned with integrating alternative therapies into general practice in the National Health Service. [2]

Three websites dealing with the town in general (www.glastonbury.co.uk; www.isleofavalon.co.uk; www.gcircle.co.uk) have made attempts to list and classify alternative therapists or healers practising in town; but such lists are never very comprehensive, and quickly become out of date unless regularly and scrupulously updated.

However, none of the above materials dealt with the contribution of alternative therapies to the overall economy of the town, nor to their place in the social structure of the community.

Scope

It was expected that the major number of practitioners of alternative or complementary therapies in Glastonbury - which means 95% or more - would eventually be identified by this report. Of course, there is no accurate way of knowing at any given moment whether this target has been achieved or not, as the exact number of practitioners will always remain an approximation. This is due to a number of causes. For example - where exactly does one situate a shamanic investigator of apparitions, UFOs and alien abductions? There is also ambiguity in the definition of what exactly constitutes an 'alternative' therapy (does exorcism count as therapy? and where does intercessory prayer fit in?); the inability to contact all practitioners present in the town at any one particular moment (certain segments of the population seem to be very fluid in where they live and practise); possible reluctance on the part of some practitioners (e.g. psychotherapists) to be publicly identified; or quite simply overlooking practitioners with a negligible public profile.

From a very cursory preliminary overview at the beginning of the research project, it seemed that there were something like 100 or so practitioners currently professionally active in the town, representing approximately 1.1% of the total population (given as ca. 8785 in the 2001 census).

The numbers of qualified complementary therapists *not* advertising, or not even practising, was expected to be at least equal to those listed and surveyed. (This, however, was just an initial surmise on the part of the report author from personal experience of living in the town.) The number of therapists estimated to be living or practising in the outlying towns and villages was expected to equal the number of those living and practising in Glastonbury town itself. (Again, personal experience played a role in arriving at this prior estimation.) Thus from the outset, overall results were expected to be somewhat skewed, as it was decided to restrict the present survey to **Glastonbury residents or practices** only; resulting in a somewhat artificial 'boundary' being placed around practices and practitioners (when the generalised public perception of such services available 'in Glastonbury' is actually drawn from a much larger pool of practitioners either resident in or practising in all the surrounding areas).

By 'Glastonbury' then in this report is meant that area comprised within the bounds of the local government definition of the local borough - i.e. the four electoral wards of St. Benedict's, St. Edmund's, St. John's and St. Mary's.
(see map)

Ethical considerations

It was decided from the very beginning not to exclude any treatment or therapy according to any externally applied criteria. In other words, the definition of what exactly constitutes complementary medicine or an alternative therapy was left entirely to practitioners themselves. Thus otherwise highly emotive terms for different segments of the community - such as 'Wicca', 'witchcraft', 'shamanism' or 'spiritual healing' - were

No intrusive questions about earnings or belief systems were asked.

Methodology

Listing the practitioners

Like the initial list of therapies, the practitioners list was compiled from names taken from commercial advertising. (Flyers, brochures, visiting cards, small ads in the local press and shop windows, websites or other internet contact.) This was then used as a springboard from which to gain further names as the network of local relationships was actively explored and noted.

A specially adapted software suite was used to enter the names and details of practices / practitioners when compiling the initial list. The software allows anyone to enter details of any known practice / practitioner from an ordinary web page, simply by filling in a form on that page. The details thus entered are then e-mailed to a database; and a copy of the information entered displayed on screen.

The database is also accessible from any web-browser, and searchable by keyword or plain-text entry.

The same software, suitably amended (after initial trials of the questionnaire), was used to create the principal (final) database, using the data gained from interviewing all those figuring on the initial practitioner list.
(see *Appendix B: Practitioners*).

This software was only available on the researcher's own personal laptop during the period of research.

Towards the end of the interim research period (mid-August 2004), a restricted set of the information collected on individual practices and practitioners was made available to the public via the internet: **Glastonbury complementary therapists (GCAM) online directory**, at <http://www.startext.co.uk/therapists/>

Listing the therapies

The method adopted for compiling the original list of therapies available in the town was simple: a primary list was compiled from commercial advertisements found in the most common magazines and publications available locally (see: *Appendix D: Sources*).

This was then augmented by information gained from notices found in shop windows and specialist venues (Bridget Centre, Post Office, Health Food shop); some of which were sources outside the Glastonbury town area (Street; and Wells).

The list was further augmented from information elicited from other practitioners during the interview stage concerning co-workers or competitors. (*'snowball' sampling*)

It should be noted that the sampling was not carried out as a punctual exercise, but continuously over the period January to September 2004.

Research questionnaire

A very simple questionnaire was drawn up, primarily in order to gather locational information; but also including questions concerning income derived from therapies practised, and client demography.

(printed separately on following three pages)

SURVEY QUESTIONNAIRE

Practice	
Practice name	
Practitioner (first) name	
Practitioner (family) name	
Qualifications	
(<i>therapeutic</i>) Occupation	

Address	
Building name/number	
Street	
Town	
Postcode	

Telephone (practice)	
Telephone (practitioner)	
Telephone (personal / mobile)	

E-mail (practice)	
E-mail (practitioner)	

Website (practice)	
Website (practitioner)	

Practitioner	
Sex	F M
Age (group?)	
Were you or either of your parents born in Glastonbury?	
Training & Qualifications	
Professional affiliations	

No. of years in practice	
Are you working with professional partner(s)?	
Number of partners involved in practice	
Do you ever work in collaboration with other practitioners / practices?	
If so, which?	

Is your practice:			
full-time	part-time	occasional	rare
Hours per week worked (<i>approx.</i>)			
Do you receive any complementary/alternative therapies yourself?			
Which?			
From whom?			

Therapies	
Therapy(ies) practised / Fees for each	
Principal therapy	
Concessions made?	
Does practice provide a significant proportion of practitioner's income?	
What percentage of total income is provided by practice?	
Is practice carried out at home?	
Are practice premises owned:	
outright	rented
Insurance costs (<i>p.a.</i>)	
Advertising costs (<i>p.a.</i>)	
Printing costs (<i>p.a.</i>)	
Accountant used?	

Clientèle			
On-site / home visits?			
Percentage of local / non-local clients:			
Glastonbury & area	%		
UK national	%		
international	%		
How would you describe the social class of clients?			
upper	middle	working	
Percentage of women / men clients		% women	% men
Do you apply any age restrictions to clients?			

Groups, workshops, courses or seminars organised / given?	
---	--

OK to publish professional details on web?	
---	--

List all local practitioners of other therapies (complementary to yourself) you would recommend to your own clients:

Who else in town do you know who gives this therapy?

Further information:

Keywords

Bio-blurb

[Photo]

[person: group: practice: b&b: retail: shop: tutor: training: writer: artist:]

Interviewing techniques

All personal interviews were carried out by cold call - made either by telephone or in person - to set up the initial face-to-face interview.

Contact details were garnered from the initial practitioner list, and further supplemented during the interview period.

The interview usually took at least half-an-hour - sometimes carrying on to two hours - and was normally carried out on the practitioner's own premises.

At one point, an attempt to speed up the process by distributing printed questionnaires produced disastrous results: the batch of questionnaires concerned were returned, still not filled in, and bearing the message: "These questions are intrusive".

The same interviewees were then approached individually and personally, and no problems were encountered. Any further attempt to use printed questionnaires was dropped.

Occasionally, interviewees would indicate a preference to be interviewed by telephone (usually because of work pressure demands). This presented no problems; and was in fact, noticeably faster than face-to-face interviews.

The sheer number of names gathered eventually threatened to swamp the project by demanding that too much time be spent chasing potential interviewees. A cut-off point was decided on in August, and analysis carried out on the data gathered thus far. (However, it is intended to carry out interviews on the full population and present the results as a supplement subsequent to the initial presentation of this report.)

After some 200 names had been gathered, the questionnaire (and practitioner list to date) was made available online, to enable practitioners to fill in (or correct) personal details for themselves. This fact was advertised at a healing weekend held in the town (Healing at the Chalice Well, 13th-15th August 2004) in mid-August; and publicised on the town's internet noticeboard: (glastonburynoticeboard@groups.yahoo.com). Despite this, only one practitioner bothered to fill in details during the first four weeks of the list's public availability.

Recording the data

Initially, it was intended that a written record would be produced using a printed questionnaire sheet during face-to-face interview; the data thus acquired then being manually transcribed into digital format later.

In practice, all interviews were carried out in person, data being entered directly into the researcher's laptop computer. The same machine was also used to give a demonstration of the online searchable directory before conducting the interview - a definite plus point in putting interviewees at their ease concerning the intended use of the data..

A small, pocket digital camera was also carried by the interviewer, in order to take 'on-the-spot' digital photographs for inclusion in the online directory. Only a handful of those interviewed expressed the wish for their photograph **not** to appear on the online site.

As some data items furnish personal and private details, the full database is not generally available. Only those items for which interviewees gave prior agreement for publication are available via the public website. For further information on data availability, please contact the report author.

Analysing the data

Counting the number of therapists in the database is an automatic function of the database software itself, and thus presents no problem.

Specialist scripts were written in the scripting language PHP to pull out most commonly needed data - e.g. a simple list of names and telephone numbers; a list of all e-mail addresses, etc.

Several social network analysis software packages were considered and investigated ([GraphViz] [Negopy] [NetVis] [UCINET]). Finally only one was used [UCINET] in the interests of simplicity, and time constraints.

Network diagrams and graphic printouts included in this report were produced using NetDraw and Mage (both included in the UCINET package).

Website search engine and results display software (<http://startext.demon.co.uk/therapists/>) were custom-written in Perl by the researcher.

No complex numeric analysis was considered necessary, as the only information initially being sought was simple numerical facts. (In retrospect, this was probably a major flaw in the original scope and design of the research project; as further interesting research possibilities became more apparent as the project advanced.)

Results

Having collected almost 150 individual practitioner names, with perhaps a further 100-150 to be added from snowball sampling (on average, each individual interviewed provided at least one further name), it became apparent that the full complement of all practitioners could not be interviewed within the timescale envisaged.

It was estimated at that point that the total number of practitioners working *professionally* (i.e. full- or part-time, for a fee) within the town boundaries was between 125 and 150; with a further 100 (and perhaps as many as 150) working sporadically; either for no payment at all, or practising only very occasionally, or on friends and family only.

Exact numbers proved extremely difficult to pin down - during the period of research, some established practitioners left town; new practitioners arrived; and previously interviewed practitioners changed principal therapy, or temporarily ceased practising. Previous part-timers became full-timers. Keeping track of a constantly changing population proved to be far more difficult than had initially been envisaged; the extremely fluid nature of the target population had not been expected. (Two instances: one new practitioner arrived in town; set up shop; closed shop; set up in a totally unrelated business; and all within the space of six months. Another long-term clinic representing seven practitioners closed its doors completely just as the research period came to an end.)

At the time of publication of this report, 240 datasets had been collected; of which 35 represent individuals on whom full data have been obtained. In toto, these datasets represent 173 separate individual practitioners, and 73 named practices so far identified..

[Further interviewing *will* continue after the initial publication of this report however; and a second version or addendum to the report will then be published.]

Thus, after interviewing approximately one-fifth of the total number of practitioners so far identified (35 out of 173), the following general observations were made:

- The population under investigation divides itself into two almost equal parts - those who practise professionally, and charge a fee for their services; and those who are qualified to practise, but hardly ever do, and moreover don't charge for their services. This appears to be more a result of personal preference than any fear of being perceived as working in the grey economy.
- On average, each practitioner is providing the name of, or a link to, one further practitioner not present on the original list.
- Of those who practise professionally, less than half depend 100% on the practice for their sole income (14 out of 31).
- Professional full-timers claim to put in on average 30 hours per week.
- Professional part-timers claim to put in on average 10-12 hours per week.
- Hobbyists claim to average 0.5 hours per week.
- For a conservatively estimated 100 professional therapists (40% full-time; 60% part-time), this represents between 1800-2000 hours per week; which, at an average of £25 per hour, results in an estimated weekly contribution to the town's income of £50 000.
- The dividing line between what might be termed the 'professional' and 'hobby' aspect of the two communities is not always very easy to define. Some practitioners will move from one side to the other according to other, temporary, work commitments.
- Some practising therapists are obviously working in the 'grey economy'. One flatly refused to give any details whatsoever, claiming that to do so would result in loss of home and social benefits. Some practitioners take great pains to assure the questioner that they are 'all legal and above board, everything properly accounted for'. (The corollary here being the perception that a certain number of therapists are quite

evidently considered by their colleagues to be working as part of the 'grey' economy. The exact number, is of course, impossible to ascertain. It is however, likely to be less than one in thirty of all those encountered or interviewed.)

- An interesting question for further research is how much each therapist has invested in personal training. (This can amount to many years, and several thousands of pounds. On the other hand, it could be no more than a weekend's training, in e.g. Indian head massage.)
- The need for a register of qualified practitioners working in the town (a 'professional register') was mentioned and would be welcomed by most well-trained and experienced therapists.
- To talk of alternative therapists and practitioners of alternative medicine as a homogeneous community in Glastonbury is actually incorrect. From all the evidence (and as witnessed in the social network diagrams produced from the restricted data gathered so far), the community is fractured, and lacking not only in cohesion, but channels of communication. Many interviewees expressed interest in the online directory as a means of getting to know others in their own specialist field. (It must be said that these were almost always new, or relatively inexperienced practitioners, however.)
- Female therapists seem to network; male therapists seem to work in (almost total) isolation.
(see *social network diagrams*)
- Practitioners who give therapy usually receive therapy, too.
- Nevertheless, there is noticeable reluctance (inability?) to name others in same field.
- A huge range of competences can be observed - from world-class to abject novice. It is probable that incomes vary across the same sort of range.
- A list of abbreviations and their meanings had to be drawn up to clarify the various qualifications and awarding bodies involved.
- 142 separate therapies available in the town were identified and listed.
- Also, a short explanation of each therapy has had to be drawn up to convert the list into a short encyclopaedia of the various therapies encountered. (The nature of 'esoteric soul healing' is not intuitively apparent to non-adepts, for example.)
- When interviews were carried out personally, no problems with the questions included in the questionnaire were encountered at all. However when given a printed form to fill in, practitioners found the same questions: 'intrusive'. Nevertheless, the interviewer still received phone calls from same therapists anxious not to be left off the list!
- Some reluctance was noticed in providing a photograph for the public directory. (3 so far)
- The question on social origins / class of clients proved to be a complete no-go area. Therapists usually either declined to answer, or claimed that it just doesn't apply to this field.
- Nevertheless, one therapist remarked on the 'drop' in class level of clients (from middle to lower) since last year.
- The concept of professional competitiveness just doesn't seem to exist amongst the population interviewed either - or at least is of absolutely no concern. Most therapists gave the impression that they regard themselves as the best in the field in town (after their tutors).

Social network diagrams

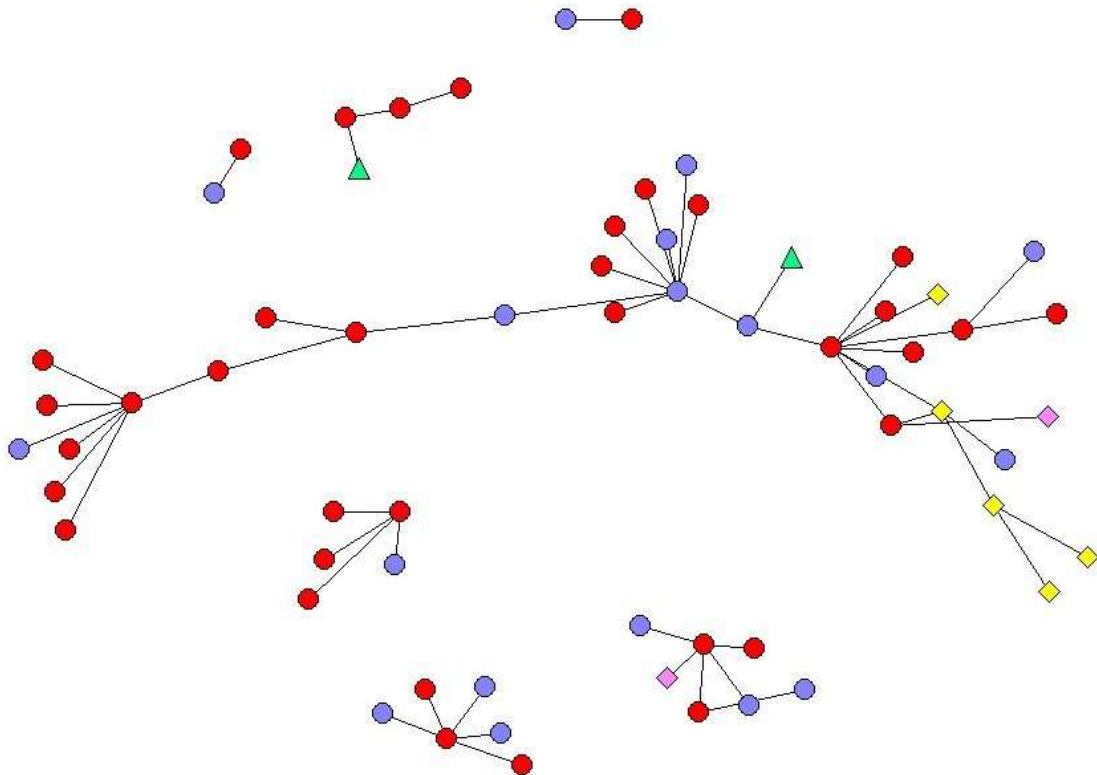


Figure 1 - Glastonbury therapists - partial social network

The above diagram shows the fragmented structure of the alternative therapy 'community' in Glastonbury.

Amazingly, the two most isolated individuals shown are generally regarded as being somewhere near the centre of the alternative therapy 'community'.

Although not indicated as such on the diagram, the two (male) agents holding together the three major clumps of the large central group are both herbalists.

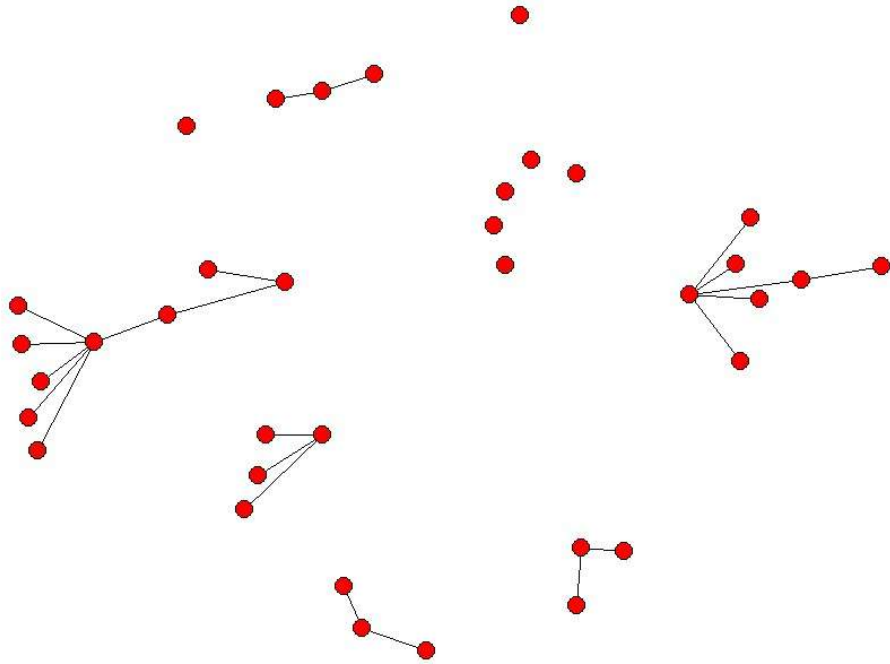


Figure 2 - Glastonbury therapists - Women's networks

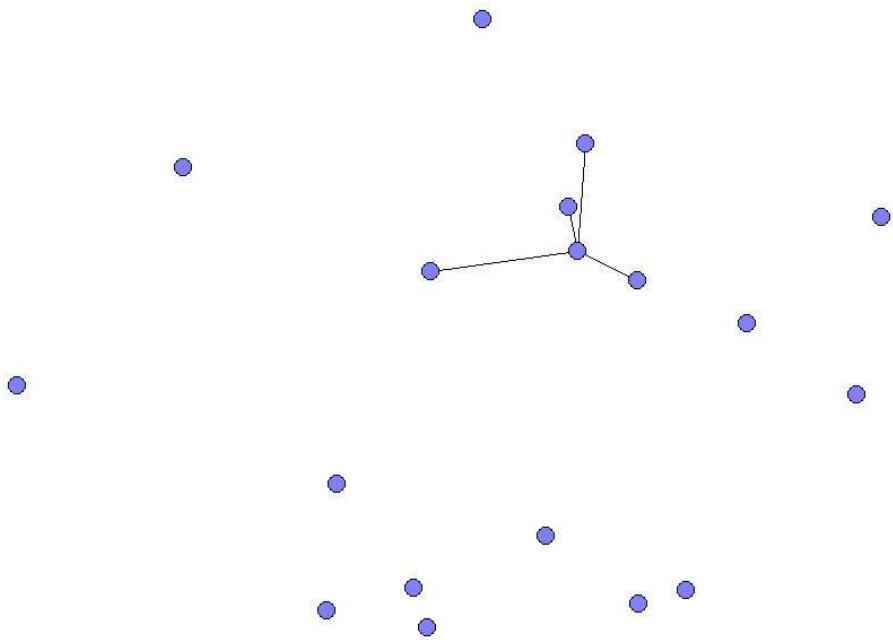


Figure 3 - Glastonbury therapists - Men's networks

Conclusion

The pool of trained and qualified alternative therapists and practitioners of complementary medicine in the Glastonbury town catchment area is greater than initially thought, numbering some 150 practitioners working professionally in the town, either full-time (a minority), or part-time (the majority).

To this must be added an equal number of practitioners resident in town who choose not to practise in any regular fashion, but who nevertheless represent a significant proportion of the received perception of Glastonbury as a centre of healing and alternative therapies.

This view is further bolstered by the fact that the area surrounding Glastonbury (say, up to 10 miles from the town centre) harbours just as many CAM therapists again; thus putting the total number of practitioners contributing to the overall image of the 'Glastonbury' area at somewhere between 400-500. (These figures are based on an extrapolation of the number of practitioners and therapists encountered who had to be excluded from the project, as they fell outwith the arbitrary town boundary set.)

The actual financial contribution of this segment of the population to the town's overall economy is difficult to assess accurately. Nevertheless, it could be that given the town's reputation for being a centre for alternative therapies, and the sheer amount and variety of treatments on offer, this market sector could become a major financial contributor to the town's economy. Already the neighbouring towns are profiting from the fallout. In the last six years, the neighbouring city of Wells has gone from having no CAM practices at all to today's three full-time professional clinics in the city centre, each employing around half-a-dozen therapists.

Recommendations

Further research is needed into:

- exact financial contribution made to town's economy;
- any limits to further expansion?
- is town making best use of current social capital in this area?
- what is the nature of the edges of the social space represented? (i.e. is it open to facilitate links; or is it hermetically closed?)

Town should set up a Professional Register of practising therapists.

(Such a move would be supported by many of the therapists interviewed; particularly those who have invested a great deal of time/money in training to achieve professional qualifications, some at graduate or postgraduate level.)

APPENDIX A

Sources

The Oracle - free monthly publication for Glastonbury and local area; published by The Oracle, 2-4 High Street, GLASTONBURY, Somerset BA6 9DU

<http://www.gcircle.co.uk/listings/listgcth.htm> - listing of local complementary practitioners

<http://www.glastonbury.co.uk/local/> - listing of local complementary practitioners

South West Connection - free trimesterly publication for the SW of England; published by South West connection, 5 Station Road, GILLINGHAM, Dorset SP8 4PY

AVALON magazine - a trimesterly Journal of Transformation from Glastonbury, published by Avalon Magazine, PO Box 3314, GLASTONBURY, Somerset BA6 8WZ

Mendip Messenger - free weekly publication; published by Mendip Messenger, Southover, WELLS, Somerset BA5 1UH

Contact details were also gleaned from small-ad cards placed in the shop windows of:

The Bridget Healing Centre, High Street, Glastonbury

Indigo Earth, Market Place, Glastonbury

Moss Pharmacy, High Street, Glastonbury

Safeway, Glastonbury

Sapphire Natural Beauty, High Street, Glastonbury

Street Post Office

The Wholefood Store, High Street, Glastonbury

APPENDIX B

Practitioners

Glastonbury Complementary Therapists

Online Directory - practitioners contact data (Jan. 2004)

Alan Warr - Glastonbury Dojo
tel: 01458 83-3067
contact: Alan Warr

Alivia Rose - Gestalt Integrative
Psychotherapist
tel: 01458 85-1016
contact: Alivia Rose

Amanda Melbourne - Complementary
Therapist
tel: 01458 83-3887
contact: Amanda Melbourne

Angela Casey - Massage Therapist
tel: 01458 831726
contact: Angela Casey

Angela Moorhouse - Reiki healer
tel: 01458 83-1383
contact: Angela Moorhouse

Angels Touch - Indian Head massage
tel: 01458 83-5094
contact: X

Anne McCreanor - Counsellor
tel: 01458 83-4673
contact: Anne McCreanor

Anthea Mitchell - Counsellor, Spiritual healer
tel: 01458 83-3467
contact: Anthea Mitchell

Archangel Michaels Soul Therapy Centre -
tel: 01458 83-2482
contact: X

Atasha MacMillan -
tel: 01458 83-5586
contact: Atasha MacMillan

Avalon Therapy -
tel: 01458-86-0438
contact: X

Berachah Colour Healing Centre - B&B retreat
tel: 01458 83-4214
contact: Jan Billings

Body Sensitive Foundation -
tel: 01458 83-3306
contact: Gideon Seth

Bridget Healing Centre - Healing the Body,
Mind and Soul
tel: 01458 83-3317
contact: X

Carolyne Taylor - Certificate in Tarot Therapy
tel: 01458 83-5728
contact: Carolyne Taylor

Chalice Well Trust, Bookshop & Gardens -
tel: 01458 83-1154
contact: X

Charles and Katharina Bishop - Tushita Centre
tel: 01458 83-2298
contact: Charles & Katharina Bishop

Collette Barnard - Complementary Therapist
tel: 01458 83-3317
contact: Collette Barnard

Creative Health Network -
tel: 01458-83-2508
contact: X

Dance the Wave -
tel: 01458 83-2849
contact: Maureen X

Divine Light Centre - B&B retreat
tel: 01458 83-5909
contact: John & Meredith Flanagan

Druid Training -
tel: 0786 776-8081
contact: Robon X

East West Centre -
tel: 01458 83-4236
contact: X

Eileen Bray -
tel:
contact: Eileen Bray

Elahn Keshava -
tel: 01458 83-3382
contact: Elahn Keshava

Ella & Andy Portman -
tel: 01458 83-1868
contact: Ella & Andy Portman

Emma Brown - Love yourself, Heal your life!
tel: 01305 821541
contact: Emma Brown

Emma Howe - Clairvoyant
tel: 01458 83-4286
contact: Emma Howe

Facets of Avalon - Colour Healing
tel: 01458 83-0003
contact: Jan Billings

Fee McIntyre - colour Healing, shamanic
healing, witchcraft
tel: 01458 83-4898
contact: Fee McIntyre

Fisher King Centre (The) - Cleansing Retreats
tel: 01458 83-1182
contact: Michael O'Connell

Fragrant Earth - Aromatherapy products
tel: 01458 83-
contact: X

Geoff Boltwood - Tareth Centre
tel: 01458 83-3929
contact: Geoff Boltwood

Georgina Lea -
tel: 01458 83-0230
contact: Georgina Lea

Glastonbury Chiropractic Clinic -
tel: 01458 83-3779
contact: Ann Tynan

Glastonbury Health Centre -
tel: 01458 83-4100
contact: Dr. Welford

Glastonbury Reiki School -
tel: 01458 83-4440
contact: X

Hawthorn House -
tel: 01458 83-2980
contact: X

Holigral Partnership (The) - Accelerated
Enlightenment
tel: 01458 83-3104
contact: Steve Saunders

Indigo Earth - Healing Room
tel: 01458 83-2038
contact: X

International Body Harmony Guild - Body
Awareness
tel: 01458 83-3250
contact: Kit Ford-Young

International School of Vibrational Healing -
tel: 01458 85-1104
contact: Dee Banton

Isle of Avalon Foundation - Centre for Esoteric
Studies
tel: 01458 83-3933
contact: X

Jae Willis - Tai Chi
tel: 01458 85-1004
contact: Jae Willis

Jagannath -
tel: 0779 664-5468
contact: Jagannath

Jane Kibbler - Homeopathy
tel: 01458 83-3779
contact: Jane Kibbler

Jane Piddington - Yoga therapist
tel: 01458 44-5077
contact: Jane Piddington

Jaqui Percy - Aura Soma therapist
tel: 01458 83-4577
contact: Jaqui Percy

Jeremy Reed - Counsellor
tel: 01458 85-1221
contact: Jeremy Reed

Joia Claire - Classical Stretch & Yoga
tel: 01458 27-3084
contact: Joia Claire

Joseph G.O. Hunwick - Oriental Herbalist
tel: 01458 83-3451
contact: Joseph G.O. Hunwick

Jude Glide - Professional life coach
tel: 0845 456-1787
contact: Jude Glide

Julia Taylor - Clinical Nutritionist
tel: 01458 83-5352
contact: Julia Taylor

Julie Simpson-Moody -
tel: 01458 83-3306
contact: X

June Taylor - Clairvoyant
tel: 01458 83-3317
contact: June Taylor

June Watts - Circle Dance teacher
tel: 01458 83-2718
contact: June Watts

Karin Schluter Lonegren - Artist, Healer
tel: 01458 83-5818
contact: Karin Schluter Lonegren

Kate Tomas - Natural Roots
tel: 01458 83-5512
contact: Kate Tomas

Kathy Jones - Esoteric Soul Healing
tel: 01458 83-3933
contact: Kathy Jones

Kathy Murrell - Yoga therapist
tel: 01458 83-1152
contact: Kathy Murrell

Kelvin of Glastonbury - Tutor; Healer
tel: 01458 83-5204
contact: Kelvin McNulty

Kestrel - Shamanic Healer
tel: 01458 83-3317
contact: Kestrel

Kit Ford-Young - Reiki Master & Practitioner
tel: 01458 83-3250
contact: Kit Ford-Young

Light Wings -
tel: 01458 83-0428
contact: X

Lisehanne Webster -
tel: 01458 83-0230
contact: Lisehanne Webster

Littlesun - Sacred Way of Eating
tel: 01458 83-0521
contact: Littlesun

Liza Moorhouse -
tel:
contact: Liza Moorhouse

Lizzie Ruffell - Birth Tides
tel: 01458 83-2167
contact: Lizzie Ruffell

Louise Sims - Shiatsu therapist
tel: 01458 83-5583
contact: Louise Sims

Malcolm Moorhouse - Astrology Online
tel: 01458 83-1383
contact: Malcolm Moorhouse

Man, Myth and Magik - the Spirit of Mankind
tel: 01458 83-4049
contact: Keith & Steph X

Mano Warren - Alignment Therapist
tel: 01458 83-3317
contact: Mano Warren

Margaret Payne - healer
tel: 01458 83-5317
contact: Margaret Payne

Margaret Turner - Acupuncturist
tel: 01458 22-3319
contact: Margaret Turner

Margot - Rune Readings
tel: 01458 85-1117
contact: Margot

Marie Gabrielle Rotie - Dance therapist
tel: 01458 83-5272
contact: Lucie Hand

Marie-Claude Galan - Once in a Blue Moon
tel: 01458 83-5749
contact: Marie-Claude Galan

Martin Redfern - Astrologer
tel: 01458 83-5731
contact: Martin Redfern

Martin Wheeler - Masseur
tel: 01458 83-1103
contact: Martin Wheeler

Meditation Group -
tel: 01749 67-3055
contact: Jon

Michaela O'Driscoll - Sacred Sound Healing
tel: 01458 83-3636
contact: Michaela O'Driscoll

Mike Jones - Aikido Instructor
tel: 01458 83-1518
contact: Mike Jones

Narayan - The Power of Now
tel: 01458 83-1974
contact: Narayan

Narayana - therapist
tel: 01458 83-4342
contact: John Scott

Neil Jacobs - Vortex Healer
tel: 01749 89-0010
contact: Neil Jacobs

Nicky Cassidy - Healer
tel: 01458 85-1232
contact: Nicky Cassidy

Nicky Kempston - Feng Shui
tel: 01458 83-3145
contact: Nicky Kempston

Noel Paul Abraham - Alchemist & Herbal Practitioner
tel: 07791 32-4080
contact: Noel Paul Abraham

One World Reiki - Reiki Healing & Training
tel: 01564 70-3566
contact: Grenville Williams

Osho Kundalini Meditation -
tel: 01458 83-0250
contact: X

Palden Jenkins - astrological counsellor
tel: 01458 83-4576
contact: Palden Jenkins

Pamela Moolman - Couple Counsellor
tel: 01458 83-4236
contact: Pamela Moolman

Paul Fletcher - Healer
tel: 01458 83-4464
contact: Paul Fletcher

Paul James Moore -
tel: 07855 38-3353
contact: Paul James Moore

Paul Weston -
tel: 01458 83-3151
contact: Paul Weston

Peg Mulliner -
tel: 01458 83-0080
contact: Peg Mulliner

Peter Hunt - Acupuncture & Acupressure treatments
tel: 01458 83-3120
contact: Peter Hunt

Petra Ofosu - astrological counsellor
tel: 01458 83-4576
contact: Petra Ofosu

Roberta M. Bee - Psychic Artist
tel: 01458 83-5328
contact: Roberta M. Bee

Sally Morningstar - Magpie Hedgewitch
tel: 01458 83-3933
contact: Sally Morningstar

Sandra - Self empowerment
tel: 01458 83-4515
contact: Sandra X

Shambhala - Health & Healing Retreat
tel: 01458 83-1797
contact: X

Shekinashram - Spiritual Community
tel: 0845 456-9300
contact: Elahn Keshava

Sig Lonegren - Dowser, Diviner, Geomancer
tel: 01458 83-5818
contact: Sig Lonegren

Simpson House - Holistic Therapies
tel: 01458 83-2167
contact: X

Siriessa - Therapist
tel: 01749 89-0311
contact: Siriessa

Soliluna House - B&B retreat
tel: 01458 83-5506
contact: Claudie & Jeremy X

Sound Healing -
tel: 01458 83-0098
contact: X

Spirit Dance - Shamanic Journeying
tel: 01458 83-4721
contact: Natalie Keys

Stanley Messenger - Writer
tel: 01458 83-2832
contact: Stanley Messenger

Star Child - Aromatherapy products
tel: 01458 83-4663
contact: X

Stephanie Groves - Women's Psychotherapy Group
tel: 01458 83-0677
contact: Stephanie Groves

Steve Saunders - NLP Master Practitioner
tel: 01458 83-3104
contact: Steve Saunders

Steven Jewell - Seichem & Reiki Teacher
tel: 01749 83-1632
contact: Steven Jewell

Stone Age - Crystals & Gemstones
tel: 01458 83-5514
contact: Lui Krieg

Sue Barnet - Lifepath & Soul Purpose
Readings
tel: 01458 83-1970
contact: Sue Barnet

Sue Jennings - Halak Healer
tel: 01458 83-0434
contact: Dr. Sue Emmy Jennings

Sufi Zikr -
tel: 01458 85-0649
contact: X

Suzannah Leigh - Clairvoyant
tel: 01458 86-0268
contact: Suzannah Leigh

Suzy Parker - Homoeopath
tel: 01458 83-2582
contact: Suzy Parker

Sweet F A - Feminine Alternatives
tel: 01458 83-4787
contact: X

Sweet-Dream - Dream Interpretation
tel: 01458 83-0277
contact: Melanie Wood

Tai Chi -
tel: 01458 83-2353
contact: Joia Claire

Tara Whitton - Massage Therapist
tel: 01458 83-4198
contact: Tara Whitton

Tarot -
tel: 01458 83-0381
contact: John & Sarah X

Tina Leahy -
tel: 01458 83-0230
contact: Tina Leahy

Tony Payne MC MNFSH (McTimoney) -
McTimoney Chiropractor
tel: 01458 83-5317
contact: Tony Payne

Tui Na - Chinese Medical Massage
tel: 01458 833451
contact: Lynda Williams

Turning Point - Drug & Alcohol Advice Agency
tel: 01458 83-2225
contact: X

Vajramala - Shamanic Journeying
tel: 01458 83-0131
contact: Vajramala

Voice of Power Productions -
tel: 01458-83-1327
contact: Jana Runnalls

Wendy Teasdill - Yoga Therapist
tel: 01458 83-3967
contact: Wendy Teasdill

Will Parfitt - Avalon Psychosynthesis
tel: 01458 83-3864
contact: Will Parfitt

William Bloom - Writer
tel: 01458
contact: William Bloom

Wing Chun Kung Fu -
tel: 07968 307431
contact: Bill McKay

World Herbs - Apothecary
tel: 01458 83-3451
contact: Joseph G.O. Hunwick

Yvonne Fields - Complementary Therapist
tel: 01458 83-2095
contact: Yvonne Fields

APPENDIX C

Alternative therapies available in Glastonbury

(list compiled over the entire duration of the research period)

Acupressure	Healing therapies
Acupuncture	Life healing (past & present)
Alexander Technique	Magnified healing
Alignment therapy	Reiki healing
Allopathic medicine	Shamanic healing
Apothecary	Sound healing
Aromatherapy	Spiritual healing
Ascension	Therapeutic healing
Astrology	Vibration healing
Attunement	Hedgewitch training
Aura Soma	Herbs
	Herbal apothecary
Bach flower remedies	Herbal creams and ointments
Birthing technique	Herbal remedies
Birth pool hire	Organic herbs
Body harmony	Oriental herbs
Bodywork	Homeopathy / homoeopathy
Bowen technique	Hypno-regression
Chakra balancing	Kinesiology
Channelling	Kinesiotherapy
Chinese hand analysis	
Chiropractic	Lightwork
Clairvoyancy	Lymphatic drainage
Colonic irrigation	
Complementary medicine	Manipulation therapy
Complementary therapy	Massage
Counselling	Acupressure massage
Cranio-sacral therapy	Aromatherapy massage
	Baby massage
Dance	Didgeridoo massage
Dream work	Head massage
	Holistic massage
Egyptian dance	Indian head massage
Esoteric soul healing	Pregnancy massage
	Post-natal massage
Feng Shui	Remedial massage
Flower remedies (Bach)	Therapeutic massage
	Tui Na massage
[Goddess temple healing]	Medicine drumming
	Medicine wheel readings
Healing	Meditation
Angelic healing	Osho kundalini meditation
Colour healing	Peace meditation
Complementary healing	Metamorphic techniques
Crystal healing	
Emotional healing	Naturopathic nutrition
Esoteric Soul healing	[New Age books and tapes]
Flower of Life healing	
Halak healing	Osteopathy
Hands-on healing	Cranial osteopathy
Healing regression	
Healing training	[Paganism]

Past life recall
Physical immortality
Psychic art
Psychotherapy

Qi Gong

Readings
 Clairvoyant readings
 Life path readings
 Rune readings
 Tarot readings

Rebirthing
Reflexology
Regression therapy
Reiki healing
Retreat (space)
Runes

Self-help
Shiatsu
Soul healing
Soul purpose readings
Soul retrieval
Sound healing
Spinal manipulation
Spirit releasing
Spiritual counselling
Spiritual healing
Spiritual renewal
Stress management
Stretch
Sufi Zikr

Tai Chi
Talk therapy
Tarot readings
Therapy
 Alignment therapy
 Art therapy
 Colour therapy
 Complementary therapy
 Cranio-sacral therapy
 Emotional therapy
 Family therapy
 McTimoney therapy
 Regression therapy
 Sound therapy
 Talk therapy
 Tarot therapy
 Transformation therapy

Therapeutic yoga

Training
 in spiritual healing

Voice work

Wing Chun Kung Fu
Witchcraft

Yoga
 Ashtanga Vinyasa yoga
 Satyamvida yoga
 Therapeutic yoga

APPENDIX D

Key to professional abbreviations used

AMCST	Association of McTimoney-Corley Spinal Therapists
B.A	Bachelor of Arts
B.Sc.	Bachelor of Sciences
Dip. PLR	Diploma in Past Life Regression
FHT	Federation of Holistic Therapists
IIHHT	International Institute of Holistic Healers and Therapists
IOAF	Isle of Avalon Foundation
ISTM	
ITEC	International Therapy Examinations Council
M.A.	Master of Arts
MBTER	Member, Bowen Technique
MC	McTimoney Chiropractor
MICHT	Member, International Confederation of Holistic Therapists
M.Sc.	Master of Sciences
NFSH	National Federation of Spiritual Healers
Ph.D.	Doctor of Philosophy
VAI	Vocational Awards International
VTCT	Vocational Training

Note: A full and comprehensive list of the many hundreds of abbreviations used in the field of complementary therapies may be found at the <http://www.therapypages.com/> website.

APPENDIX E

SNA software

Computer software programs for social network analysis investigated.
(based on data provided by INSNA [International Network for Social Network Analysis])

AGNA

from Marius I. Benta. Applied Graph & Network Analysis is a platform-independent freeware application designed for those scientists and researchers who employ specific mathematical treatment of data, such as social network analysis, sociometry or sequential analysis.
(28th March, 2003; version 2.0.3)

Download from: [<http://www.freewebz.com/benta/agna/download.htm>]
[<http://www.geocities.com/imbenta/agna/index.htm>]

GraphViz

a family of Bell Labs programs - dot, dotty and neato - that provide a really simple way to develop graphic images of networks.

[<http://www.research.att.com/sw/tools/graphviz/>]
See also: [<http://www.graphviz.org/>]

KrackPlot

a network graphics computer program.

[<http://www.heinz.cmu.edu/~krack/>]

Pajek

programs for social network analysis.

[<http://vlado.fmf.uni-lj.si/pub/networks/pajek/default.htm>]

STRUCTURE

Ron Burt's program for social network analysis. Distribution files at:

[<http://gsbwww.uchicago.edu/fac/ronald.burt/teaching/STRUC.EXE>]

The STRUCTURE manual is also available from:

[<http://gsbwww.uchicago.edu/fac/ronald.burt/teaching/STRUCmanual.pdf>]

UCINET

a very general program designed to facilitate the analysis of social network data.

(Includes NetDraw, Mage and Pajek)

[<http://www.analytictech.com/downloaduc6.htm>]

The package finally chosen for use in this project was UCINET, as it proved to be the easiest to learn, install and operate; and also contained a very good drawing component.

APPENDIX F

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