

Centre for  
Death & Society  
(CDAS)



UNIVERSITY OF  
**BATH**

## Centre for Death & Society

### November 2022 Newsletter

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## Director's Note

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Greetings all,

In this issue, we are pleased to provide details of the [CDAS Conference 2023](#), which is one of the highlights of our year. In 2023, we will be moving the date of our conference forward to the 3<sup>rd</sup> and 4<sup>th</sup> May, to coincide with the UK's Dying Matters Awareness Week. Our theme for next year is 'Innovation at the end of life', and the call for papers is listed in this month's newsletter. The 2023 conference will be held online to allow international researchers and colleagues with additional responsibilities to easily attend. We await for flurry of abstracts to arrive and can't wait to welcome you to the conference next year.

In the last month, CDAS members have been busy presenting at national events. Several of our members took part in the Death Festival at the Attenborough Centre for Creative Arts, with CDAS members George Gumisiriza, John Troyer, Chao Fang and Sam Carr all giving talks. On the same Saturday we held our second CDAS Writing workshop, led by Visiting Fellow Tamarin Norwood, and the following weekend, Jeremy Dixon and Diana Teggi, and Sarah Moore and Kate Woodthorpe all spoke at the Lifting the Lid festival, an international online festival focussing on death and dying.

We are also pleased to announce that two of our PhD students have passed their confirmation examinations this month. Terumi Okaku's study is entitled "A biographic narrative study of the experiences and impact of parental death during emerging adulthood". George Gumisiriza's project is entitled, "Repatriationscapes: exploration of death and body repatriation among African diaspora through the context of Ugandans in the UK". Congratulations Terumi and George.

We will hold two research seminars over December and January. The first research seminar Poverty Choice and Dying in the UK is at 7pm GMT on December 5<sup>th</sup>, as part of Grief Awareness Week. It will be given by Lorraine Hansford who is a Research Fellow at the University of Exeter and Karen Coombes who is part of the Checking Out Advisory Group. Our second research seminar on COVID-19 Commemoration will take place at 5pm on 24<sup>th</sup> January 2023 and will feature University of Bath sociologists, Pete Manning, Sarah Moore, Jordan Tchilingirian and Kate Woodthorpe. Further details for both events can be found in the newsletter.

In addition to these John Troyer will lead a session to staff and students at the University of Bath on Human Memorial Tattoos, as part of our Grief Awareness Week activities. Building on our two writing events so far we will also be hosting a writing seminar with Cathy Rentzenbrink, on 10<sup>th</sup> January 2023. Cathy is an acclaimed author and memoirist, and will share her experiences of writing about her own significant loss, the current boom in memoir, and her observations about academic writing. We hope you can join us for this informative session and introduce Cathy to the death studies community. More information on the event can be found later in the newsletter.

Until then, we wish all our members and friends around the world a peaceful end to 2022.

Jeremy and Kate - CDAS Directors

## **CDAS Conference 2023**

### ***The Call for Papers for the CDAS Conference 2023: Innovation at the end of life is now open!***

We invite submissions to the [2023 CDAS Conference](#) on the theme of ‘Innovation at the end of life’. Drawing on one of the key values that has driven CDAS over the last two decades, the 2023 conference will aim to explore innovation and developments from around the world, and across different academic disciplines.

#### ***Why Innovation?***

In recent years innovation has become a recurrent theme and driver in policy, the environment, health, public services, technology and academia. It can be defined in many different ways. Simply put it can be something new (policy, product, service, practice or organisational change) or an existing intervention or idea applied in a new setting. At the same time it may represent a radical departure from existing practice (rare events which transform societal paradigms of production) or a smaller incremental or discontinuous levels of change, which build upon existing skills or needs (Osborne & Brown, 2013). Taking a wide-ranging view of what constitutes innovation we invite submissions that include but are not limited to:

- ❖ End of life care, organisation, provision, and support
- ❖ Disposal technology
- ❖ Creative policy making and innovative approaches to policy implementation
- ❖ Innovatory practices in relation to interdisciplinary collaboration
- ❖ Theoretical innovation
- ❖ Risk management practices within end-of life and bereavement care
- ❖ Capacity and community building
- ❖ Families, relationships, communities and networks
- ❖ Responses to global and planetary death and loss
- ❖ Pedagogy and education
- ❖ Digital and technological innovation
- ❖ Research methodologies and knowledge exchange
- ❖ Responses to the COVID-19 pandemic and other public health emergencies
- ❖ Re-thinking bereavement
- ❖ Innovations of the past
- ❖ Socio-legal decision making within end-of-life care
- ❖ International examples or comparisons of innovation in death and dying

The 2023 CDAS Conference will be on Wednesday 3 and Thursday 4 May and will be entirely online to ensure we can keep costs down for attendees, be accessible to as many people as possible, and to be able to welcome a truly international audience. We invite abstracts for presentations in the following formats:

- ❖ Individual paper - 20 minutes, to be put into a 60 – 90 minute session by the conference organising team according to theme and/or time zone
- ❖ Panel session or workshop - 60-90 minutes, for panels we recommend 4-5 presenters to be recruited and coordinated by the panel organiser, please include all panel members' details in your submission
- ❖ Multi-media session - 60-90 minute sessions, using creative and/or visual methods

You may have noticed that the conference is being held a month earlier in 2023. We are moving the date so that it corresponds with the UK-wide Dying Matters Awareness Week. This is a high profile weeklong national campaign aiming to raise awareness about death, dying and bereavement. As part of our Dying Matters week events, we will also host the annual Beatrice Godwin Memorial Lecture online, which conference delegates will be invited to attend for free.

### **Visiting PhD opportunities**

The University of Bath has recently opened its latest application window for receiving new VPS (doctoral) applications, from Tuesday 13<sup>th</sup> September until Thursday 9<sup>th</sup> December 2022. This means that completed applications, with all the necessary paperwork from students and host supervisors, must reach the University by 9<sup>th</sup> December. We will be accepting applications in this period for visits beginning between November 2022 to June 2023, inclusive. Please contact us via [cdas@bath.ac.uk](mailto:cdas@bath.ac.uk) if you would like to discuss making an application.

### **Studying with us: doing a PhD**

The annual competition for PhD funding will open in the next month or so, and applications for an October 2023 start will close in January. We currently have three funded full time PhD students within CDAS and would like to grow our PhD community. The best applications for funding come from potential students who have worked closely with an academic in CDAS to develop their research proposal.

If you have a budding PhD idea you'd like to discuss, have a look at the CDAS membership and please contact the best looking 'fit' for an academic supervisor. If you have any questions about the application process or doing a PhD, please email [cdas@bath.ac.uk](mailto:cdas@bath.ac.uk) and we can share further information.

## **Member News**

In October and November 2022, [Naomi Pendle](#) (University of Bath, UK) and [Professor Sylvia Nannyonga-Tamusuza](#) (Makerere University, Uganda) hosted a writing workshop with South Sudanese early career researchers in Kenya. We spent time discussing and writing on data from previous, collaborative ethnomusical research in South Sudan. The research explored the remaking of the social and moral meanings of death and posthumous practices during times of armed conflict. Nascent findings were presented during an online seminar for the University of Bath. We hope that our collaborative work will be published in 2023.

[Kate Woodthorpe](#) has also had a busy month with two articles accepted in the journal *Sociology*, the first with Jane McCarthy and Kathryn Almack entitled '[The aftermath of death in the continuing lives of the living: extending 'bereavement' paradigms through family and relational perspectives](#)', and the second with Pete Manning, Sarah Moore and Jordan Tchilingirian entitled '[Remembering and Narrativising COVID-19: an early sociological take](#)'. Kate and the authors of this second paper will be presenting at a CDAS seminar towards the end of January (details below). We will share links to the papers when they are available online.

## **Upcoming CDAS events**

### ***Research Seminar***

#### ***Poverty, choice and dying in the UK***

Monday 5<sup>th</sup> December 2022

19:00 BST

Location: Online

Low-income communities are less likely to access palliative care in the UK, however little is known about the impact of poverty on dying and attitudes towards death. We will draw on qualitative research from the Checking Out study, which explored the experiences of individuals and professionals in low-income communities, and looked at the ways in which structural, social and economic aspects of poverty impacted attitudes towards and experiences of dying. We will then open up a discussion about developing community approaches that support people to live, die and grieve well in low-income communities.

**Lorraine Hansford** is a Research Fellow at the University of Exeter interested in health inequalities and community engagement.

**Karen Coombes** is a community partner, part of the Checking Out Advisory Group and an active member of her local community.

Register [here](#).

## ***University of Bath Staff and Student seminar***

### ***How we remember the dead: field notes on the human memorial tattoo***

Wednesday 7<sup>th</sup> December

1.15pm – 2.05pm

In 1891, Samuel F. O'Reilly of New York patented the first “electromotor tattooing-machine,” a modern and innovative device that revolutionized the ancient practice of tattooing and forever altered the writing of history on the body. Join Dr John Troyer as he delves into the fascinating historiographical practice of memorial tattooing, and how the human memorial tattoo is not just an image, but a narrative, establishing a new language of intelligibility between the living and the dead.

Further details are available [here](#).

## ***Writing Seminar***

### ***CDAS Writing: Writing Inside and Outside the Academy***

Tuesday 10<sup>th</sup> January 2023

19:00 BST

Location: Online

As part of the ongoing CDAS Writing Group initiative acclaimed author [Cathy Rentzenbrink](#) will join us for a special seminar to share her experience of writing about her own significant loss, the current boom in memoir, and her observations about academic writing. Reflecting on training she has provided for academics on writing styles and skills, she will discuss the pitfalls of scholarly writing and the potential for more evocative, engaging and accessible work.

Register [here](#).

## ***Research Seminar***

### ***COVID-19 Commemoration***

Tuesday 24<sup>th</sup> January 2023

17:00 BST

Location: online

In this research seminar University of Bath sociologists Pete Manning, Sarah Moore, Jordan Tchilingirian and Kate Woodthorpe will discuss their upcoming paper in the journal *Sociology* and the ongoing COVID-19 Commemoration Consultation. They will reflect on

whether the pandemic has 'ended', the purpose and politics of memorialisation, and how knowledge and memory about an event such as the pandemic is constructed.

Join us for an insightful sociological conversation about the pandemic and its commemoration, held jointly by the Centre for Death and Society and the Centre for the Analysis of Social Policy and Society.

Register [here](#).

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## CDAS COMMUNITY EVENTS

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### *Marie Curie Research Conference: Improving End of Life for All*

*6<sup>th</sup> – 10<sup>th</sup> February 2023*

A free, virtual conference to share the latest research and evidence in palliative and end of life care, to improve the end of life experience for all.

We hope to inform and inspire attendees, to help change practice and shape future research.

New to this year's conference will be our Spotlight sessions. These are one-hour, bitesize sessions designed to shine a light on topics that have been highlighted to us as areas of particular importance to the sector.

Mon 6 <sup>th</sup> February 11:00 – 13:00	Opening of the conference & better out of hours palliative and end of life care.
Mon 6 <sup>th</sup> February 13:30 – 14:30	A spotlight on: Patient and Public Involvement in Research and Policy
Tues 7 <sup>th</sup> February 11:00 – 13:00	Financial insecurity at the end of life
Tues 7 <sup>th</sup> February 13:30 – 14:30	A spotlight on: Digital interventions in palliative and end of life care
Wed 8 <sup>th</sup> February 11:00 – 13:00	Support for everyone affected by death, dying and bereavement
Wed 8 <sup>th</sup> February 13:30 – 14:30	A spotlight on: Getting involved with palliative care research – a workshop for practitioners
Thurs 9 <sup>th</sup> February 11:00 – 13:00	Challenging inequality in palliative and end of life care
Thurs 9 <sup>th</sup> February 13:30 – 15:30	A spotlight on: End of life care for people with neurological conditions (Dementia and motor neurone disease)

Fri 10<sup>th</sup> February 11:00 – 13:00      Physical health and well-being at the end of life

Fri 10<sup>th</sup> February 13:30 – 14:30      A spotlight on: Mental health and well-being at the end of life

For more information please visit [Marie Curie Research Conference 2023](#).

Any questions please email: [research.info@mariecurie.org.uk](mailto:research.info@mariecurie.org.uk)

To keep up with the latest Marie Curie research and conference news, please follow @MarieCurieEOLC on Twitter

### ***Caring, dying and grieving: encouraging and supporting action in communities***

*1<sup>st</sup> December 2022 9:30-15:30 BST*

This event will explore how to give people in Scotland opportunities, skills, and the confidence to support people who are caring, dying or grieving.

It is a chance to learn more about these issues, to share the work you're doing, and explore the current challenges, potential solutions and opportunities for collaboration that exist within Scotland. The day will explore:

- ❖ Public health palliative care
- ❖ Compassionate communities
- ❖ Planning ahead for ill health and death
- ❖ Death education and bereavement support in schools
- ❖ Bereavement-friendly workplaces
- ❖ Public education about death and dying

The event is designed for anyone interested in this field, whether professionally, personally or in a volunteer capacity. We're keen to welcome volunteers, community members, social care staff, nurses, doctors, funeral directors, death doulas, academics, policy workers, community development practitioners, service planners/managers and more.

Book your ticket here: <https://www.eventbrite.co.uk/e/caring-dying-grieving-encouraging-and-supporting-action-in-communities-tickets-410437568817>

### ***British Sociological Association Social Aspects of Death, Dying and Bereavement Study Group annual symposium: 'Death and Gender'***

Friday 9<sup>th</sup> December at the Open University and online. Full details are available [here](#).



## FUNDING OPPORTUNITIES

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### ***PhD candidate: Ritualisation of Euthanasia***

*Do you want to improve the theoretical grasp of the design of best ritual practices, to facilitate a 'good death'? Do you want to gain empirical insight into the actual ritual practices surrounding euthanasia in The Netherlands? If so, you have a part to play! Radboud University is looking for a PhD candidate Ritualization of Euthanasia.*

For twenty years now, the Netherlands has had statutory rules and procedures regarding the termination of life on request. It is known that assisted dying has a considerable emotional and psychological impact and that rituals at the end of life can offer solace and have beneficial effects on resolving grief. So far, there has been no sustained research into the ritualisation of this contemporary form of dying. Euthanasia, however, is an important social phenomenon that has the potential, as preliminary research indicates, to challenge the status quo of ritual studies, not least because of the ultimate control over circumstances and timing of death and thus its highly 'programmed' character. At issue is the contrived malleability of rituals in relation to their actual efficacy, especially in terms of offering solace. You will describe and analyse the rituals in question through a survey, direct observation, and ethnographic interviews.

You will work on the project under the supervision of a team consisting of Prof. Eric Venbrux (Radboud University), Prof. Christoph Jedan (University of Groningen) and Dr Derek Strijbos (Radboud University).

The closing date for applications is 3<sup>rd</sup> January 2023. More information is available [here](#).

## CALL FOR PAPERS

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### ***Conference papers***

### ***Death Online Research Symposium #6***

***May 31<sup>st</sup> – June 2<sup>nd</sup> 2023, Northumbria University***

We invite abstracts for oral presentations and practice research submissions of new, recently completed, or ongoing research, and/or new ideas relating to Death Futures.

We welcome presentations that explore how traditional and innovative research practices expand our understanding of the current and future trends in death online, from a variety of disciplines and perspectives. The abstracts can expand on the symposium theme in relation to any of the following areas:

- Narratives on/of digitally-mediated dying
- Digitally mediated grieving and memorialising
- Digital resistance to memorialisation
- Digital afterlife, post-mortem identity and digital legacy
- Death and technology in genre fiction, including science fiction
- Cultural explorations of digital afterlives
- Digital mediation of war and conflict
- Feminist and queer methods for death online
- Marginalised representations of death online
- Technological communications of race and death
- Technological developments in the death care industry
- Digital immortality, transhuman and the posthuman
- Theorising online life and death
- Ethical challenges for studying death online
- Artistic practices responding to death online

The symposium will host a special workshop for participating postgraduate students and early career researchers. We particularly welcome submissions from these groups. All submissions will be peer-reviewed, and we envisage publication of selected full papers in a special issue of an academic journal as well as a collection of writing from the symposium in an open-access online platform.

Submission format:

- 300 word abstract (incl. title, excl. biography) for oral presentations\*
- 200 word artist/ designer/ film maker statement + technical requirements (incl. up to five images of the work or link to website/ film, excl. biography) for practice research submissions

\*Video presentations with live Q&A will be accepted for participants who are unable to attend physically

**Submission deadline: November 30th, 2022**

**Submission feedback: January 20th, 2023**

Further details are available [here](#).

## ***Call for Journal Papers***

### ***Accounting History – Accounting for Death: an historical perspective***

Where death and accounting coalesce in the historical literature, it is generally within the context of institutions. Most prevalent are military, medical or welfare organisations, or instances where labour is institutionalised, such as slavery practices (see for example Baker, 2019; Funnell and Chwastiak, 2015). These studies demonstrate how calculative practices are mobilised to transform death to enable a transaction through enumeration or valuation, such as the inventory-style accounting for enslaved people, the commodification of the corpse to provide specimens for anatomical schools in the 18<sup>th</sup> and 19<sup>th</sup> centuries, financial reporting

of work, health and safety or death (see for example Tyson and Oldroyd, 2019; Moerman and van der Laan, 2021a). This research into accounting for death tends to identify death as a transactional phenomenon used in calculative practices; or a consequence of organisational or institutional activity that gives rise to demands for accountability (see for example Fleishman et al., 2004; Sargiacomo et al., 2012).

In situations where death is the consequence of intended or unintended organisational or institutional activity, the responsibility is to render an account of death. In order to reorient the analytical focus to death as a phenomenon in accounting studies, the term *necroaccountability* has been introduced into the lexicon (Moerman and van der Laan, 2022 forthcoming). *Necro* comes from the Greek *nekros* meaning corpse and gives rise to a novel accountability relationship. For example, is there a duty owed to the former self or the future corpse?

Given the limitations of calculative practices to disclose accounts of death, accounting historians generally have access to rich sources of alternative forms of data and the expertise to establish a narrative of *necroaccountability*. In addition, since multimodal accounts of death also describe the conditions of the living, they also inform us about relationships of power and inequalities. For example, instances of genocide and war, slavery practices, and the market for corpses (Lippman and Wilson, 2007; Moerman and van der Laan, 2021b).

This special issue seeks historical contributions that include, but are not limited to the following topics:

- ❖ Necroaccountability as an opportunity to develop an alternative framing of death to understand organisational and institutional responsibility.
- ❖ Situations where the business of death provides a space to accrue profits, such as the extraction of resources in developing countries, thanatourism, the use of privatised militias, silencing of minorities, and slavery
- ❖ Role of institutions and intermediaries and the way they account for death.
- ❖ Alternative accounts of death, especially in sites where traditional forms of documentation do not exist e.g. carvings, funerary artefacts and artwork; or where official accounts render death invisible.
- ❖ Non-financial reporting frameworks that prescribe how death is disclosed.
- ❖ Accounting's role in thanapolitics, slave labour and genocide (e.g. Twyford, 2021)
- ❖ The calculative practices of accounting used as a technology of death (e.g. Funnell et al., 2021)
- ❖ The impact of various understandings of death such as 'brain death' or 'death care' and the consequences for accounting for those deaths (Lock, 2001)
- ❖ Histories of the 'business of death', such as undertaking, funeral operators and memorialisation in various contexts.
- ❖ Histories of accounting for death from non-western cultural perspectives
- ❖ Accounting and accountability for non-human death such as animals, plants and other non-human living entities.

Submissions written in English and in accordance with the *Accounting History* style guidelines should be submitted electronically, as per the submission instructions on the [journal website](#).

The closing date for submissions to the journal is **15 September 2023 with publication expected in 2025**. Potential contributors are welcome to contact the Guest Editors to discuss their proposed topics.

**Guest Editors:**

**Lee Moerman**, University of Wollongong (leem@uow.edu.au)

**Sandra van der Laan**, The University of Sydney (sandra.vanderlaan@sydney.edu.au)

## ***Call for Book Chapters***

***Working Title: Carers' experience of grief and loss: Research, practitioner and personal perspectives***

**Editors:**

Kerry Jones, Senior Lecturer in End-of-Life Care, The Open University

Jo Horne, Staff Tutor in Psychology and Counselling, The Open University

**Details**

You are invited to submit a 300-word abstract for a chapter in a forthcoming edited collection provisionally titled: Carers' experience of grief and loss. We welcome contributions from all disciplines within and beyond academia - for example, in professional practice as well as carers' personal experience of grief and bereavement.

This interdisciplinary collection seeks to examine a range of carers' experiences of loss. With a focus on theoretical, empirical and practitioner as well as personal perspectives. The collection will examine some of the difficulties and challenges of living with grief and loss as a carer and how carers experience biographical disruption and adjustment, as well as anticipatory grief, and disenfranchised grief. The collection will also include how carers' experience cessation of their carer role upon the death of the person or persons cared for.

**Context**

Within the UK, approximately 6.5 million people are carers. Across Europe the number of carers is estimated to be 100 million. That is 20% of the European population (European Quality of Life Survey, 2022). These individuals are unpaid, but they support someone such as a parent, child, spouse, neighbour or friend.

Whether the care provided is related to a long term or life limiting condition, many carers experience a multitude of losses including indefinite loss characterised by the loss of a taken-for-granted future, and an inability to plan for the future. Carers may also experience anticipatory grief as multiple losses such as companionship, personal freedom, and control. While many carers are dedicated and committed to their role, they are subject to burnout and disenfranchised grief. That is a grief which is not acknowledged or recognised (Doka, 2022). When the role of caregiver ends as a result of the death of those cared for, this can represent a major change and a period of significant adjustment for carers leading to a range of emotions

experienced in the form of loneliness, sadness, lacking in purpose, and resentment for the things that have been missed. In some instances, carers may experience relief or calmness when care responsibilities cease.

## Topics

We are inviting abstracts that explore:

- ❖ Carer grief experience
- ❖ Disenfranchised grief
- ❖ Navigating grief as a carer, or someone in receipt of care
- ❖ Models of grief as a way to understand carers' grief; biographical disruption
- ❖ Loss of identity
- ❖ Anticipatory grief
- ❖ Younger carer/older carer loss
- ❖ Caring when a child/young person (loss of childhood; loss of learning/education; loss of independence / identity formation in adolescence)
- ❖ Practitioner experience of supporting carers
- ❖ Palliative care; end of life care
- ❖ Life limiting conditions
- ❖ Coping with grief
- ❖ Adapting during the care giver trajectory
- ❖ Adaptation following loss.

At this stage, we have initial interest from a number of publishers. A full proposal will be submitted once chapter abstracts have been received and approved. Authors will be contacted by the editors Dr Kerry Jones and Dr Jo Horne to confirm whether their chapter has been approved and will be kept informed and updated throughout the process.

Deadline for abstracts: 31<sup>st</sup> January 2023.

Please send any queries to [Kerry.jones@open.ac.uk](mailto:Kerry.jones@open.ac.uk)

## ***'Looking death in the eyes': Autoethnographic perspectives on death and end of life events***

Death in no way occurs in isolation. Whether it occurs in close proximity or is observed from a distance, it has an engulfing effect on the deceased, the bereaved, and the witnesses (who might not be bereaved). In this collection we are looking at how such experiences can be brought together to analyse their intricate elements, paving the way for the creation of new theories, conceptual frameworks, and research approaches. We invite autoethnographic essays from scholars who work in either death studies or whose work in a different field aligns with it, including multi/post-disciplinary and post-human perspectives. We are also interested in hearing from those whose professions entail a constant engagement with death (such as medical practitioners, funeral directors, frontline workers, crime scene cleaners, etc.), who would like to share their personal encounter(s) with death (direct or vicarious) through an academic essay, reflecting on and analyzing the various facets of their experiences

from an evocative/emotional (Ellis, 1997, 2004), analytical (Anderson, 2006) and collaborative/relational (Ellis & Rawicki, 2013) autoethnographic perspective or an amalgam of the different ways in which autoethnography is approached, as Ellis writes “categories never completely hold” (p. 446) (Ellis & Bochner, 2006).

Autoethnography as a method has challenged the traditional ways of doing qualitative research. It involves an active engagement with memory along with a careful tying of it to one’s emotions. It is an authentic account of an insider's personal and interpersonal experiences that take place at the intersection of self and society (Reed-Danahay, 1997). It is through the articulation of that perspective, in words (and sometimes images) that the autoethnographer negotiates, introspects, reflects, and represents their memories and experiences. In this regard, there is not one conclusive response to who is considered an insider, and this could vary based on one’s experiences (one could very well be a part of a community but still be an outsider).

How to ensure that the researcher's subjectivity does not seep in is not an uncommon question in qualitative research. However, what is uncommon is to understand subjectivity in the context of the study and to look at it not as bias but as a significant invisible dialogue that a researcher has within the field. It should not be forgotten at any point in time that a qualitative researcher becomes an inevitable part of the process and a co-constructor of the knowledge shared. Any qualitative research cannot be understood bereft of the researcher’s emotional and experiential world, especially in the context of death.

This volume will bring together multi-voiced autoethnographies by going beyond the ‘twice-told multivoiced autoethnography’ (e.g. Denshire, 2015; Ellis et al, 2017) approach and focussing on the phenomenon of death analyzed through different stories/narratives/experiences of different people, rather than juxtaposing narratives of different people regarding the same event. This project, through a ‘phenomenon-based multi-voiced autoethnography’, takes into account different events pertaining to the same phenomenon (in this case, ‘death’) witnessed/experienced by different people to explore shared subjectivity and ascertain if a common thread runs through them all.

The editors’ aim is to develop a meta-autoethnography of the analytical autoethnographies based on the different sections in the book along with a concluding meta-autoethnographic account based on the sectional meta-autoethnographies.

We are seeking expressions of interest for contributions that address, but are not limited to, the following themes:

- ❖ Death spaces and the spatiality of death
- ❖ Sensory experience in association with encountering death/dead bodies
- ❖ Tangible and intangible characteristics of an encounter with death/dead bodies, directly or vicariously through witnessing
- ❖ The articulation of loss and grief in the digital sphere and/or the metaverse

- ❖ Grief experienced independent of any social/familial association (eg. celebratory death)
- ❖ The affective component(s) of (anticipatory) grief and loss
- ❖ Affective responses to the end of life events (such as funerals, crime scenes, fatal accidents, finding a dead relative, etc.).
- ❖ Approaches undertaken for the analysis and exploration of the composite death dynamic
- ❖ Autoethnographic writing as therapeutic
- ❖ Autobiographical approach to making the latent visible
- ❖ The indelibility of death on social media
- ❖ Witnessed/lived/textual ‘impurity’ of/in death
- ❖ Deathwork and the associated psychosocial challenges
- ❖ Deathwork as the “dirty work” (Eyal Press, 2021)
- ❖ Inheritance of ‘memory of death’ (through conversations, rituals, etc.)
- ❖ Autoethnography as disruptive; a birthing pool of unmanageable/untameable emotions

If you are interested in contributing please send an abstract of up to 300 words along with a brief biographical note to **Khyati Tripathi** ([ktripathi@fas.harvard.edu](mailto:ktripathi@fas.harvard.edu)) and **Ian R Lamond** ([i.lamond@leedsbeckett.ac.uk](mailto:i.lamond@leedsbeckett.ac.uk)) by **December 16<sup>th</sup>, 2022**. We will review all the abstracts and get back to all the contributors by January 15th, 2023.

*Khyati Tripathi is currently a Postdoctoral Fellow at the South Asia Institute (LMSAI), Harvard University.*

*Ian R Lamond is a Senior Lecturer in the UK Centre for Events Management at Leeds Beckett University, UK.*

## Contact Us

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Visit the CDAS [website](#) for more information.

**Email:** [cdas@bath.ac.uk](mailto:cdas@bath.ac.uk)

**Web:** [www.bath.ac.uk/cdas](http://www.bath.ac.uk/cdas)

**Facebook:** [www.facebook.com/centrefordeath](http://www.facebook.com/centrefordeath)

**Twitter:** [@cendeathsociety](https://twitter.com/cendeathsociety)

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