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Exploring the concept of receptivity to bereavement support: Implications for palliative care services in rural, regional and remote Western Australia

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Chapter 4: Diaspora: From findings to Concept

Introduction

The previous chapter outlined the methodological approach of this study and introduced the main concept that emerged from the data, *bereavement diaspora*. This chapter will discuss how diaspora emerged as a theme from the findings to conceptualise *bereavement diaspora*. The transformation of diaspora from a theme to a conceptual framework will be discussed, with a focus on the theoretical linkages between bereavement, existentialism and diaspora. The origins of diaspora, and the application of diaspora and existential discourse to bereavement, will be explored.

As discussed in the overview in chapter one, subsequent chapters will discuss in-depth, the core themes that make up the conceptual framework of *bereavement diaspora*. These themes will be discussed in relation to their influence on the *bereavement diaspora* experience. Chapter five will discuss the concept of *existential diaspora*, chapter six will discuss coping, chapter seven will discuss the role of relationships and chapter eight will explore the role of language. The subsequent chapters will comprise data from this study to provide in-depth articulations, connecting diaspora with bereavement. The four main themes within the *bereavement diaspora* will then be interlinked in chapter nine, which will discuss receptivity as it applies to diaspora and bereavement.

The Origin of Diaspora

The term diaspora originates from the Greek verb *speiro* meaning ‘to sow’ and the preposition *dia* meaning ‘over’ (Cohen, 1997, p.ix, cited in Hua, 2013, p.31). Diaspora originally referred to the displacement of Jews from their homeland throughout history but more tragically after the Holocaust of WWII (“Diaspora”, 2016). Empirical literature links diaspora with the language and history of Judaism however, the concept of diaspora

emerged in the African studies discourse in the 1960's (Clarke, 2010) and with Asian studies in recent times (Chen, 2015; Aguilar, 2015).

Historically diaspora discourse is concerned with geographical displacement and the processes the diasporic individual or community employ to assimilate, integrate and accommodate to their new world (Anthias, 1998). In this way, diaspora recognises and acknowledges postmodern pluralities of identities (Marat, 2016). Themes relating to social, cultural, geographical and political factors framed within a historical context are engendered in the diaspora discourse, along with themes of power and oppression. All of these features are recognised as impacting on a person's identity and subjective experience of being-in-the-world. Diaspora discourse highlights anti-essentialism and anti-reductionism perspectives, echoing the underlying epistemology of this research, postmodernism. (Anthias, 1998).

There have been concerns expressed that diaspora has been used by academic researchers in inconsistent ways, leading to diaspora becoming a somewhat nebulous concept (Yamashiro, 2015). Diaspora has been used in multiple ways such as to describe a collectivity (diaspora), a condition (Diasporicity or diasporism), a process (diasporisation, de-diasporisation and re-diasporisation) and as a field of inquiry (diasporitics or diasporology) (Brubaker, 2005). Diaspora is representative of 'identity' and moving from a technical term of psychoanalysis and philosophy, to a key term to describe disruption to 'life flow' or 'liminality of experience' in social sciences and humanities (Brubaker, 2005).

The concept 'diaspora' is seeing an increasing presence within the social science and humanities disciplines and their subfields, including religion, philosophy, folklore, black and women's studies, history, cinema, theatre, music and dance (Brubaker, 2005; Johnson, 2010; Clarke, 2010). The 'lens' of diaspora now transcends geographical dispersion and dislocation and conveys a theory of movement and of dynamism (Clarke, 2010). Kaur (2015, p68) posits that "...diaspora is both a physical condition of dislocation and a

postmodern intellectual notion expressing existential loss...” From this research, the scholarly use of the notion of diaspora, describes the lived experience of bereavement. The intent of the use of the term diaspora for the purpose of this research, is to explore bereavement through the lens of difference. This views grief and bereavement as heterogenic, incorporeal, spatial, temporal and dynamic inter-relationships and states of being (Baptist, 2010).

Diaspora: what the literature says

Much of the diaspora discourse has similar concepts to existential related phenomena and this was reflected by bereaved participant narratives in this study. Existential related themes of despair, suffering, sorrow, feeling alone and feeling displaced from a world that was once familiar, emerged from the findings in this study and echoes the diaspora discourse. Participants also felt displaced from the person they once were. However, as with the existential and diaspora discourse, the experience of bereavement also identified the potential for transcendence and transformation (Yang, Staps & Hijmans, 2010; Yancy, 2011).

There is heterogeneity and contradiction in the bereavement discourse and the diaspora discourse also includes contradictions, positives and negatives of the diasporic experience. The diaspora literature identifies the following overarching themes that coincide with the narratives of participants in this study;

- × Diaspora creates existential crises;
- × There is a tension between disruption and continuity;
- × There is a tension of double consciousness or layered simultaneity in which two thoughts, two ideals and two unreconciled strivings co-exist in one body and mind;
- × There are constant tensions in reconciling identity in relation to past, present and future (ie. ongoing relationship with the deceased);
- × Diaspora is characterised by longing and nostalgia;

- × Memory plays a key role in mediating between the old and the new - it creates the emotional and psychic condition of existential diaspora;
- × Diaspora is enduring and dynamic;
- × Diasporics co-exist as a unit, for example family or community;
- × There is a collective identification amongst the Diasporic – an us and them perspective;
- × Language constructs the diasporic identity. Language is inherently linked to power;
- × The Diasporic individual constantly embodies lived tensions. For example, there are lived tensions between grief from the inherent sense of loss from displacement, and the desire to (re)connect to homeland and community;
- × Transcendence in the Diaspora occurs through a spiritual connection with homeland and community

(Clifford, 1994; Anthias, 1998; Brubaker, 2005; Bakare-Yusuf, 2008; Baptist, 2010; Clarke, 2010; Raghuram, 2010; Yancy, 2011; Canagarajah & Silberstein, 2012; Johnson, 2012; Ogbuagu, 2012; Ben-Rafael, 2013; Hua, 2013; Voicu, 2013; Chen, 2015; Kaur, 2015; Yamashiro, 2015; Hunter, 2016; Marat, 2016; Wofford, 2016).

Key themes from the diaspora literature emerged clearly in the study data. The psychological, spiritual and socio-cultural-political features in the diaspora literature were reflected in the participant narratives in this study. Although the core concept being explored in this study was receptivity, what emerged from the data were profound stories of the lived experience of bereavement. There was a distinct existential impact in bereavement and the ‘bigger picture themes’, or overarching themes of relationships, the diversity and breadth of the way people coped, the influence of language, the landscape of grief, loss and bereavement, the sense of disruption and displacement and the metaphors used by bereaved participants described the existential experiences of their grief.

Diaspora: Findings to Concept

Data analysis of the narratives of the bereaved commenced via open coding. The researcher wanted to keep as close to the participants' narratives, metaphors and language as possible, so used these in identifying the node descriptors, or subthemes. Through constant iterative processes, listening to the voices of the bereaved, the researcher began to understand what it meant to the bereaved participants to live with, and continue to survive, bereavement. Brene Brown (2010) states, "...maybe stories are just data with a soul..." and the soul of participants' stories in this study revealed a diasporic landscape in which they found themselves lost, alienated, scared and alone. One participant described the frightening experience of finding themselves '*in foreign territory*' following the death of his spouse;

"I found myself in foreign territory... there's no guidelines when you're grieving and I guess it's very frightening because you don't really know what to expect, or how to be, and for me it was scary..." ID: B: 3371: F; 77; Sp; 7-9; R2

Feeling displaced in his world which was now alien to him, the participant was left feeling frightened and confused and was not sure of how to respond to the experience, or what to expect. This was a common narrative of participants in the early period after the death of their friend or family member, where the experience left them feeling disorientated and displaced. However, some participants described how they found comfort, connection, love and hope throughout their experiences;

"...I just got a lot of strength, more from my friends and people who just won't leave me alone, in a nice way..." ID: B: 3072: F; 52; Sp; 6-9; R3

"...when you're not even looking for it [hope]. It just raises its delightful smiling face..." ID: B: 3371: F; 77; Sp; 7-9; R2

Many participants described finding comfort and connection with intimate others in their informal support networks such as family and close friends. The experiences of finding hope was often reported as occurring as time progressed.

The concept of diaspora consistently emerged from the data. Participants described the dominant features that characterised their bereavement as existential despair. The psychological, emotional and social diaspora experienced by the bereaved in this study represents a world of dislocation, disruption, disconnection, being in limbo or in foreign territory and feeling empty. Disruption and displacement are common tenets in the diaspora discourse and was demonstrated in participant stories. The following quote by a participant depicts the sense of disruption that occurs as a result of the death of a loved one;

“...now all those plans, everything's just gone; everything. Everything we'd planned to do has just gone out the window and I just, I feel empty, there's no plans, there's no future where I had a future before...” ID: B: 3386: F; 53; Sp; 19-24; R1

Participants described feeling cheated by the death of their loved one, where the plans they had for their future together, would no longer happen. The uncertain future led participants to describe a sense of hopelessness. It is from this space that the struggle of getting used to being in the world again occurs, at a pace unique to the individual, as is their grief. Much of the discourse on bereavement in the psychological literature is in reference to the re-adjustment of the surviving bereaved person. It does not adequately capture the violence and tumultuousness of the diasporic, temporal and incorporeal states described by participants in this study. One participant used the metaphor of a tsunami to depict the violent impact on the psyche;

“...the tsunami of grief just hits you and all of your guts ache and it's just awful!” ID: B: 3371: F; 77; Sp; 7-9; R2

Many participants expressed a level of violent tumultuousness to the psyche that death of a loved one caused, despite it being an expected death. However, as time went on, participants described the violence to the psyche diminished to feelings of yearning and nostalgia. The stories that emerged from this study showed there is a yearning for a world that once was for the bereaved, a poignant or sometimes raw nostalgia for the world that was before the death of a loved one, a social and psychological diaspora rather than a corporeal one. One participant describes the struggle of reconciling past and present and the sense of nostalgia and yearning that comes with this struggle;

“I had a future before... I was so loved...I was so lucky that I did have that, but I want it back too; I wasn't ready to let it go.” ID: B: 3386; F; 53; Sp; 19-24; R1

This participant's quote echoed many of the narratives by other bereaved participants in this study. The struggle with reconciling the life that was, with the life that is going to be for the future, was common to many of the participants. Over time, the struggle became internalised, and the bereaved person's world of grief became private. The findings demonstrated that this *existential diaspora* is a place where grief becomes a private world, where people navigate what to share with others and who to invite into their most intimate thoughts and feelings. The bereaved feel a constant tension of reconciling the world that was, with the world that they have to live in now. Some examples of the subthemes include *'in foreign territory'*, *'being in the fog'*, *disrupted world*, *'grief is brutal, raw and cruel'*, *'feeling lost'*, *'having no anchor'*, *'the shock factor'*, *'scary experience'*, *'tormented by what if's'*, *'feeling vulnerable'*, *'suffering'*, *'world profoundly changed forever'* and *'hope-hopeless'*. These subthemes, along with others, began to form a picture of the psychological, emotional and spiritual landscape of bereavement. It was not until half way through the coding that the concept of diaspora as an existential state came to mind. The subthemes were thus categorised under the main or overarching theme *diaspora*. As data analysis is an iterative process, the researcher returned to the literature to gain further insights into diaspora. The diaspora discourse alluded to many existential concepts that

were enmeshed within the experiences of geographical disruption and displacement. Thus, subthemes based on participant descriptions of the existential impact in bereavement evolved into the theme '*existential diaspora*'.

A dominant feature in the diaspora literature were social and political factors that influence the Diasporic person's experiences of being-in-the-world. Martin Heidegger, an existential philosopher, created the concept of *dasein*, a term often used to refer to a state of being-in-the-world, commonly used in phenomenological studies. *Dasein* incorporates temporal notions of existence in which a person lives within a certain geography, point of history, culture and language. Basically, Heidegger's ontological stance is that the world provides the context for a person, or *entity*, to understand their experiences and existence (Lewis & Staehler, 2010). Although this study does not adopt a phenomenological approach, the researcher was reluctant to use the term in the main body of this thesis so as not to cause confusion. Diaspora as a state of being, or *daisen*, provides an explanatory and exploratory framework for bereavement and has implications for future research, especially with a phenomenological perspective. For the purpose of this thesis, *daisen* is thus referred to as being-in-the-world.

Experiences of '*dealing with practical matters*', '*financial issues*' and '*funeral arrangements*', along with other practical issues, emerged from the data. Participants described feeling frustrated and distressed by their experiences with institutions when having to notify them of their loved one's death and administer the deceased's estate. The following quote depicts how overwhelming dealing with practical matters can be;

“...I remember one day I had all these sheets of paper out, all over here and I'm thinking, 'now this has got to be done here, and the funerals got to be paid for, and then I've got to transfer the licence over, that's got to be done on that date. Oh, I've got to go to that department to do that'...and just trying to sift through it all and put it in date order...I found it really overwhelming. I mean, I got through it, but there were times when I was

panicking and thinking, 'I'm never going to be able to sort this out'..." ID: B: 3180: F; 70; Sp; 0-3; R3

Participants reported dealing with practical matters was a significant part of the bereavement experience and this impacted on their grieving. The barriers of organisational policies and procedures and workplace legislation regarding compassionate leave all impacted the bereavement experience of participants. There is an absence in the literature in relation to these issues.

Rurality was also a feature as geographical location impacts on availability of resources as reflected in subthemes such as *'tyranny of distance'*, *'higher costs'*, *'limited resources'*, *'social isolation'* and *'ever changing resource landscape'*. The following quotes demonstrate some of the challenges of rural issues including the changing resources and geographical isolation that contributes to social isolation;

"...I had a new GP - because they keep turning them over a bit, you know - they do different areas when they're in the rural areas..." ID: B: 2875: F; 81; Sp; 13-18; Rem1

"...because we live so far out of town...people say to me, 'oh, come into town and have a cup of coffee', you know. No-one comes out here for a cuppa. I always have to go into town..." ID: B: 3110: F; 61; Sp; 19-24; R3

The role of the environment on the experiences of individuals and communities is reflected in the diaspora literature. Factors such as geographical location, along with organisational, policy and legislative factors, are framed within the socio-political environment in diaspora discourses. There is an absence in the bereavement literature of the socio-political issues, specifically relating to dealing with institutions and

administering the deceased's estate, and how these practical matters impact on the bereaved.

Many participants reported similar experiences in dealing with practical matters. Participants described how they coped with these, and coped in their bereavement in general. Examples of subthemes that emerged from the data of coping experiences include: *'pacing self with tasks'*, *'changing habits'*, *'learning to control or manage emotions'*, *'being selective with help offered'*, *'calling in favours'*, *'the role of technology'*, *'travel as therapy'*, *'replenishing the mind and soul'*, *'creating sacred spaces'* and *'using humour'*. The following quote demonstrates how the participant coped in their bereavement and reflected many of the narratives of other participants:

"...if I have a down day - and I do have them - I hide them really, really well. I have my - 'sit here and contemplate the world' - I have a down day, and then the next day, I get out of bed and I ring a friend and we go for a walk and have coffee. I go to lunch; I do lunches all the time. I do dinners all the time. I am very social..." ID: B: 3369: F; 53; Sp; 13-18; R1

Many of the bereaved participants described oscillating between giving themselves permission to grieve, but also re-engaging in day-to-day activities. Findings reflected the active process (and struggle) of the bereaved (re)negotiating their identity, for example: *'being strong'*, *'feeling worthy'*, *'finding new identity'*, *'finding strength'*, *'sense of self'*, *'independence'* and *'the influence of our upbringing'*. The process of re-constituting one's identity was often an active process of cognitive appraisal and it was also relational, influenced by interactions with others. Participants described learning new traits or abilities about themselves, or they attributed their sense of who they were to the influence of their upbringing, as demonstrated by the following participant quotes;

“...I've had to cope on my own all my life, really, I didn't ask for help...” ID: B: 2875: F; 81; Sp; 13-18; Rem1

‘...I can see through all of this who you are is how you deal with it. So if you are a glum easily depressed kind of person you would find it harder whereas I'm not that kind of a person...’ ID: B: 3391: F; 69; Sp; 13-18; R3

Many participants described learning new things about themselves and in the process of reconstituting their identity, many participants recognised changes in their attitudes and behaviours. Consistent throughout these changes however, was the need to maintain a connection to the deceased. Research shows that a part of coping is maintaining a connection to the deceased through transcending the relationship from the physical to incorporeal world (Field & Wogrin, 2011). This transformation of relationship was reflected in subthemes of: *‘honouring the deceased’*, *‘transcendental presence’*, *‘voice of the deceased’*, *‘reuniting with deceased in afterlife’* and *‘valuing memories’*. The following participant described herself as a spiritual person and found comfort from some *‘transcendental signs’* by her deceased husband, despite not wanting to pursue spiritual connection further at the time;

“...I did work in a mind, body, spirit store and I do have a connection with that sort of alternative thinking, but I haven't really felt like I've connected with him at all. I'm not even going to try. I'm not ready to do that and I don't know if I can. I've had little signs that I feel like he's around me...” ID: B: 3072: F; 52; Sp; 6-9; R3

Many participants described transcendental presence, or signs, as occurring further into their grieving and not so much in the early days and weeks in bereavement. Many participants discussed talking to the deceased from the moment of death and throughout their grief at different times. The dialogue with the deceased is an important process of

transforming the relationship to a transcendent one. This is referred to in the bereavement literature as ‘relocating the deceased’ (Field & Wogrin, 2011). This process of transcendence occurs over time, which had related subthemes of: *‘time markers’*, *‘grief of loss enduring’* and *‘timeline on grief’*. The following participant quote demonstrates the realisation that the grieving may endure for the rest of their life, enduring through time;

“...it’s just the fact that he isn’t here and even now I suppose it’s going to go on forever - it will always be like this...” ID: B: 3391: F; 69; Sp; 13-18; R3

Time and memory are concepts commonly referenced in the diaspora literature as they relate to a *lived tension* of living between the past, present and future, influencing the identity-(re)identity of an individual. Experiences with dealing with practical matters and of the way people coped evolved into the overarching theme *‘coping’*.

Central to how people cope in bereavement is their relationships with others. Nodes such as *‘cohesive family fabric’*, *‘role shuffle’*, *‘connection with community’*, *‘the disappearing’ of others’*, *‘feeling alienated’* and *‘expectations of others’* are some of the subthemes that emerged, and formed the theme *‘relationships’*. One participant emphasised how important relationships with others is in companioning the bereaved person;

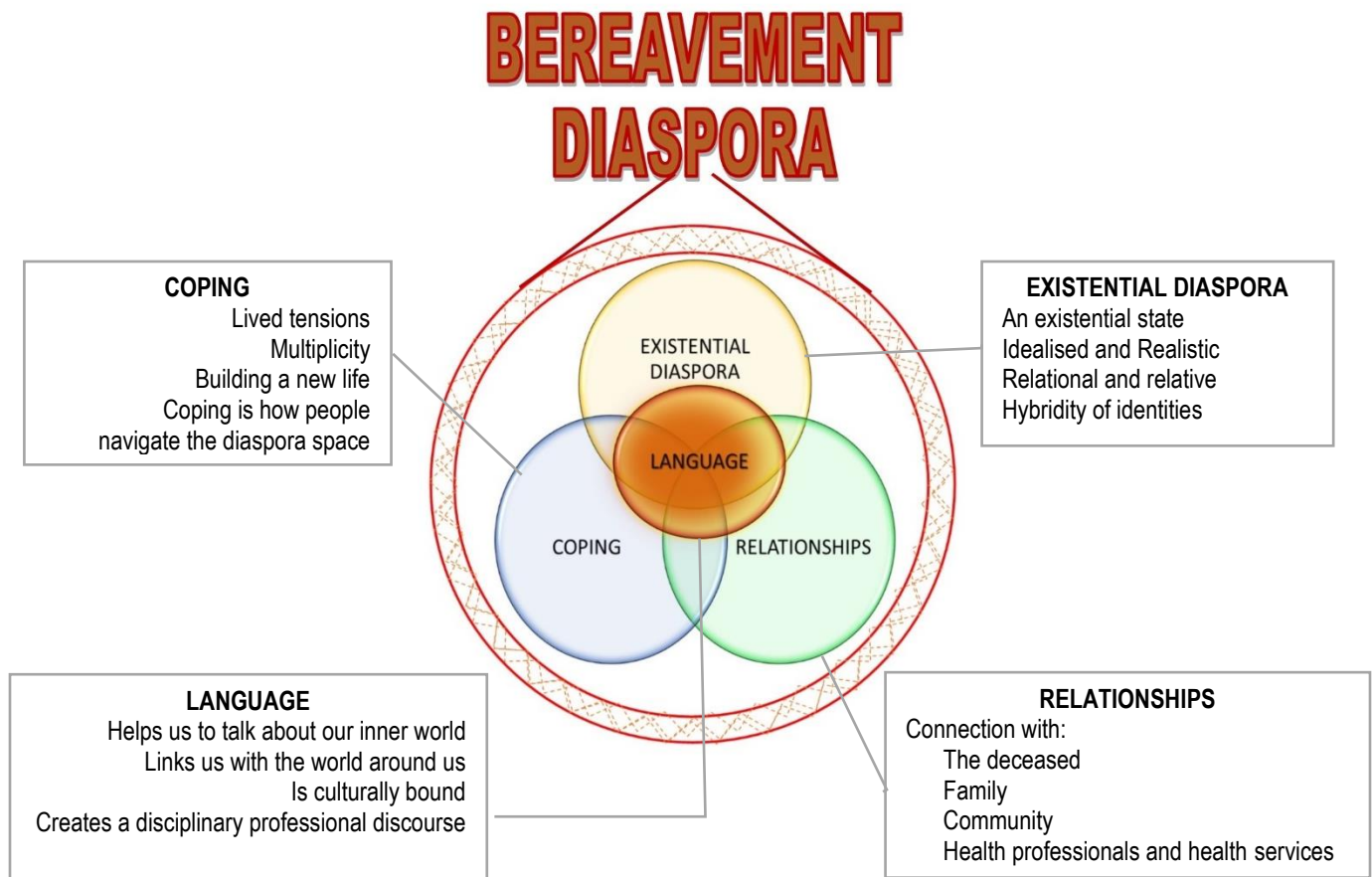
“...you need people. You need time to, to be quiet and think and grieve and cry perhaps, but you need people.... people who are just there. You don’t have to do very much...” ID: B: 3111: F; 68; Friend; 13-18; R3

Relationships are a key mediator in how people cope in bereavement. However, although many of the bereaved described the valuable emotional and practical support they received from others, they also described their negative experiences with others, and much of this was related to things people say. The diaspora discourse emphasises the role of language in how people interact with the people and institutions within society. Language is integral

to the social construction of one's world and central to how people negotiate the diaspora and find identity within it (Canagarajah & Silberstein, 2012; Hua, 2013; Ben-Rafael, 2013; Marat, 2016). The data that emerged in this research relating to language were included in subthemes such as: '*changing the language*' and '*things people say*'. Qualitative descriptive research was used as the methodology as the researcher was aware of the importance of language in analysing experiences however, when explored within the context of the diaspora discourse, it reinforced how integral language is. This led to the creation of the overarching theme '*language*'.

It will be shown that the overarching themes (findings) that emerged from the data - language, relationships, coping and existential diaspora - all embodied concepts that were embedded in the diaspora discourse. The concept of *Diaspora* that emerged from the data in this study is two-fold, diaspora as an *existential diaspora*, and *bereavement diaspora* as a broader bereavement experience which incorporates the (1) Existential Diaspora, (2) Coping, (3) Relationships and (4) Language. *Bereavement Diaspora* is the experience of being-in-the-world as a bereaved individual - as depicted in the following diagram

Figure 16: Bereavement Diaspora Conceptual Model: Major Themes from the Findings



Defining the concepts: Existential Diaspora and Bereavement Diaspora

For the purpose of this research and to explain the conceptual diagram, diaspora contains an existential crisis state, *existential diaspora* within the broader *bereavement diaspora* experience. The *bereavement diaspora* provides the ‘bigger picture’ of the whole bereavement experience. The parameters of *bereavement diaspora* for this study are defined in the following paragraphs.

The definition of *existential diaspora* is:

‘*existential diaspora* exists at a particular time, is temporary, although duration varies between individuals, is episodic and individuals can experience a recurrence, or upsurge in their grief, many times over the

lifetime. There can be (re)-grieving, which may occur on anniversaries of particular days or events, or for particular developmental or psychosocial milestones. Upsurges in grief may also occur when individuals have experiences with institutions as part of the process of dealing with practical matters. The *existential diaspora* incorporates emotional, psychological and spiritual elements that impact on an individual's existential experiences in bereavement.'

The definition of *Bereavement Diaspora* is:

'*bereavement diaspora* refers to the 'situatedness' of the bereaved individual and how they are affected. The diasporic experience is dynamic and enduring and results in *existential diaspora*, but also leads to changes in the social world of the bereaved, which can include relationships with others and changes to psycho-socio-economic circumstances. How the bereaved navigate this *bereavement diaspora* is through the many different ways of coping and central to this is individual efficacy and relationships. Language helps to give words to their experiences and to link the bereaved with the world around them.'

The Diaspora discourse refers to existential struggles, but when reviewing the literature to ascertain if diaspora had been applied to grief or bereavement, the researcher could only locate one research article. Baptist's (2010) "*Diaspora: Death without a landscape*" discusses the place of roadside memorials in a person's grief. Although Baptist (2010, p.294) described roadside memorials as dwelling places for diasporic grief, what she discussed in her article resonates with the narratives of bereaved participants in this study:

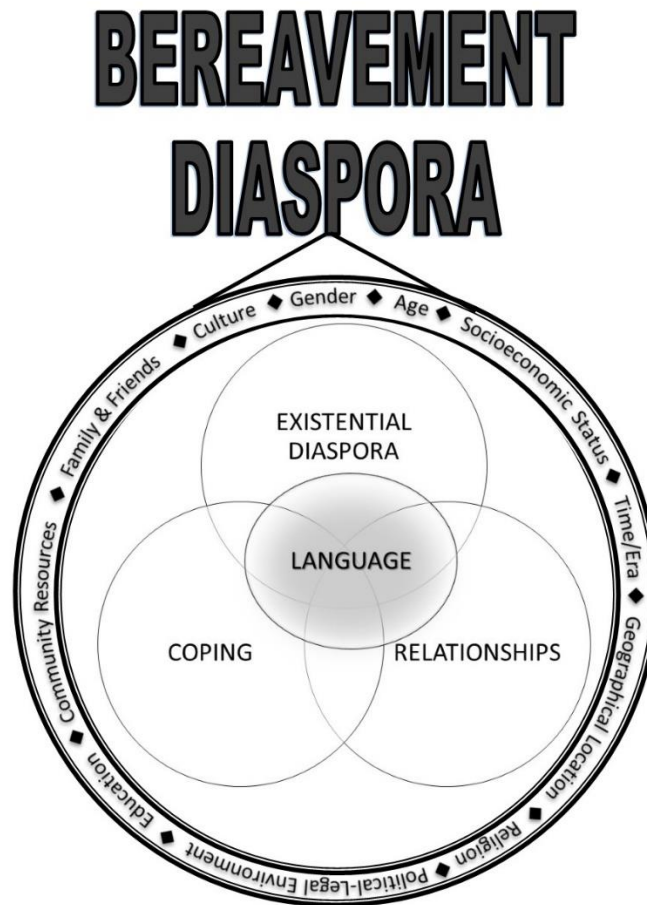
Bereavement, as I experienced it, was corporeally paradoxical. The gravitational pull of grief was a heavy burden I carried each day, weighing me down, dragging me ever earthward. And yet, I felt at the same time unfettered and groundless, for the landscape of home and of family seemed now lost to me forever.

Although existential elements have been discussed in the Diaspora literature, an existentialist adoption of the concept has occurred only in very recent times, Chen (2015, p.53) is the first author to clearly articulate the link of Diaspora as an existential phenomenon:

Instead of attempting to further complicate the term's spatial or temporal connotations, I propose to understand 'diaspora' as a state of being, an existential condition, and an emotional and psychic disruption...this proposed meaning of 'diaspora' cannot be appreciated fully without the intervention of 'memory'. Whether applied as a spatial or temporal notion, 'diaspora' always points to a state of displacement as preserved in memories.

Many theorists place grief and bereavement within an intrapsychic domain, with a focus on meaning-making or psychological and emotionally de-cathecting or relocating the deceased. What emerged from the data in this study and what the diaspora and existential literature demonstrates, is that the way people negotiate their experience is within the context of intrapsychic dynamics but also in relationships with others, new situations and new roles (Bakare-Yusuf, 2008). Experiences also occur within a socio-political environment. Language plays a central role in how individuals interact with the world they live in and thus, language plays a central role in the construction of experiences and identities in *bereavement diaspora* (Canagarajah & Silberstein, 2012; Hua, 2013; Marat, 2016). Thus the concept of '**bereavement diaspora**' was developed to encompass all of these themes as depicted in the picture below.

Figure 17: Bereavement Diaspora



Conclusion

Themes from the diaspora discourse include disruption, displacement, alienation, continued attachment, memory, embodied orientations, lived tensions, identity, suffering, connection, enduring, nostalgia, deathscapes, trauma and transformation. The literature on diaspora highlights the relationship between socio-cultural-political factors and geographical displacement that impact on the experiences of individuals and communities (Clifford, 1994; Anthias, 1998; Brubaker, 2005; Bakare-Yusuf, 2008; Baptist, 2010; Clarke, 2010; Raghuram, 2010; Yancy, 2011; Canagarajah & Silberstein, 2012; Johnson, 2012; Ogbuagu, 2012; Ben-Rafael, 2013; Hua, 2013; Voicu, 2013; Chen, 2015; Kaur, 2015; Yamashiro, 2015; Hunter, 2016; Marat, 2016; Wofford, 2016). The data that emerged from the findings in this study incorporated existential and diaspora elements

that, when combined, created a picture of diaspora as an existential state, *existential diaspora* and diaspora as an experience of being-in-the-world as a bereaved individual, '*bereavement diaspora*'. Relationships with others and the different ways of coping play a significant role in how the bereaved mediate the '*bereavement diaspora*'. Language used by the bereaved, and others with whom they interact, also impacts the bereavement experiences.

The linkage of diaspora to the data that emerged in this research was initially diaspora as a metaphor for the experiences the bereaved were describing. However, when examining the diaspora literature as part of the iterative process, it was discovered that diaspora has been linked to existential phenomenon. This led to the development of the theme *existential diaspora*. Exploration of the literature also highlighted the socio-political influences in diaspora, which revealed synergies with the data analysis. The bereaved described trying to cope with their bereavement within the constraints of institutions, their organisational policies and processes and some bereaved had to balance this with legislative requirements dictating compassionate leave, thus restricted by workplace constraints. This impacted on their ability to attend to deceased estate matters and thus, their existential state and psyche. There is an absence in the bereavement literature on these socio-political factors and their impact on the bereavement experience. The diaspora discourse embodies all of these concepts and can provide the framework for understanding bereavement in a different way to the dominant discourse. Diaspora can view bereavement as both an existential crisis and as a total experience of being-in-the-world.

This chapter discussed the findings from the data and the concept of diaspora and how it evolved from a theme, (findings), to concept. *Bereavement diaspora* in this study encompasses an *existential diaspora*, relationships, coping and language, and their role in how people navigate the bereavement experience. The focus of this chapter was to discuss the findings as they apply to a *bereavement diaspora* and an *existential diaspora*, new concept to the bereavement and diaspora discourse. Chapters five to eight will provide more discussion on the core themes from the data and how they specifically relate to

Bereavement Diaspora. The next chapter, five, will discuss the findings that underpin the concept of *existential diaspora*.