



Nepalese Canadian Seniors Working with Youths for Last Rites Planning

Project Report



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1 EXECUTIVE SUMMARY

The main goal of this project (Nepalese Canadian Seniors Working with Youth for Last Rites Planning, Project Number:016645988, The New Horizon for Senior Programs Employment and Social Development, Canada) is to develop funeral service guidelines for the Nepalese community in Edmonton, Canada. It is an integral component of the Nepalese Canadian Heritage Cultural Center Edmonton Project. This last rites planning project is funded by Employment and Social Development Canada (ESDC), Government of Canada and is being delivered by youths in the Nepalese community along working with seniors. This report provides a compilation of research and studies conducted to assist all Nepalese community members to conduct Last Rites planning in Edmonton, Canada. The project charter is located in Annex A and the schedule in Annex F.

The project delivery is subdivided into three key tasks:

- (i) To understand how the last rites are practiced in Nepal, ***presented in Part 1 of this report.*** The workplan for objective 1 is located in Annex B
- (ii) To understand how last rites are performed in Canada and what services exist to perform the last rites, ***presented in Part 2.1, Part 2.2 and Part 2.3, of this report.*** The workplan for objective 2 is located in Annex C.
- (iii) To study and document, based on (i) and (ii), what kind of funeral services the Nepalese Community members would be able to perform in Canada, ***presented in Part 3 of this report.*** The workplan for objective 3 is located in Annex D

The above-mentioned tasks (i) and (ii) have been completed and presented in Part 1 through Parts 2.1, 2.2 and 2.3. Task (iii) included the community questionnaire survey and also required an understanding of the Nepalese community's needs for last rites. The project team developed a community survey questionnaire to understand and identify the Nepalese community's needs for last rites. After the completion of task (iii) along with the results of community survey, further work would take place on the development of last rites planning guidelines.



2 PART 1: UNDERSTANDING HOW THE LAST RITES ARE PRACTICED IN NEPAL

This section provides the information compiled by the youth volunteers through the various literature reviews and research studies on last rites practices in Nepal as documented in Section 8 below.

2.1 FUNERAL PLANNING PROCESSES IN NEPAL

2.1.1 THINGS TO KNOW WHEN SOMEONE PASSES AWAY

Nepal is culturally a very diverse country where over 100 dialects are spoken. While discussing the last rites planning process, the practices vary among various ethnic communities. Even within Hindus, cultural practices vary between groups. This literature review covers the last rites process of a few representative ethnic groups, but by no means it is exhaustible. Various ethnic groups perform their last rites based on their cultural beliefs, traditions, and practices.

2.1.1.1 Brahmin and Chhetri Community

In Brahmin and Chhetri tradition, when a person's death is imminent, the following steps are performed:

- Ritual bath at time of death
- Place lights or lamp, saligrama (black stone), and tulasi (basil) near *dying* person
 - Usually on the bank of moving waters, preferably on the bank of Ganges
- Vows (on behalf of the dying) for forgiveness of all sins
- Ganga-jal (holy water) and tulasi (basil) is placed in mouth the moment a person has died (items should be readily available in household)
- 10 gifts (gold, silver, cow (or money of equal value) on behalf of the dying are presented to a brahmin

After the death occurs, transport of the body to the cremation place becomes urgent. When the family members and close relatives are gathered, the dead body is taken to lay on the Brahmanala (larger slab of stone half immersed in water). Atharva Veda verses are recited and funeral rites begin.



The body is prepared by decorating it with flowers, garlands and abir (red vermilion powder). If the deceased is a married woman, she is dressed in a wedding sari covered with vermilion and flowers. For widows, the body is prepared in a white dress but without flowers.

The funeral rites process also involves close relatives and friends. They all purify themselves by taking a bath. The principle behind the cremation is that the soul/preet (spirit) is pure and leaves the body right after a person's death. However, the body is considered to be impure and hence cremated. Hindus believe in reincarnation. The body is carried in a movable frame made of bamboo where available and is placed with the head facing south.

The chief mourner is usually the eldest son or a male relative. The chief mourner conducts all funeral rites including cremation, rituals of full mourning period and annual Shraddha. In the context of Nepal, unmarried daughters may rarely take on this role, but not married ones. A male family member usually takes the lead for planning. If the wife is the deceased member, the husband will be the lead. If the husband is the deceased member, the oldest son will take the lead, or if there is no son, then the husband's father will be in charge.

Once the body is ready for cremation, the chief mourner carries the sacrificial fire (dagg batti) from a domestic fire and leads the mourners. Chief mourners and other members such as brothers should shave their hair before performing sacrificial fire. Once cremation is done, the 13-day mourning period starts. The mourners wear white dresses and do not come in contact with others.

2.1.1.2 Gurung Community

The Gurung community, also called Tamu, are a native ethnic group from different parts of Nepal. Gurungs have different options for conducting funerals, however, they generally choose between burial or cremation. Due to the lack of land availability in urban and semi urban areas, cremation is the most preferred way of managing the last rites these days. When someone dies in the Gurung community, there are two parts to perform: an initial rites process that involves disposing of the body, and a memorial ceremony that focuses on the deceased soul.



When a member of Gurung community dies, all families, relatives and community members are informed of the death and they immediately come to visit the deceased's house. A male child is eligible to perform last rites starting at the age of 9, and a female child is eligible starting at the age of 7. Children under the appropriate age of their gender may perform minimum procedures. Once all members of the families and relatives are gathered, they take different responsibilities. Some go to bring the Priest (लामा), while others go to collect cloth to put on the dead body (कात्रो).

Depending on different community culture, some use Priest (लामा), some use Pachyu (पच्यु) and some use Kleyprey (क्लेप्रे) as priests for performing last rites. As everyone's objective is to pray for the eternal peace of the deceased and wish him/her to be in heaven, there is no conflict on who they choose as their priest. The only difference is that Priests do not permit any animal sacrifice whereas Kyabri allow some animal sacrifice.

A black tika is painted onto the forehead of a person who has lost his nearest during the Year. Priests are notified immediately after death. For those who die of an accident or another disaster, additional rituals called "MoSi" are done. The deceased's maternal uncle (Asyo) plays a big role and puts a cloth to cover the dead body.

The dead body is taken to the front yard to take it to the burial. The cortege carries the body to the final resting place with a procession unraveling the long sheet of white cloth (Kya-Kyoe). The last rites performers pretend to put oil in a bowl and put the oil touching the cover of the dead body. If the deceased does not have daughters, the nearest relative's daughter performs this action which is called Krasaalab. The last rites performers and relatives offer clothes and cotton. This is an important aspect of this process also called Ashyo Piuri without which it is believed that the soul cannot voyage to heaven. After the prayers for the deceased soul to rest in heavenly peace, Priests ask relatives and friends to ignite 108 lamps, which is called Marmi. They also offer cash based on their financial capacity which belongs to the Priests.

Most of Gurung's burial site is at the top of a mountain. If there is no space left, an old site can be used. However, due to lack of land in urban areas, cremation is preferred nowadays. Sons and daughters put the Stained Light (दागबत्ति) to the body; it is the sons-in laws' responsibility to perform either burial or cremation and after the burial, the mourning periods start.

2.1.1.3 Newar Community

In Newari culture it is believed that the deceased soul needs living materials such as food and clothes. The deceased family plays a major role, while the community provides support at various stages of the process. While there are a large number of sub-ethnic groups within the Newari community, the cremation process is largely dominated by Hindu religious practices.

When a person's death is imminent, the person is laid on the floor and the priest (Ghate Baidhya) is called and a Narayan Script is recited. Water from Karuwa is provided to the dying person by the family. A second vessel called Kola is used to pour water on the dying's feet. Kola contains 3 silver coins. After a person is deceased, the water from Kola is spread around the house.

The chief mourner may differ based on who is deceased. If the death is of a male, the oldest son is the chief mourner, while the youngest son will be the chief mourner in the death of a female member. If there is no son, the brother is the next in line followed by father or a male external member. The priest provides the sandalwood and camphor needed during cremation, in return for 3 silver coins from Kola are donated to the priest. The priest officially announces the death. The body is kept on the floor with the head pointing north. Five clay lamps fuelled with ghee are placed, one near the head, 2 on each side, and 2 near the knees.

The following materials are needed to prepare for cremation:

- 9 bundle of wheat straw
- Fire pot made of clay
- Cow dung cakes
- Paddy of rice
- Pair of iron chains
- Karuwa filled with water
- Bamboos to make Bier to carry the body

The body is cleaned with water and vermilion powder applied on the forehead. All clothes are taken off, synonymous to the birth, and the body is covered with white cloth before putting the body on Bier.



If the husband passes away, the wife removes bangles and vermilion powder and places them on the body. Married daughters place cotton over the body and cry loudly to raise attention to the soul. The body is tied with red loincloth wrapped with dried leaves and carried in Bier to the courtyard of the house. Food is also given to the dead body (corpse) and an aged woman performs *chwasawaawanegu* before the funeral procession.

2.1.2 FUNERAL PLANNING, A FAMILY AND COMMUNITY BUSINESS

The main responsibility of funeral planning lies within the family, but the community can also be heavily involved. In Brahmin and Chhetri culture, the family takes the major responsibility in the funeral planning process. The community provides the foundational support during the 13-day mourning period.

In the Gurung community, there will always be an undeclared committee that guides the last rites process. This committee is based on the collective leadership of dignitaries in the community. Community members collect rice, holy wines and funds. If these materials collected from the community are not enough for performing last rites, the performer needs to contribute any insufficiency. If they are more than needed, it belongs to the performer as well. The committee manages the overall last rites planning and performing.

In the Newar community, family members take major responsibility along with close relatives. The community helps by providing required materials, calling Priests, and joining in funeral processions.

The community will pitch in by donating rice, holy wines, and funds. The family takes primary responsibility for the funding and accommodations of the funeral ceremony.

2.1.3 DECISION MAKING WITH A DECEASED BODY

The decision-making involving the disposal of deceased body usually depends on the religious or cultural tradition of the community. Most Hindu traditions cremate the body whereas most Buddhist traditions perform burial mostly in hilltops. However, these practices are rapidly changing. Family members in association with their kins make such decisions based on their cultural practices and existing circumstances.

2.1.4 GOVERNMENT RELATED DUTIES.

The government does not have a direct role in the last rites planning process. However, the local government plays some role in the funeral process. Municipalities provide land for burial and cremation in public and community areas. In some cases, communities purchase land for burial. There are some non-government and nonprofit organizations that provide some support for transferring the dead body to the place where burial and cremation occurs for those who are financially unable to transport the dead body from hospitals and homes. There are some exceptions where the government provides some financial support for the funeral process for those who died while in duty.

The government can help in repatriation of dead bodies in case someone's death happens in another country. The government's representatives (e.g., ambassador) can help in communication and coordination between the country and concerned authorities as well as with families. The local government's role will involve registration of death and providing death certificates to family members. The registration is also an essential step in the government process to eliminate the deceased from government benefit or transfer their benefits (e.g. pension) to their family members wherever they apply.

2.2 FUNERAL METHODS IN NEPAL

2.2.1 LAST RITES DIFFERENCES IN ETHNICITY

Cremation is most common in both Hindu and Buddhist practices. Some other traditionalist ethnic groups differ in their practices from Hindu and Buddhist traditions. For instance, the Limbu and Rai communities practice both burial and cremation, but more commonly practice burial. In Buddhist tradition infants and victims of epidemics are buried.

2.2.2 FUNERAL LOCATIONS

If cremation is performed, the cremation ritual takes place on the banks of a holy river, such as the Bagmati river in Kathmandu. If burial is performed, the body is carried in a coffin to a burial ground, mostly on hilltops.



In the Limbu community, the burial ritual begins in front of the family's main door. The body is moved to the burial site after some procedures such as a mourning song are performed.

In the Rai community, each clan has its own cemetery. If the deceased's relatives need to bury the body in another clan's graveyard, they must pay a fee of 25 paisa.

2.2.3 RITUALS ON THE DECEASED BODY

In Hindu tradition, the deceased's nails and hair are cut to express entry into a new state of life. The body is washed with local water that is made holy by mixing it with water from the Ganges in India or from the Bagmati River in Pashupatinath. Afterwards, the corpse is dressed in a shroud, and one part of a length of white cloth is used as a winding sheet for the corpse.

In Buddhist tradition, the body is covered in white cloth after death and cannot be touched until a lama instructs its handling. Under the lama's instructions, the body is bathed, and the orifices are plugged with dough. When the body is ready to be disposed of, it is raised to a sitting position with the help of a rope. The body is wrapped up in white cloth and then raised in a Buddha-like position using a large structure of copper or earthen vessel such that the waist and knees can be bent.

In the Limbu community, the corpse is washed with clean water and old clothes are taken off. Afterwards, it is covered with a white plain cloth. Before the corpse is placed in the coffin or on the stretcher for burial, it is cleaned with water poured out from gold and its clothes are changed and adorned with flowers and garlands.

2.2.4 PERSONS INVOLVED IN LAST RITES AND THEIR RESPONSIBILITIES

The chief mourner is an essential part of this Hindu ceremony and plays a very important role during the last rites practices. It is often the deceased's eldest son, but may include a mahabrahman (a priest), or relative if the son is not present. The chief mourner will light the funeral pyre in order to start the cremation process. The family present at the ritual will also participate in the ritual by bathing in the water or sprinkling holy water on themselves. The chief mourner must also fulfil the role of lighting the lamp and saligrama (black stone), and vows on behalf of the deceased person to forgive their sins. After the ritual is completed, the ashes are gathered into an urn and given to the family. To complete the last rite ritual, the family members will spread the remains into a river through a special year end ceremony. The chief mourner also completes this year end ceremony, or annual Shraddha.

In the Gurung community, when a person passes away, all families, relatives, and community members are informed of the death and have the responsibility to honor and visit the house of the deceased. Once all the family members and relatives have gathered, they all take different responsibilities to finish the last rites. For example, some will call the priest, and others will find the materials to cover the body with. Each community has the same objective of praying for eternal peace for the deceased. The family and community members will collect rice, holy wine, and funds on behalf of the deceased person. The responsibilities of relatives are very important during this process. The maternal uncle will cover the dead body, the son-in-law will put a cold coin in the deceased's mouth, and the daughter will anoint the head with oil.

Another series of rites is Phowa and Kratava. During these processes, the relatives and priests work together to separate the spirit from the body. The priests will put solid and liquid food into a bowl, close the door of a dark room and beat the drums. The very last process is called Krasalaab. The relatives will put oil in a bowl and touch the oil to the dead body. They also offer cotton and clothes to ensure the dead body travels to heaven. In order to end their prayers, the priests and relatives will light 108 lamps called Marmi. Gurungs will have a pre-decided area near the mountain area where they will bury the body. The person performing the last rites will throw offerings of Pinda (rice ball) and mimic the shooting of arrows toward the four cardinal points starting from east to west.



2.2.5 PROCESS OF CREMATION OR BURIAL

In Hindu tradition, pieces of gold or clarified butter and sesame seed are used to block the seven orifices of the corpse before the body is cremated. After preparing balls from barley flour, the chief mourner mixes them with curd and clarified butter and places a portion on the forehead, mouth, and the chest of the deceased. They circumambulate the pyre thrice clockwise and thrice anticlockwise with a jar of water which makes a boundary. Other relatives also follow them. The chief mourner breaks the clay jar on the wood they sat on while offering the Pinda (ball made of barley, rice or wheat). Just before lighting the pyre the deceased is offered food and water and then the chief mourner recites mantras from Rig Veda and lights the funeral pyre. A prayer is offered to Agni (fire) to accept the corpse and to take the deceased to heaven. After the cremation the ashes are collected and thrown in holy rivers and some portion of them are preserved to take to another holy river site in some other part of Nepal or India. Then people leave the cremation ground, starting with the younger members. They are urged, when they return home, not to look back to the cremation ground. They take a ritual bath in flowing water and offer an oblation to the departed.

In Buddhist tradition, the deceased is taken to the lama's chosen disposal site. A funeral procession usually leaves the house of mourning at sunrise. The trumpet is blown in order to signal the time of the procession and the junior lama walks in front carrying the prayer flag and other lamas follow him. Then a man comes carrying the corpse on his back. While marching towards the site, the lamas recite mantras on behalf of the deceased in order to purify and show the way to the deceased. After the funeral procession reaches to the site, the corpse is put down close to the pyre. The lamas prepare a temporary altar. Then the lamas begin their recitation, and other helpers carry the corpse to the pyre and undress it. The corpse is placed on the pyre in a sitting position with a crossed frame of split logs constructed around it. The ritual pyre is ritually treated as an offering fire or as burnt offering. The son, brother, or husband of the deceased is prohibited from lighting the pyre, but a son-in-law may light the pyre. The lamas end their worship by throwing rice as an offering to all the gods invoked in the rites. While the pyre burns down the lamas and all people move away from the cremation ground.

2.2.6 NECESSARY MATERIALS FOR THE FUNERAL

In Hindu tradition, 10 forms of gifts are offered to the Brahman, on behalf of the deceased person. These gifts can be anything from silver, gold, cows, or money of equal value. Objects, such as a saligrama (a black stone), and a tulasi plant (basil) are considered holy and thus placed near the dying person so that they may gain innumerable spiritual blessings. Some other important materials needed for the cremation process are kusha grass and cow dung. Ganga-jal (holy water) and tulasi (basil) are used when the person has just died. White cloth is used as a winding sheet for the corpse. For the cremation process, materials such as wheat straw, water, and vermilion powder are necessary.

2.3 POST-FUNERAL RITES AND ACTIVITIES IN NEPAL

It is important to note that post-funeral rites and activities may differ by religion and ethnicity. According to the 2011 Nepal Government census, the majority of Nepali people are Hindu (81.3%), followed by Buddhist (9%) and other religions such as Islam, Kirat and Christianity. This section will primarily focus on Nepali post-funeral rites as it pertains to Hindus while also alluding to a few practices by Buddhists. Furthermore, literatures were attained on Chhetri, Brahman-Hill, Newar and Gurung/Tamu ethnicities. Practices may also differ based on gender, relationship, stage of life, type of death and other traditional customs.



2.3.1 RITUALS CONDUCTED AFTER THE FUNERAL PROCESS

2.3.1.1 General

Following funeral procession and service, which involves cremation in Hindu tradition, an 11–13-day mourning period ensues in a ‘bare brick-floored room’ (Goldade, 2019 & Acharya, 2014). During this period, the immediate family must follow a restricted diet in which no salt, oil, nor spices, and only certain vegetables can be consumed. Note, abstaining from salt is not mandatory in Gurung culture (Gurung, 2005). White clothes (typically unsewn) and no leather must be worn (Goldade, 2019). As a substitute for leather, rice-straw sandals may be worn. Mourners must sleep with their heads pointed to the north (Acharya, 2014). Visitors are fed by neighbours and distant relatives who are not mourning, however contacting visitors may pose a burden for those who are mourning. In addition, mourners are considered ‘impure’ and may not be touched.

Other daily activities conducted by the family include bathing each morning in clean water, offering prayers, blessings, and gifts to relatives whom the deceased had close relationships with, and conducting puja to purify the mourner and the deceased’s soul. Puja rituals involve feeding the deceased’s soul Pinda (rice ball) for about 10 days. Oftentimes a family priest is involved as well.

On specific days of the mourning period, specific rituals are conducted. Priest (n.d.), explains on the 10th day Hindu priests set a ceremony where food is offered to the deceased soul and the Gods are called on. The entire funeral rites process lasts approximately a year, as ashes from the cremation are held for the duration. At one year, ashes are finally disposed of in a holy area in conjunction with offering the last food and prayers to the deceased.

2.3.1.2 Gurung Community

Gurung (2005), describes specific post-funeral rites conducted by the ethnic Gurungs. Following cremation or burial, Deurali is made, the house is cleaned with mud painting and water is offered to family and community members for purification. Sons who performed last rites cut their hair, beard, mustache, and eyebrows. Clothes given by community members to the deceased are auctioned and money is distributed among son in-laws and other relatives. Money and food are also offered to the Priest for their service.

More specific to diet restrictions is that in the death of a mother, her children do not drink milk and in the death of a father, children do not eat meat for up to one year by preference. However, this is not mandatory, likewise with the prohibition of salt in other ethnicities.

Another optional process is conducting second funeral rites, usually after the mourning period, within 13-49 days. Furthermore, Arghum, an activity to bring the deceased soul into heaven, is completed within a few years based on astrological dates.

2.3.1.3 Newar Community

Dangol (2010) describes specific post-funeral rites conducted by the Newar ethnic group. Newars follow the 13-day mourning period after cremation, with specific ceremonial days and religious rituals extending past this period. For the first 12 days known as the “pollution” period (or 4 days for married daughters), meat and fried food must not be ingested. Regarding this, cooking by the immediate family is prohibited for 12 days and meals must be provided by relatives.

On the first day after cremation, before sunrise, male members and the chief mourner visit the cremation site to create a statue of the deceased (materials detailed in further section). The remaining ashes and rice used for the statue are collected in baskets. The remnants are disposed of in a holy place such as the Bagmati river and the basket is hung outside the deceased’ house. Relatives and friends can visit the immediate family on this day, but males and females must stay separate.



Four days after the cremation, married daughters visit the deceased's house and perform Locha which involves offering food to female family members. Seven days after cremation, the eldest married daughter visits the area of the house where death occurred to offer food to a person of Kulse caste in the name of the deceased. More food is offered to the deceased later in the day from the youngest to the eldest family member. Afterward, the chief mourner returns to the cremation site with various materials and later places an iron nail on the main door of the house to ward off spirits.

Ten days after the cremation, the chief mourner and close relatives shave their heads and sometimes eyebrows, mustache and beard (similar to Gurungs) and henceforth, white must be worn for one year. The wife also wears white and no vermillion or ornaments for the year. She does not wear any, red garments or ornaments for her lifetime.

On the twelfth day from cremation, a ceremony called Ghasu is performed to purify the family, worshipping rituals conducted by the priest, and a feast including meat is provided to relative who attended the funeral and 4th day of post-funeral rites. The 13th day, 45th day, 6-month, 1 year and 2 years marks sees Shradha rituals performed followed by a feast.

It is important to note that many resources have detailed the traditional ways for post-funeral rites. Many modern-day rituals may not include various practices and are incredibly flexible. As such, adherence to shaving and wearing white for one year has decreased. Fashion trends have increased subbing white for light-colored clothes or forgoing the tradition after the 13-day mourning period. Another example is that for some Newars, cooking is only prohibited for 2 days. Furthermore, certain practices such as a Newar deceased family needing to offer 108 lights to each Hindu shrine and/or Buddhist monastery in the name of the deceased has also been eliminated due its lack of feasibility.

2.3.2 COMMUNITY INVOLVEMENT IN THE POST-FUNERAL PROCESS

Depending on the community traditions and culture, community members are involved in the post-funeral process and these are:

- Immediate family
- Neighbors
- Relative not mourning

- Priests (3 kinds for Gurungs decided by choice: Lama, Pachyu, and Kyabri)
- Community organizations to guide Last Rites processes and provide materials for those financially unstable (e.g., by Gurungs, Guthi for Newars)
 - Note: Guthi typically provide the most aid only up to 2 days following the cremation.

2.3.3 NECESSARY MATERIALS FOR POST-FUNERAL RITES

Depending on the community traditions and culture, necessary materials in the post-funeral process are:

- White clothes and leatherless shoes (Lama)
- For a typical mourning period of Nepali Hindus:
 - Kusha grass
 - Betel nuts
 - Coconuts (represent Gods)
 - Home-made leaf plates
 - A cow to symbolize the afterlife journey
- Specifically, to Newars (Dangol, 2010):
 - Food for immediate family (boiled rice, pulses and pickles only)
 - To prepare a statue from the ashes and bones of the deceased the following additional materials are needed:
 - 2 small seeds (*Ritha*) for the eyes
 - 1 conch shell for the mouth
 - 5 heaps of boiled beaten rice for the appendages and head
 - 3 pots of clay containing liquor, milk, and rice beer are also poured on top
 - Baskets (*Khamhu*) to collect the remaining ashes and rice for disposal
 - Basket of beaten rice, green vegetables, boiled beans, curd and liquor for *Locha* on day 4
 - Wooden ladder, needle, cooking furnace and iron nail for the priest to use on day 7.
- Hair tools for shaving/cutting hair depending on ethnicity



In addition to these materials, Nepal has common areas that provide a safe and peaceful environment for mourning rituals. Families have access to a clean room outside of their house, shrines and courtyards for daily rituals, and necessary materials. Outside Nepal, accessibility to these resources should be considered especially for those with financial challenges.

2.3.4 TIMELINE OF DAYS POST-FUNERAL RITES

This varies significantly among the various ethnic groups and *Section 2.3.1.1* has highlighted in general and not covered in detail in this study.

2.3.5 CLOSING OF RITUALS

On the last day of mourning, priests play significant roles in finalizing the mourning period. In most of the communities, the mourner's family invites all those who helped during the entire process for a “Prasad” (holy food). Those who attended the funeral ceremonies and helped during the morning period try their best to attend the full or part of the Prasad ceremony so that the mourners are relieved from potential burdens from their close family members, relatives, friends, and those who helped.

2.3.6 RECENTLY OBSERVED CHANGES IN FUNERAL PRACTICES

It is important to note that many resources have detailed the traditional ways for post-funeral rites. Many modern-day rituals may not include various practices and are incredibly flexible. As such, adherence to shaving and wearing white for one year has decreased significantly to 45 days since the last few decades. Wearing white clothes for 45 days has also changed recently and is limited to the 13 days of post funeral rite mourning. Fashion trends have increased subbing white for light-colored clothes or forgoing the tradition after the 13-day mourning period. Even the 13-day morning period practice has recently changed to 7 days or even to 5 days. Another example is that for some Newars, cooking is only prohibited for 2 days. Furthermore, feasibility has also eliminated certain practices such as a Newar deceased family needing to offer 108 lights to each Hindu shrine and/or Buddhist monastery in the name of the deceased. Earlier, reading journals, using electronic technologies were prohibited, which is no longer the case. The food consumption pattern has also changed.



2.4 LIMITATION OF THE STUDY

The major limitation of this study is the lack of appropriate online resources published in the journals or books. The other limitation is that this literature review could not include last rites planning on various ethnic groups due to lack of published resources.

2.5 CONCLUSIONS AND FUTURE DIRECTIONS

While the main intent of the research was to review the potential last rites processes and methods for various ethnic groups in Nepal, most of the literature focused mainly on a few ethnic groups based on available literature online. In the future, when needs arise, this study would add last rites planning processes for as many ethnic groups as possible which are not included in the study.

3 PART 2: UNDERSTANDING HOW THE FUNERAL SERVICES ARE PROVIDED IN CANADA

This section provides the information compiled by the youth volunteers through the various literature reviews and research studies on last rites practices in Canada.

3.1 PART 2.1: GENERAL LITERATURE REVIEW RELATED TO FUNERAL SERVICE IN CANADA

3.1.1 TYPES OF FUNERAL SERVICE IN CANADA

3.1.1.1 Cremation Service

Cremation is the mechanical, thermal, or other dissolution process that reduces human remains to bone fragments. It also includes processing and pulverization of the bone fragments into pieces that are usually no more than one-eighth inch. Flame-based cremation and alkaline hydrolysis are the legal cremation processes in Canada at this time.

Flame Based Cremation:



Flame-based cremation is the process of reducing a body to basic elements and bone fragments through incineration at high temperatures. This process occurs in a chamber especially designed for incineration of human remains called the retort. After-cremated remains can be scattered or buried. This is the mostly used cremation method in Canada.

Alkaline hydrolysis cremation: (Cremation Association of North America, n.d.)

Alkaline hydrolysis reduces human remains to bone fragments, cremated remains or more specifically hydrolyzed remains, through a water-based dissolution process which uses alkaline chemicals, heat, agitation, and pressure to accelerate natural decomposition. Alkaline hydrolysis is a newer technology and is currently only available in a few states in the U.S. and provinces in Canada.

3.1.1.2 Burial Service

A burial service can be performed through a Funeral Home or can be arranged individually. A burial occurs when a deceased person is placed into a casket and then placed in a plot in the ground. Another process similar to burial is Entombment, in which the body is stored in a room like structure which can be underground or above ground. Before a body is placed in the walls of a tomb, crypt or mausoleum, a type of structure is placed in a casket similar to a regular burial. There are two types of burial funeral services that are common in Canada.

- A traditional funeral service which is performed in a funeral home or religious setting followed by burial or cremation.
- A memorial service where the deceased is not present (usually done days or weeks after the deceased is buried or cremated).

3.1.1.3 Other Methods

A person can also choose other methods such as the donation of the body for research purposes or donation of certain organs. The following steps are required to donate a body for research purposes:

- Should pre-register using a registration form from the University of Alberta or University of Calgary
- Upon death, the University must be contacted, and body may be accepted
- If accepted, the transportation costs are paid by the university upto a maximum
- Donated bodies may be used for years or for just weeks

- After use, the body will be cremated and remains placed in a university cemetery or the remains can be requested by the next of kin.

The following steps are required to donate tissue and organs:

- Organ donation must meet certain criteria and tissue donation is accepted from most donors.
- Can sign back of Alberta Health card to denote consent or when renewing or receiving a driver's license or identification card, as directed by the Human Tissue and Organ Donation Act or next of kin will provide consent.

3.1.2 BURIAL AND CREMATION SERVICES PERFORMED IN CANADA

3.1.2.1 How are cremations performed in Canada?

Many arrangements can be made prior to death, from Wills to donation of body organs/parts, property or valuable things, but Canadian laws and customs restrict how a person's wishes are implemented after death. For people who served in the Canadian army or police services, other protocols may be implemented over family customs or wishes. If someone who had a significant position in the government such as the prime minister, government general or important members of parliament, then a public memorial is formally arranged and offers citizens an opportunity to commemorate national figures.

Cremation can be delayed to allow for grieving and holding a viewing and thus, embalming is recommended to slow the decomposition rate of the body down. (refer to embalming below). If a traditional viewing is not required, direct cremation can be performed. In order to cremate the deceased's body, a medical certificate of death is required that is signed by the attending physician which will be reviewed by the medical examiner. The medical examiner will issue a form which gives approval for cremation to take place. The human remains will then be taken from the site of death to the site of cremation/funeral home. If the deceased is to be transported within Alberta, there are no regulations as to the type of vehicle that must be used, and no permits are required.



Before cremation, the body will be placed in a cremation container. The minimum requirement for a cremation container is that it be completely enclosed, rigid, leak resistant and combustible. The type of container can be made of cardboard or particle board, wooden casket or even a highly polished casket provided it is combustible and non-toxic. The container must be equipped with handles and can be home-made provided it meets the requirements of the crematorium. There is no legislation in Alberta that requires a burial casket to be used in cremation.

During the cremation process (Cremation Association of North America, n.d.) the facility staff will confirm the identity of the deceased by checking all paperwork. A cremation number or other identification (id) will be assigned. This number/id is often stamped onto a stainless-steel disc but may also be in the form of a barcode. The id/number is recorded on a cremation log. The stainless disc remains with the remains throughout their entire time at the cremation facility. When it is time for the cremation of the deceased, they will be removed from the storage unit and their identification will be confirmed using paperwork and the stainless disc. The container will be taken to the cremator unit and placed on a table in front of the cremator door. The door of the cremator will be opened, and the container will be placed inside the primary chamber. Usually this is performed manually with the aid of cardboard rollers or mechanically with a rolling conveyor loader. The stainless disc with number will be placed inside the cremator with the remains. The door will be closed, and the cremation monitored carefully until it is completed. The process can take anywhere from 30 minutes, as in the case of a stillborn, to over two hours depending on the body size and stored heat in the chamber.



When the cremation process is complete, the door will be opened, and identification checked again against paperwork and the stainless disc. The bone fragments that remain, now called cremated remains, will be carefully swept out of the cremator into a cooling tray, allowed to cool and taken to a processor. The processor is a machine that uses blades to pulverize the bone fragments until the remains are less than 1/8” in size. The cremated remains are then transferred to a strong plastic bag and placed in either an urn or temporary container if the family has not selected an urn yet. Identification is checked again, and the stainless disc is placed in the container with the remains. The urn and its box are labeled with identifying paperwork and checked again before being stored for the family’s retrieval. The cremated remains will have a burial permit or cremation certificate with them. If the remains of the deceased are to be scattered on private property, the owner’s permission is required. Also, it is illegal to scatter cremated remains in a water way that is in a National Park. Some cemeteries also have scattering gardens as well.

3.1.2.2 How are Burials performed in Canada?

There are some requirements before a burial is performed. Similar to cremation the body needs to be transported to the funeral site. It can be transported in any type of vehicle in Alberta. Private vehicles or funeral home vehicles can be used. Embalming is another optional requirement that can be performed. This process involves substituting body fluids with a chemical fluid to preserve the body for a short period of time. This is usually done for cosmetic and sanitary purposes. Embalming is not necessary if a funeral home is transporting the deceased or if you are using a private vehicle, but it allows for more time between death and burial. It is only required if the deceased died while infected from a communicable disease.

A cemetery plot is also required, which is a space in which the deceased will rest. These are usually owned and managed by churches, local municipalities, or private businesses. As part of the plot a grave marker is required, which will mark the spot of the grave. A burial also requires the use of a casket and recently there are also “green” caskets which are biodegradable.



3.1.3 WHERE ARE THEY PERFORMED?

Cremations in Alberta can be performed in any licensed crematorium nearby. A burial/entombment must be performed in registered cemeteries. Cemeteries are owned by churches, municipalities, or private businesses. There are two ways to perform a burial. A traditional earth burial in which the deceased is placed in a casket and lowered into the ground. A less common method is entombment in which the deceased is placed in a casket above the ground. Cemeteries need a permit before burial, which can be obtained from the funeral home or hospital registrar. Recently, there are also green burials in which the burial is performed with minimal impact to the environment. For this, specific green burial sites must be used. Location and list of funeral homes and cemeteries are listed in *Section 3.1.5*.

3.1.4 WHAT IS THE COST OF THESE (CREMATION AND BURIAL) PROCESSES?

Cremation with Service

The average cost for a cremation with a basic service in most Alberta funeral homes can range between “\$2,800 to \$3,800 CAD”. Some funeral homes which provide special services or facilities will charge accordingly. The total cost will depend largely upon the ancillary services and the size of the room required for the funeral and chapel service.

Low-cost/basic Cremation

This cremation is done without any services. The funeral home collects the deceased body, conducts the cremation, and returns the ashes to the family members. The average cost of a basic cremation is between “\$699 to \$1200 CAD”. The cost may increase due to inflation and other factors over time.

Burial

Each cemetery and funeral home will have their own fees for burial and services. Included in the price will be the following:

- Plot price - price of the land
- Grave opening fee - cost of digging up the plot
- Grave markers - price of headstone or marker to mark the plot
- Grave closing fee - cost of closing the grave
- Permanent Care costs - fees to maintain the gravesite

The City of Edmonton has their own pricing information for their cemeteries.

https://www.edmonton.ca/programs_services/documents/PDF/Cemeteriespricingsheet.pdf

3.1.5 LIST FOR DIFFERENT FUNERAL HOMES OR BURIAL PLACES IN THE EDMONTON AREA

There are licensed funeral homes in Alberta which can be found using the [Alberta Funeral Services Regulatory Board's directory](#). Each funeral home is equipped to perform certain services and the type of existing facility can limit the funeral homes from providing tailored services. If certain services are a requirement, the family must ensure the funeral home can perform those beforehand.

It is important to note that the existing facility and services provided by each funeral home could vary which would enable or disable the funeral homes from providing tailored services. Cemetery plots are purchased directly from cemeteries which are city or privately owned. Here is a list of City of Edmonton owned cemeteries:

Table 3.1.5

sn	Name	Edmonton Locations
1	Northern Lights	15203 Campbell Road
2	South Haven	5004 Meridian Street
3	Beechmount	12420 - 104 Street
4	Edmonton Cemetery	11820 - 107 Avenue
5	Mount Pleasant	5420 - 106 Street
6	Clover Bar	2025 Yellowhead Trail NE
7	Little Mountain	16025 - 52 Street



3.1.6 INSURANCE, FINANCIAL PLANNING, WILL AND ESTATE PLANNING

There are many ways to finance the last rite processes. Some common methods are purchasing life insurance policies, financial planning, and estate planning.

[Life insurance](#) is a contract between a policyholder and an insurance company that allows for a pay out to beneficiaries when the insured person passes away. When you purchase life insurance policies, you agree to pay premiums to keep your coverage intact. The payout amount depends on the type of policy purchased and the amount contributed to premiums by the insured individual. A life insurance company should be contacted as soon as possible following the death of the insured to begin the claims and payout process. Final Expense Insurance covers the funeral expense and falls under whole life insurance. The death benefit is usually between \$2,000 and \$50,000 CAD.

[Estate planning](#) are procedures conducted in advance to plan for the last rite process and can include the following:

- Evaluating insurance coverage
- Updating beneficiary or successor designations on registered plans, investments, insurance
- Making pre-planned funeral arrangements and more
- Wills will also fall under this category.

A Will describes how your property and assets will be distributed after your death. If an individual passes without a Will, the estate (everything comprising the net worth of the individual) goes to your immediate family members, like your spouse and children depending upon provincial laws on asset division. If there are no immediate family members, the estate goes to other members of your family in order of blood relation. If there is no Will and there are no family members, the estate goes to the Government of Alberta. A personal representative can be chosen who will carry out the wishes in the Will. An individual can make the Will themselves or get the help of a lawyer to prepare their Will. There are two types of Wills accepted in Alberta:

- 1) Formal Will - requires your signature with two witnesses.
- 2) Holograph Will - handwritten, signed and dated but requires no witness.



Pre-planning funeral is a contract in which all or part of the funeral service is paid for in advance and should be included in your Will. This can be organized through the funeral home. It can be paid directly, and the money will be held in a trust by the funeral home or paid by buying an insurance policy through the funeral home. If pre-planning is not arranged, the authority for making decisions for the last rites process will shift based on the following list:

- 1) Personal representative in your Will (if one is made)
- 2) Your spouse
- 3) Adult child of yours (priority from oldest to youngest)
- 4) A parent of yours (priority from oldest to youngest)
- 5) Your legal guardian
- 6) Adult grandchild
- 7) Adult sibling
- 8) Adult next of kin (determined by who will inherit your estate if there is no Will)
- 9) Public trustee
- 10) An adult you have a relationship with but not blood related

3.1.7 REGULATORY BODIES

There are a few regulatory bodies in Alberta that oversee the process. The Alberta Funeral Services Regulatory Board are responsible for developing and maintaining professional standards for funeral services in Alberta. The Alberta Funeral Services Association is a professional organization of funeral service providers. The Funeral Services Act sets out laws about funeral services, contracts, licenses for funeral homes. Some documents that are required to perform funeral services are:

- Alberta Government Death Registration Form
- Medical Certificate of Death from the attending physician or medical examiner's office
- Funeral Directors Statement of death
- Burial Permit
- Canada pension application for death benefits



3.2 PART 2.2: FUNERAL PLANNING PROCESS FOR NEPALESE COMMUNITY RESIDING IN CANADA

This section provides the information compiled by the youth volunteers through the various literature reviews and research studies for last rites practices for Nepalese community in Canada.

3.2.1 DOCUMENTS NEEDED BEFORE SEARCHING FUNERAL HOMES

Documents and Permits - funeral homes can also help obtain these documents:

- Some vital information required by funeral homes:
 - Full name, address, telephone number, social insurance number, Alberta Health Care number, birthplace and birthdate, marital status, father's and mother's full names and birthplaces, driver's license
 - Whether contributions were made to Canada Pension to ensure forms are completed for the death benefit.
- Medical Certificate of Death from the attending physician or medical examiner's office. Getting a medical certificate of death signed by the attending physician which will be reviewed by the medical examiner. Medical examiner will issue a form which gives approval for the cremation to take place.
- Funeral Directors Statement of death. This statement is usually enough for dealing with the estate of the deceased. If a Government death certificate is required, it can be obtained through local registries.
- Alberta Government Death Registration Form (Order a death certificate or document, n.d.). Death documents include:
 - Death Certificate (get multiple original certificates as the original version is required by many organizations such as financial institutions).
 - Photocopy of a Registration of Death
 - Photocopy of a Medical Certificate of Death

List of people who may order the death documents and eligibility criteria: [ordering death certificate and who may order it](#). The cost for this process is \$20. If within Alberta: complete the [death document form](#), once filled out, it must be taken to the registry office along with an ID (driver's license, passport etc.).



If outside Alberta: Fill out death documents, then the statutory declaration form. Take the Statutory Declaration for Proof of Identity form and your acceptable ID to a Notary Public or Commissioner for Oaths. Complete the [Statutory declaration form](#) for proof of Identity in front of a Notary Public or Commissioner for Oaths. Then mail the original completed Application for Death Documents Form and the original Statutory Declaration for Proof of Identity form to either Registry Connect or AMA (Alberta Motor Association) - you must be a member.

- A [Burial/ disposition Permit](#) (Permit, n.d) includes cremation in a crematorium, tradition/natural/green burial in a cemetery, and a mausoleum or a crypt. No Cost for a Burial permit and a licensed funeral arranger can submit necessary documents on your behalf if their paid services are used. Individuals can submit original Medical Certificate of Death and the Registration of Death to a records area of the hospital to obtain a Burial Permit/disposition permit.

Individuals may obtain the medical certificate of death from the records area of the hospital in which death occurred or from the office of the chief medical examiner. A blank registration of death form may be obtained from the records area of the hospital and must be filled out by the next of kin. If satisfied all the conditions, a burial/disposition permit may be obtained. **Note:** If obtaining a stillbirth ([order of stillbirth documents](#)), then along with a medical certificate of death and registration of death form, a notice of birth or stillbirth (obtained from record area of a hospital or by hospital administrator) is also required to obtain the burial/disposition permit. To use the permit, present the permit at a cemetery, crematorium, mausoleum, crypt, or other place of interment prior to disposition of the body.

Things to settle after funeral service:

- Canada pension application for death benefits (Government of Canada, 2021):

Must cancel the deceased's Canada Pension Plan (CPP) and Old Age Security. Apply to access death benefit, which is a one-time payment of \$2500 on behalf of the deceased if they were a CPP contributor. Other CPP death benefits can include survivor's pension which is a monthly payment plan paid to the legal spouse or common-law partner of the deceased contributor. There are also benefits for children under the age of 25 with specific criteria to qualify.



- Notifying financial institutions - joint accounts, beneficiary etc. This requires the original or notarial copy of the death certificate and original or notarized copy of a Will.
- Investments - beneficiary or successor depending on account types
- Life insurance - settle any claims
- Employer's pension plan benefits
- Tax return - An individual's final tax return must be filed for the deceased on or before the following dates (CRA, 2021):
 - If the death occurred between January 1 and October 31 inclusive, the due date for the final return is April 30 of the following year.
 - If the death occurred between November 1 and December 31 inclusive, the due date for the final return is 6 months after the date of death.

3.2.2 IS IT FAMILY BUSINESS OR COMMUNITY BUSINESS/RESPONSIBILITIES?

It is the responsibility of the family and next of kin to perform necessary action for the funeral. However, the family can ask the community to assist with parts of the funeral process. Certain aspects of the funeral must be done by the next of kin such as getting the death certificate and post funeral settlements regarding finances. It is also possible to assign an executor to a certain individual such as next of kin to carry out the deceased's intentions as stated in their Will and settle their estate.

3.2.3 ROLES AND RESPONSIBILITIES OF FAMILIES AND COMMUNITY ORGANIZATION(S)

Responsibilities of the executor of the Will and/or any other immediate family member such as spouse, children include the following (CIBC, 2019):

- Protecting the estate assets, which includes notifying financial institutions and others of the death and canceling regular payments.
- Carrying out the intentions of the deceased as detailed in the Will or in accordance with the local estate laws.
- Maintaining records of all estate-related financial transactions
- Settling all liabilities, debts, and taxes before distributing assets to beneficiaries
- Communicating with beneficiaries



- Managing investments, real estate, creditors' claims, personal effects, and business interests
- Filing tax returns for the deceased and the estate
- Community members can express their help at any point of the funeral process. The best way is to offer to take certain tasks off the hands of the family and perform them yourself. These tasks can include:

Making meals and delivering it to the family, helping the next of kin or executor with administrative duties, helping around the house for post-funeral rituals, cleaning the house and purchasing items required for rituals, calling, and staying in touch after the post-funeral process.

3.2.4 WHO DECIDES WHAT TO DO WITH A DECEASED BODY?

An individual can present their wishes to their family especially if body and organ donation is expected. An individual can plan about their wishes after death. Pre-planned funeral is a contract in which all or part of the funeral service is paid for in advance and should be included in your Will. This can be organized through the funeral home. It can be paid for directly and the money will be held in a trust by the funeral home or it can be paid by purchasing an insurance policy through the funeral home.

If pre-planning is not arranged, the authority for making decisions will shift based on the following list:

- 1) Personal representative in your Will (if one is made)
- 2) Your spouse
- 3) Adult child of yours (priority from oldest to youngest)
- 4) A parent of yours (priority from oldest to youngest)
- 5) Your legal guardian
- 6) Adult grandchild
- 7) Adult sibling
- 8) Adult next of kin (determined by who will inherit your estate if there is no Will)
- 9) Public trustee
- 10) An adult you have a relationship with but not blood related
- 11) Local/regional government



3.2.5 HOW DO YOU CONTACT FUNERAL HOMES?

Forms of contacting funeral homes depending on your choice of funeral home and what services they offer. Most funeral homes will have up to date websites with necessary contact information. Most common methods include calling them using their provided phone number, emailing them using provided email address or some websites use online web form that can be used. More details are presented in *Section 4*.

3.2.6 WHO IS RESPONSIBLE FOR CONTACTING FUNERAL HOMES?

It is the responsibility of the next of kin to contact funeral homes and make appropriate arrangements if something hasn't already been prepared by the deceased beforehand or expressed in the Will.

3.2.7 PROCESS OF CREMATION

- Preliminary thoughts about possible community survey questions to understand the community's needs and wishes:
- Is it possible to follow South Asian community cultures?
 - 1) What kind of rituals are necessary to be performed in your community?
 - 2) Where would you perform these rituals? Home, mandir, hall, other (fill in)
 - 3) What kind of spaces are required to perform such rituals?
 - 4) What items are necessary to perform rituals?
 - 5) Who would perform these rituals?
 - 6) Have you or someone you know performed these rituals in Edmonton or in other countries apart from Nepal? Y/N
 - 6.1) If yes, what were the differences in the rituals between in Nepal and outside of it?

The community survey is explored further in *Section 5*.



3.2.8 WHICH FUNERAL HOMES ARE PREFERABLE TO DO THIS?

All City of Edmonton owned funeral homes listed in part *Section 3.1.5* offer the cremation services but whether they can offer all services required to perform a Hindu last rites ceremony needs to be explored further. A list of preferred funeral homes and their services are presented in *Section 4.A*. A list of all certified funeral homes in Alberta can be found at:

<https://afsrb.ab.ca/company/roster/companyRosterView.html?companyRosterId=101>

3.2.9 ANY OTHER GOVERNMENT SERVICES RELATED DUTIES REQUIRED?

Processes related to government regulations that oversee the process are presented in *Section 3.1.7*.

3.3 PART 2.3: FUNERAL PLANNING PROCESS FOR NEPALESE COMMUNITY RESIDING IN CANADA

This section provides the information compiled through the various literature reviews and research studies for post-funeral process in last rites practices for the Nepalese community in Canada.

3.3.1 WHAT ARE RITUALS AFTER THE FUNERAL PROCESS

Mourning period for the family could last from 11 to 13 days based on the family's choice of the process in which a restricted diet is followed and specific rituals are performed on certain days. The entire last rites process can last up to one year, concluding with specific rituals and disposing of the ashes. Every anniversary of the deceased, rituals can be performed by the family. (For example: shohra sharadha).

3.3.2 FAMILY AND COMMUNITY RESPONSIBILITIES

Roles and responsibilities of family and communities are explained in *Section 3.2.3*.



3.3.3 ROLE OF ORGANIZATION/FRIENDS

Other religious organizations seem to have a funeral/last rites committee that has outlined the process and made arrangements with few funeral homes. This includes funeral packages with prices determined beforehand as well as a list of services that can be used to perform the last rites according to their religion.

<https://gujaratimandalcalgary.ca/wp-content/uploads/2017/06/Funeral-Services-in-Calgary-Mar-2017-Presentation.pdf>

- Services include:
 - Grocery Stores that can package all required ritual items
 - Jewelry Stores for necessary gold and silver items
 - Priests who can perform rituals
 - Committee members' contact information

3.3.4 RECOMMENDATION FOR ENDOWMENT FUNDING MODEL DESIGN

The study on initiative to create endowment funding has not been covered in this project, however, it is recommended for future studies or projects.



4 PART 3: STUDY ON NEPALESE COMMUNITY NEEDS TO PERFORM LAST RITES IN CANADA

This section summarized the information collected via phone conversation with various funeral service providers and web site search of their services in and around Edmonton Area.

4.1 WHAT SOUTH ASIAN CULTURAL RITUALS ARE ACCOMMODATED IN THE FUNERAL HOMES IN EDMONTON?

An information search via phone and online research was conducted for funeral homes located in the south and north sides of Edmonton that had facilities to provide last rites services as per the Hindu traditions. The following section of this document includes information about these funeral homes and their estimated costs which were compiled through discussion with the funeral homes, where possible, and through web research.

1) Connelly-McKinley Limited

<https://www.connelly-mckinley.com/>

4820 Meridian Street, Edmonton AB
T6P 1R6

Owner - Cameron Connelly
cameron.connelly@connelly-mckinley.com
780-422-2222

Director - John Moore
es@connelly-mckinley.com
780-468-2222

This funeral home is a family operated facility and is owned by Cameron Connelly and has three locations, a downtown chapel, South Edmonton and St. Albert. The South Edmonton location engages in Hindu and Sikh cremation processes as a majority of the population of this faith in Edmonton resides in that area. They have been following Hindu and Sikh rituals for cremations since 2015. The funeral director, John Moore has 20 years of experience in this area and can also be reached using the contact information above. This funeral home is able to perform 20-25 services in a year. There is an onsite crematorium with three large halls to accommodate 300, 30 and 10-15 people respectively.



There is a large hall for the cremation ceremony as well. There is ample parking at the location and it is situated in a scenic place. Families can also visit the space before deciding on the venue. Funeral processes usually have two parts, a viewing which is with friends and family before cremation or burial and the services which involve only the family and the priest. Hindu rituals as per the user's needs can be performed right before cremation, including having pictures of gods and goddesses. Embalming can also be performed and tailored to Hindu practices. Items used during the rituals can also be cremated together with the deceased body. The family can also have a priest perform the rituals before cremation can occur. They have their own vendor florist for access to flowers for rituals.

The rituals before cremation can take up to 2 hours and the process of cremation takes 3-4 hours but the service can be as long as the family wants. If the cremation service is performed in the morning (around 10 AM), the cremated remains are available by the end of the day. If the service is performed in the afternoon, the cremated remains are available the next day. The cremated remains are placed in a plastic urn as this makes it easy to transport and travel through airports. A live viewing option is available to stream video to family and friends who are unable to join in person.

The first step would be for the family and funeral home to meet and get the death certificate as soon as possible. If the death occurs in a hospital, the hospital will create the death certificate. The death certificate is required for the medical examiner to issue a form that approves for cremation to take place. This form takes 2-4 days to be issued, therefore cremation usually cannot take place within 24 hours after death but can take place after 24 hours of death certificate.



Below is the preferred pricing information, families can also add or reduce services depending on their needs (Table 4.1):

Service Types + Posted Price (\$ CAD)	
Professional & Staff Services: <ul style="list-style-type: none"> ● Arranging, administration and documentation of all required government forms ● Staff assistance in arranging for viewing or identification; bathe & dress; coordination of funeral services (funeral home or other facility) including in the crematorium; ● Receiving and care of any floral arrangements delivered ● Supervision and direction pertaining to the funeral service and final disposition ● Cleaning and maintenance staff. 	\$1,975
Full Care – Preparation & Embalming:\$595 <ul style="list-style-type: none"> ● Embalming is a process of temporary preservation and will be required. ● The funeral director will make recommendations on a case-by-case basis 	
Facilities for Service: <ul style="list-style-type: none"> ● Includes the use of the Chapel for the funeral ceremony as well as the use of all public facilities within the funeral home (the reception room is available at an additional charge.) 	\$700
Removal & Transfer: <ul style="list-style-type: none"> ● Our fees cover the cost of our vehicles for the removal and transfer of the deceased from the place of death to the funeral home during regular business hours and within a 50 km radius of Edmonton. An additional after hour fee of \$75.00 may apply 	\$ 415
Cremation Fee: <ul style="list-style-type: none"> ● Includes witnessing if this is a cultural tradition. 	\$695
Alberta Licensing Fee: <ul style="list-style-type: none"> ● Licensing fees paid to the Government of Alberta as well as the professional association 	\$25
<u>TOTAL:</u> <ul style="list-style-type: none"> ● Additional items not included above which may be required or added as follows: <ul style="list-style-type: none"> ○ Casket for cremation or burial), Urn (if cremation is chosen), newspaper notice, flowers, cards, etc. 	\$4,405.00 + GST



2) Hainstock's Funeral Home & Crematorium

<https://www.dignitymemorial.com/funeral-homes/edmonton-ab/hainstocks-funeral-home-crematorium/3645>

9810 - 34th Ave, Edmonton AB

T6E 6L1

Manager - Gail Papirny

gail.papirny@dignitymemorial.com

780-440-2999

This funeral home has been open for 12 years and has been performing Hindu/Sikh/Filipino/Chinese rituals for over 6 years. They have an onsite crematorium with one large chapel which can accommodate up to 230 people. A Hindu service can take up to 3 hours and an example of a service is as follows:

- Service commences at 1 PM
- Family arrives at venue at noon and the viewing portion will last till 1 PM
- Then the family is able to perform a eulogy and priest performs rituals that can last 20-30 mins with only immediate family (2-10 people)
- Priest moves to the crematorium and performs more rituals lasting from 15 min to 1 hour depending on the culture
- Cremation starts which can take 3-4 hours after which it will be cooled before processing the remains

Ritual items such as ghee, flowers are burned along with the deceased body. Other items like gods/goddess' pictures, candles, fruits etc. are present on a table at the site. Before cremation, embalming can be tailored as per Hindu rituals and bathing, dressing can also be performed. After cremation, the remains are available the next day in a plastic urn. Once again, a death certificate is required before cremation. If the death occurs in a hospital, the hospital will provide the document. If it occurs in a private home, a funeral home can assist in getting the certificate and clearance required for cremation. Once the body arrives at the medical examiner's office and 48-72 hours have elapsed, you can contact them to inquire about the certificate. Unfortunately, at the time of this report, there is only one medical examiner office in Edmonton that caters to all of northern Alberta and currently in February 2022 the wait time is 7-10 days to receive the body for cremation.



Families can also book the reception room after services are performed which can accommodate 110 people. Tea, coffee and juice is provided and catering services are also available. The funeral home has a 10% discount to those who are a valid AMA member.

Below is the price list for the funeral home for full service (Table 4.2)

Service Types + Posted Price (\$ CAD)	
Professional Service Fees	\$3,594
Embalming	\$795
Other Care and Preparation	\$295
Supervision of Funeral Service	\$595
Use of Facilities for Embalming and Preparation	\$250
Transfer of Remains from place of death (within 50 KM)	\$495
Estate Fraud Protection	\$125
Cremation Fee	\$745
Reception Room and Hostess (includes coffee, tea, juice)	\$750
Cremation Caskets range in price starting	min \$1,050
<u>TOTAL \$8,694</u>	
ADDITIONAL CHARGES DEPENDING ON FAMILY CHOICES like Flowers, memorial books, cards, obituary, urns <i>WE DO OFFER A 10% DISCOUNT TO FAMILIES THAT HAVE A ACTIVE AMA MEMBERSHIP</i>	



3) Affordable Edmonton Cremation

<https://www.affordableedmontoncremation.ca/>

51 Broadway Blvd, Sherwood Park AB
T8H 2C1
780-952-0002

This funeral home provides services from Park place Funeral Home Chapel & Crematorium Ltd. They have an onsite crematorium and can provide Hindu services but prices depend on the family's wishes. Cremation can be done in 24 hours but sometimes it can take longer as it depends on the staff's availability. No further information was provided by the funeral home.

4) Westlawn Funeral Home & Cemetery | Arbor Memorial Inc.

<https://www.arbormemorial.ca/en/westlawn/about-us>

16310 Stony Plain Rd, Edmonton, AB
T5P 4A6

Assistant Funeral Home Manager - Samantha Jaspers-Fayer

SFayer@arbormemorial.com

780-484-5500 (ext. 1)

This funeral home has provided Hindu services and has an onsite crematorium. The space can accommodate 10-15 individuals. Embalming is a standard practice with arterial injection to preserve the body for longer viewing time for families. Rituals would take place in the funeral homes and then at the time of the cremation, the body will proceed to the crematorium. Pictures of gods/goddesses can also be used during the rituals. Any organic materials are permitted to be cremated with the deceased body. Items not allowed include glass, plastic, synthetic type materials and batteries. A witness cremation can be accommodated based on their schedule in addition to a family member pushing the button to begin the cremation process. After cremation the remains are available after 24 hours. The remains can be placed in a temporary container or an urn depending on the needs of the family. Cremation is unable to take place 24 hours from passing as there are many outside factors that will dictate as to when the cremation can take place.



5) Capital City Cremation

<https://www.capitalcitycremation.ca/>

11010 120 St NW, Edmonton AB, T5H 3P7
info@capitalcitycremation.ca
780.425.5002

All the procedures before cremation is conducted online. Once the necessary documents are ready such as permission to cremate is received then the body is brought to their crematorium. This facility doesn't provide any services as it is a low cost cremation method. They offer services that allow immediate family members to briefly view the deceased prior to cremation in their private viewing room at the crematory. The average time from death to cremation is 3 to 5 business days. It takes about 2 1/2 to 5 hours to complete the cremation including filing the paperwork. Staff will notify the family to schedule a time for receipt of the cremated remains.

6) All other funeral homes in Edmonton with crematorium services

- Trinity funeral home - <https://www.trinityfuneralhome.ca/how-it-works/>
- Just Cremations - <https://justcremations.ca/our-process/>
 - All the arrangements are done online
 - They contract the service to other funeral homes.
- Park Memorial Funeral Home - <https://www.parkmemorial.com>

5 COMMUNITY SURVEY RESULTS

A community survey questionnaire was developed and distributed to the community to better understand the needs for last rites process in Canada. The survey questions are listed in Annex E in both English and Nepali languages. The survey results are presented below:



Nepalese Canadian Seniors Working with Youth for Last Rites Planning

(Questionnaire Survey to identify the needs of community, N=88)

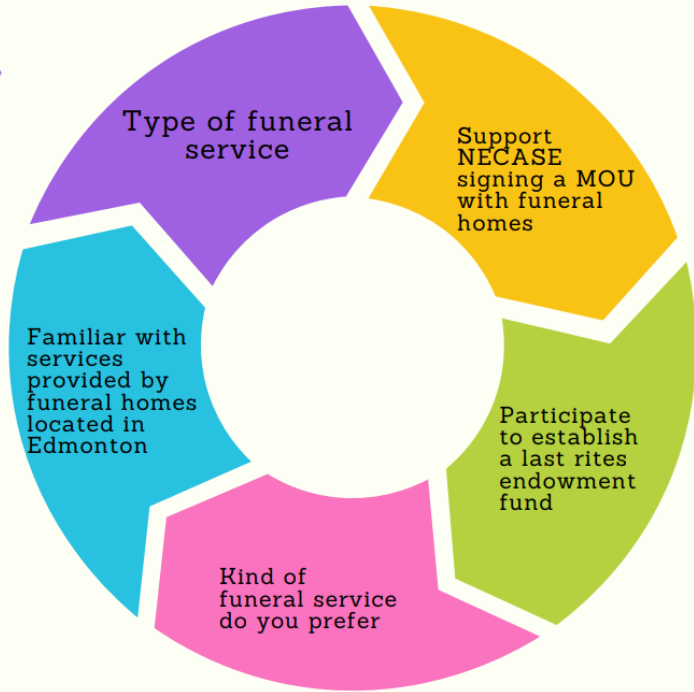
HINDU CREMATION: 96.5%
BURIAL: 1.2 %
BUDDHIST CREMATION: 2.3%

YES: 84.9%
NO: 15.1%

YES: 82.6%
NO: 17.4%

FULL SERVICE: 48.7%
BASIC SERVICE: 51.3%

YES: 41.9%
NO: 58.1%



6 CONCLUSIONS

This project explored the various last rites process conducted by a select ethnic communities in Nepal to provide a basic understanding of different funeral processes. Additionally, it studied the different options available for last rites processes in Canada and how a Hindu last rites process could also be accommodated in funeral homes. Finally, it explored through a community survey the needs of the local community for last rites planning process. The compilation of all research is presented in this report to aid in the last rites planning processes and to create guidelines for South Asian communities in Canada.

7 ANNEXES

7.1 ANNEX A: PROJECT CHARTER

Project Initiation Information				
Project Name:	Nepalese Canadian seniors working with youths for last rite planning		Date initiated (Grant application submitted to Employment and Social Development Canada): June 20, 2019	Project Number: 016645988
Grant Funding	Employment and Social Development Canada (ESDC), Government of Canada		Project Proposal By:	Nepalese Canadian Society of Edmonton (NECASE)
Estimated schedule	Expected Start Date:	April 01, 2020	Expected Completion Date:	March 31, 2022



<p>Important project events and estimated completion dates</p>	<p>Federal Government grant application funding approval on March 11, 2020. Estimated completion date: by March 31, 2022.</p>
<p>Project Description:</p>	<p>This project, titled “Nepalese Canadian Seniors Working with Youths for Last Rite Planning” is one of the components of the larger vision of the Nepalese community in Edmonton to establish Nepalese Canadian Cultural Heritage Center (NCHCC) to preserve and promote Nepalese cultural heritage.</p> <p>This is a research project to conduct a study on how Last Rites planning is performed by various ethnic groups of Nepalese community and how can the Nepalese immigrants overcome the challenges on Last Rites planning in Edmonton and surrounding areas.</p> <p>The primary beneficiaries of this project is first generation Nepalese Canadian and their parents. It is anticipated that about 300-350 senior community members will share their experience and express their ritual belief which they expect in their life. With this study, NECASE will assure its senior members of having their own plan for cultural rites and rituals. It will give a sense of belonging to senior citizens in Canadian Society that aligns with the Employment and Social Development Canada and the New Horizons through Senior Program (NHSP) national priority “Supporting healthy aging in community”. The project activities are planned and will be implemented by the senior members with help of community youth and volunteers. The youth collect data and information on final rites rituals in Nepal and Canada under the mentorship of senior members.</p> <p>This project will provide a learning opportunity to younger generation to understand how the rites and rituals are performed, how are rites and rituals financially managed, and how they drive an individual throughout their life. Implementation of this project by involving youths will strengthen the bond between seniors and youth, as seniors will mentor the youth while implementing this project.</p>
<p>Relationship to organizational objectives</p>	<p>The project aligns with the following objectives of New Horizons for Seniors Programs:</p> <ul style="list-style-type: none"> • Promoting volunteerism among seniors and other generations • Engaging seniors in the community through the mentoring of others



	<ul style="list-style-type: none"> Supporting the social participation and inclusion of seniors. <p>This project will contribute to NECASE organizational objectives as follow:</p> <ul style="list-style-type: none"> To preserve and promote Nepalese language, culture and heritage. To provide opportunities for social and recreational interaction among members. To promote and support programs aimed at personal development of children, youths and seniors.
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Resource Requirements

Resources required and Project Budget Summary	<p>Project financial resources:</p> <ul style="list-style-type: none"> Total estimated cost: \$ 27,000.00 <p>Funding sources:</p> <ul style="list-style-type: none"> ECDC-NHSP Grant (approved, March 11, 2020) : \$24,500.000 NECASE Self-funded: \$2,500.00 <p>Project Costs for eligible activities or services of the project proposal as per Section C- Part 3- Budget, Item 30</p> <div style="border: 1px solid black; padding: 5px;"> <p>SECTION C – Part 3 – Budget</p> <p>30. PROJECT COSTS (expenses) for the eligible activities or services of the proposed project</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th rowspan="2" style="text-align: left; vertical-align: bottom;">List each eligible activity or service:</th> <th colspan="2" style="text-align: center;">Cost is:</th> <th rowspan="2" style="text-align: center;">Cost (\$ value)</th> <th rowspan="2"></th> </tr> <tr> <th style="text-align: center;">Cash</th> <th style="text-align: center;">Donation (In-kind)</th> </tr> </thead> <tbody> <tr> <td>Rental costs - NECASE Hall rental</td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: right;">\$2500.00</td> <td></td> </tr> <tr> <td>Activity 1: Research students</td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: right;">\$8000.00</td> <td></td> </tr> <tr> <td>Activity 1-4: Purchase of supplies and materials</td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: right;">\$1500.00</td> <td></td> </tr> <tr> <td>Activity 2 and 4: Three Workshop/Open house</td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: right;">\$3000.00</td> <td></td> </tr> <tr> <td>Activity 2: External Facilitator-Estate planner</td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: right;">\$2000.00</td> <td></td> </tr> <tr> <td>Activity 3: Questionnaire Survey and analysis</td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: right;">\$1000.00</td> <td></td> </tr> <tr> <td>Activity 3: Transportation for seniors</td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: right;">\$4000.00</td> <td></td> </tr> <tr> <td>Activity 4/5: Professional service for manual</td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td style="text-align: right;">\$5000.00</td> <td></td> </tr> <tr> <td></td> <td style="text-align: center;"><input checked="" type="checkbox"/></td> <td style="text-align: center;"><input type="checkbox"/></td> <td></td> <td style="text-align: center;">-</td> </tr> <tr> <td>Total cost of eligible activities and/or services*</td> <td></td> <td></td> <td style="text-align: right;">\$27000.00</td> <td style="text-align: center;">+</td> </tr> </tbody> </table> </div>	List each eligible activity or service:	Cost is:		Cost (\$ value)		Cash	Donation (In-kind)	Rental costs - NECASE Hall rental	<input type="checkbox"/>	<input checked="" type="checkbox"/>	\$2500.00		Activity 1: Research students	<input checked="" type="checkbox"/>	<input type="checkbox"/>	\$8000.00		Activity 1-4: Purchase of supplies and materials	<input checked="" type="checkbox"/>	<input type="checkbox"/>	\$1500.00		Activity 2 and 4: Three Workshop/Open house	<input checked="" type="checkbox"/>	<input type="checkbox"/>	\$3000.00		Activity 2: External Facilitator-Estate planner	<input checked="" type="checkbox"/>	<input type="checkbox"/>	\$2000.00		Activity 3: Questionnaire Survey and analysis	<input checked="" type="checkbox"/>	<input type="checkbox"/>	\$1000.00		Activity 3: Transportation for seniors	<input checked="" type="checkbox"/>	<input type="checkbox"/>	\$4000.00		Activity 4/5: Professional service for manual	<input checked="" type="checkbox"/>	<input type="checkbox"/>	\$5000.00			<input checked="" type="checkbox"/>	<input type="checkbox"/>		-	Total cost of eligible activities and/or services*			\$27000.00	+
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	<input checked="" type="checkbox"/>	<input type="checkbox"/>		-																																																						
Total cost of eligible activities and/or services*			\$27000.00	+																																																						

Key internal & external stakeholders	<p>Internal Nepalese Canadian Society of Edmonton and Nepalese community</p> <p>External Employment and Social Development Canada (ESDC), New Horizon for Seniors Program (NHSP), Government of Canada</p>
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<p>Project Governance</p>	<p style="text-align: center;">Project Management and Delivery Structure</p> <div style="text-align: center; margin: 20px 0;"> <pre> graph TD ESDC[ESDC-NHSP] --- SSC[Project Steering Committee] SSC --- NECASE[NECASE Executive Board] SSC --- L1[] L1 --- SY[Seniors/Youth Project Team Members] L1 --- YR[Youth Researchers/Volunteers] L1 --- SP[Seniors Parents] L1 --- PFA[Project Finance/Accounts Team] </pre> </div>
Project Scope and Requirements	
<p>Activities and Deliverables</p>	<p>Key deliverables: Link to cost breakdown above and as per project proposal Section C- Part 3- Budget Details, Item 32</p> <ul style="list-style-type: none"> • Activity 1: Review of literatures on last rituals, Engagement with seniors and youth; Review of data collection and analysis; Cost approx. \$ 8,000.00 • Activity 1-4: Purchase of material and supplies; Cost approx. \$1,500.00 • Activity 2: Understanding the last rites planning in Canada, Consultation with Estate Planners, etc.; Cost approx. \$2,000.00 • Activity 2 and 4: Three Workshops; Cost approx. 3,000.00 • Activity 3: Questionnaire survey and analysis; Cost approx. \$ 1,000.00 • Activity 3:Transportation for seniors; Cost approx. \$ 4,000.00 • Activity 4 and 5: Reports on complication of results of analysis, Prepare and publication of a handbook/manual; Final report upon completion of project; Cost approx. \$ 5,000.00 • NECASE Hall and Facility Use (In-kind) approx. value \$ 2,500.00 <ul style="list-style-type: none"> • Project schedule key milestone: <ul style="list-style-type: none"> - Start: 11 March 2020 - End: 31 March 2022. • Detailed project schedule to be developed in discussion with the project delivery team.



Scope and Activities	<p>Scope activities:</p> <ul style="list-style-type: none"> • Seniors with Nepalese community will engage youths and volunteers to learn last rites planning; • Engage seniors and youth to support the social participation and inclusion of seniors and youth; • Consultation with seniors, workshops/understanding last rites planning in Canada; • Questionnaire survey and data analysis, workshops; • Explore options for overcoming challenges; • Prepare and publication of a handbook/manual • Distribution of handbook/manual to community members
Relationship to existing projects (NECASE projects)	<p>Linkage to NECASE project:</p> <p>Project Name: Nepalese Canadian Cultural Heritage Centre (NCCHC) project.</p>
Project Roles and Responsibilities	
Sponsor ESDC-NHSP	<ul style="list-style-type: none"> • Approves project funding application • Approves grant funding expenditures
Project Steering Committee	<ul style="list-style-type: none"> • Key accountable and responsible stakeholder for Project Scope and Requirements • Key accountable stakeholder for Project Deliverables • Coordinates with Seniors/Youth Project Team Members and provides direction as needed • Develops all briefing materials to NECASE Board and Community members • Authority to resolve major project issues, or escalate to NECASE Executive Board as needed • Approves change requests to Project Charter
Seniors/Youth Project Team Members	<ul style="list-style-type: none"> • Key responsible stakeholders for project delivery • Accountable for compliance with task team roles and responsibilities • Identify and assemble required task team resources • Engage seniors and youth to deliver project activities • Authority to resolve most task team issues, or escalate to Project Steering Committee as needed • Coordinates with external facilitators and estate planners
Senior Parents and Youth Volunteers	<ul style="list-style-type: none"> • Senior parents share on last rites performing practices among various ethnic groups of Nepalese communities • Senior mentor youth on cultural significance of last rites • Youth volunteers learn from seniors on last rites practices • Youth volunteers conduct literature reviews/research studies



	<ul style="list-style-type: none"> Senior and Youth engage in focus group discussion, as well as in various other components of the project such as site visit, endowment funding model design, etc.
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This Project Charter is prepared in conjunction with the funding application submitted by NECASE to ESDC-NHSP under Community Based Projects and funding approved by ESDC on March 11, 2020.

This Project Charter can be approved by electronic signatures.

Title	Approver Name	Signature	Date
NECASE Board	<Title, Name>		<mmmm dd, yyyy >
Project Steering Committee	<Title, Name>		<mmmm dd, yyyy >

Project Charter Change Register Revision/Update:

CR	Change	Approval by	Date
0	Approved Charter (Original)		<mmmm dd, yyyy >
1			
2			
3			

7.2 ANNEX B: WORK PLAN - OBJECTIVE 1 FOR PART 1:

Project Initiation Information			
Project Name:	Nepalese Canadian Seniors Working with Youth for Last Rites Planning		Project Number: 016645988

Grant Funding	Employment and Social Development Canada (ESDC), Government of Canada		Project Proposal By: Nepalese Canadian Society of Edmonton	Name four youths here 1. Animesh KC 2. Paleshwan Chitrakar 3. Dibya Phunyal
Estimated schedule	Expected Start Date:	January, 2021	Expected Completion Date:	July 31, 2021
Objective 1	Understanding how the last rites is practiced in Nepal			
Facilitator	Arjun KC Roles: Organizing biweekly meetings for updates, Document the challenges in the project, Prepare format for biweekly report collection, Biweekly Report collection from trainees, Discuss with mentor or advisor to streamline the project			
Mentor	Kusumakar Sharma, Remant KC Roles: Mentors will guide youth trainees for providing different resources such as literature and mentors will be the contact person to introduce seniors in the community if youth or trainees can't find themselves. Mentors can be seniors from the community who have basic knowledge of funeral service in Canada or who is willing to know by himself/herself or with the help of another contact person they know. Mentors and facilitators will work together to assist youth trainees. Senior will mentor youth on cultural significance of last rites			
Seniors / Parents	Seniors: Gururaj Regmi, Mr. Dhakal, Dwarika Shrestha, Hemant Joshi, Yadav Jha, Jaya Corson			



	<p>Roles: Senior share on last rites performing practices among various ethnic groups of Nepalese communities</p> <p>Parents: Basant/Rashmi Kafle, Sarad/Keshari Chitrkar, Kumar/Dipti Sharma, Arjun KC</p> <p>Roles: Parents are parents of trainees. Each trainee with the help of parents will work on this project. Parents will be invited to the Kick off meeting.</p>
Youth Volunteer	<p>Roles:</p> <ul style="list-style-type: none"> • Youth volunteers conduct literature reviews/research studies • Senior and Youth engage in ‘focus group’ discussion, as well as other components of the project. The engagement strategy will be developed by both youth and seniors with the help of facilitator.
Honorarium and basis of payment	<p>Youth will be compensated with \$15 per hour. Youth engagement by NECASE for this project is considered as ‘paid volunteers’. Paid volunteer regulations are applicable to this project.</p> <p>Maximum paid hours is capped at 300 hours. overworked hours beyond 300 hours will be considered unpaid volunteer hours to this project.</p> <p>Each youth will record his or her number of work hours. NECASE will make payment to youth as per the total number of work hours.</p> <p>Remuneration to youth will be made after completion of each deliverable. Facilitator will submit the work hours to the NECASE.</p>
Deliverable	<p>Draft Report on Activity 1 and presentation - May 31, 2021</p> <p>Draft Report on Activity 2 and presentation - July 31, 2021</p>
Work Plan	<p>Jan 2021: Kick off meeting with Youth, Parents, and Facilitators:</p> <p>Jan - April: Activity 1</p> <p>May - July: Activity 2</p>

Project Scope and Requirements

Activity 1: Literature search, collection and review of last rites in Nepal. Conduct search for as many ethnicities as available. Number of youth working on each task depends on the number of ethnic groups they are handling.

- I. Review and summarize funeral planning processes in Nepal (N=2)
 - a. Things to know when someone passes away
 - b. Is it family business or community business? both?
 - c. What are roles and responsibilities of families and community?
 - d. Who decides what to do with deceased body?
 - e. Are there any government related duties required? registration etc?

- II. Review and summarize funeral methods in Nepal (N=2)
 - a. How different ethnicity perform last rites (cremation or burial)
 - b. Where is it performed?
 - c. What is done to the deceased body?
 - d. Who is involved in the last rites? and what are responsibilities?
 - e. What are processes of cremation or burial?
 - f. What materials are necessary (must have, good to have, the more the better)

- III. Review and summarize post-funeral rites and activities in Nepal (N=2)
 - a. What are rituals after the funeral process?
 - b. How is the community involved in the post funeral process? viz SANAGUTHI - a community arrangement in newari ethnicity
 - c. what materials are required
 - d. Who plays what role?
 - e. How many days of rituals?
 - f. How is it ended?



	<p>Activity 2: Engaging seniors to confirm information collected from literatures and fill the gaps identified from literatures during the engagement sessions(N=4)</p> <ol style="list-style-type: none"> a. Identify information gap from the literature search b. Develop questionnaires based on literature review, and consultation with facilitators and mentors c. Design engagement process and conduct engagement d. Conduct focus group discussion sessions based on questionnaires e. Analyze the information and prepare draft report f. Prepare presentation to larger group
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7.3 ANNEX C: WORK PLAN - OBJECTIVE 2 FOR PART 2.1, PART 2.2 AND PART 2.3

Project Initiation Information				
Project Name:	Nepalese Canadian Seniors Working with Youth for Last Rites Planning			Project Number: 016645988
Grant Funding	Employment and Social Development Canada (ESDC), Government of Canada		Project Proposal By: Nepalese Canadian Society of Edmonton (NECASE)	Youth Volunteer:: Avishek Acharya Sandhya Sapkota Nasiv Adhikari Anagha Devkota
Estimated schedule	Expected Start Date:	January, 2021	Expected Completion Date:	July, 2021
Objective 2	Understanding how the funeral service is provided in Canada			

<p>Facilitator (n=1)</p>	<p>Nami Shrestha</p> <p>Roles: Organizing bi-weekly updates followed by monthly meetings for progress updates, Document the challenges in the project, Prepare format for biweekly report collection, Bi-weekly Report collection from youth volunteers, Prepare work schedule (calendars) in advance for three months, Discuss with mentor or advisor to streamline the project</p>
<p>Mentor (n=1-2)</p>	<p>Bhuwan Devkota, Arbind Mainali</p> <p>Roles: Mentors will guide youth volunteers for providing/advising different resources such as literature and mentors will be the contact person to introduce seniors in the community if youth volunteers can't find themselves.</p> <p>Mentors can be seniors from the community who have basic knowledge of funeral service in Canada or who is willing to know by himself/herself or with the help of another resource person they know.</p> <p>Mentors and facilitators will work together to assist youth volunteers.</p> <p>Senior will mentor the youth volunteers on cultural significance of last rites.</p>
<p>Parents (n=4)</p>	<p>Roles: Parents are parents of youth volunteers. Each youth volunteer with the help of parents will work on this project work plan objective. Parents will be invited to the Kick off meeting.</p> <p>Senior parents share on last rites performing practices among various ethnic groups of Nepalese communities.</p> <p>Nasiv Adhikari and Naba Raj Adhikari</p> <p>Anagha Devkota and Bhuwan Devkota</p>



<p>Youth volunteers (n=4)</p>	<p>Roles:</p> <ul style="list-style-type: none"> ● Youth volunteers conduct literature reviews and research studies ● Youth volunteers document findings of literature reviews and research studies ● Senior and youth volunteers engage in focus group discussion, as well as in various other components of the project such as site visit (if any), endowment funding model design, etc.
<p>Honorarium and basis of payment</p>	<p>Youth will be compensated with \$15 per hour. Youth engagement by NECASE for this project is considered as ‘paid volunteers’. Paid volunteer regulations are applicable to this project.</p> <p>Maximum paid hours is capped at 300 hours. Worked hours beyond 300 hours will be considered unpaid volunteer contribution hours to this project.</p> <p>Each youth will record his or her number of work hours. NECASE will make payment to youth as per the total number of work hours.</p> <p>Remuneration to youth will be made after completion of each deliverable. Facilitator will submit the work hours to the NECASE.</p>
<p>Work Plan and deliverables and estimated completion dates</p>	<p>Kick off meeting with Youth volunteers, Parents, and Facilitators: Date will be determined by facilitator after having discussion with the team.</p> <p>Timeline:</p> <p>January- March 2021: Activity 1</p> <p>March-May 2021: Activity 2</p> <p>May-July 2021: Activity 3</p>



	<p>Deliverables:</p> <p>Draft Report on Activity 1 and presentation</p> <p>Draft Report on Activity 2 and presentation</p> <p>Draft Report on Activity 3 and presentation</p>
<p>Project Scope and Requirements</p>	<p>Activity 1: General literature review related to funeral service in Canada (Timeline=January-March 2021, 3 months)</p> <ol style="list-style-type: none"> a. What are different types of funeral services that are common in Canada? For example: Burial or cremation or anything else? b. How do burial and cremation are performed in Canada? c. Where are they performed? d. What is the cost for this process? e. List for different funeral homes or burial places in the Edmonton area. f. Insurance, financial planning, will and estate planning, etc g. Regulatory body - Funeral service act, etc h. Analyze the information and prepare a draft report, and presentation to a larger group <p>Activity 2: Funeral planning process for Nepalese community residing in Canada. (Timeline=March-May 2021, 3 months including presentation/evaluation/discussion)</p>



- a. Things to know when someone dies: Documents needed before searching funeral homes for example, Death certificate process, insurance documents
- b. Is it family business or community business/responsibilities?
- c. Roles and Responsibilities of families and community organization(s).
- d. Who decides what to do with a deceased body?
- e. How do you contact funeral homes?
- f. Who is responsible to contact funeral homes?
- g. Process of Cremation
 - i. Is it possible to follow south asian community cultures? Explore through a questionnaire survey among the community, to understand what is their need/wish?
- h. Which funeral homes are preferable to do this? Make a list available in the Edmonton area.
- i. Any other government services related duties required?
- j. Analyze the information and prepare a draft report, and presentation to a larger group.

Activity 3: Post Funeral Process and Issues (Time=May - July 2021, 3 months)

- a. What are rituals after the funeral process?
- b. Family and community responsibilities
- c. Role of organization/friends: for example: SANAGUTHI like arrangement

	<p>d. Recommendation for Endowment funding model design</p> <p>e. Analyze the information and prepare a draft report, and presentation to a larger group.</p> <p>Note: Each activity listed (Activity 1-3) above will be concluded up by evaluation meeting (presentation and discussion with larger group). Deliverables from these above described activities (Activity 1-3) will be combined with other Objectives to incorporate into the overall final guideline/manual document.</p>
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7.4 ANNEX D: WORK PLAN - OBJECTIVE 3 FOR PART 3

Project Initiation Information				
Project Name:	Nepalese Canadian Seniors Working with Youth for Last Rites Planning			Project Number: 016645988
Grant Funding	Employment and Social Development Canada (ESDC), Government of Canada		Project Proposal By: Nepalese Canadian Society of Edmonton (NECASE)	Volunteer: Anagha Devkota Samjhana Joshi
Estimated schedule	Expected Start Date:	December, 2021	Expected Completion Date:	Feb, 2022



Objective 3	Study and document what kind of funeral service Nepalese Community needs to perform in Canadian context
Goal	<p>Develop a funeral service guidelines for Nepalese Community in Edmonton, Canada</p> <ul style="list-style-type: none"> - Community youths working with seniors enhance their understanding on last rite planning
Facilitator (n=1)	<p>Nami Shrestha</p> <p>Roles: Organizing bi-weekly updates followed by monthly meetings for progress updates, Document the challenges in the project, Prepare format for biweekly report collection, Bi-weekly Report collection from youth volunteers, Prepare work schedule (calendars) in advance for three months, Discuss with mentor or advisor to streamline the project</p>
Mentor (n=3-5)	<p>Bhuwan Devkota, Arbind Mainali, Gayraj Acharya, Kusmakar Sharma, Arjun KC</p> <p>Roles: Mentors will guide youth volunteers for providing/advising different resources such as literature and mentors will be the contact person to introduce seniors in the community if youth volunteers can't find themselves.</p> <p>Mentors can be seniors from the community who have basic knowledge of funeral service in Canada or who is willing to know by himself/herself or with the help of other resource persons they know.</p> <p>Mentors and facilitators will work together to assist youth volunteers.</p> <p>Seniors will mentor the youth volunteers on the cultural significance of last rites.</p>

<p>Parents (n=4)</p>	<p>Roles: Parents are parents of youth volunteers. Each youth volunteer, with the help of parents, will work on this project work plan objective. Senior parents share on last rites performing practices among various ethnic groups of Nepalese communities.</p>
<p>Youth volunteers (n=4)</p>	<p>Roles:</p> <ul style="list-style-type: none"> ● Youth volunteers conduct <u>reviews</u> of research studies conducted under Objective 1 and Objective 2 ● Youth volunteers <u>document findings</u> and prepare summary of research studies conducted under Objective 1 and Objective 2 ● Senior and youth volunteers engage in focus group discussion, as well as in various other components of the project such as site visit (if any), endowment funding model concept design, etc.
<p>Honorarium and basis of payment</p>	<p>Youth will be compensated with \$15 per hour. Youth engagement by NECASE for this project is considered as ‘paid volunteers’. Paid volunteer regulations are applicable to this project.</p> <p>Maximum paid hours are capped at 300 hours. Worked hours beyond 300 hours will be considered unpaid volunteer contribution hours to this project.</p> <p>Each youth will record his or her number of work hours. NECASE will make payment to youth as per the total number of work hours.</p> <p>Remuneration to youth will be made as progress payment and after completion of each deliverable. Facilitator will submit the work hours and recommendation for payment to the NECASE.</p>
<p>Work Plan and deliverables and estimated completion dates</p>	<p>Date will be determined by the facilitator after having discussion with the team.</p> <p>Timeline:</p> <p>Dec 2021: Activity 1</p> <p>Dec- Jan 2022: Activity 2</p>



	<p>Jan- Feb 2022: Activity 3 &</p> <p>March 2022 : Activity 4</p> <p>Deliverables:</p> <p>Draft Report and presentation</p>
<p>Project Scope and Requirements</p>	<p>Activity 1: What Hindu cultural rituals are accommodated in the funeral homes ? (Timeline=Dec, 1 month)</p> <p>Questions we need to ask funeral homes by phone interview/in person visit.</p> <ol style="list-style-type: none"> a. Cosmetic preparation of Deceased(body): Change with new cloth, cover with white cloth, daag bati, Chandan (Sandalwood), Identify the such materials that has ritual significance with Yadav (Pandit) or other Pandits <ul style="list-style-type: none"> - Can those materials be burned along with the dead body? b. Shradhanjali to deceased/family c. Can above activities a) and b) be performed at the funeral homes? <ul style="list-style-type: none"> - Can it be done right before incinerating the dead body? - Is there sufficient space for about 30-40 people? - preservation of body <ul style="list-style-type: none"> - embalment acceptable by culture/religion/practice? - research alternative if not acceptable d. Collect Ash (How long does it take to receive after cremation)? How will they provide? What is the cost for Ash? OR any funeral package that covers it? e. Can Hindu priests do rituals just before cremation? Normally, they take 1 hour to do this process. f. Minimum premade package preparation for cremation process (Refer the prearranged funeral contract -Alberta funeral brochure-it could be linked to Endowment Fund (future study).



- looks like a pre-arranged funeral contract can be made with the funeral homes - it needs to be explored..

Activity 2: Summary of findings of Objective 1 and Objective 2 (1-2 pages).

(Timeline=Jan 2022, 2 months including

- a. Identify main ritual activities that could be performed in Canada

Activity 3: Post Funeral Process and Issues (Time=Feb 2022, 1 month)

- a. Prepare a checklist - something similar to attached see registry checklist, "more info is required for the Executor" role and responsibilities in the Objective 2.

Activity 4: Questionnaire to understand (seek) community need

- Core team to develop the questions- Youths to administer and analyze the data and responses

Activity 5: General procedures for funeral service in Edmonton - Summary REPORT (4-5 pages including Activity 2 above summary) - to achieve the project's goal

Activity 6: Endowment fund, Future Study



7.5 ANNEX E: COMMUNITY SURVEY QUESTIONNAIRE (IN ENGLISH AND NEPALI)

अन्तिम संस्कार योजना प्रश्नावली

नेपाली समुदायका आदरणीय सदस्यहरू, आज हामी नेपाली क्यानेडियन हेरिटेज कल्चर सेन्टर (NCHCC) परियोजना अन्तर्गतको एउटा महत्वपूर्ण योजनाका बारेमा सर्वेक्षण लिएर आएका छौं। त्यो योजनाको नाम हो अन्तिम संस्कार योजना (Last Rites Project)। हामी प्रवासी भएर क्यानाडा आइसके पछि बुढेसकालमा पनि स्वस्थ भएर बाँच्ने चाहना हुन्छ नै। त्यो मात्रै नभएर हाम्रो आफ्नो संस्कृति, प्रचलन, धर्मलाई छोरानातीको पिढीसम्म चलाई राख्न उनिहरूसँग छलफल र विचारको आदान प्रदान गर्न जरुरी छ। यसो गर्दा उनिहरूको पिढीले पनि अन्तिम संस्कार कसरी गरिदो रहेछ भन्ने कुरा सिक्दछन। अर्को कुरा, हाम्रो मृत्यु क्यानाडामा भएको अवस्थामा हाम्रो अन्तिम संस्कार नेपालमा हाम्रो धार्मिक, सांस्कृतिक, रिती थिती जस्तै गरी यहाँ पनि गर्न सकिन्छ कि सकिँदैन? यहाँका रैथाने क्यानेडियनले कसरी अन्तिम संस्कार गर्छन? हामीलाई नेपाल कै तरिकाले गर्न के के सुबिधा उपलब्ध छन? के के कुराले बाधा पुऱ्याउँछन? के गरेमा हामीलाई सजिलो हुन्छ? यस्तै कुराहरूलाई जान्न र बुझ्न नैकासेले यो योजना ल्याएको हो। यो योजनाको कार्यान्वयन गर्न हाम्रो समाजका बुढापाका, ज्येष्ठ नागरिक र नयाँ पिढीका सदस्यहरू एकै ठाउँमा बसेर काम गर्दै छन। त्यही लक्षअनुसार यो सर्वेक्षण गर्न लागिएको हो। यो सर्वेक्षण पुरा गर्न यहाँ लाई १० देखी १५ मिनेट मात्रै लाग्ने अनुमान छ। यो सर्वेक्षण पूरा गर्ने दसजना सदस्यहरू प्रत्येकलाई \$२० उपहार कार्डहरू प्राप्त हुनेछ।

Welcome To The Last Rites Project Introduction Video-1

अन्तिम संस्कार योजना (Nepali Canadian Seniors Working with Youth for Last Rites Planning, Project Number: 06645988) क्यानेडेली सङ्घीय सरकारको अनुदान सहयोगमा सञ्चालित छ। यस योजनाको मुख्य लक्ष्य एडमन्टन, क्यानडामा रहेका नेपाली समुदायका सदस्यहरूका लागि अन्तिम संस्कार सम्पन्न गर्न आवश्यक पर्ने कार्यहरूको अध्ययन गरी एउटा कार्य निर्देशिका तयार गर्नु हो। यो योजना सम्पन्न गर्नलाई तीनवटा कार्यहरूमा विभाजन गरिएको छ: (क) नेपालमा अन्तिम संस्कार कसरी गरिन्छ भनेर बुझ्न, (ख) क्यानडामा अन्तिम संस्कार कसरी गरिन्छ र अन्तिम संस्कार गर्न के-कस्ता सेवाहरू उपलब्ध छन् भनेर बुझ्न, र (ग) क्यानडामा बसोबास गरिसकेपछि नेपाली समुदायका सदस्यहरूले क्यानडामा उपलब्ध कस्तो प्रकारको अन्त्येष्टि सेवा उपायोग गर्न सक्षम छन् भनेर बुझ्न। यतिखेर योजनाका माथि (क) र (ख) मा लेखिएका कार्यहरू पूरा भइसकेका छन् र तेस्रो कार्य (ग) हाल जारी छ। हाम्रो तेस्रो कार्य (ग) सम्पन्न गर्न अन्तिम संस्कारका लागि नेपाली समुदायका सदस्यहरूको आवश्यकता र उहाँहरूको विचारलाई बुझ्न जरुरी देखिन्छ। त्यसैअनुरूप हाम्रो अनुसन्धान टोलीले अन्तिम संस्कारका लागि नेपाली समुदायको आवश्यकता पहिचान गर्न प्रश्नावली तयार गरेको छ।

प्रश्न #१ - यो सर्वेक्षण फारम कसका लागि भर्दै हुनुहुन्छ?

- आफ्नैलागि
- परिवारका पाका सदस्यहरू वा आमाबुवाका लागि
- म आफै तथा परिवारका पाका सदस्यहरू वा आमाबुवाका लागि

Background Information Video-2

नेपाल साँस्कृतिक विविधता युक्त देश हो। जहाँ विभिन्न जातजाति अनुसार आआपनै अन्तिम संस्कारका प्रथाहरू छन्। यद्यपि, नेपालमा दाहसंस्कार गर्ने प्रचलन सबैभन्दा प्रचलित अन्तिम संस्कार हो। क्यानाडामा विभिन्न खालका अन्त्येष्टि गर्ने सेवाहरू उपलब्ध छन्। अब, यसैसँग सम्बन्धित तलका प्रश्नहरू पढ्नुहोस् र यसको जवाफ दिनुहोस्।

तपाईं क्यानाडामा कुन प्रकारको अन्त्येष्टि सेवा रुचाउनु हुन्छ?

- दाहसंस्कार
- चिहानघारीमा गाड्ने
- अरु -----

नोट: तलका थप प्रश्नहरू प्रायः क्यानाडामा 'दाहसंस्कार' अन्त्येष्टि सेवासँग सम्बन्धित छन्। हामी निकट भविष्यमा 'चिहानघारीमा गाड्ने सेवाका बारेमा थप अध्ययन गर्नेछौं'।

Background Information Video-3

क्यानाडामा अन्तिम संस्कारका लागि बनाइएका अन्त्येष्टिगृहहरूमा नेपालामा गरिने विभिन्न धार्मिक, साँस्कृतिक रिती रिवाजहरू पनि समायोजन गर्न सकिने रहेछ। हामीले एडमन्टनको उत्तरी र दक्षिणी भेगका विभिन्न अन्त्येष्टिगृहहरू पहिचान गर्यौं जसमा कस्मेटिक्स, मृतकको शवको तयारी, मृतक परिवारलाई समवेदना, मृत शरीरलाई जलाउने, अस्थी सङ्कलन गर्ने सुविधा जस्ता सेवाहरू उपलब्ध छन्। साथै दाहसंस्कार र अन्य धार्मिक अनुष्ठानहरू गर्नका लागि पर्याप्त स्थान र सेवा उपलब्ध छन्। अब, यसैसँग सम्बन्धित तलका प्रश्नहरू पढ्नुहोस् र यसको जवाफ दिनुहोस्।

के तपाईंको एडमन्टन र ग्रेटर एडमन्टनमा प्रदान गरिएका यी सेवाहरूसँग रुचि छ ?

1. छ
2. छैन

Background Information Video-4

एडमन्टनका विभिन्न स्थानहरूमा अन्त्येष्टि सेवाहरूको खर्च \$२००० देखी \$५००० सम्म लाग्ने देखिन्छ । यसरी मूल्यमा फरक हुनुको कारण त्यहाँ पाइने सेवाको स्तर अनुसार हुने रहेछ । एडमन्टनमा सीमित सुविधाहरू सहित किफायती दाहसंस्कार सेवाहरू प्रदान गर्ने केही अन्त्येष्टिगृहहरू छन्। यसको बिस्तृत विवरण संलग्न लिङ्कमा प्रदान गरिएको छ। अब, यसैसँग सम्बन्धित तलका प्रश्नहरू पढ्नुहोस् र यसको जवाफ दिनुहोस्।

तपाईं कुन अन्तिम संस्कार सेवाहरू मन पराउनुहुन्छ?

1. विस्तारित सेवाहरू
2. सीमित सेवाहरू मात्र



Background Information Video-5

हाम्रो अनुसन्धान टोलीले अन्त्येष्टिगृहहरूसँग छलफल गर्दा सस्तो, स्तरिय र प्रभावकारी सेवा त्यो पनि नेपाली प्रथाअनुसारको गर्न सकिने कुरा थाहा भयो । तर त्यसका लागि नेपाली समुदायको तर्फबाट, नेकासे र अन्त्येष्टिगृहका बीचमा समझदारी पत्र (MOU) मा हस्ताक्षर गर्नु पर्ने रहेछ । यो समझदारी पत्रमा अन्त्येष्टि सेवा प्रक्रिया र आवश्यक वस्तुहरूको विवरणहरू समावेश हुन्छ । यसरी सामुहिक रूपमा सस्तो र आफुले चाहेको जस्तो अन्तिम संस्कार गर्न सकिने छ । अब, यसैसँग सम्बन्धित तलका प्रश्नहरू पढ्नुहोस् र यसको जवाफ दिनुहोस्।

प्रश्न-५

के तपाईं सस्तो र आफुले चाहेको जस्तो अन्तिम संस्कार गर्न तपाईंको तर्फबाट नेकासेले अन्त्येष्टिगृहहरूसँग MOU मा हस्ताक्षर गर्न सहमत हुनुहुन्छ?

१. गर्छु
२. गर्दिन

Background information Video-6

अन्त मा, हामी नेपाली समुदायका सदस्यहरूलाई अन्तिम संस्कार गर्न सहयोग होस भन्ने उद्देश्यले भविष्यमा एउटा अक्षयकोषको स्थापना गर्नेतर्फ पनि काम गर्ने विचार गर्दै छौं । यस अक्षयकोषमा यहाँहरूको सहभागिताको पनि खाँचो हुन्छ । यो अक्षयकोष स्थापना गर्ने कार्य उपयुक्त छ कि छैन भन्ने राय यहाँहरूबाट पनि जान्न चाहन्छौं । अब, यसैसँग सम्बन्धित तलका प्रश्नहरू पढ्नुहोस् र यसको जवाफ दिनुहोस्

प्रश्न - ६

के तपाईं अक्षयकोषको स्थापना गर्ने कार्यमा सहयोग गर्न तयार हुनुहुन्छ ?

१. छु, (म भविष्यमा स्थापना हुने अक्षयकोषकोमा हस्ताक्षर गर्न चाहन्छु यदि यो उपयुक्त रूपमा स्थापना भयो भने।
२. छैन



Survey Questionnaire Form

Dear Community Members, we are conducting a community survey as a part of the Last Rites Project being implemented by Nepalese Canadian Society of Edmonton (NECASE). The Last Rites Project is an integral component of Nepalese Canadian Heritage Culture Center (NCHCC) Project. The last rites rituals are well known in Nepal, however here in Canada, it is not known to everybody. NECASE is working on developing self-confidence for senior members to have their own plan for cultural ritual for the final stages of life. We would like to request all community members to read this information below and respond to the survey questionnaires. The survey will take approximately 10-15 minutes to read the information and complete the survey. There will also be a lucky draw for 10 community members who complete this survey, and each winner will receive a \$20 gift card.

Question #1- Please watch the video by clicking on PLAY button and provide your response to the questions accordingly.

Welcome To The Last Rites Project Introduction Video-1

The main goal of this project (Nepalese Canadian Seniors Working with Youth for Last Rites Planning, Project number: 06645988) is to develop funeral service guidelines for the Nepalese community in Edmonton, Canada.

This project was funded by Employment and Social Development Canada (ESDC), Government of Canada and is being delivered by the Nepalese community youths working with seniors to develop a document that assists all Nepalese community members to conduct Last Rites Planning. The project is subdivided into three tasks (i) to understand how the last rites is practiced in Nepal (ii) to understand how last rites are performed in Canada and what services exist to perform the last rites (iii) to study and document what kind of funeral service Nepalese Community members are able to perform in Canada.

Tasks (i) and (ii) have already been completed and the third task is currently ongoing. Our third task also requires an understanding of the Nepalese community's needs for the last rites. Our



core team has developed a questionnaire to identify Nepalese community's needs for the last rites.

Now please fill the first question as shown below.

Question#1 - Whom are you filling this survey for?

1. For Myself
2. Senior members or parents
3. For myself and Senior members or parents

Background Information Video-2

Nepal is culturally a very diverse country where the last rites practices vary according to different ethnicity. However, cremation is the most common last rites practice in Nepal. In Canada, different funeral services are available such as Cremation and Burial.

Please read the questions below and respond to it.

Question#2 - What type of funeral service do you need in Canada? Note: The further questions below are mostly associated with Cremation funeral service in Canada. We would like to do further study with Burial services too in near future.

1. Cremation
2. Burial
3. Other:

Background Information Video-3

Different religious cultural rituals are accommodated in the funeral homes in Canada. We identified different funeral homes situated both in North and South Side of Edmonton are providing services such as cosmetics, preparation of deceased body, condolence to deceased family, incineration of the dead body, facilities of providing collection of urn (ash if cremated), accessible for religious priests to do rituals before cremation and so on. Please read the questions



below and respond to it.

Question #3- Are you familiar with the services provided by funeral homes located in Edmonton and the greater Edmonton area?

1. Yes
2. No

Background Information Video-4

The cost of funeral services in different locations of Edmonton ranges from \$2000-\$5000 CAD. There are few places in Edmonton which provide affordable cremation services with limited facilities. However, this depends on the users. Please read the questions below and respond to it.

Question#4 - Which type of funeral services do you prefer?

1. Full services in well-known funeral homes with higher price
2. Basic services some of which may require more self-coordination in less known facilities with lower price

Background Information Video-5

Our research team has approached a couple of funeral homes if they are interested to sign a pre contract package with Nepalese community members. This is called a memorandum of understanding (MOU), a formal agreement between the funeral homes and NECASE. The contractual pre-arrange funeral plan can be made between community members and the funeral home through the MOU. The customized package contains all details of the funeral service process and necessary items.

The benefit of this agreement to our community members is to provide the funeral services in a cost effective and efficient way. Please read the questions below and respond to it.



Question#5- Would you support NECASE signing a MOU with funeral homes at a fixed and discounted cost? A MOU may require commitments from a certain number of people. Please provide your information if you would like to be part of this MOU.

1. Yes
2. No

Information input for endowment

fund Full name

Email address

Background information Video-6

One of our future initiatives is to create Endowment funding for interested community members in partnership with the bank and funeral homes with potential contributions from community members. However, we would like to know your opinion before we pursue an endowment option and it's scope

An endowment fund is money set aside (invested) to earn revenue to fund the last rites process. It can be in partnership with banks and financial institutions and funeral homes with potential contributions from community members.

However, we would like to know your opinion before we pursue an endowment option and its scope. Please read the questions below and respond to it.

Question #6- Would you be interested to participate to establish a last rites endowment fund for the community?

1. Yes
2. No

Information input for endowment

fund Full name

Email address



7.6 ANNEX F: PROJECT SCHEDULE NEPALESE CANADIAN SENIORS WORKING WITH YOUTHS FOR LAST RITES PLANNING

ID	Task Name	Duration/Start	Finish	2020 Nov	2020 Dec	2021 Jan	2021 Feb	2021 Mar	2021 Apr	2021 May	2021 Jun	2021 Jul	2021 Aug	2021 Sept	2021 Oct	2021 Nov	2021 Dec	2022 Jan	2022 Feb	2022 Mar	2022 Apr	
1	Nepalese Canadian Seniors Working with Youths For Last Rites Planning	370 days 20-11-02	Thu 22-03-31																			
2	Project working team coordinators	347 days Mon 20-11-02	Mon 22-02-28																			
3	Project working team coordinators consultation and progress review	347 days Mon 20-11-02	Mon 22-02-28																			
4	Project team Start-up/kick-off meeting	1 day Sat 21-01-02	Sat 21-01-02																			
5	Start-up meeting with all Project team members (Seniors, Youth Volunteers)	1 day Sat 21-01-02	Sat 21-01-02																			
6	Objective 1: Understanding how final rites are performed in Nepal	153 days Sat 21-01-02	Sat 21-07-31																			
7	Activity 1: Literature research, collection and review of last rites in Nepal; Consultation with community	108 days Sat 21-01-02	Mon 21-05-31																			
8	Review and summarize funeral planning processes in Nepal	86 days Sat 21-01-02	Fri 21-04-30																			
9	Review and summarize funeral methods in Nepal	86 days Sat 21-01-02	Fri 21-04-30																			
10	Review and summarize post-funeral rites and activities in Nepal	86 days Sat 21-01-02	Fri 21-04-30																			
11	Prepare a draft report/presentation to a larger group	22 days Sat 21-05-01	Mon 21-05-31																			
12	Activity 2: Engaging seniors to confirm information collected from literatures and fill the gaps identified from literatures during the identification survey, analyze information	67 days Sat 21-05-01	Sat 21-07-31																			
13	Identify information app, questionnaire survey, analyze information	67 days Sat 21-05-01	Sat 21-07-31																			
14	Prepare a draft report and presentation to a larger group	23 days Thu 21-07-01	Sat 21-07-31																			
15	Objective 2: Understanding how the last rites are performed in Canada	153 days Fri 21-01-01	Sat 21-07-31																			
16	Activity 1: General literature review related to funeral services in Canada	64 days Sat 21-01-02	Wed 21-03-31																			
17	Literature search and review	64 days Sat 21-01-02	Wed 21-03-31																			
18	Analyze the information and prepare a draft report, and presentation to a larger group	23 days Mon 21-03-01	Wed 21-03-31																			
19	Activity 2: Funeral planning process for Nepalese community residing in Canada	67 days Mon 21-03-01	Mon 21-05-31																			
20	Understanding funeral planning process for Nepalese community in Canada	67 days Mon 21-03-01	Mon 21-05-31																			
21	Analyze the information and prepare a draft report, and presentation to a larger group	22 days Sat 21-05-01	Mon 21-05-31																			
22	Activity 3: Post funeral process and understanding post funeral processes and issues	67 days Sat 21-05-01	Sat 21-07-31																			
23	Understanding post funeral processes and issues	67 days Sat 21-05-01	Sat 21-07-31																			



Update: 20 March, 2022

ID	Task Name	Duration	Start	Finish	2020 Nov	2020 Dec	2021 Jan	2021 Feb	2021 Mar	2021 Apr	2021 May	2021 Jun	2021 Jul	2021 Aug	2021 Sept	2021 Oct	2021 Nov	2021 Dec	2022 Jan	2022 Feb	2022 Mar	2022 Apr	
24	Analyze the information and prepare a draft report, and presentation to a larger group	23 days	Thu 21-07-01	Sat 21-07-31																			
25	Objective 3 : Study and document what kind of funeral service Nepalese Community needs to perform in Edmonton and area	67 days	Sun 21-08-01	Sun 21-10-31																			
26	Identify potential opportunities in Edmonton and area	67 days	Sun 21-08-01	Sun 21-10-31																			
27	Activity 1: What Hindu cultural rituals are accommodated in the funeral homes	67 days	Sun 21-08-01	Sun 21-10-31																			
28	Review and discuss potential options	66 days	Mon 21-08-02	Sun 21-10-31																			
29	Explore options for services	66 days	Mon 21-08-02	Sun 21-10-31																			
30	Activity 2: Community survey	39 days	Tue 22-02-01	Fri 22-03-25																			
31	Prepare community survey questions	39 days	Tue 22-02-01	Fri 22-03-25																			
32	Conduct community survey	20 days	Mon 22-02-22	Fri 22-03-18																			
33	Finalize and community survey results	6 days	Sun 22-03-20	Fri 22-03-25																			
34	Reporting	236 days	Mon 21-05-01	Mon 22-03-21																			
35	Progress updates to community members	236 days	Mon 21-05-03	Mon 22-03-28																			
36	Final report to community members	236 days	Mon 21-05-03	Mon 22-03-28																			
37	Final Close out Report to ESDC-NHSP upon completion of project	62 days	Sat 22-01-01	Mon 22-03-28																			
38	Project Close Out	42 days	Wed 22-02-02	Thu 22-03-31																			
39	Complete Project Close Out Documents	43 days	Tue 22-02-01	Thu 22-03-31																			



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