



**CAMOSUN COLLEGE**  
*School of Arts & Science*  
*Department of Social Sciences*

**ANTH-290-001**  
***Special Topics in Anthropology***  
***Fall 2020***

## **COURSE OUTLINE**

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The course description is online @ <http://camosun.ca/learn/calendar/current/web/anth.html>

Ω Please note: This outline will not be kept indefinitely. It is recommended students keep this outline for their records, especially to assist in transfer credit to post-secondary institutions.

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### **1. Instructor Information**

(a) <b>Instructor</b>	Nicole Kilburn
(b) <b>Office hours</b>	Tuesday 1:00-2:30, Wednesday 3:30-4:30, Thursday 9:30-11:00 or by apt.
(c) <b>Live class time</b>	Thursday 4:00-5:20pm (access via Collaborate on our D2L page from 3:45pm)
(d) <b>Phone</b>	I am not working on campus this semester so do not have access to my office phone. You can chat with me in Collaborate during office hours, email me, or make a special appointment to chat via Collaborate.
(e) <b>E-mail</b>	kilburn@camosun.bc.ca
(f) <b>Website</b>	

Using an anthropological approach, this course will explore one of life's inevitabilities: death. While death is a biological reality, its definition and meaning it profoundly shaped by culture. There is significant cultural variation in the treatment of the body after death, from sky burials in Tibet to full mummification of the ancestors, which can express a culture's social values and worldview. We will survey a wide variety of funerary traditions to understand how these rituals help define death, guide the behaviour of those grieving, and structure the ongoing relations between the living and their dead. We will examine the similarities as well as the differences in conceptions of the human body, death, and death rites in time and space, and consider our own cultural practices in cross-cultural perspective.

### **2. Intended Learning Outcomes**

Upon completion of this course the student will be able to:

1. Critically analyze the complex array of Anthropology sources, both primary and secondary.
2. Identify the central themes, concepts, and issues relating to the course topic.
3. Critically analyze and apply the tools of Anthropology to issues of the course topic.
4. Synthesize and present varying positions concerning the course topic.
5. Demonstrate skills in research, in creating arguments, and in written and oral communication.

### **3. Required Materials**

There is no text or course pack to purchase from the bookstore for this course. Readings and other resources for this course are posted and linked directly from the course D2L page (the full bibliography is presented at the end of this course outline). Our term project this semester will involve the creation of an online exhibit that can be viewed with virtual reality, and students may be interested in buying a cheap headset like Google cardboard to turn their smartphone into a VR headset. I am trying to organize these through the bookstore but there are many great options on Amazon.ca. We will talk about this more in class.

## 4. Course Content and Schedule

This class is a blended format. This means that some content is provided online for students to complete on their own every week **prior** to our live class meeting every Thursday afternoon from 4:00-5:20pm. Please come to the live lecture ready to participate by having completed the materials that I have organized on D2L. We will all have to work a bit more concertedly to engage as a group in a virtual environment.

WEEK	Module Topic	Readings and Resources	Assignments or important dates
Sept. 7-13	Module 1. Introduction to the course	The End of Life, the Ends of Life: An Anthropological View Death and Society: A Marxist Approach	Term project topic choices to be submitted by Sept. 12 Student questionnaire to be submitted by Sept. 14
Sept. 14-20	Module 2. Defining death: biologically, medically, legally, and culturally/religiously	Living Cadavers and the Calculation of Death Kelli Swazey TED Talk “ <i>Life that doesn’t end with death</i> ” (this TED Talk is embedded in the module’s content file)	Introduction by obituary due Sept. 20
Sept. 21-27	Module 3. A Cultural history of Death and the Afterlife	Hominin burial- Who First Buried the Dead? Darryl de Ruiter TED Talk “ <i>Did Homo naledi deliberately dispose of their dead?</i> ” (this TED Talk is embedded in the module’s content file)	
Sept. 28-Oct. 4	Module 4. Cultural Constructions of Life and Death	Tibetans and Vultures Keep Ancient Burial rite Hunting the Ancestors, death and alliance in Wari cannibalism	
Oct. 5-11	Module 5. Rest in Pieces?	The Cremated Catholic: the ends of a deceased Guatemalan	
Oct. 12-18	Module 6. Treatment of the Dead in a North American Funeral Home: virtual applied learning and a discussion	Download and play the game A Mortician’s Tale ahead of the live class	Term project outline due Oct. 15
Oct. 19-25	<b>MIDTERM EXAM will be available from 12:01am Saturday October 17-11:59pm Wednesday October 21. The live class this week will be dedicated to groups working together on their term projects in breakout spaces on Collaborate.</b>		
Oct. 26-Nov. 1	Module 7. Grief and Mourning in Cross Cultural Perspective	Grief and a Headhunter’s Rage Three Days of Weeping	
Nov. 2-8	Module 8. Caring for the Ancestors	Grave Vows Sweetening Death; Shifting landscapes of the role of food in grief and mourning	Applied learning and Dias de los Muertos <i>offrendas</i> reflection due Nov. 3
Nov. 9-15	Module 9. Economies of Death	Buying an Afterlife: Mapping the Social Impact of Religious Beliefs through Consumer Death Goods Money and Death: Funeral Business in Asante, Ghana	
Nov. 16-22	Module 10. Necrogeography and the landscapes of the dead	Defining the Place of Burial: what makes a cemetery a cemetery? Monuments, Landscape, and Memory	An evaluation of Ross Bay cemetery due by Nov. 17
Nov. 23-29	Module 11. Death and the Virtual Realm	Vered Shavit TED Talk: What Happens to our Digital Remains When We Die? <b>One additional reading will be posted by early November</b>	

Nov. 30- Dec. 6	Module 12. Death and Sustainability	Back to the Land Let your Last Footprint Be A Green One	Term project due Dec. 1
Dec. 7-13	Module 13. The Future of Death; Who wants to live forever?!	The Last Days of Death	

## 5. Basis of Student Assessment (Weighting)

### (a) Assignments

Please note that each assignment description can be found in a folder on our D2L course site (near the top of the content page). Any associated resources for these assignments can also be found there. All assignments, unless otherwise noted, are submitted via D2L in the “Assignments” pull down on the Navigation bar. Please do not email assignments to me.

### Death and Dying Questionnaire (5%)

Part 1 to be completed by September 12, Part 2 to be completed by December 9

This class is an academic exploration of death, but also an intensely personal one. In the first week of class I would like you to complete a questionnaire that will help you start to think about some key issues that will arise throughout the course. I will not provide feedback or ask you anything related to what you put in the questionnaire unless you bring it up, this is a document to get you thinking about some key questions and for me to gauge where people are it as we get started in the class. Please retain the electronic copy of the questionnaire; in the last week of class you will be asked to revisit the document to consider how your answers and overall perspectives may have changed over the course of the semester. You will add to your answers in italics text below the original text and submit to D2L by 6pm on December 9. Each part is worth 2.5%, earned by completing the exercise.

### Introductions: Write your own obituary (5%) due by Sept. 20

I know what you might be thinking: what a morbid way to start this class. Let me explain something important right off the top: thinking about death is often a powerful opportunity for you to think about how you live your life. Throughout this course we will have many opportunities to think about the life we want to lead and what is important, with a chance to shape our own destinies.

I would like to get to know you, and since we will not be spending time together in a classroom we need to do introductions in another way. It seems fitting to introduce yourself through an imagined obituary. I am leading by example: you will find my obituary posted in the “Assignment resources” folder on D2L. Please save yours as a pdf and post it to the Assignment section of D2L. FYI: I will be the only person that gets to read this.

I have created a document for you (linked off D2L) with information borrowed from a guide on how to write obituaries, provided by the Highland Park Presbyterian Church in Texas. It is a good place to start, and in addition to being an introduction this exercise helps you think about the cultural rules that govern this type of remembrance, and interesting aspects of representation. While people in the past with the means may have written their own obituaries, today, in keeping with our avoidance of thinking about our own mortality, obituaries are written by someone else after a person dies. So, while you get to choose what goes in this obituary, you

should think about **who** will be remembering you. This is humbling since it frames how we will be represented and remembered.

### **Thinking about offrendas in the first person (5%) due November 3**

The assignment is for you to learn about *offrendas* (which translates as "home altar" but is more secular than sacred in this context) and then build a very small one of your own for November 2 (the final day of the celebrations). Based on what you learn you may decide that you would like to create your *offrenda* to coincide with the beginning of the *Dias de los Muertos*, but we are not trying to replicate or impersonate so much as understand, so the timing can be a bit more flexible. Similarly, you may decorate your table space as you like, it does not have to be fancy. The real focus of your offrenda will be the food item(s) that are placed on it, along with a picture of the person who you are building the offrenda to/for. Please do the reading and watch the short video first to get a better idea of what food is generally included. The website linked above also has a section specifically about *offrendas* that is a great resource. As you will discover, you do not need to learn how to make a special Mexican dish or *pan de muerto*, you are customizing the *offrenda* foods to be meaningful in your own context. Once you have everything assembled, please take a picture of it and put it in a Word document along with a one page reflection. This reflection will include a brief explanation of what you put on your *offrenda* and why and how this offrenda "works" in terms of connections with the deceased, grief, and any other topics we have been discussing that have perhaps made their way in to this experience for you. There will be time to discuss this as a class in our live lecture time on November 5.

### **Landscapes of the Dead; Reading the symbols at Ross Bay Cemetery (10%) Due Nov. 17**

As James Deetz argues, cemeteries can tell us a lot about the society in which people lived and died. Sometimes the symbols are easier to decode than others though. For this exercise you are asked to visit Ross Bay cemetery, located at 1495 Fairfield Road in the City of Victoria, one of Canada's oldest and largest surviving Victorian cemeteries. This 27 acre cemetery was opened in 1873 and is a good example of a Victorian park style cemetery, with its sweeping carriageways and collection of unusual trees inviting people to visit and linger. The graves of many famous Canadians can be found here, including Emily Carr, James Douglas and Robert Dunsmuir. The layout of the cemetery is not arbitrary in the least; the best eternal real estate is located along prominent pathways for maximum visibility and in areas less likely to be inundated by winter storms (for once ocean front is the least desirable; stroll down to the southern end of the cemetery to see who is buried there and consider what this says about our city in the late 1800's).

For this assignment, you will be visiting the cemetery, recording 15 different grave markers and then using resources linked on D2L to decode the symbols included on the gravestones to evaluate what types of important information with respect to identity and social messaging is included. For each grave you will fill out a separate recording sheet, provided a Word document for students to use. There is space for interpretations of symbols on each grave stone on the form, but I would also like you to reflect on themes or omissions for the entire sample of 15 grave stones. As you choose your sample of 15 grave markers, please try to select from a variety of locations and include a selection of different design features so that you can learn as much as possible about these symbols. I have included some information about some of the more famous graves in the cemetery in case you would like some help with making some selections, although please do not choose all 15 from this list (and don't feel you have to hunt for any of these; because they represent a history of Victoria I thought you might be interested in seeing what some of these final resting places look like). The submitted assignment will include 15 recording

forms, each as a separate page with the photo included in the table) and a one page overall reflection referencing your entire sample. This will be submitted under Assignments on D2L.

**Term project: Participation in our class virtual exhibit *Death: A Beginner's Guide* (25%)  
Due Dec. 1**

Due to Covid-19, this class has more of a virtual emphasis this year. This includes the delivery of the course, but also some content, and it seems appropriate that the term project reflect this reality as well. Applied learning and public engagement are very hard with social distancing protocols, but thankfully we have access to some incredible technology that will allow us to share ideas on a virtual platform. Our overall exhibit will explore death from 10 different cultural perspectives. Each team of 3-4 students will represent what they have learned in Artsteps, an online tool where teams can customize a virtual space and populate it with photographs, audio clips, small video clips and 3D objects to share their material.

Each team's story starts in the same place: a deceased individual is lying under a sheet on the table, and a door behind the table is the start of the journey. Beyond this door teams have 30 m<sup>2</sup> to design in hallways or rooms to share the many elements in the journey of the deceased and the rituals of the bereaved. Through the eyes of the deceased, teams will work with a specific example to demonstrate core concepts that are covered in this class with respect to cultural perspectives on death, the afterlife, and rights and responsibilities of both the deceased and the bereaved. For example, is cremation important, or burial, or embalming? What do these represent? If a team chooses to put their deceased in a fancy casket, what are the social messages being communicated, and who is the audience? What food is part of death rituals, and for whom? In some of these cases the dead are fed as part of funerary rituals, or are sent to the afterlife with food either for the journey or for their eternity.

I have built an abbreviated example to help you visualize what each team will be producing by the end of the semester. I will show it to you in our first live class and also post a link to it on our D2L page in our term project resources folder. There is also a more detailed project description, along with the topic choices, posted on D2L. Students will identify their TOP THREE choices of topic and post them in the discussion section of D2L NO LATER than **September 12** so that I can build the groups in the second week of the semester. (You will find just the topic choices in the assignments folder for quick access as you decide on your top 3 choices).

This virtual exhibit structure will be built with technical support from Camosun Innovates. A tutorial and lots of other key information has been compiled for you in D2L and Camosun Innovates is providing technical support throughout the semester and with a special webinar for at least one member of each team in early November. This ongoing support will help us to keep the focus on anthropology content not coding! (Please note that I am not very confident using tech; if I can figure out Artsteps I am sure that every team can as well!).

**Deliverables:**

A detailed outline of what the group intends to present, and a storyboard sketch of how they plan to do it in Artsteps, is due **October 15** (worth 5% of the total mark for this assignment). A preliminary **annotated** bibliography containing at least 5 good resources is also required in the outline to indicate that research has begun and that this is not just Wikipedia information (!!).

The following week we will have time to brainstorm and discuss the project proposals in our live class and work together in small groups on D2L's Blackboard Collaborate platform.

This virtual exhibit will go live for the last week of the semester, so all projects must be completed and published to Artsteps by **Tuesday, December 1 at 6pm**. Our technical support team with Camosun Innovates can then pull individual projects together into a single exhibit hosted on a special website.

### **(b) Exams (50% overall)**

There are 2 exams in this course and both are worth 25% of the final grade. The final exam is not cumulative, but will consider reoccurring themes that weave their way through the entire course. Both exams will be a take home style with a choice of broad essay style questions where students can use content from the class to evaluate key concepts. Students are expected to complete the exam on their own, using only material covered in class and the class readings. Students will have 5 days to complete the exam once it is "open" on D2L.

- Midterm exam: opens October 17 at 12:01am, closes October 21 at 11:59pm
- Final exam: written during the college final exam period. Dates still to be determined

### **Notes:**

Please make every effort to hand in assignments on time. **Five percent** of the total mark will be deducted for every day an assignment is late (yes, even weekends); while this may not seem like many marks, remember that 5% is the difference of a letter grade, and this adds up quickly. This is an unfortunate way to lose marks, and can be avoided by not procrastinating and staying organized in terms of time management.

Please make sure that assignments are submitted properly via D2L instead of emailed to me. Things get misplaced very easily in my inbox, and it is harder for me to provide feedback and tie grades into the gradebook if files are not submitted through D2L. Please submit as a Word document or PDF, other formats often will not open for me.

### **Expectations around this class**

Online classes are strange beasts. Learning can feel passive, and the experience can be isolating. Neither of these are good things! This is particularly troubling given the subject matter of this class, I don't want anyone to feel like they are learning about and processing this material alone. Our live classes every week will be important opportunities for us to connect as a group, and I encourage you to participate as much as you can with questions and comments (we will go over the logistics of this in our first live class). Attending these live classes is critical; while I will record these live classes in case you have to miss one, I urge you to block off Thursday afternoons for this class and commit to "coming" prepared to listen and contribute in constructive ways. These live classes are not optional.

Because we cannot chat easily before or after class I imagine that most of our communication will be via email. It is important that you make sure that your D2L settings push any emails from me or peers in the class to the email that you use on a daily basis. There are directions on how to do this in the "Helpful Resources" section of our D2L page. You can expect to get an email reply from me within 24 hours (except weekends) and I would like the same from you. This way I

know that you have received the email and we can work through whatever it is we are communicating about.

Even in an online format this class requires compassionate collaboration with classmates. Keep in mind that we are going to be talking about sensitive material and there can be many different opinions that are interesting to explore if people are respectful in the questions and comments presented in the live class. Cultural relativism, a cornerstone of anthropology, is easily challenged when we discuss issues related to death. If a topic makes you uncomfortable (which is quite understandable given the subject matter) think carefully about how you are feeling and how you will frame questions or comments to promote constructive learning.

We will be working in teams for the class's term project. Team work is a very important skill to hone, but can be hard. Please commit to clear and professional communication with your team mates. Decide on how you will meet to brainstorm (Zoom is easy and free and there are other options out there too), and where you will compile your information as you research your topic (for example a Google doc). I would suggest that no one erase anything in shared documents and track changes. Individual team members may want to keep copies of their own material in separate files to help with this collaborate researching and editing process. If you stay organized from the outset with things like collecting the full citations for ALL resources (including photos, videos, audio clips used in your exhibit space) you will find that it is pretty easy at the end of the project to pull your references cited material together as a team. If you run in to problems with a particular team member I would like the team to try to resolve the matter as promptly and professionally as possible. Feel free to add me into a group email to keep me in the loop. I can help with team dynamics but since you are all adults I do not want to be the negotiator unless I really have to be. I expect everyone in the group to work hard and contribute to an overall project that all team members are proud of.

## 6. College Supports, Services and Policies



### **Immediate, Urgent, or Emergency Support**

If you or someone you know requires immediate, urgent, or emergency support (e.g. illness, injury, thoughts of suicide, sexual assault, etc.), **SEEK HELP**. Resource contacts @ <http://camosun.ca/about/mental-health/emergency.html> or <http://camosun.ca/services/sexual-violence/get-support.html#urgent>

### **College Services**

Camosun offers a variety of health and academic support services, including counselling, dental, disability resource centre, help centre, learning skills, sexual violence support & education, library, and writing centre. For more information on each of these services, visit the **STUDENT SERVICES** link on the College website at <http://camosun.ca/>

### **College Policies**

Camosun strives to provide clear, transparent, and easily accessible policies that exemplify the college's commitment to life-changing learning. It is the student's responsibility to become familiar with the content of College policies. Policies are available on the College website at <http://camosun.ca/about/policies/>. Education and academic policies include, but are not limited to, Academic Progress, Admission, Course Withdrawals, Standards for Awarding Credentials, Involuntary Health and Safety Leave of Absence, Prior Learning Assessment, Medical/Compassionate Withdrawal, Sexual Violence and Misconduct, Student Ancillary Fees, Student Appeals, Student Conduct, and Student Penalties and Fines.

## 7. Grading System

- ☒ Standard Grading System (GPA)
- ☐ Competency Based Grading System

**STANDARD GRADING SYSTEMS** <http://camosun.ca/about/policies/index.html>

The following grading system is used at Camosun College (with descriptions based on grading at the University of Victoria):

### 1. Standard Grading System (GPA)

Percentage	Grade	Description	Grade Point Equivalency
90-100	A+	Exceptional, outstanding and excellent performance. Normally achieved by a minority of students. These grades indicate a student who is self-initiating, exceeds expectation and has an insightful grasp of the subject matter.	9
85-89	A		8
80-84	A-		7
77-79	B+	Very good, good, and solid performance. Normally achieved by the largest number of students. These grades indicate a good grasp of the subject matter or excellent grasp in one area balanced with satisfactory grasp in the other areas.	6
73-76	B		5
70-72	B-		4
65-69	C+	Satisfactory or minimally satisfactory. These grades indicate a satisfactory performance and knowledge of the subject material.	3
60-64	C		2
50-59	D	Minimum level of achievement for which credit is granted; a course with a "D" grade cannot be used as a prerequisite. A student receiving this grade demonstrated a superficial grasp of the material.	1
0-49	F	Minimum level has not been achieved.	0

## Temporary Grades

Temporary grades are assigned for specific circumstances and will convert to a final grade according to the grading scheme being used in the course. See Grading Policy at <http://camosun.ca/about/policies/index.html> for information on conversion to final grades, and for additional information on student record and transcript notations.

Temporary Grade	Description
I	<i>Incomplete:</i> A temporary grade assigned when the requirements of a course have not yet been completed due to hardship or extenuating circumstances, such as illness or death in the family.
IP	<i>In progress:</i> A temporary grade assigned for courses that are designed to have an anticipated enrollment that extends beyond one term. No more than two IP grades will be assigned for the same course.
CW	<i>Compulsory Withdrawal:</i> A temporary grade assigned by a Dean when an instructor, after documenting the prescriptive strategies applied and consulting with peers, deems that a student is unsafe to self or others and must be removed from the lab, practicum, worksite, or field placement.



## F2020 Course reading and resource bibliography

Brandes, Stanley

2001 The Cremated Catholic: the ends of a deceased Guatemalan. *Body and Society* 7(2-3): 111-120.

Bush, Rose

2019 *Vultures of Tibet*. Video. From the Woods Production Co. New York. Accessed via the web [https://aeon.co/videos/to-tibetan-buddhists-sky-burials-are-sacred-to-tourists-theyre-a-morbid-curiosity?utm\\_source=Aeon+Newsletter&utm\\_campaign=c216196bdb-EMAIL\\_CAMPAIGN\\_2019\\_02\\_25\\_12\\_50&utm\\_medium=email&utm\\_term=0\\_411a82e59d-c216196bdb-70694633](https://aeon.co/videos/to-tibetan-buddhists-sky-burials-are-sacred-to-tourists-theyre-a-morbid-curiosity?utm_source=Aeon+Newsletter&utm_campaign=c216196bdb-EMAIL_CAMPAIGN_2019_02_25_12_50&utm_medium=email&utm_term=0_411a82e59d-c216196bdb-70694633)

Cann, Candi

2017 Buying an Afterlife: Mapping the Social Impact of Religious Beliefs through Consumer Death Goods. *Religions* 8(167).

2018 Sweetening Death: Shifting Landscapes of the Role of Food in Grief and Mourning. IN: *Dying to Eat: Cross-Cultural Perspectives on Food, Death, and the Afterlife* edited by Candi Cann pp. 55-86. University of Kentucky Press.

Conklin, Beth

2018 (1993) Hunting the Ancestors: Death and Alliance in Wari' Cannibalism. IN: *Death, Mourning and Burial: A Cross Cultural Reader*, second edition, edited by A. Robben pp. 211-216. John Wiley and Sons: Oxford.

de Jong, L.

2019 Monuments, Landscape and Memory; the emergence of Tower Tombs in Tadmor-Palmyra. *Bulletin of the Institute of Classical Studies* 62(1): 30-52. University of London.

De Reinzo, Gabby

2017 A Mortician's Tale. Laundry Bear Games. Available on Steam [https://store.steampowered.com/app/578720/A\\_Morticians\\_Tale/](https://store.steampowered.com/app/578720/A_Morticians_Tale/)

de Ruiter, Darryl

2017 Did Homo naledi Deliberately dispose of their dead? TEDxTAMU talk accessed via the web at <https://www.youtube.com/watch?v=qxcrg1jHKWA>

Faison, Seth

1999 Lirong Journal; Tibetans, and Vultures, Keep Ancient Burial Rite. The New York Times. <https://www.nytimes.com/1999/07/03/world/lirong-journal-tibetans-and-vultures-keep-ancient-burial-rite.html>

Harari, Yuval Noah

2016 The Last Days of Death; the looming struggle for eternal youth. Excerpt from *Homo Deus: A Brief History of Tomorrow* by Yuval Noah Harari published as an open essay <http://open.themagazine.com/article/essay/the-last-days-of-death>

Locke, Margaret

2004 Living Cadavers and the Calculation of Death. *Body and Society* 10 (2-3): 135-152.

Lull, Vicente

2000 Death and Society: A Marxist Approach. *Antiquity* 74: 576-580.

Madison, Paige

2017 Hominin Burial-Who first Buried the Dead?. Retrieved from <https://aeon.co/essays/why-we-should-bury-the-idea-that-human-rituals-are-unique>

(optional, if you have already read Grave Vows and want something more)

Martin, Diana

1991 Chinese Ghost Marriage. *JASO Occasional Papers* 8, edited by H. Baker and S. Feuchtwang pp. 25-43. University of Oxford: Oxford.

Mayer, Andre

2016 *Back to the Land*. CBC May 16, 2018. <https://newsinteractives.cbc.ca/longform/death-burial-green-recycling>

Rosaldo, Renato

1993 Introduction: Grief and a Headhunter's Rage. IN: *Culture and Truth: the remaking of social analysis* by Renato Rosaldo, pp. 167-178. Beacon Press: Boston.

Rugg, Julie

2000 Defining a Place of Burial; what makes a cemetery and cemetery? *Mortality* 5(3): 259-275.

Rumble, Hannah

2016 Let your Last Footprint be a Green One. *Anthropology and Aging*, 37 (1): 41-45.

Sahvit, Vered

2017 *What happens to our digital remains when we die?* TEDxWhite City talk accessed via the web at <https://www.youtube.com/watch?v=vFPkEIGUofc>

Schwartz, Lucas J.

2010 Grave Vows: A Cross-Cultural Examination of the Varying forms of Ghost Marriage among Five Societies. *Nebraska Anthropologist*. 60. Accessed from <http://digitalcommons.unl.edu/nebanthro/60>

Shepard, Glenn H. Jr.

2002 Three Days for Weeping: Dreams, Emotions, and Death in the Peruvian Amazon. *Medical Anthropology Quarterly* 16 (2): 200-229

Swazey, Kelli

2013 *Life that doesn't end with death*. TED Talk access on the web at [https://www.youtube.com/watch?v=ZCRC5\\_0kfiw](https://www.youtube.com/watch?v=ZCRC5_0kfiw)

Varisco, Daniel

2011 The End of Life, the Ends of Life: An anthropological View. *Journal of the Islamic Medical Association of America* 43: 203-207. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3516113/>