

UNIVERSITY OF CAPE COAST

SOCIOLOGICAL AND FINANCIAL  
ASPECTS OF FUNERALS IN AN URBAN AREA:  
A CASE STUDY IN TAKORADI

BY

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DISSERTATION SUBMITTED TO THE DEPARTMENT OF  
SOCIOLOGY OF THE FACULTY OF SOCIAL SCIENCES,  
UNIVERSITY OF CAPE COAST, IN PARTIAL FULFILMENT  
OF THE REQUIREMENTS FOR THE AWARD OF THE  
MASTER OF ARTS DEGREE IN SOCIOLOGY

MARCH 2006

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## CANDIDATE'S DECLARATION

I hereby declare that this dissertation is the result of my own original work and that no part of it has been presented for another degree in this university or elsewhere.

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## SUPERVISORS' DECLARATION

We hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

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## ABSTRACT

Throughout time people have been concerned with questions regarding life and death, mortality and immortality. So, the disposal of the dead and funeral have been given special attention.

This study therefore seeks to find out whether the impression that funerals have more negative than positive effects on the Takoradi community is true or not. The sample for the study was taken from the Takoradi community made up of family heads, bereaved family members, those committees in charge of planning and implementing the funeral and other visitors to the funerals.

This study investigated the nature of expenditure for funerals in the Takoradi community, evaluated whether or not there was a break-down of bereaved family ties during and after funerals, examined how funerals influenced relationship among the bereaved family members and investigated whether or not the bereaved children dropped out of school after funerals.

It was found out that funerals result in the loss of wealth for the bereaved family, and also the funerals in Takoradi are relatively expensive. To some extent the role of integrating and disintegrating relationships in the bereaved families takes place during funerals. Sometimes the celebration of funerals could result in the family members being unable to pay school fees for their children and the deceased children. It was also realised that people spent so much time and money on funerals because others are doing the same.

So, in conclusion the study revealed that funerals have more negative than positive effects on the people of the Takoradi community.

## ACKNOWLEDGEMENTS

My profound gratitude goes to my dedicated supervisors, Prof. Nancy Lundgren and Prof. S. Kofi Bonsi, for their constructive criticisms, corrections and suggestions, which have contributed immensely towards the success of the work.

I also wish to acknowledge the valuable assistance and support of Mr. Godwin R. K. Egbenya, and all the staff of the Department of Sociology, University of Cape Coast. To you, I say thank you.

Renato Mingardi

March, 2006.

## DEDICATION

I dedicate this book in profound gratitude to my friends Sara and Francesca with love.

## TABLE OF CONTENTS

|  | PAGE |
|--|------|
| CANDIDATE'S DECLARATION                      | ii   |
| SUPERVISORS' DECLARATION                     | ii   |
| ABSTRACT                                     | iii  |
| ACKNOWLEDGEMENTS                             | iv   |
| DEDICATION                                   | v    |
| TABLE OF CONTENTS                            | vi   |
| <br>   |      |
| CHAPTER ONE                                  |      |
| INTRODUCTION                                 |      |
| 1.1 Background                               | 1    |
| 1.2 Statement of the Problem                 | 4    |
| 1.3 Research Questions                       | 5    |
| 1.4 Objectives of the Study                  | 6    |
| 1.5 Significance of the Study                | 6    |
| 1.6 Operational Definitions of some Concepts | 7    |
| 1.7 Outline of the Study                     | 8    |
| 1.8.0 Profile of the Study Area              | 9    |
| 1.9 The Study's Theoretical Perspective      | 15   |

## CHAPTER TWO

### LITERATURE REVIEW

|   |    |
|---|----|
| 2.0 Introduction  | 18 |
| 2.1.0 Theoretical Discussions on funeral                                      | 18 |
| 2.1.1 Functionalist Perspective   | 19 |
| 2.1.2 Symbolic and Structuralist Perspective                                  | 19 |
| 2.1.3 Rites, Rituals, Ceremonies and Funerals defined                         | 21 |
| 2.2.0 Relevant Literature on death and funeral in the Ghanaian context        | 31 |
| 2.2.1 Person and Death in Ghana   | 31 |
| 2.2.2 Traditional Concept of Death and Ghanaian Cosmology                     | 31 |
| 2.2.3 The Relationship between the Living and the Dead                        | 33 |
| 2.2.4 The Protective function of Ancestors                                    | 34 |
| 2.2.5 Communion with Ancestral Spirits  | 35 |
| 2.2.6 The Christian Doctrine of Death   | 35 |
| 2.2.7 “Highlife” view of Death: Death is the Absolute End of all Life         | 36 |
| 2.2.8 Family and Death in Ghana   | 39 |
| 2.2.9 Family and Funeral in Ghana   | 46 |
| 2.2.10 Jack Goodie on funeral Ceremonies of the Ladaga<br>(Upper West, Ghana) | 47 |
| 2.2.10 Contemporary Research on Funerals in Ghana                             | 49 |
| 2.3 Relevance of the Literature Review to the Study                           | 55 |

## CHAPTER THREE

### METHODOLOGY

|  |    |
|--|----|
| 3.0 Introduction                         | 59 |
| 3.1 Selection of the Study Area          | 59 |
| 3.2 Research Design                      | 60 |
| 3.3 Target Population for the Study      | 61 |
| 3.4 Sample and Sampling Procedures       | 61 |
| 3.5 Instruments of Data Collection       | 63 |
| 3.6 Pretest of Instruments and Procedure | 64 |
| 3.7 Data Collection                      | 64 |
| 3.8 Data Analysis Plan                   | 65 |
| 3.9 Delimitations and Limitations        | 65 |

## CHAPTER FOUR

### PRESENTATION AND ANALYSIS OF DATA

|   |    |
|---|----|
| 4.0 Introduction  | 67 |
| 4.1 A funeral scene in Takoradi as observed by the researcher                             | 68 |
| 4.2 Socio-demographic characteristics of Respondents                                      | 71 |
| 4.3 The social Issues involved in organising and celebrating funerals                     | 73 |
| 4.4 Funding of funerals   | 76 |
| 4.5 The Aftermath (Effects) of funeral rites in the bereaved family,<br>and the Community | 80 |



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

|                     |    |
|---------------------|----|
| 5.0 Introduction    | 86 |
| 5.1 Summary         | 86 |
| 5.2 Conclusion      | 91 |
| 5.3 Recommendations | 93 |

|            |    |
|------------|----|
| REFERENCES | 97 |
|------------|----|

|                              |     |
|------------------------------|-----|
| APPENDIX 'A': QUESTIONNAIRES | 103 |
|------------------------------|-----|

|                               |     |
|-------------------------------|-----|
| APPENDIX 'B': COMPUTER TABLES | 111 |
|-------------------------------|-----|

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background

Throughout time people have been concerned with questions regarding life and death, mortality and immortality. Philosophers, poets and scientists have attempted to understand and even control death. Death, however, remains a part of life.

So, during history and in every human society, the disposal of the dead and funeral has been given special attention. The practice was originally motivated not by hygienic considerations but by ideas entertained by ancient people concerning human nature and destiny. This conclusion is clearly evident from the fact that the disposal of the dead from the earliest times was of a ritual kind. Paleolithic peoples, such as the Neanderthals and later groups, not only buried their dead but provided them with food, weapons, and other equipment, thereby implying a belief that the dead still needed such things in the grave. This very significant practice can be traced back to great antiquity, possibly to about 50,000 BC, all Homo Sapiens bury their dead (Encyclopaedia Britannica 2002).

The ritual burial of the dead, which is thus attested from the very dawn of human culture and which has been practiced in all parts of the world, stems from an innate inability or refusal on the part of humans to accept death as the definitive end of human life (Calvin 1997).

Despite the horrifying evidence of the physical decomposition caused by death, the belief has persisted that something of the individual person survives the experience of dying. According to Hocart (1999), the idea of personal extinction through death is a sophisticated concept that was unknown until the 6th century BC, when it appeared in the metaphysical thought of Indian Buddhism; it did not find expression in the ancient Mediterranean world before its exposition by the Greek philosopher Epicurus [341-270 BC] (Encyclopaedia Britannica 2002).

Copp (1998) tells us that the belief that human beings survive death in some form has profoundly influenced the thoughts, emotions, and actions of humankind. The belief occurs in all religions, past and present, and decisively conditions their evaluations of humans and their place in the universe. Mortuary rituals and funeral customs reflect these evaluations; they represent also the practical measures taken to assist the dead to achieve their destiny and sometimes to save the living from the dreaded molestation of those whom death had transformed into a different state of being.

It has been claimed (Kearl 2001) that one can never look directly at the sun nor at one's own death. And yet, throughout the history of humankind, both have been the enduring themes of myth and religion, science and magic, curiosity and fear. From our late twentieth century vantage point we find that as the sun is understood as being the source of life in the natural order, so death is becoming recognized as the central dynamism underlying the life, vitality, and structure of the social order (Kearl 2001). "Death is the muse of our religions, philosophies, political ideologies, arts and medical technologies" (Kearl 2001:25).

Death is the barometer by which we measure the adequacy of social life, as Richard Huntington and Peter Metcalf observed in *Celebrations of Death*, "life becomes transparent against the background of death" (1979:2). In a way analogous to the experimental method of subatomic physicists bombarding and shattering the nuclei of atoms in order to reveal their constituent parts and processes, death similarly reveals the most central social processes and cultural values. Death is a catalyst that, when put into contact with any cultural order, precipitates out the central beliefs and concerns of a people (Howard 2002).

Like the climatologists who so eagerly awaited the close-up photographs of Jupiter and Saturn in order to understand the atmospheric dynamics of earth, we need cross-cultural comparisons in order to comprehend ourselves. "Death" is a socially constructed idea. The fears, hopes, and orientations people have towards it are not instinctive, but rather are learned from such public symbols as the languages, arts, and religious and funeral rituals of their culture (Watson 1998).

After three years of my residence in Ghana I think that death and funeral play an important role for the Ghanaians. More than a philosophical or existential approach they have a "vital-physical" relation, death and funeral are always present in their lives.

I realized that in the Ghanaian context, the understanding of the experience of death and funeral is quite different from that of the "west". It is in this situation of curiosity and personal interest that I started to read books about funeral in general, and also I started to observe how the people live and perform their funeral celebrations. So this work first of all is moving from a personal interest, but at the

same time I want to find scientific and sociological answers to the different questions that are in my mind.

## **1.2 Statement of the Problem**

Like most organized cultural and social activities, funeral rites are considered as one of the most important events in Ghana. Some hundred years ago the function and the celebration of the funeral were a solemn and simple way to show the last respect to the deceased, and to conduct the deceased from the world of living to the world of the dead (Sarpong 1974). This ceremony was performed through rituals and traditions devoid of pomp and extravagance. In our days however, some scholars (Efande, Seri and Gyasi 1998) believe that bereaved families have lost the freedom and independence to perform modest or idiosyncratic funerals, because of social constraints whose criteria for a successful funeral and its accompanying prestige, have transformed the ceremony into some kind of smart business (Mfoulou 2002). These new aspects have made the funeral in Ghana assume a new dimension that raises financial implications, which sometimes rupture the interpersonal relations among members of the bereaved family.

Saturday is the funeral day among the Ghanaians. In every city, mid-sized town, or village there can be two or more funerals. Hundreds of people come together to pay their last respects to a deceased loved one, or to sympathize with a bereaved friend. People dress up and travel to visit a funeral in another town or

village. In turn, they expect the bereaved family to entertain them with music, dance, drinks and, sometimes, food.

The researcher has been staying in the Takoradi community for the past three years and had the opportunity to join and participate in different funeral celebrations. Observations made and comments raised at these funerals by participants on these occasions indicate that bereaved families incur debts and other inconveniences like not getting money to pay the school fees of their children or creating problems during and after funeral among the members of the bereaved family.

Based upon these observations and comments made, my work is going to argue that the contemporary Ghanaian funeral celebrations have become highly commercialized, draining limited resources and destabilizing families, and we are going to analyse an urban area like Takoradi in order to test this hypothesis.

### **1.3 Research Questions**

The following questions guide this research:

- a) Do families spend too much on funerals?
- b) Do funerals create disharmony in families - i.e. disintegration or integration of the bereaved family?
- c) Does funeral expenditures create financial burdens on families?
- d) How relatively expensive is a usual funeral?
- e) Why do people spend so much time and money on funerals?

#### **1.4 Objectives of the Study**

The main objective of the study is to examine whether the contemporary Ghanaian funeral celebrations have become highly commercialized, draining limited resources and destabilizing families. So in a way we are going to investigate the sociological and financial aspects of funerals in the Takoradi community.

To examine the functions of funerals in the Takoradi community

To explore the nature of expenditure for funeral in the Takoradi community

To examine if during and after funeral time there is a break down of the bereaved family ties

To examine how funerals influence the relations among the bereaved family Members

#### **1.5 Significance of the Study**

By examining the sociological and financial aspects of funerals in an urban area like Takoradi, the study hopes to give an answer to the basic argument of our research that the contemporary Ghanaian funeral celebrations have become highly commercialized, draining limited resources and destabilizing families.

Also the study can give an interesting insight on the expenditure of the funeral, and also present an idea about the problems that a bereaved family faces during and after funeral.

The study, as well wants to offer an overview on the main functions that a funeral performs in the society, for example: social coherence, redistribution of resources, class-ethnic differences, prestige, marriage arrangements, etc.

We also believe that the family and the funeral celebration can be two keys that can assist in the understanding of the Ghanaian culture and also help to recognize its transformation. Through the family and the funeral we can observe and monitor the change of Ghanaian society from the traditional society to an urban society.

Also findings of this study could be useful in policy formulation and implementation of funeral celebrations in the Ghanaian society at large and in Takoradi in particular.

## **1.6 Operational Definitions of some Concepts**

*Abusuapanyin*: the family head.

*Matrilineal Clan*: group of people, male or female who are believed to have descended in a female line from one common ancestress and who share the same totem and other observation.

*Elaborate funeral*: it is a type of funeral, which involves using large sums of money (Ten or more million cedis) and other resources to organise.

*Family*: Family as used in this study refers to a group of people, related by kinship, in which the adults assume responsibility for the care and upbringing of their natural or adopted children.



*Financial:* connected with money or the management of money.

*Funeral expenditure:* implies purchases made in connection with the funeral celebrations.

*Funeral rites / celebrations:* are great social occasions, which generally involve whole communities who gather together at these events to perform appropriate rites, which help to strengthen the bond between the living and the dead.

*Lineage:* implies family line or line of descent.

*Simple funeral:* a type of funeral, which does not involve using unusually large sums of money (less than ₦2-5m) and other resources to organise.

*Sociological:* the scientific study of societies and the behaviour of people in groups.

*Solidarity:* here implies unity resulting from common interest or feelings.

*Take aways:* packed food given to people who attend social gatherings such as funerals to send home.

### **1.7 Outline of the Study**

The work is set out into five chapters. Chapter One deals with the introduction and it begins with the background of the study. It states the research problem, outlines the objectives and research questions that guide the study and the essence of the study. It also examines the profile of the study area.

Chapter Two reviews related literature on death and funeral, with special attention on the main sociological schools, and the traditional view of death and funeral for the Ghanaian.

Chapter Three will be on methodology, how we are going to collect data. The fourth Chapter deals with the presentation, analyses and the interpretation of the data collected from the Takoradi community.

The last chapter summarizes findings and draws conclusions about the sociological and financial aspects of funerals in an urban area.

### **1.8.0 Profile of the Study Area**

#### **1.8.1 Introduction**

With the study we are going to investigate the sociological and financial aspects of funeral in the urban area of Takoradi.

Now we want to present a general overview of Takoradi, starting with a brief history, and moving to underline the basic aspects of the town.

#### **1.8.2 Brief History of Takoradi**

The tremendous growth of Takoradi was not achieved suddenly, but through a gradual process. It has had its ups and downs. According to ' traditional history, the first inhabitants of the Takoradi area were Fantis from Kromanstin, near Saltpond, in the Central Region, who came to fish at Adjua near Takoradi. However, they found the surf of Adjua too rough and the inhabitants unfriendly so they decided to go back. When they reached Takoradi, they were attracted by the

favourable surf and the environment and decided to settle at Amanful and the area around the Ayire estuary as well as the present Takoradi harbour area (SAEMA 2002).

Takoradi, like most coastal towns of Ghana, had a long association with the Europeans. From the 15th century onwards, the Ahanta area which covers the metropolis and the entire south eastern part of the Western Region was a scene of intense trade with Europeans (Buah 1998).

During the second half of the 17th. Century the slave trade increased rapidly with the expanding plantation economies on other continents. With the Ashantis, the Europeans traded for slaves from the northern areas against arms and ammunition. But, this trade was more important in the Elmina and Cape Coast areas and further east than in the Takoradi areas. Here, the trade in gold was rather more important.

The trade and investments into Takoradi attracted people to the area, resulting in a boost of its economic strength. At the beginning of the 20th. Century, a wharf was built in Takoradi to mark a significant industrial and commercial leap in the area. More foreigners were attracted into the area and it became known as "European Town". A new and modern harbour was built at Takoradi in 1927 (SAEMA 2002).

The harbour monopoly of Takoradi was broken in 1962 with the construction of the much bigger and deeper port of Tema. This has affected the economic insight of Takoradi which is today known as Shama Ahanta East Metropolitan

Assembly [SAEMA]. Today it is still considered as one of the few important areas with -numerous economic opportunities in Ghana.

### **1.8.3 Location and Geo-physical Features**

Takoradi is the administrative capital of the Western Region. It has a land area of 334.43 square kilometres and is strategically located in the south-western part of Ghana, about 242 kilometres to the west of Accra, the capital city. It is also approximately 280 kilometres from the La Cote d'Ivoire border in the west. Takoradi is characterised by an equatorial climate. Temperatures are high and range from 22 to 30 degrees Celsius. It has a mean annual rainfall of 2,350 millimetres, which is experienced heavily in May and June with the minor rains occurring between September and October. The climate offers opportunities for varying agricultural production like the entire country (World-66 2001).

Takoradi has a democratic system of government. The Assembly is the highest political and administrative body. It is made up of two-thirds elected members from the electoral areas and one-third Government appointees from the community. There are three Sub- Metropolitan District Councils; Shama, Sekondi and Takoradi. These are made up of 56 electoral areas. The Metropolis also has four constituencies. They are Effia, Kwesimintsim, Takoradi, Sekondi and Shama. Their representatives are part of the 200-member Parliament, which is the legislative arm of the Government. The Metropolis has a population of about 400,000 and an estimated floating population of 80,000 made up of people from

neighboring districts who commute into the city daily for civic, trade and industrial activities (Mylene 1992).

#### **1.8.4 Health and Sanitation**

Almost 90 per cent of the Metropolis has access to potable water supply. About 9 million gallons of water is produced per day. The city enjoys hydro-electric power with about 96 per cent of the area energised. There is a thermal plant, which also produces 300 megawatts of power at Aboadze in the Metropolis. This supplements hydro- power generated at Akosombo and generates energy for industrial activities.

Takoradi has the highest concentration of health delivery facilities and service in the region. Apart from the Effia Nkwanta Hospital which is a regional hospital, the metropolis has the Takoradi Hospital, Kwesimintsim and Essikaido Polyclinics, Private Clinics, Government Health Centers and Community and Maternity Clinics (SAEMA 2002).

Telecommunications systems in Takoradi are very efficient having undergone an extensive modernization. The visitor to the Metropolis or the investor can access any part of the town without hindrance. Public safety is of paramount importance to the metropolitan authorities, hence the efficient policing of crime in the Metropolis, which renders the crime rate very low.

### **1.8.5 Economic Activity**

The Shama Ahanta East Metropolitan Assembly (SAEMA) is one of the hubs of industrial activities in Ghana. To be precise, the Metropolis is the third most industrialized city in the country.

#### **Manufacturing**

The manufacturing sector is therefore expected to lead the way to accelerate growth in Ghana. The major industries with a few exceptions either process agriculture, forest or mining products. Some of the activities engaged in are food processing, metal fabrication and manufacturing of wood items.

#### **Food Processing**

This embraces the processing of palm fruit and copra for edible oil for both domestic consumption and export, and this is largely done by small scale operators.

#### **Pioneer Tobacco Company (PTC)**

The Pioneer Tobacco Company (PTC), one of the two tobacco processing firms in Ghana, is sited in the Metropolis at Takoradi. The factory processes tobacco leaf into cigarette for the domestic market. Its output accounts for 70 per cent of the total cigarette production in the country.

## **Distillery**

Distillery activities are yet to be fully active in production. Industries engaged in this sector include Animens Limited and Rush Distilleries that produce lemon and other fruit juices.

## **Textiles**

Textile, garment, and leather works enterprise operate in the informal sector. In the entire Western Region, the textile sub-sector accounts for 18.2 per cent of the total labour force.

## **Metal Fabrication**

However, the metal fabrication and capital goods industry is relatively more developed. The Western Castings Limited at Takoradi is the single largest iron and steel foundry in the country engaged in the fabrication of machine parts and metal slabs for mining, timber, and heavy, as well as light industries.

## **Small Scale Operators**

About 300 small-scale operators in the informal sector are engaged in vehicle bodybuilding and the manufacturing of farm implements like hoes, cutlasses, and axes, as well as buckets, water tanks and metal gates.

## **Forest Resources**

The Western Region is the richest in forest resources and therefore timber logging and processing and wood related products constitute an important economic activity.

### **1.8.6 Ethnicity and Religion**

The town of Takoradi is fairly heterogeneous. Ghanaian languages spoken include Wassa, Fanti, Ewe, Ahanta, Hausa, Ga- Adangbe and Twi. People with different religious orientation pertain with Christianity dominating Islam and traditional religion.

According to a baseline survey (Demography 2000), eighty- six percent (86.0%) of the people are Christians, about six percent (5.9%) are Moslems, six percent (6.1%) are Traditionalists, and another two percent (2.0%) belong to unknown religious groups (Acquah 2003).

### **1.9.1 The Study's Theoretical Perspective**

The sociological approach to understanding events in the world involves two interdependent and essential parts: theory and research. In the most general sense, a theory is a framework that can be used to think about what is going on around us. A sociological theory is a set of principles and definitions that tell how societies operate and how people in them relate to one another and respond to the environment.



In my work, I turn to Merton a structural functionalist, to provide insight to serve as a framework which to understand the funeral in Ghana. The theoretical approach of Merton with regard to his distinction between manifest and latent functions in societal issue would help me to understand and explain the complex nature of contemporary funeral celebrations in Ghana. In addition with the framework of Merton we would be able to explain the functional and dysfunctional aspects of funeral celebrations in Takoradi.

Merton distinguished between manifest functions - those intended, and latent functions - those unrecognised and unintended. He also noted that elements, on occasion, may disrupt the social equilibrium and be dysfunctional.

Merton's primary thrust is to use functional analysis as a research strategy. In order to, more accurately describe social stability and change, he introduces terms to distinguish several components of functional analysis: "dysfunction," "manifest function," and "latent function" (Ritzer 1992).

**In his own words on functionalism:**

"Social function refers to observable objective consequences, and not to subjective dispositions (aims, motives, purposes)" (1957:24). With reference to this study, issues like expenditure on funeral, attendance of the funeral, and the types of coffins bought, are some of the observable objective consequences (manifest functions) of the funeral celebrations.

[Referring to the Hopi rain ceremonies] "With the concept of latent function, we continue our inquiry, examining the consequences of the ceremony not for the

rain gods or for meteorological phenomena, but for the groups which conduct the ceremony. And here it may be found, as many observers indicate, that the ceremony does indeed have functions--but functions which are non-purposed or latent" (1957:64).

"Ceremonies may fulfil the latent function of reinforcing the group identity by providing a periodic occasion on which the scattered members of a group assemble to engage in a common activity . . . such ceremonies are a means by which collective expression is afforded the sentiments which . . . are found to be a basic source of group unity. Through the systematic application of the concept of latent function, therefore, apparently irrational behavior may at times be found to be positively functional for the group" (1957:65).

#### **On latent functions:**

For Merton the main idea of the concept of latent function in social research is that social life is not as simple as it first seems. For as long as people confine themselves to certain consequences (e.g. manifest consequences), it is comparatively simple for them to pass moral judgments upon the practice of belief in question. Moral evaluations, generally based on these manifest consequences, tend to be polarised in terms of black or white. But the perception of further (latent) consequences often complicates the picture.

Examples of these latent consequences are break down of the relationship among family members during funeral, and funerals as a moment of meeting new people.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This section is in two parts. The first part (2.1) examines the theoretical literature on the main schools of thought connected with the topic of study – functionalism and symbolic structuralism. It also examines the nature and the function of funeral in society. The second part (2.2) deals with the relevant literature on death and funeral in the Ghanaian context.

In examining the literature available the writer had in mind the hypothesis that the contemporary Ghanaian funeral celebrations have become highly commercialized, draining limited resources and destabilizing families. The chapter ended with the relevance of the literature review to the study (2.3).

#### **2.1.0 Theoretical Discussions on Funeral**

This section (2.1) deals with the major theoretical perspectives that dominate the discipline of Sociology or theories about the role of funeral in society. The framework that each theory offers to interpret any event, but with a special attention on funeral has been outlined. A basic question guiding the work is, what is the role of funeral in the society?

### **2.1.1 Functionalist Perspective**

Many Sociologists and anthropologists have taken a functionalist perspective. To Radcliffe-Brown [1881-1955] and Evans-Pritchard [1902-1973] their focus is on questions related to order and stability in society. They define society as a system of interrelated, interdependent parts. To illustrate this vision, functionalists use the human body as an analogy for society. The human body is composed of parts such as bones, cartilage, ligaments, muscles, a brain, a spinal cord, nerves, hormones, blood, a heart, a spleen, kidneys, lungs, and chemicals. All of these body parts work together in impressive harmony. Each function in a unique way to maintain the entire body, but it cannot be separated from other body parts that it affects and that in turn help it function (Schaefer-Lamm 1998).

Society, like the human body, is made up of parts, such as schools, sports teams, family, religious rituals, laws, language, funeral rites, etc. Like the various body parts, each of society's parts functions to maintain a larger system. Functionalist defines a function as the contribution a part makes to order and stability within that system. For the functionalist approach, funerals play an important role in the society (Borgatta 1992):

### **2.1.2 Symbolic and Structuralist Perspective**

However, some symbolic and structuralist anthropologists and sociologists [Turner 1920, Levi Strauss 1908] consider funeral as an expression of ritual. Turner (1967:19) defined ritual as "prescribed formal behavior for occasions not given over to technological routine, having reference to beliefs in mystical beings

and powers." Likewise, a symbol is the smallest unit of ritual, which still retains the specific properties of ritual behavior; it is a "storage unit" filled with a vast amount of information (Turner 1967:20).

Structuralists such as J. Turner (1967) also considered the role of funeral to be a moment of socialisation; funeral time becomes a moment where individuals are socialised through social interactions with others. In the process of developing a self, language and other symbols and values become meaningful through social interaction with significant others, primary groups, reference groups, and generalized others. Through this process of interactions, individuals also learn roles that they play as they act in their social groups and in the larger society.

During funeral time the individuals are able to interact with each other as individuals and as members of social groups (families, clan) - through shared meanings and values that they have. They also play various social roles in a process of social exchanges with others to meet their basic needs and to fulfil many of their desires (family relations, financial support).

Funeral provides cultural values that underlie many exchanges that are rewarding to individuals in a society, and these shared, personal meanings and values give rise to both order and change in societies (Wallance-Wolf 1999).

From the discussions made on the perspectives of the functionalists so far one can state that funerals perform the role of informing the young ones (individuals) in a society like the Ghanaian society about their place in society. The participation of the individuals in funerals will help the maintenance of order and stability in the society.

### 2.1.3 Rites, Rituals, Ceremonies and Funeral Defined

Anthropologists define rituals as collective affairs that are staged events, following a standard protocol each time they are performed. They are social acts basic to humanity, and serve as a mode of communication within the culture (Roy 1999:24).

Rituals have standard features that must be conformed to, but certain elements are detailed by the specific situation of each individual performance. Rituals are the means by which the social bonds of a group are reinforced, important events are celebrated, and crises such as death are made less socially disruptive and easier for individuals to bear. Through prescriptive rituals, social control is maintained throughout various events that might otherwise prove disruptive.

One category of ritual is the "rite of passage." Rites of passage, such as weddings, graduation, baptism's and funerals, focus upon individuals and changes in their social statuses or identity. Any change of status, though often a normal part of the aging process, brings with it a period of anxiety and uncertainty for the individual and those in close relationships with this person. With a change of status comes an alteration or disturbance in the roles and expectations between this person and those close to this person. A social ritual serves to structure this transition, not only for the individual but also for all those affected (Murphy 1989).

Rites of Passage refer to any of the ceremonies e.g. those associates with birth, puberty, marriage or death, which mark or ensure a person's transition from

one status to another within his/her society. A ritual also means a series of repeated action. Rites and rituals are similar (Esteban 2001).

We can therefore state at this point that the word, funeral used in this work is regarded as a 'rite of passage' and therefore has all the features of a rite or ritual described above. So rites like funerals perform the following functions.

- They put order in the world of religion and social behaviour.
- They give power and integrity to the individuals in society.
- They give a sense of belonging. They arouse emotions and feelings through which the group realises its identity.
- They enable human beings to cope with danger and difficulties in their daily life.
- They provide useful behaviour, which can be handed on to the next generation and
- They give stability and form to society.

Some anthropologists and psychologists on the other hand have dismissed the importance of rituals/rites in society:

- For G. Frazer (Rituals and Rites 1984), rituals and rites are magic
- Sigmund Freud (Schneider 1978) thinks that rituals are just a form of wishful thinking. There is a neurotic aspect of the repressed wishes in rituals. However, Freud still recognises a therapeutic function in rituals. He argues that the repetition can have a therapeutic meaning but it remains "neurotic" (just like sublimation, religion may have therapeutic values).

- Durkheim understands religion as a social phenomenon and takes rituals as the school of society. The people see themselves and their inner convictions in rituals. Society is reconstructed in rituals (Durkheim, quoted in Davies 1988).
- Many anthropologists have confirmed and modified this last view. The underlying meaning of rituals for the social life of human beings has been supported by the school of behaviourism (Skinner, in Davies 1988). Rituals have a supporting function. Even animals have "rituals".

Despite the arguments that rituals are magic and are just a form of wishful thinking, the writer of this work still holds to the view that rituals/funerals perform certain vital functions and therefore help in the maintenance of order and stability in the society.

Rites give stability and form to society. They possess religious authority, which affect even those who are "non-believers". Whatever it is used for, the act itself expresses and asserts social solidarity and belonging. Even in the contemporary secularised society, many people look at rituals as something, which give a metaphysical dimension to events and happenings in their lives. Rituals give a certain depth to a life that has otherwise become secularised. This situation is true of Ghana as rituals like funerals create the atmosphere of social solidarity and belongingness among the Ghanaian society.

But behind all these there is a search for public recognition. Rituals lend public dignity to private occasions. They perform a useful service in setting up landmarks and establish boundaries. These ordinary ceremonies give power and



integrity to individuals and society. They are concerned not with describing reality but with expanding it beyond description. So funerals perform certain functions in the society.

According to Esteban, there are several functions or dimensions of the rites/funerals (Esteban 2001):

- Social Function

e.g. funeral rites and marriage rites.

Rituals remind people that life is never individual life. It is communitarian. The group or society accompanies the individual through life so that she/he with the community may avoid danger. Rituals link society and the individual to the "other world". They make the individual to go through the tunnel of threats and dangers of this world. In this sense we can speak of a therapeutic function of rituals, which is closely bound to the social function of rituals.

- Expressive Poetic Function

Rituals are aesthetic happenings. They move people from the monotony of their daily routine and make them creative. Daily life becomes intensified in the feast. Sculptures, paintings and tattoos, masks and dances express the beauty of the society. The aesthetic feeling is awakened in the ritual.

- Cognitive Pedagogical Function

Rituals express the values and foundations of society. They arouse memories. Knowledge of the origins of the ethnic group as well as memories of historical events is re-awakened in rituals. This knowledge is transmitted in

stories, which are narrated, acted, sung and danced. Ethical norms are internalised through imitation and participation.

- **Organisational Function**

Rituals have a function of putting order in life, distinguish the sacred from the profane (at times this is only on a temporary basis). Through rituals the earth becomes a home. It becomes habitable. Rituals give public recognition to what is lived at the private level. They serve as the "conscience" of the people.

- **Juridical Function**

Through ritual a new status is given to an individual or to a group (e.g. heir to a family). Ritual may also serve as a sanction for bad behaviour. What is not codified becomes codified in ritual.

- **Religious Function**

The religious dimension is by far the most important function of ritual. This dimension does not necessarily have to be explicit in each function of ritual. However, it colours or permeates all of them. The origin of life is remembered and re-presented in the clothes, colours, songs, dances, myths, medicines, etc. Rituals make the invisible visible and strengthen people to live here and now in harmony with all the powers and forces of nature in the universe. To the traditional African, ritual is religion in action. Concepts of the divine ordering are related to the organisation of society and the day-to-day activities of men and women. This means that all activities (from the enstoolment of the king or chief, the birth of a child, the brewing of beer, the

building of a granary, the organisation of a hunting expedition to the sowing and harvesting of crops) have a symbolic and religious significance and are accompanied by appropriate rituals.

As we have noted above, rituals have several functions. In African traditional religion, according to Mbiti, (1975) they perform a function of putting order in life especially when it is threatened. Rituals cannot be limited to the "rites of passage" (birth, initiation, marriage and funeral rites). Religion permeates the whole of life. There is another set of rituals, i.e. those concerning the daily life and work of traditional Africans: e.g. concerning planting and harvesting, the dry and rainy seasons and others, which are specific to particular ethnic groups because of their particular environment (Mbiti 1975).

Rituals perform the function of initiations but do not replace the peoples' work or duties or their technical abilities. Though we have repeatedly said that religion permeates the whole of life, it would be wrong to imagine that the traditional African did not know how to distinguish between her daily activities from those of a specifically religious nature. There is a distinction even though it may not be so clear as in the secularised world. It would be better to say that in traditional Africa, there is no separation between religion and life but there is a distinction. People know, for example, that a successful harvest depends on planting at the right time (i.e. beginning of the rains), preparing the fields well in advance and having good seeds. In the same way, perseverance, energy, courage and precision are necessary for successful hunting.

But what happens when things go wrong?

If it does not rain or if the crops are destroyed by a hailstorm, if no animal is shot, a cause must be looked for. The ritual comes into play. It looks for the cause and functions to alleviate the danger. In other words, technical ability, ethical behaviour and ritual practice are interconnected. They mutually condition each other and make each other possible (Lucy 1974).

Death is a threat that has the power to destroy family structures and disrupt community networks. The threat it poses to society is controlled through the rite of passage of a funeral, which is a rite of passage in two ways. It is a rite of passage for the deceased person as the transition is made between life and death, which is constructed in various ways, such as heaven, a spirit world, or an afterlife. But a funeral is also a rite of passage for those individuals whose social status or identity is connected to that of the deceased. In fact the entire community is connected as every member is one way or the other related to the deceased and therefore has to demonstrate her sympathy to the dead.

Ceremonies are held for the survivors, for they must shed some roles and statuses that were lost along with the deceased, and accept new roles as a result (Rosenblatt 1987). Thus the rites serve to redistribute the roles of the deceased among the living, altering the social roles of those remaining to ensure the continuation of the group. A funeral ritual suggests a pattern of behavior for the bereaved and thus it acts as a form of social control. The bereaved is provided with a standard of behavior that keeps his emotions under control, reduces his anxiety to cope with the new situation, awards him the new status, proclaims this new status in public, and reassures the bereaved that he will be accepted again in

the world of the living and that the intermediate condition of his isolation is not permanent (Speigel 1977)

It is important to understand definitions of mourning, grief and bereavement before undertaking this analysis. Bereavement is an objective state of deprivation: to bereave is to deprive. Thus bereavement refers to an objective situation of a person who has recently experienced a loss. As such, bereavement is the root of both grief and mourning. Grief is a psychological state, the experience of psychological, social, and physical reactions to the loss or bereavement. Grief is the emotional response to bereavement, often characterized by mental anguish and anxiety. Mourning refers to how grief is publicly (sanctioned in its) expressed. It is a social state of grieving: the acts that express grief and that are guided by social expectations and practices of appropriate behavior for mourning. Mourning is the regulated and socially controlled expression of individual feelings of grief (Despelder and Strickland 1987).

Funerals are essential part of this regulated mourning process, providing social support to the bereaved. The ritual of a funeral serves to reinforce the values of the group and reassures those affected that the social network will not disintegrate with the passing of the deceased. This notion has been expanded on by Avery Weisman, who has claimed that "the deceased who is honoured at a funeral is neither a person nor a corpse, but an idealized personification of the clan's central objectives" (Weisman 1998). This understanding of the purpose of the funeral ritual is based on the theories of the English anthropologist A. R.

Radcliffe-Brown regarding the functionalism of society and rituals. Radcliffe-Brown viewed rituals as ceremonies that functioned to encourage social bonding:

Durkheim viewed the sense of loss in mourning, not as a sign of personal bereavement per se, but primarily as a weakening of group ties and membership (Durkheim, quoted in Davies 1988:14). A funeral, then, served to restore social power and influence over individuals.

The funeral has two other functions for mourners. It helps individual members of society, namely those most affected and to cope with their loss. The death ritual is a structured and controlled environment in which the mourner can begin to "confront realistically the crisis of loss" (Irion 1998:33). While funeral is only a small part of the grieving process, it is essential because of its public nature. It is through this public ritual that the experience of the bereaved and their emotions are accepted and responded to by the society (Irion 1998:35). The anthropologist Bronislaw Malinowski, who often saw cultural practices as having a psychological function, initially proposed that the funeral was a form of social support to individual mourners. The psychological function of a death ritual was to provide social support against death. By emphasizing the social nature of humankind, the ritual provided "a basis for seeing humanity as social animals possessing a shared hope of survival" (Malinowski, quoted in Davies 1988:15). Death was combated through social continuity. The death ritual served to re-enforce this notion among the bereaved by demonstrating the communal support each mourner had.

The public nature of the funeral also has a personal and private impact on the mourners. Those affected by the loss of the deceased are encouraged to accept the reality of their loss through this ritual (Rando 1988). The viewing of the body often does this.

Funerals serve as public recognition of the demise of an individual, but at the same time they stimulate a private acceptance of the bereavement. Zygmunt Bauman, a sociologist, noted that funerals serve to combat death by giving members of a society the impression that death is under control (Bauman, in Davies 1988:18). That is, death rites maintain social order by giving the impression to members of a society that even death is culturally controlled and regulated.

Funeral rituals are a part of the human adaptation to death. Each culture constructs social mechanisms to deal with the loss of individual members and to reassure survivors.

## **2.2.0 RELEVANT LITERATURE ON DEATH AND FUNERAL IN THE GHANAIAN CONTEXT.**

### **2.2.1 Person and Death in Ghana**

To know about Ghanaian funeral practices we have to give attention to the ideas that people have about death and dying. It is quite difficult to have a clear idea about this topic, because death and dying are strongly related to the singular and personal experience of a person. Anyway from the experience of people we can summarize three schools of thought that appear to underline the practice of death and funeral in Ghana.

First, the traditional beliefs in the ancestors, Asamando (the land of the dead), and reincarnation.

Second, the Christian doctrine of heaven and hell and Judgement Day, as preached in churches, and this one has its fundamentals in the Bible.

Third, death is the absolute end of all life, and we can find this idea expressed in highlife songs and some printed on mourning cloths.

### **2.2.2 Traditional Concept of Death and Ghanaian Cosmology**

In the Ghanaian conceptualisation of what it means to be a human being, there are several key elements associated with psychological functioning and well-being. In addition to the constructs typically found in western psychology (behavior as a function of biology, environment, and cognition and emotion), the Ghanaian cosmology teaches that a person is composed of three elements coming from different sources (Marlen de Witte 2001:24):



- the blood (mogya), the ancestral blood line provided by the mother. It is through one's blood that one is related to all living and dead members of one's (matrilineal) family, one's abusua.
- the indwelling spirit (sunsum) that constitutes the character and personality of the individual. This spirit gives a child his personality, and it is derives from the father at the moment of conception through his semen.
- the soul (okra), one is received from God at birth, as a "Goodbye gift." It is a small particle of God making the person a human being and giving him/her a destiny (nkrabea). Bartle (1983) in his study is speaking about the cosmological trichotomy and shows how it parallels the three physical elements of the universe, earth, water, and sky/air; the three categories of spiritual beings Asaase Yaa (Mother Earth), spirits and lesser gods, and the ancestors and the supreme being Onyankopon Kwame (God); and the three ritual colours red, white, and black. The colours red, white and black recur in many ceremonies. For example all the three colours are used in funeral celebration "to identify situations, to separate categories of behaviour, and to mark stages in recognising changes in status" (Bartle 1983:88).

Sarpong (1974:22) writes that after death, the three elements that make up a person have different destinies. "His body goes into the ground to be the food of ants, and his first soul and breath of life return to God from whom they came to him." It is clear that after death, the body is no longer that of a human being,

because that which makes a person a human being (Sunsum and Kra) has left the body.

### **2.2.3 The Relationship between the living and the dead**

Ghanaians believe in the eternity of life. That is, life continues after biological death. At death, the God-given spirit departs in its fleshless form and starts its journey back to the world of spirits, where it remains. However, it maintains contact with the living and continues to mediate between the spiritual world and the world of the living when conflicts between these two worlds arise. It is in this respect that death is described as an invisible cord which links people to their ancestors (Kuada - Chachah 1999:41).

Ghanaians have a proverb that says, "Death, for all his power, cannot carry water from the river with a sieve." This means that while death may take the body, he will not be able to take the soul. For the Ghanaian, the soul lives on as an ancestor. As ancestors play an important role in their life, we often find their images in funeral objects (www: Ghanaian Proverbs).

Death is, however, not accepted as good. It brings about uncomfortable disruptions in the socio-economic environment of the living. Ghanaian funeral songs draw attention to death's negative consequences. But as the bereaved family mourns their loss, they find some comfort in the thought that the newly dead person will carry messages to the earlier departed ancestors about their needs and problems. And having just left the problems, the dead person will be motivated to

use his/her heightened spiritual powers to protect the living relatives (Kyeremateng 1999).

#### **2.2.4 The Protective Functions of Ancestors**

The reasons why death and its accompanying customs are given much attention by Ghanaians are many, but principally it is because of their worldview that a meaningful life is found in maintaining harmony with the spirit of the dead relatives (the living dead); the manner in which funeral ritual expresses feeling of sorrow and loss as well as emphasizes the belief that death is not the end of a person's existence. The spirit of the deceased will continue to influence the lives of his living relatives with blessings or curses depending on how he was treated by the living (Mbiti 1992). It is believed that the dead have the same desires as the living, such as money, food, drink, clothing, so all of these are placed in the coffin or beside the grave. For example in the case of a tribal chief, weapons and servants are necessary to accompany him (Warren 1986).

As in the case of the earthly gods, the relationship between Ghanaians and their ancestors is pragmatic. The ancestors are venerated and rituals are performed to ensure their link with the earthly life from which they departed. In return they protect their descendants against misfortunes such as accidents and premature death. The ancestors withdraw their protection and blessings when they are neglected, thereby placing their descendants at the mercy of their enemies.

The ancestors are also believed to be guardians of the moral codes of the Ghanaian society. They punish their descendants for any breach, either by

omission or commission, of any of the established moral principles of the clan. But aggrieved ancestors seldom kill their descendants. It is perhaps worth mentioning that ancestors have no supernatural powers in their own right; whatever influence they exert on earthly life is derived from the Supreme Being.

#### **2.2.5 Communion with Ancestral Spirits**

Ancestors may communicate with their descendants in many different ways. But the most popular of them is through dreams. An ancestral spirit appears in dreams only when an important message is to be delivered to the living as promptly as possible. The spirit may either scold the family head for a neglect which could bring havoc to the family or warn him against an imminent danger. It may then offer direct guidance as the situation requires. Persistent misfortunes suffered by members of a household can also be a sign of ancestral displeasure and must be regarded as a warning to the descendants. When in doubt the people concerned consult diviners for clarification of what might be wrong (Kuada - Chachah 1999:44).

#### **2.2.6 The Christian Doctrine of Death**

Very generally speaking, Christianity teaches that God has qualities like mercy, goodness and love. He cares for the people in His creation, who were created with the purpose of having a relationship with God. While this relationship can be entered into within this life, it can be fully realized only after this life. Salvation is thought of in terms of a personal relationship and fulfillment.

Christians generally believe that they retain their personal identity and individuality after death. Judgment is an important idea. They believe that everyone will eventually have to account for what they've done in their lives. Traditionally, Christianity has taught that a good life will be rewarded in heaven and a bad life will be punished in hell. For example, Roman Catholics believe that only those Christians who have led a very good life will straightaway enter into heaven. Most will go to 'purgatory' - a type of purification process and preparation for heaven. Many modern Christians reject the idea of hell, and argue, "How could a God of love create a place of eternal suffering and torture?" They believe that heaven is being with God. Hell is being apart from God. These are not places but rather states of mind. For Christians, there is hope of eternal life confirmed by the life, death and Resurrection of Jesus Christ. This 'eternal life' refers neither to infinite life, nor to immortality, but describes a quality of being. Life is eternal, because we are in continuing fellowship with God, through life before death and life after death (Jenkins 1995:122).

#### **2.2.7 "Highlife" views of Death: Death is the Absolute end of all life**

Highlife is a particular expression of the popular culture that encompasses music, songs, dance, and theatre. In every Ghanaian village there is a wealth of highlife traditional music and dance that marks the rites and celebrations of the community. Ghanaians were also pioneers, however, in developing the highlife popular music that represents the entire nation. "Highlife" music, began during the 1920s as local musicians enhanced traditional music with European

instruments and Latin rhythms, first became popular in the dance clubs of Accra and other coastal cities. For those who could not afford imported instruments or the champagne of the dance clubs, "palm-wine" musicians developed their own version of the highlife style. By the 1950s highlife music had entered its golden era and became the musical trademark of Ghana. Ghanaian culture has been further conveyed by national authors whose work explores the encounter of local traditions with the West (Cobb: 1998).

Highlife songs are usually sung in the local language. They comment on contemporary Ghanaian society and on the problems that many people have to cope with in their daily lives. The songs have the strong capacity to say it all straightforward, to say what can't be said. From the songs of the highlife music tradition we can find certain ideas about death. Van der Geest (1980) has collected, transcribed, and translated many highlife songs, many of which are about death. In this song by Alex Konadu, the definitive character of death is very clear:

*If someone dies, he is dead*

*When a man dies, it is the end.*

*I have never met my lover since she died,*

*So I believe it,*

*When a person dies, it is the end.*

*I have never met my mother since she died,*

*So I believe this.*

*If we say the deceased is coming to send*

*Us something, we lie.*

*Or when we say that the deceased will  
write to us, it is a big lie.*

*If someone dies, he is dead  
in this world!*

*If there is bread sold in the other world,  
I don't know anybody who has eaten it.*

*Whether it is mixed with sugar,*

*Whether there is salt in it, no one knows.*

*Nobody has ever eaten it.*

*Death ends everything in this world (Van der Geest 1980:160).*

Death is the absolute end of all life on earth (*awiase yi mu*), so the people can never know life after death. The idea that there is no return from death is omnipresent. No solace is derived from any idea of living on in another world or of returning to earth (Van der Geest 1980:161). Also different funeral cloths are printed in the same concept of death:

*Owuo ye ya, asamando yenko* - death hurts, to *asamando* we shall not go:  
*owuo dee yebewu, na asamando na yenko* - as for death, we shall certainly die,  
but to *asamando* we shall not go, or *owuo akyi ye awerehoo* - after death is grief.  
Highlife songs present a true picture of popular beliefs about death than do myths,  
traditional songs, and modern poetry (Van der Geest 1980:147).

### 2.2.8 Family and death in Ghana

In Akan philosophy the human person is conceived as originally born into a human society, and therefore as a social being right from the onset. This conception is expressed in the fragment, “When a person descends from heaven, she descends into a human society” (*onipa firi soro besi a obesi onipa kurom*. It is held that the human being is created by Supreme Being in heaven, soro). Created in heaven, the reality of a person is prior to, not derived from, the community. However, the person who “descends” into a human community can-not live in isolation, for he is naturally oriented toward other persons, and must live in relation with them (Wiredu-Gyekye 1992).

The Ghanaian artistic symbol of the chain is a symbol of human relationship. The meaning of the symbol, in the words of the late Ghanaian artist Kwasi Akoto, is as follows: “we are linked together like a chain; we are linked in life, we are linked in death; persons who share a common blood relation never break away from one another” (Wiredu-Gyekye 1992:28). The symbol depicts unity and interdependence, the idea of each person as a unit in the chain. This symbol is thus intended to indicate the fundamental relational character of the person and thus the interconnections of human individuals in matters of their basic needs, wants, hopes and expectations. Hence it expresses a philosophical theory of man and society - that of the interdependence of human persons, and society as constituted by real relationships between individual human beings. These real relationships are not only intrinsically good - good in themselves, but they bear



some teleological overtones, as they are held as productive of consequences that are worthwhile for the individual and the community (Wiredu-Gyekye 1992).

From this philosophical introduction about person and community, we can understand the importance of relations among the Ghanaian people, and now we want to underline the background of their relations in family and society

In Ghana the extended family system is the hub around which traditional social organization revolves. This unilineal descent group functions under customary law. It is a corporate group with definite identity and membership that controls property, the application of social sanctions, and the practice of religious rituals. Many local varieties exist within the general framework of the lineage system. In some ethnic groups, the individual's loyalty to her lineage overrides all other loyalties; in other groups, a person marrying into the group, though never becoming a complete member of the spouse's lineage, adopts its interests (Nukunya 1992).

For example among the matrilineal Akan, members of the extended family include the man's mother, his maternal uncles and aunts, his sisters and their children, and his brothers. A man's children and those of his brothers belong to the families of their respective mothers. Family members may occupy one or several houses in the same village. The wife and her children traditionally reside at their maternal house where she prepares her food, usually the late evening meal, to be carried to her husband at his maternal house. Polygamy as a conjugal arrangement is on the decline for economic reasons; but where it has been

practiced, sleeping rosters with the husband were planned for the wives (Nukunya 1992:33).

Irrespective of the composition of the family in either matrilineal or patrilineal societies, each family unit is usually headed by a senior male or headman who might either be the founding member of the family or have inherited that position. He acts in council with other significant members of the family in the management of the affairs of the unit. Elderly female members of matrilineal descent groups may be consulted in the decision-making process on issues affecting the family, but often the men wield more influence.

Family elders supervise the allocation of land and function as arbitrators in domestic quarrels; they also oversee naming ceremonies for infants, supervise marriages, and arrange funerals. As custodians of the political and spiritual authority of the unit, the headman and his elders ensure the security of the family. These obligations that bind the group together also grant its members the right of inheritance, the privilege to receive capital (either in the form of cattle or fishing nets) to begin new businesses, and the guarantee of a proper funeral and burial upon death. The extended family, therefore, functions as a mutual aid society in which each member has both the obligation to help others and the right to receive assistance from it in case of need (AllRefer 1994).

To ensure that such obligations and privileges are properly carried out, the family also functions as a socializing agency. The moral and ethical instruction of children is the responsibility of the extended family. Traditional values may be transmitted to the young through proverbs, songs, stories, rituals, and initiations

associated with rites of passage. Among the Krobo, Ga, and Akan, puberty rites for girls offer important occasions for instructing young adults. These methods of communication constitute the informal mode of education in the traditional society. It is, therefore, through the family that the individual acquires recognition and social status. As a result, the general society sees the individual's actions as reflecting the moral and ethical values of the family. Debts accrued by him are assumed by the family upon a member's death, and, therefore, his material gains are theirs to inherit (AllRefer 1994).

Land is ordinarily the property of the lineage. Family land is thought of as belonging to the ancestors or local deities and is held in trust for them. As a result, such lands are administered by the lineage elders, worked by the members of the kinship group, and inherited only by members of that unit. Although sectors of such land may be leased to others for seasonal agricultural production, the land remains within the family and usually is not sold. However, it is not unusual for a man to set aside a portion of his acquired property as "reasonable gifts" for his children or wife, as has been the case, particularly, among matrilineal groups. For such gifts to be recognized, tradition requires that the presentation be made public during the lifetime of the donor, allowing the recipient to hold the public as witnesses should the gift be contested afterward, especially following the death of the donor.

A network of mutual obligations also joins families to chiefs and others in the general community. Traditional elders and chiefs act for the ancestors as custodians of the community. Thus, in both patrilineal and matrilineal societies,

and from the small village to the large town, the position of the chief and that of the queen mother are recognized (Warren 1986).

The chief embodies traditional authority. Chiefs are usually selected from the senior members of the lineage or several lineages that are considered to be among the founders of the community or ethnic group. Chiefs have extensive executive and judicial authority. Decisions on critical issues, such as those made by family elders, are based on wide discussions and consultations with adult representative groups of both sexes. Traditionally, legislation has not been a primary issue, for the rules of life are largely set by custom. Discussions are usually focused on the expediency of concrete actions within the framework of customary rules. Decisions, when taken by chiefs, are normally taken by chiefs-in-council and not by lone dictatorial fiat. The legitimacy of traditional authority, therefore, has usually been based on public consensus sanctioned by custom.

The already quoted Akan fragment, "When a person descends from heaven, he descends into a human society" underlines human sociality, the idea that community or social life is natural to the human person. What this means is that the human person has a natural proclivity to join with, or relate to, other human persons and to participate in the life formed from such relationships. It is in this context that we can understand the importance of relations among the Ghanaian, and these ones receive special meaning during death and the funeral of a relative. They strengthen the relations; they put so much effort into the funeral. Funeral time is really a period where everybody has his task to perform; the image is one of family solidarity, co-operation and unity (Wiredu-Gyekye 1992:29).

Reciprocity is the basic principle governing the organization of funerals within the family. Children organise a fitting funeral for their dead parent in recognition of the care they received from him or her during his or her lifetime. A big funeral is also recognition of a person's contribution, financially or reproductively, to the family. Organising a proper funeral for a dead relative is seen as the ultimate form of care and because care is basically organised within the family, a funeral is first of all the family's business. Be-cause funeral ceremonies are the most important expressions of solidarity within the family, it is very important to attend and contribute to funerals in one's family.

A funeral is the ultimate expression of communal feeling of the family. A death in the family is the occasion for members of the abusua (family) who have dispersed all over Ghana and abroad to come home to engage in collective action. It is a period in which one shares a lot, with regard to organisation and finances as well as with re-gard to emotions. This strengthens and expresses the sense of belonging to a group, of having one's roots in the hometown and of mutual dependence and solidarity (Vollbrecht 1978:327).

There is a highlife song by Nana Tuffour that is very popular these days during funerals and it expresses the tragedy of a death in the family and the feeling that a deceased relative, especially a parent, is irreplaceable (De Witte 2001:40).

*Death destroys a home*

*You have been laid in state beautifully*

*They have decorated you like a bride  
But when I call you, you don't answer me  
Oh mother, how are you leaving me behind?  
You have been laid in state beautifully  
They have put your hands on your chest  
But when I call you, you don't answer me  
Whom are you leaving me to?  
Death destroys a home  
Death is around the neck of every person  
He has not let me tell my children what I  
have to tell them*

*The death we are talking about never comes across  
Corrupt death, it is you who are the Creator'  
Because you have blinded me  
I am not happy about this world  
And it makes me very dismayed  
My life is a mess  
The one who wanted me has got me  
Father, death is wicked  
Mother, how are you leaving me behind?  
Death destroys a home  
The ladder of death is there and it is not*

*climbed by one person alone*

*Death destroys a home*

### **2.2.9 Family and Funeral in Ghana**

Funerals are family events, which stress the unity among the members, but at the same time they become a social event, they help to reaffirm and modify the cultural values. The size of the funeral will be determined by the age, status, occupation, personality, and religion of the deceased; the size of the funeral in a way sums up the man's lifetime accomplishments. People do honour to both the man and the lineage by attending.

Family members must be given a fitting funeral and a deserving burial: one of the signs of a successful life and good death is the way a deceased person's funeral is celebrated. Funerals are regarded as a duty, and no pains may be spared to make them memorable. The kinds of questions that are asked after a funeral are "How was the attendance?" "Was it exciting?" Funerals must be successful and the answers to those questions are pointer to their success or failure. Not infrequently one hears comments on refreshments, how individuals behaved, and on some other activities of celebrations, such as the way in which materials were put on display by the in-laws of the deceased, the way the dancing went on, how much money was collected in donation, etc.

The unsuccessful or reputedly notorious are frustrated in life. Yet they usually want to hang on to it, just in case. Their life is haunted by death, and they

keep on trying to fight it. When at last they succumb, they do so in shame and ignominy (Sarpong 1974:26).

#### **2.2.10 Jack Goodie's Work on Funeral Ceremonies of the Lodagaa (Upper West, Ghana)**

Jack Goodie worked among the people of the Upper West Region of Ghana, precisely the settlements of Birifu and Tom. They all speak Dagari. They had no centralized political system but there was certain homogeneity of culture over the whole area. He referred to the people of Brifu as Lo Wiili, and the people of Tom as Lodagaa (ie. Losaala and the Lopiel people)

Until recently they were farmers and hunters. Some specialized in smithying, others in playing and making xylophones, others in divination. The only full time specialists were the traders. The inhabitants were mainly Moslems. Their houses were scattered over the arable land.

According to Goodie, funeral ceremonies were the most elaborate of all the ceremonial occasions of the Lodagaa; whether in terms of numbers attending, time taken or emotion generated (Goody, 1962).

The full complement of funeral performances occupied some twelve to fifteen days and it was spread over a period of at least six months and sometimes as long as several years. The burial ceremony (kuur) was divided into two phases. The first was the public, exoteric part held in the open area near the house of the dead for three days until the body was interned or earlier when the body was decomposing



Most Lodagaa rituals as reported by Goodie took place when productive season was over, for then there would be enough grain to make porridge and beer. The pre-burial phase completed the preparation and disposal of the corpse, mourning of the bereaved, separation of the dead from the living by rites and redistribution of roles of the deceased.

The day of the burial opened with the funeral hunt carried out by a funeral group of the agnates of the dead man and his mother. They performed these rites to prevent them from being troubled by the dead person. Some token farming was also done the same day. Funeral speeches addressed to the deceased were made. Fowl and beer were the main elements in the gifts offered to the dead and also the person who was prepared to fill his place.

According to Goody all these activities were meant on one hand to indicate the separation of the deceased from the world of the living and social separation from the network relationships that surrounded him, redistribution of rights and activities of the dead and on the other hand the incorporation into the community of the ancestors (Goody, 1962). The sequence of the funeral depended on the social personality of the deceased that is the manner in which an individual conducted himself within a given role.

During the funeral ceremony, various monies were collected from those attending and part of the dead's wealth was used to make gifts to those who helped. Further payments of money and guinea corn were made to those who assisted.

The income for the funeral was obtained through voluntary and involuntary contributions. The voluntary contributions were in the form of “funeral water” that is money offered to the serious mourners, individual contribution to the grave diggers and gifts offered to the deceased by friends, lovers and others. The compulsory contributions were “joking partners” money, a contribution demanded by the joking partners of the deceased, the father-in-law’s fowl and brother in law’s fowl and the contribution of twenty cowries from people in a certain relationship with the dead (Goody, 1962).

At the funeral, the widows were questioned about any outstanding debt with the dead man. The inquiries about debts were preliminary to the final distribution of the property of the deceased and other post-burial rites. The long mourning was ended by final redistribution of the dead man’s rights and duties among those who survived him was part of the general process of transmitting the culture equipment from generation to generation.

Although the elder son was favoured so far as the inheritance was concerned the younger son also received some compensation for taking care of the parents in their old age. The property of both males and females might be transferred directly to ego’s children, or indirectly to the children of ego’s siblings of opposite sex (Goody, 1962).

#### **2.2.11 Contemporary Research on Funerals in Ghana**

Collins Ohene Djan’s (1999) work on Funeral rites among the Akyems with special reference to Old Tafo in the Eastern Region revealed that social

obligations compelled people to go on borrowing and paying high interests to enable them organise and attend funerals especially of close relatives. He concluded that this leads to financial burden of family members.

He also found that the type of coffin they use to bury the dead, the food and drinks they serve to the sympathizers, the distinct clothes they use or the dance band they hire to entertain the mourners all enhance the family's prestige in their communities.

It was also found out that there had been a complete change in the way corpses were preserved from the use of traditional herbs to the use of refrigeration. As a result of modernization and technological advancement coffins are now made in different shapes and designs. Christianity has also brought about the abandonment of wake keeping in the Old Tafo area.

As a form of recommendation, he suggested that cementing of graves and serving of food at funerals should be banned. In addition nobody should be allowed to use a coffin worth more than 300,000 to bury his/her deceased relative. He also suggested that there should be the need to cut down on funeral expenses (Ohene 1999:45-47).

Charles Boahen also worked on the topic Funeral rites among Akan: A case study of Wamfie in the Dormaa District of Brong Ahafo Region. In his study he also found out that funeral rites contribute to heavy financial burden on family members. He found out that conflicts occur sometimes at funeral ceremonies through sharing of properties and through stealing of funeral donations. These

conflicts are mostly resolved during funeral ceremonies when most of the family members who were away from home for a long time are around.

He also accepted the fact that modernisation and technological advancement influenced funeral celebrations. According to Boahen funerals were organized in Wamfie to impress friends and sympathizers rather than the dead. Some go to the funeral to enjoy themselves through feasting and boozing spree. Others also go to display their new expensive cloths or jewellery. Some also look at the decoration of the dead body and the type of coffin that contains the corpse. Special decorations, video coverage, expensive coffins and the use of pseudo-religious songs on cassette and the dance band have replaced traditional funeral songs.

According to Boahen these activities are all meant to please and impress friends and sympathizers and receive huge donations. Boahen recommended that the local Dorma District Assembly should enact a bye-law to cut down on the huge funeral expenses. In addition there should be a bye-law on how the deceased's property should be shared among the family members (Boahen 1998:47-51).

The third study that the author of this study will like to refer to is the one carried out by De Witte, M. with the title, "Long live the dead! Changing funeral celebrations in Asante, Ghana" in 2001. The study examined the ways in which the Asante celebrate their funerals and in this process shape identities and life styles. Asante funerals formed a complex field of interactions where people combine indigenous and foreign materials in celebrating death.

According to her funerals reflect transformations in society indicating changing social patterns, differences in life styles and cultural preferences. She

noted that the performance of a funeral in Asante entails a struggle between people, groups of people and institutions about the image to be created. Individual persons are pre-occupied with the image of their successful lives, which would ensure their future remembrance after death. The families and communities are determined to present their own image of prestige, wealth and solidarity at funerals of their members. Christian churches are concerned with an image of morality and orderliness.

According to de Witte, this stand in Christian churches may conflict sharply with the Asante ways of expressing grief to install the memory of the deceased (de Witte 2001:188). Christianity according to de Witte has provided new ways of remembering the dead instead of the traditional ways of remembering the dead through libation and ancestral stools. Christianity encourages the identification of tombs with name, date, photographs, written biographies and eulogies. De Witte also observed that conspicuous consumption of goods as well as services during funerals in Asante is an effective status maker. It indicates or shows the people's ability to purchase. According to de Witte in the context of many changes in the society, deaths and for that matter funerals emerge as times for reaffirmation of religious identities, individual status family membership and community affiliations.

Funerals, she recorded give people a time out from daily practice. According to de Witte the Asante consider funeral as a way of honouring the deceased father or mother, of dealing with feelings of grief or of living up to social expectations

but in her view funeral in Asante is a process of negotiation, a complex field of interaction or a struggle over African modernity (de Witte 2001).

The objective of S. Ankrah's paper on Death and Funeral Rites in contemporary Akan Society: An appropriate Christian Response is to examine the concept of death and its ramifications in the contemporary Akan society and formulate a model of Christian response that will be an effective model for ministry among people of Akan culture in Ghana.

In Akan cultural heritage the death of an individual makes an extremely big difference not only to the deceased relatives but also to whatever association one had during his lifetime. These days, among the Akans it is a norm for dead bodies to be kept in the mortuary for weeks or months until relatives are adequately organized to give a fitting burial ceremony to the departed soul. Such preparations normally take the form of an expensive coffin, shroud, food and refreshment for invited guests, provision of music by a hired band, publicity on radio and television, etc. Where necessary many do take loans purposely to cater for all these expenditures. This is especially so if the deceased had a good-standing relationship with his circle of associates prior to his death. In that case, sympathizers from the deceased's religious, professional, political and other forms of affiliations will mobilize financial donations, transportation, etc. just to attend the burial of funeral or funeral of their departed colleague regardless of the distance.

The reasons why death and customs accompanying it are given much importance by Akans are many, but principally it is because of their worldview

that a meaningful life is found in maintaining harmony with the spirit of the dead relatives the living dead.

The manners of funeral rituals express feeling of sorrow and loss as well as emphasize the belief that death was not the end of the person's existence. The spirit of the deceased will continue to influence the lives of his living relatives with blessings or curses depending on how he was treated by the living (Mbiti 1992:119). It is believed that the dead have the same desires, such as money, food, drink, clothing, so all of these are placed in the coffin or beside the grave. In the case of a tribal chief, weapons and servants are necessary to accompany him. Hence in precolonial times people were executed and buried along with a great man.

Ankrah suggested the form a Christian funeral should take. According to him the responsibility for the funeral of a deceased Akan who is also a member of the church naturally and legally belongs to the bereaved family or relatives. Unless he made a will, which states otherwise, the family or relatives reserve the right to decide where and how a corpse is buried. This really creates a problem for the local church, particularly where the relatives decide to perform funeral rituals. What can the church do?

First, leaders of the church should meet with the family to sympathize as well as to reach a consensus with them on the role of the church in the burial of a departed Christian brother. And depending upon the mind set of the family, the possibilities of seeking such a consensus could be that the family will insist on doing their rituals but will permit the church to play their part after their rituals, or

that they might let the church take over all arrangements concerning the funeral, or that the church may not be welcomed at all to the funeral, in which case the church cannot force their way to do anything. No Akan will want to become a member of a church, which despises the funeral of a dead member.

The Akans have an elaborate burial ceremony because it is thought that the condition of the deceased in the other world is determined in part by the treatment he receives from his family and friends. Therefore, when consensus is reached the church should organize the entire membership to participate in the funeral without dabbling in any of the animistic practice.

### **2.3 Relevance of the Literature review to the Study**

The literature reviewed above has direct link with the topic under study. This literature will therefore be relevant to the study, since the various subjects reviewed will serve a useful purpose in the data analysis. It will therefore prepare grounds for the researcher to have a positive insight towards the realisation of the objective of the study.

Summarily, the review of the literature has revealed the following issues or points, which are related to the study:

- Funerals as a rite of passage play an important role (functions) in society. It is an expression of ritual; moment of socialization which makes language, symbols and values more meaningful to members of a society; individuals learn roles and act; provide financial support; inform young ones on their place in society; funerals help maintain order and stability in



the society, give sense of belongingness; and funerals enable human beings to cope with danger and difficulties in our daily life.

- Funerals create the atmosphere of social solidarity and belongingness in the Ghanaian society.
- Funerals are essential part of a mourning process providing social support to the bereaved – (social bonding)
- Funerals help the individual members of society especially those affected to cope with their loss.
- Death is regarded as an invisible cord, which links people to their ancestors. It however brings about uncomfortable disruptions in the socio-economic environment of the living.
- Death and its accompanying rituals are given much attention because the ancestors provide protective functions. The spirit of the dead continues to influence our lives by way of blessings as curses.
- Christians believe that they will eventually account for what they have done in their lives.
- Funerals in Asante society according to Witte, give people a time out from daily practice; a way of honouring the deceased and a process of negotiation.
- Family elders arrange funerals.
- Funerals are family events, which stress unity among the members.
- The size of the funeral is determined by the age, status, occupation, personality and religion of the deceased.

- According to Goodie (1992) funerals were elaborate ceremonial occasions of the Lodagaa in terms of members attending, time taken (12 – 15 days) and emotions generated.
- Rites were performance at the funerals of the Logadaa – token farming, funeral speeches addressed to the deceased, fowls and beer as gifts offered the deceased were made; monies were collected from those attending the funerals.
- According to Goodie, the funeral rites were meant to the separation of the deceased from the world of the living, redistribution of rights and activities of the dead and the dead's incorporation to the family of the ancestors
- Income for the funeral was obtained through voluntary and involuntary contribution among the Logadaa.
- The dead person's rights, duties and property were distributed among the children who survived him/her in the Lodagaa community, although the elder son was favoured in terms of inheritance.
- According to the Djan (1999) there is the evidence that relatives of the dead borrowed monies with high interest rates in organizing funerals in Old Akim Tafo.
- Djan also noted that the type of coffin used, the food and drinks served, distinct clothes used and the type of dance bands hired to entertain the mourners enhanced the bereaved family's prestige.

- Djan suggested that there should be a cut down on funeral expenses indicating that the funerals in Old Akim Tafo were costly.
- Boahen (1998) also found out that funerals rites contributed to heavy to financial burden in family members in Wamfie in the Brong Ahafo Region. Conflicts also occurred sometimes at the funerals over the sharing of property and stealing of funeral donations.
- Some people attended funerals in Wamfie only to feast and booze, to display their wealth, and buy expensive coffins. The activities were meant to please and impress friends and sympathizers and
- De Witte (2001) noted that the Asante funerals combined indigenous and foreign materials in celebrating death.

## CHAPTER THREE

### METHODOLOGY

#### 3.0 Introduction

Research methodology according to many authors provides the guidelines for collecting evidence about what takes place, for explaining why it takes place and for doing so in such a way that other researchers can check the results.

It is in line with this view that this section has been dealt with under the

#### Following headings:

- 3.1 Selection of the study area
- 3.2 Research Design
- 3.3 Target population for the study
- 3.4 Sample and Sampling Procedures
- 3.5 Instruments of Data Collection
- 3.6 Pretest of Instruments and Procedure
- 3.7 Data Collection
- 3.8 Data Analysis Plan and
- 3.9 Delimitations and Limitations

#### 3.1 Selection of the Study Area

The study was undertaken in the Takoradi urban area in the Western region in February 2004. Respondents were selected from central Takoradi area. The

selection of this area was based on the fact that the study intended looking at the funeral rites in an urban setting. The study sought to give an answer to the basic argument of our research that, the contemporary Ghanaian (Takoradi community) funeral celebrations have become highly commercialized, draining limited resources and destabilizing families. In this case it will investigate the sociological and financial aspects of funerals held in Takoradi during the month of February 2004.

### **3.2 Research Design**

The study design was in the form of descriptive survey and exploratory in nature. It is suitable to refer to it as an exploratory survey because the work looked at the situation on the ground about the social relationship and financial aspects, and what goes into funeral rites in central Takoradi. Regarding the research being a descriptive one, the researcher enquired into what was the situation on the ground.

So, the study was intended to collect data from members of target population in order to determine the current issues involved in funeral celebration. The researcher also used the descriptive survey because it is economical and there is a rapid turn around in data collection. To minimize the limitations of this method questions asked were clear and not misleading. (Folwer 1988)

### **3.3 Target Population for the Study**

The population of the study comprised both males and females above 25 years in central Takoradi and those of the same age group who attended funerals in central Takoradi during the month of February 2004. This number was about fifteen thousand (15,000) people (District Planning Community Development Unit, 2001). This population was relevant for the study because they were the target group from whom information was obtained on funeral rites in central Takoradi. Also this population was the ones who were involved in the funeral celebration in central Takoradi.

### **3.4 Sample and Sampling Procedures**

It would be ideal to cover the entire population of the study. However ideal situations are always difficult to come by. In selecting the sample for the study purposive sampling technique was adopted. From the Takoradi Birth and Death Register (2004), an average of forty-five deaths were recorded for the central Takoradi every month over the past three years. The researcher decided to use fifteen (30 %) funerals for the study. This is representative of the number of the total number of funerals held every month i.e. forty-five. According to Neuman, 1994 for small populations of less than 1,000 people a researcher needs a sample size of 30% for it to be representative of the population. From each bereaved families ten (10) respondents were used, making a total of 150 respondents for the study. These respondents were selected by simple random sampling. By this method every member of the population stands the chance of being selected

provided they were connected with the funerals held. The respondents comprised of one (1) bereaved family head, three (3) people involved in the planning committee, three (3) people involved in the implementation of the funeral plan, and three (3) from outside the bereaved family.

**Table: Sample Size**

| <b>CATEGORIES</b>                | <b>NUMBER OF RESPONDENTS IN A BEREAVED FAMILY</b> | <b>TOTAL</b> |
|----------------------------------|---|--------------|
| Bereaved family head             | 1   | 1 x 15 = 15  |
| Planning committee members       | 3   | 3 x 15 = 45  |
| Implementation committee members | 3   | 3 x 15 = 45  |
| Outsiders of the bereaved family | 3   | 3 x 15 = 45  |
| <b>TOTAL</b>                     | <b>10</b>   | <b>150</b>   |

In selecting the sample for the study the researcher got to the funeral grounds on the day of making accounts and found out those who should be selected as a sample for the study and interviewed them with the questionnaire prepared. As it was the day for making accounts he got averagely thirty (30) people on every funeral ground and purposefully selected the ten (10) respondents (which is 30% of the population available and representative of the population) at random. He met the people he wanted individually until he got the number that was required (150).

### **3.5 Instruments of Data Collection**

Basically, structured interviews were used based on questionnaires prepared. The questionnaires were structured with open and closed ended questions. The respondents were interviewed and the answers provided by them were entered on the questionnaires. The interview was in the form of a free conversation from question to question, between the respondent and the researcher. The respondents were put at ease so be patient to go through the whole conversation. The researcher maintained a good tone and manner of speech in which he made sure he never lost his temper, showed signs of arrogance or superiority or inferiority. He appealed to and convinced the respondents to furnish him with all the information they had (Kumekpor, 2002).



### **3.6 Pretest of Instruments and Procedure**

Before the actual data was collected and to ensure the validity and reliability of instrument, pre-test of research instrument was carried out in Effiakuma that is part of Takoradi area. Before the researcher set out to pre-test the instrument, introductory letter was obtained from the researcher's Department-Sociology. The researcher visited the funeral grounds in Effiakuma for his data. Two funerals were used for the pre-test. From each bereaved family ten (10) respondents were used, making a total of 20 respondents. The respondents comprised of one (1) bereaved family head, three (3) people involved in the planning committee, three (3) people involved in the implementation of the funeral plan, and three (3) from outside the bereaved family.

He then arranged for the interview of categories of people in study area. This pre-testing helped the researcher to ascertain the reactions of the respondents to the interview. It also helped the researcher to reframe and adjust some of the questions in order to obtain reliable results. The data obtained from the pre-test were analyzed and studied by the researcher to enable him predict what he should expect from the actual study.

### **3.7 Data Collection**

Data were collected from both primary and secondary sources. The main technique used in gathering data for the research was the structured interview using the prepared questionnaires. This involved a face-to-face conversation between respondents and interviewer with the aim of eliciting information and

gaining insight into the kind of activities undertaken by respondents. Secondary data were obtained from official documents in the University library, Sociology Department of UCC, and funerals documents of the bereaved families, and funeral agencies.

### **3.8 Data Analysis Plan**

The data analysis was based mainly on the questionnaires used for the interviews. To facilitate easy analysis, all closed ended items were pre-coded, that is giving scales before the questionnaires were printed out. The open-ended items were categorized and given mutually exclusive codes after the questionnaire were retrieved. Descriptive statistics techniques were the main tools for the analysis. Frequencies, percentages and mean scores of variables were used to analyse the data, to find answers to all the research questions.

### **3.9 Delimitations and Limitations**

Any study involving large population usually requires longer period of time and high cost to achieve the needed result. The researcher had the problems of inadequate time and funds. There was also the problem of how to get the respondents sitting down for very long time to answer all the questions in the questionnaire.

Most of the problems encountered in the fieldwork were easily surmounted, by using alternative measures such as visiting the respondents several times to

obtain data and making effective use of the limited funds available to arrive at what was needed.

## CHAPTER FOUR

### PRESENTATION AND ANALYSIS OF DATA

#### 4.0 Introduction

This study was designed to gather information on sociological and financial aspect of funerals in urban Takoradi. The work on this chapter is being presented as the data collected from the field and the analysis made from the data. In doing this both the qualitative and quantitative interpretation of the data would be presented concurrently. This way of presentation is meant to allow the qualitative discussion to support and integrate the quantitative interpretations arrived at, therefore making the work more comprehensive in nature. This chapter on presentation and analysis of data has been organized under the following sub headings:

- 4.1 A funeral scene in Takoradi as observed by the researcher,
- 4.2 Socio-demographic characteristics of respondents,
- 4.3 The social issues involved in organizing and celebrating funerals,
- 4.4 Funding of funerals and
- 4.5 The aftermath of funerals rites on the bereaved family, and the community

#### 4.1 A funeral scene in Takoradi as observed by the Researcher

Funerals are held mostly at the weekends in Takoradi. They start with all seriousness on Friday with the wake keeping. The process of the funeral ends on Tuesday of the following week. Preparation for this particular funeral (Nana Ama's) I witnessed started seriously on Wednesday. Nana Ama was a wealthy woman who sold clothes in the Takoradi Market. She had two daughters, Esi and Akosua.

On that Wednesday, family members of the bereaved started coming to the funeral house to either greet the children of the deceased and other bereaved family members in the house. The visitors, where possible slept in the house in order to help in the preparations. Carting of chairs, benches, tarpaulin, large cooking utensils and sheds were done on that day.

Thursday was the day preparations were finalized. Sheds were erected and benches and chairs were arranged according to the various groups that would be at the funeral. The sheds for the groups were labelled.

The actual ritual started in the evening of Friday when more of those who came to the funeral arrived. Relatives and friends came in waves to Nana Ama's home, sitting for a few moments to greet her two children and others. That evening, a 24 - hour-a-day cooking cycle began that lasted from that Friday to Tuesday. The women were preparing food for six meals, some for more than five hundred people. They cooked in an outdoor kitchen a large slab of concrete with cutting boards and huge kettles perched precariously over piles of hot firewood.

On Friday, close relatives piled into two buses and travelled across Takoradi to the mortuary at the Regional Hospital where Nana Ama's body rested, refrigerated. On the way to the mortuary, a woman remarked, "When someone dies in your family, you have to watch everything. When you get over 40, you have to learn how to preserve the body, so when it comes to your turn, you will know how to do it". Back home, men struggled to remove her coffin from the ambulance. They yelled and shouted as they maneuvered it awkwardly through a narrow doorway into the decorated room.

The two daughters of the 80-year-old Nana Ama could not help it. They cried so much when they saw their dead mother in the coffin. Their bodies, falling limp, kept standing with the help of silent, expressionless men. Cries of "Don't leave us, Mother! Don't leave us", came from them. According to friends I went to the funeral with the dead woman, Nana Ama was a good woman. Wake was kept the whole night amidst hymns from church members, brass band music and music from the gadgets of disc jockeys.

It was a confusing scene. Everyone seemed to have a different idea of how to position the coffin for viewing. But as soon as the lid was removed and Nana Ama's face was there for all to see everyone seemed united in grief. Nana Ama was dressed in a white wedding dress, a curly wig and a sparkling crown. She wore lace gloves. Mourners began to put some money into the casket. "It's transportation money", said an elderly man who could be of Nana Ama's age. "She's going to the other side of the river, and she'll need money for the ferry".

That evening, at the wake keeping, hundreds arrived to pay final respect. “We live with extended family systems here”, said Anita Ansah, a cousin of Nana Ama. “The family size is bigger here, so there are always more people”.

Saturday was the day of the burial of the dead Nana Ama. The house of Nana was not far from the Central Catholic Church. So after all preparations for the church service were finished with she was sent to the church with a lot of mourners accompanying the coffin. After the service at the Church, everyone piled into buses and trotros. Small minivans crammed with 15 people each all headed towards the cemetery on the outskirts of Takoradi. It was 1 p.m. when the men carried the casket to the gravesite when the vehicles stopped at the gate to the graveyard. They lowered it with ropes and finally dropped it. Dust erupted from the hole. In the traditional language, the reverend father read the final rites “dust to dust, ashes to ashes...” Ama’s daughters wailed their last goodbyes as the men shoveled sand into the grave.

The day later, on Sunday, came the final thanksgiving feast. More than eight hundred people showed up in the Church and in Ama’s house. Friends of friends were invited. Nana’s family, like many in Ghana, had relatives in Europe and the United States who sent money to help pay for the services. But even with this outside help, Nana’s daughter, Esi expressed reservations about the extravagance of the funeral. “ We are wasting money on the dead”, she said. “Even if we didn’t want to do this, we feel compelled to. It’s tradition. And it is killing us. Everybody wants to come and pay homage. It’s the way we show our love”.

On Monday, the bereaved family members and a few outsiders met to go through the income and expenditure accounts of the funeral of Nana Ama. Early in the morning at about 6.00 a.m. some members of the bereaved family went round to greet and thank friends and relatives in the neighbourhood. The people were seated as early as 9.00 a.m. The bereaved family head was at the helm of affairs. The funeral cost was about 20 million cedis (about \$ 2500), an enormous sum in this country. They could not declare the total profit made that day because donations were still coming in.

On Tuesday they declared the income and the expenditure on the funeral and made the profit of about seven hundred thousand cedis, which was kept in the family account with the abusuapanyin. On this day the number of people in Nana's house had reduced considerably as many of them had left for their homes near and far. At the end of the day all materials hired in the form of chairs, benches, or sheds were sent to their owners. At the gathering I talked to a bereaved family member about the extravagant and laborious nature of the funeral and what he said was, "It's been this way since our forefathers. This is our tradition. We can't break it"

#### **4.2 Socio-demographic Characteristics of Respondents**

A total of one hundred and fifty respondents made up of 74 (49.3 %) males and 76 (50.7 %) females were selected for the study as the researcher made sure he gave both sexes equal chances, one after the other till he had the total number. (Appendix B, q1). This implies that both sexes were given almost equal



opportunity to express their views and opinions on funerals in urban Takoradi. As to the age of these respondents who were at the fifteen selected funerals for the study it was recorded that the age bracket with high representation was 43-48 years (26.0 %) and the mean age of these one hundred and fifty respondents was 45.5 years (Appendix B, q2). Information obtained from people of this age can be relied on to a large extent because they were mature enough to give reliable answers to questions.

The respondents who were at the funerals had varied background as regards their educational attainment in the sense that out of the 150, those with No Formal Education were 9 (6.0%), Primary; 6 (4.0 %), Middle; 30 (20.0%), Commercial/Vocational/Technical; 39 (26.0%), Post Primary Teacher Training; 6 (4.0%), Post Secondary Teacher Training; 18 (12.0 %) and those with University/Diploma educational attainment were 42 (28.0 %). However, we want to recognize the fact that those with the Middle, ommercial/Vocational/Technical School certificates and University degrees were highly represented. (Appendix B, q3).

More than half the number (sample) at the funeral were married, 80 (53.3 %) and as many as 42 (28.0 %) were single (unmarried). The rest of the sample (28) was made of 4 (2.7%) who are separated, 14 (9.3%) who are divorced and 10 (6.7%) widows (Appendix B, q4). This indicates that mostly married residents attended these selected funerals in Takoradi.

It is evident from the data gathered that majority of the respondents were teachers/lecturers; 32 (21.3%), Petty Traders/Traders; 20 (13.3%),

Businessman/woman; 13 (8.7%), and Fishermen/women; 10 (6.7%). Other occupations such as Secretaryship, Driving, Nursing, Carpentry, Masonry, Accountancy, Legal practicing, Educationist, Engineering, Physician, Self-employment, Priest, Sewing, Hairdressing, Hotel management, Banking, and Welding were represented. So the data represent views from a wide spectrum of professions (Appendix B, q5).

#### **4.2 The Social issues Involved in Organising and Celebrating Funerals.**

##### **Social Position of Respondents**

The study considered the social position of the respondents in the organization of the funeral. The data available indicates the views of the 19 (10.5%) family heads (abusuapanyin), 58 (32.0%) members of the funeral planning committees, 61 (33.7%) members of the bereaved families, 25 (13.8%) and other people, 12 (8.0%) (Appendix B, q6). The choice of these categories of people is based on the fact that the closer one is to the funerals (i.e. relationship with the dead) the better informed and knowledgeable they would be on what happened at the funerals. The entire sample except the visitors is closely related to the dead.

##### **Clans involved**

From the data collected it can be stated that among the clans found in Takoradi six were represented at the fifteen funerals namely the Twidan; 39 (26.0%), Ntwaa; 10 (6.7%), Anona; 32 (21.3%), Nsona; 27 (18.0%), Aboradze;

17 (11.3%) and Akona; 25 (16.7%) - Appendix B, q7. It implies therefore that among those six clans, the Twidan clan members were found at the selected funerals more than any other of those clans in Takoradi.

### **Attendance**

A question was asked for the respondents to estimate the number of sympathizers who had been to the house of the dead and the funeral grounds from the day the person died to the day of going through the accounts. The responses (Appendix B, q8) indicated that the maximum estimate was between 200-500 people; 43 out of 150 responses (28.7%). The average estimate for all the 15 funerals was between 701-800 people. One can therefore state that funerals in Takoradi are attended by many people. It is also on record that all funerals in Takoradi are managed by family funeral committees; 103 responses (98.1%).

This data on the attendance of funeral by a lot of people was confirmed by a participant at the funeral in his remarks that “in the past years, about twenty years ago there were only few people at funerals, but in these days people attend funerals in hundreds.”

### **Socialisation**

The researcher wanted to find out more on other social issues connected with the funeral rites. According to the respondents during funerals in Takoradi individuals are socialized through social interactions with others very much (very much enthusiasm or involvement); 141 (94%) -Appendix B, q10a). It is on record

(Appendix B, q10b) that as much as some people play roles that they play at funerals with much/very much enthusiasm, 104 (69.3%), as many of them play roles with no/less enthusiasm, 46 (30.7%). At funerals in Takoradi individuals interaction with each other and as members of social groups such as families and clans are done with much/very much involvement, 141 (94.0 %) (Appendix B, q10c).

On the issue of funerals providing cultural values that underlie many exchanges that are rewarding to individuals, respondents were of the view that this was averagely done, (Not done at all, no enthusiasm & less enthusiasm = 61 (40.7%), very much enthusiasm = 89 (59.3%) - Appendix B, q10d.

In addition a majority of the respondents agreed that funerals provide occasions for scattered members of groups to assemble to engage in a common activity (Appendix B, q10e). This is done with much enthusiasm, 123 (82.0%). They also accept much/very much the view that funerals define the times of sorrow and gives meaning to death, 132 (88.0%) -Appendix B, and q10f. Funerals also reinforce the recognition much/very much that the deceased is really dead, 138 (92.0%)(Appendix B, q10g). They also provide much/very much a climate for mourning and expression of grief among the people of Takoradi, 130 (86.7%) - Appendix B, q10h.

As to whether funerals allow individuals to reconcile their grief, the respondents were of the view that this was done at the funerals much/very much, 111 (74.0%) -Appendix B, q10i. Funerals also allowed people to get together much/very much, 135)- 90.0% (Appendix B, q10j). Deeply held faith and beliefs

are reaffirmed much/very much at funerals, 98 (65.3%) - Appendix B, q10k. Sharing stories and memories of the deceased during funerals was done at funerals much/very much in Takoradi, 90 (60.0%) -Appendix B, q10l.

Expectedly, the 106 out of the 150 respondents (70.7%) indicated that making marriage arrangement was not done at all during the funeral rites. (Appendix B, q10m) as the these attendants were married. The rest of the respondents said it was done with less involvement. The buying of land during the funerals was not done at all, 133 (88.7%) (Appendix B, q10n). A few of them said it was done either with no or less involvement, 17 (11.3%). The majority of the respondents said either no profit or less profit was made from the sale of food and clothes during the funerals, 141 (94.0%) - Appendix B, q10o).

The impression created so far from the analysis of data on social issues connected with funeral celebration in Takoradi supports the view of Wiredu-Gyekye, expressed earlier that funeral celebration is really a period where everybody has his task to perform, the image is one of family solidarity, co-operation and unity.

#### **4.4 Funding of Funerals**

The fifteen funeral groups made estimates for their expenditure on the funerals. According to 43 (12.4%) of the respondents between 2-5 million cedis were estimated for the funerals while 33 (9.5%) of the respondents estimated between 14-17 million cedis for funerals (Appendix B, q11). So, on the average 9.5 million cedis was estimated for a funeral in Takoradi (by calculation).

According to the respondents, money used for the funerals was obtained from different sources. The money came mainly from loans from the bereaved family members; 75 (56.4%), loans from individual/private pockets; 20 (15%), and loans from other sources; 22 (16.5%). Some money was obtained from funeral agencies, 3 (2.3%) -Appendix B, q12.

Those in charge of the use of the funds for the fifteen funerals were mainly the deceased's brother; 22 (21.2%), the deceased's children; 21 (20.2%) and the deceased mother's brother; 15 (14.4%) - Appendix B, q13. So the one who is in charge of the use of funds would almost always be a close family relation.

The respondents also indicated the amount that was actually spent on the funerals. As many as 36 respondents (34.6%) said between 2-5 million cedis were spent on the funerals they attended. However, on the average between 10-13 million cedis were spent on each funeral)-Appendix B, q15.

Many of the respondents, 43 (41.3%) said the total donations realised from the funerals they attended were between 2-5 million cedis (Appendix B, q16). On the average, every funeral had donations of between 10-13 million cedis.

Many of the respondents, 64 (61.5 %) claimed that they made profit of an amount between 2-5 million cedis (Appendix B, q17). The mean profit made by each funeral group was between 6-9 million cedis. This implies that some of the bereaved families made profit from funerals, while others also made losses during funeral celebrations. The benefits or losses of funerals are normally enjoyed or suffered by some members of the bereaved family especially the children or close relatives of the deceased.

Respondents were asked to mention their expenditure on some items used for the funeral. With regard to the expenditure on mortuary fee for storage of the corpse, 85 (81.8%) said they spent between ₺100,000.00- ₺200,000.00 or more cedis (Appendix B, q18a) Expenditure on transportation of the corpse to and from the mortuary was stated as between ₺100,000.00-₺300,000.00 or more cedis by 93 (89.4%) - Appendix B, q18b). A greater number of the respondents, 90 (86.6%) agreed that between ₺200,000.00- ₺400,000.00 or more cedis were spent on announcements on the radio, in newspapers and through loudspeaker van (Appendix B, q18c).

Expenditure on printing, announcements, funeral invitations within the social network cost the majority of funerals between ₺300,000-₺600,000 or more cedis, 97 (93.3%) -Appendix B, q18d. It is also on record that between ₺200,000.00-₺400,000.00 or more cedis were spent on funeral programme for distribution among guests, 99 (96.2%)(Appendix B, q18e). Between ₺400,000.00-₺800,000.00 or more cedis were used to purchase coffin, 93 (99.1%) - Appendix B, q18f. The mortician's fee for the preparation of the dead body as reported by the respondents was between ₺100,000.00-₺300,000.00 or more cedis, 100 (96.1%) - Appendix B, q18g.

In addition the hiring of materials for a bed such as flowers, curtains or lace cost the funerals between ₺100,000.00-300,000.00 or more cedis, 97 (93,3%) - Appendix B, q18h. The painting of the family house for the funeral cost between ₺200,000.00-₺500,000.00 or more, 89 (85.5%) - Appendix B, q18i. Renting of chairs, canopies and their transportation cost them between ₺200,000.00 -

₱400,000.00 or more cedis, 96 (92.3%) -Appendix B, q18j. The drinks and snacks cost the families between ₱500,000.00 and ₱800,000.00 or more cedis, 98 (94.2%) - Appendix B, q18k. The hiring of the Disc Jockeys and sound system cost them between ₱200,000.00-₱400,000.00 or more cedis (Appendix B, q18l).

It was also recorded that between ₱200,000.00-₱400,000.00 or more cedis were spent on the hiring of video men to cover the events of the funerals, 77 (74.1%) - Appendix B, q18m)). On the buying of mourning or thanksgiving cloth, about half the number of respondents, 57 (54.8 %) claimed the bereaved families spent between ₱400,000.00 and ₱800,000.00 or more cedis (Appendix B, q18n) The printing of T-shirts for each of the funeral cost between ₱200,000.00-₱400,000.00 or more cedis, 45 (43.3%) -Appendix B, q18o. Between ₱50,000.00 and ₱100,000.00 or more cedis were spent on the purchase of receipt books for the funerals, 85 (81.7%) - Appendix B, q18p)). Paying for spaces at the cemetery for the burial of the dead cost each family between ₱50,000.00 and ₱100,000.00 or more cedis, 97 (93.2%) - Appendix B, q18q.

The expenditure on lodging and food for guests staying overnight cost each of the families between ₱600,000.00 and ₱800,000.00 or more cedis, 79 (75.9%) - Appendix B, q18r). Buying of mourning or thanksgiving cloth and T-shirts were not patronized by the respondents as the other items purchased for the funerals.

From the personal interviews the researcher had with the people on the funeral grounds and from their comments it was noted that so much money was spent on things like hiring of canopies, sound systems, drinks and food. In



addition to this two or three different types of clothing or T-Shirts were used for just a funeral.

One person said: “we waste too much money on wake-keeping because we have to provide food, drink and music to keep the people awake throughout the night.” Another observation made was that the relatives of the dead were not ready to accept certain types of coffins but the more expensive ones from the children of the dead. On the funeral grounds one person commented on mortuary fees. According to him “mortuary fees should be increased in order to discourage people from keeping dead bodies in the fridge for long time”.

This implies that the funerals were very costly to organize in Takoradi. This finding of this study is in line with the findings of the contemporary researches on funerals carried out by Ohene Djan (1999) in Old Tafo, Boahen Charles (1998) in Wamfie and Marleen de Witte (2001) in Asante as mentioned in the review of literature. They all agreed that funeral rites contribute to heavy financial burden on family members.

#### **4.5 The Aftermath (effects) of Funeral rites in the Bereaved Family, and the Community.**

##### **Good effects of funeral rites on the Individuals**

Respondents were also asked to mention the good things that the funerals have brought to them as individuals. The majority of the respondents indicated that they met old and new friends at funerals, 137 (60.4%). In addition, they

claimed that it was time for having fun with friends, 60 (26.4). They also said they made profit on things sold out and contracted marriages (Appendix B, q19).

According to a market woman that the researcher met at the funeral “funeral is not only an occasion of grief but also a moment for meeting members of the family, co-workers, and friends after long time.”

### **Good effects of funeral rites on the bereaved families and the community**

The respondents said at the family and community level, the organization of the funerals enabled them to meet members of the families after a long time, 104 (35.7%), the interactions helping to improve the family relationship, 100 (34.4%) and to renovate their family buildings, 68 (23.4%)(Appendix B, q20).

From the researcher’s interaction with the participants it was realised that the activities at the funerals were in the form of jubilation for the sympathizers because as they were being served, they ask for more and some were actually stealing the food and the drinks. The researcher saw some sympathizers drinking about 6 bottles of Guinness each. In connection with the fact that at funerals people decided to eat and drink as much as possible, a young participant commented: “we like funerals because we can eat and drink free of charge, and we can move from one funeral to another one”. So as rightly pointed out by Charles Boahen’s study at Wamfie in the Brong Ahafo Region some Ghanaians go to the funeral to enjoy themselves in the form of feasting and drinking spree. De Witte also observed the conspicuous consumption of goods as well as services during funerals in Asante in her study.

So it can be inferred that funerals are not only times of sorrow and grief but also for merry making, improving on family relations and carrying out some projects such as renovation of family buildings in Takoradi.

### **Bad effects of funeral rites on the Individuals**

To every situation there is the other side. So the respondents were asked to mention the bad things that the funeral celebration had brought to them as individuals and as families and communities. According to them, at the individual level there is the loss of money or wealth, 75 (34.7%), people drinking too much, 46 (21.3%), fighting/quarrelling 32 (14.8%), stealing, 15 (6.9%), and people losing jobs, 4 (1.9%) - Appendix B, q21).

These findings support the remarks made earlier in the literature review that Ghanaians do not accept death as good. According to Kyeremanteng death and for that matter funeral may bring about uncomfortable disruptions in the socioeconomic environment of the living.

A participant commenting on the bad effects of funeral celebration on the individuals and the society said: “ the funeral has lost its own identity, it is becoming only a social gathering moment, a kind of merry making time”. An old man remarked “we don’t need wake-keeping for the dead because when we leave our houses in the night, thieves break into our houses and we become sick the next day”. It might be due to some of these reasons that the people of Old Tafo in the Eastern Region according to Ohene Collins had abandoned wake keeping at funerals. Another participant said: “there is too much promiscuity during the

funeral celebration, there are boys and girls messing up, and the result is pregnancy all over the town.”

In the course of chatting with some participants at the funeral a comment was made about women in connection with the dead. According to them “it is the wife who is always held responsible for the death of a dead husband”. On occasions where a husband dies the wife is subjected to some psychological and physical abuses caused by the family members of the husband. According to a man that the researcher spoke to at the funeral where the husband of a woman was dead the man remarked that “the widow will by all means be subjected to some traditional rites such as wearing black clothes for a very long time, not working for sometimes, no talking in the evening with anybody, and being subjected to insults from people for having killed the husband.”

#### **Bad effects of funeral rites on bereaved families and the community**

At the family and community level, deaths/funerals cause the loss of reliable persons in the family and the community, 122 (50.2%), loss of income to the family, 58 (23.9%), fighting/quarrelling between family members, 19 (7.8%), and disorder and confusion in the family and community, 20 (8.2%) - Appendix B, q22).

At one of the funerals attended by the researcher some of the family members were seen fighting and quarrelling over the fact that they had made a lot of losses with regard to the expenditure they made on the funeral. One of them remarked “what shall we eat as we have spent all our money on this funeral.” Another

person remarked that "how can I pay the school fees of my children and that of my dead sister's children next term, definitely they will drop out of school."

Many of the participants at the funeral were worried about the varied nature of the funerals in terms of cost and the way they were organized. According to one middle age woman "The Traditional Council and the District Assembly should come together and make bye-laws in order to reduce the cost of funerals and make them very simple and to be of the same nature." Another one talked about the problems created in relationship among family members. According to her "the funeral of my father was characterized with quarrel and fights."

So at both the individual and community levels these problems need to be totally solved or reduced to the minimum to help improve upon the organization of funerals in Takoradi.

The presentation and analysis of data that have been done so far on funerals in Takoradi support Merton's view that funerals could be functional and dysfunctional. Funerals in Takoradi had both latent (e.g. individuals are socialized through social interactions with others or individuals learn roles that they play, making marriage arrangement during funerals or funerals are occasions for buying land) and manifest functions such as expenditure on funerals, attendance of the funerals and types of coffins bought. These activities as noted in the study help to enforce group identity, engage in common activity; give people of Takoradi ultimate values and the ends they hold in common. All these help the Takoradi community to function as an integrated social system. As noted by the data

available, funerals in Takoradi at times disrupt the social equilibrium e.g. quarrels among family members. This according to Merton is dysfunctional.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This last chapter is treated under three sub-headings namely; summary, conclusion, and recommendations.

#### 5.1 Summary

The topic of this study is “Sociological and financial aspects of funerals in an urban area: A case study in Takoradi.” Observations and comments raised at funerals attended by the researcher indicated that the bereaved families of the selected funerals incurred debts and other inconveniences like not getting money to pay the school fees of children or facing problem during the funeral. Based upon this observation and comments the researcher had in mind that funerals have become highly commercialized, draining limited resources and destabilizing families. So it was the intention of the researcher to find out whether his impression about funerals in Takoradi was true or not.

So, the researcher intended to find answers to the following questions:

Do funerals result in loss of wealth for the bereaved family?

How relatively expensive is a usual funeral?

What is the role of funeral in the disintegration or integration of the bereaved family and the Takoradi community?

Why do people spend so much time and money on funerals?

In line with these research questions stated above, the writer set himself the following objectives to investigate:

To examine the functions (manifest and latent) of funerals in the Takoradi community

To explore the nature of expenditure for funeral in the Takoradi community

To evaluate if during and after funeral time there is a break down of the bereaved family ties

To examine how funerals influence the relations among the bereaved family members

The study also considered the profile of the study area, Takoradi. It looked at the history, the geographical location and features, health and sanitation, economic activities, ethnicity and religious issues of Takoradi.

As the study's theoretical perspective the work examined Merton's theory of manifest and latent functions in relations to funeral celebration. Manifest functions of funerals are open and stated such as funeral defining the time of sorrow and giving meaning to death, providing a climate for mourning and expression of grief. On the other hand latent functions of funerals are unintended or hidden. They are expressed, for example, in the form of marriage arrangements, and occasion to buy land. These values help society to function as an integrated social system.



By way of reviewing literature on the study the researcher made use of a theoretical basis, the concepts of rites, ceremony and funeral, person and death in Ghana, the Christian doctrine of death, "highlife" view of death, the family and death in Ghana, family and funeral in Ghana, and contemporary researches on funerals in Ghana.

With the methodology the researcher selected his respondents from the Takoradi area and used the descriptive and exploratory survey as his research design. The target population comprised the fifteen thousand males and females above twenty-five years resident in Takoradi urban area. Out of this number the sample size of 150 respondents were selected from fifteen different funerals held in Takoradi urban area, which were the bereaved family heads, members of the planning and implementation committees, and outsiders or visitors. Questionnaires and interview were used to collect people's views on the topic. Pre-test was done to determine the validity of questions asked.

The study came up with the following findings:

Funerals are held mostly at weekends in Takoradi, and they last for about four-five days. Food and drinks are offered at the funeral ground. Most corpses are kept in the mortuary before burials take place. Usually on Fridays wake is kept for the dead the whole night in most cases. There is much wailing and crying at funerals. At the same time people make merry. Religious services are organized in cases where the dead belongs to a religious group. Thanks giving services are organized on Sundays and on

Mondays and Tuesdays the families sit down to get through their income and expenditure on the funerals. So just like the Lodagaa, according to Goodie (1992) funerals in Takoradi were elaborate ceremonial occasions in terms of members attending, time taken and emotions generated. The impression one gets from this situation supports the view expressed in the literature review that funerals in the Ghanaian society creates the atmosphere of social solidarity and belongingness. Funerals help the individual members of society especially those affected to cope with their loss.

It was also realised that funerals in Takoradi are attended almost equally by both sexes who have an average age of 45.5 years. People who attend funerals in Takoradi have varied educational background. Many of the people who attend funerals in Takoradi have varied professional background as teachers, fishermen, accountants and others.

Some of the clans found on the funerals grounds in connection with the study were the Twidan, Ntwaa, Anona, Nsona, Aboradze, Akona. It was also found that on the average an estimate of between 700 and 800 people attending each funeral in Takoradi, which is quite a large number, and family funeral committees managed most funerals.

Issues like individuals being socialized through social interaction, people learning varying roles they play at funerals, interaction with each other and as groups, funerals providing occasions for scattered members of groups to assemble and engage in common activities are done with much or very much enthusiasm. In addition funerals are time of sorrow and giving meaning to the

dead, climate for mourning and expression of grief among the people of Takoradi. Funerals also help people to get together. These issues support the theoretical issues on the functions that funerals perform in societies raised in the literature review in Chapter Two. Theoretically, funerals as a rite of passage play an important role (functions) in society. It is an expression of ritual; moment of socialization which makes language, symbols and values more meaningful to members of a society; individuals learn roles and act; provide financial support; inform young ones on their place in society; funerals help maintain order and stability in the society, give sense of belongingness; and funerals enable human beings to cope with danger and difficulties in our daily life.

On the average between 10-13 million cedis were estimated and spent on funerals in Takoradi which was quite a huge amount. The funerals were funded by loans from the bereaved family members, other individuals and loans from funeral agencies. The mean profit made which is the money left after the deduction of expenses by each funeral group from the donations made was between to 6 to 9 million cedis. This implies that income for the funerals in Takoradi were obtained through voluntary and involuntary contributions as happened among the Lodagaa as noted by Goodie.

Funerals are very costly to organize in Takoradi because of the high mortuary fees for storage of the corpse, transportation of the corpse to and from the mortuary, announcements on radio, in news-papers and through loudspeaker-vans, and funerals invitations, funeral programmes, mortician's

fee, material for bed dressing for the dead, painting of the family house, renting of chairs and canopies, provision of drinks and snacks, hiring of Disc Jockeys and sound system, hiring of video men to cover events, purchase of clothes, printing of T-Shirts, purchase of receipt books, cemetery fee and the lodging and food for guests. This issue of funerals being costly was also noted by Djan (1999) in his study in Akim Old Tafo where he remarked that relatives had to pay high interest rates on monies borrowed for organizing funerals. Boahen (1998) also found out that funerals rites contributed to heavy to financial burden in family members in Wamfie in the Brong Ahafo Region

In addition, funerals are not only time of sorrow and grief but also for merry making and bringing about development in human and physical situations in Takoradi. This is true but at both the individual and community levels there are problems such as people quarrelling, fighting, and stealing, which need to be solved or reduced to the minimum to help improve upon the celebration of funerals in Takoradi. . Boahen (1998) also remarked that conflicts occurred sometimes at the funerals over the sharing of property and stealing of funeral donations in Wamfie in the Brong Ahafo Region. Some people attended funerals in Wamfie only to feast and booze, to display their wealth, and buy expensive coffins. The activities were meant to please and impress friends and sympathizers.

## 5.2 Conclusion

At this point the researcher would like to examine whether his goals for undertaking the study have been achieved or not. It was the intention of the researcher to find out whether his impression that funerals have become highly commercialized, draining limited resources and destabilizing families could be true or not.

From the findings stated above in section 5.1 we want to accept the fact that funerals result in the loss of wealth for the bereaved family, funerals in Takoradi are expensive, funerals to some extent have the role of integrating and disintegrating relationship in the bereaved families. It was also realised that people spent so much time and money on funerals because others are doing the same.

In effect the study has been able to explore the nature of expenditure for funerals in Takoradi, evaluated whether there is a break down of bereaved families ties during and after funeral celebrations. In addition it examined how funerals influence relations among the bereaved family members. It is also evident that both manifest and latent functions of funerals were exhibited in the funeral celebrations in Takoradi. The researcher also realized that the manifest functions are following the traditional norms of the society, but the latent ones are undergoing changes due to the influence of modernization and urbanization. Funerals in Takoradi therefore do not only reflect transformations in society but also offer the people the opportunity to work out changing social patterns, life styles, and cultural preferences.

Celebrations of funerals have become more complex due to an increased personal choice, which have created insecurities and tensions in families and the community. So, a funeral as a contemporary cultural practice continues to be influenced by an evolving tradition of the community of Takoradi.

So, in conclusion the researcher would like to state that the assumption that funerals have become highly commercialized, draining limited resources and destabilizing families the people of Takoradi community holds true.

### **5.3 Recommendations**

In order to improve upon the celebration of funerals in Takoradi the following recommendations must be carried out with all seriousness.

5.3.1 The data available indicate that the people of Takoradi spend so much money on many things such as expensive coffins, hiring of canopies, hiring of sound system, buying expensive drinks and foodstuffs (refreshment), expensive posters, brochures, invitation cards, expensive and special attire and providing 'take aways' during funerals. One would therefore like to suggest that we should reduce our expenditure on those items in order to reduce the money spent on funerals. Instead of using the money on those things, it would be better for us to use it to pay the deceased children's school fees and to help those children in times of need. Cremating dead bodies must be encouraged to reduce funeral cost. Wake keeping must also be stopped to minimize funeral costs.

5.3.5 The cost of expenditure on funerals could be reduced if families are made to understand through adult education programmes that the living is more important than the dead and so spending on video coverage, photographs, clothing, expensive drinks and foods and so on could be reduced so that the saved money could be used to cater for some unfortunate members of the family.

5.3.6 During funerals in Takoradi there is promiscuity and the result could be the high pregnancy rate and possible increase in the AIDS/HIV rate. We need to educate our youth in particular to be careful about their sexual relationship at funerals. Acceptable and decent music should be played at funerals.

5.3.7 Some funerals were held in grand style with lots of glamour and at times characterized with quarrels and fights. All these vices would stop if expenditure on funerals is the same for all and people are advised to be of good behaviour at funerals.

5.3.8 This study would like to recommend a field for further research. The research should involve funeral celebration in a rural setting, as this would help comparison to be made and help the authorities to come out with byelaws, which would be applicable to all areas in the country. This could also help with the formulation of a national policy on funerals.

The possibility of loopholes occurring in the methodology, findings, conclusions, and recommendations of this study cannot be ruled out.

However, like all meaningful researches, this study has contributed to the wealth of knowledge in field handled.

It is the expectation of the writer that other scholars, researchers and students interested in the field to locate and fill whatever shortcomings there may be in this study, so that a solution to the problem may eventually be found.



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**APPENDIX 'A' QUESTIONNAIRE**

**UNIVERSITY OF CAPE COAST**

**DEPARTMENT OF SOCIOLOGY**

**QUESTIONNAIRE ON "SOCIOLOGICAL AND FINANCIAL**

**ASPECTS IN AN**

**URBAN AREA: THE CASE OF TAKORADI"**

This study is intended to examine the effects of funeral celebration (positive or negative) on the community of Takoradi i.e. the sociological and financial aspects of funerals.

Please I would be very glad if you could answer the following questions for me as accurately and adequately as much as possible. The confidentiality of information given is assured. Thank you very much.

**SECTION A:**

**GENERAL INFORMATION**

Serial Number:.....

Is the Respondent a member of the bereaved family?

Yes.....

No.....

**SECTION B:**

**SOCIO-DEMOGRAPHIC CHARACTERISTICS  
OF RESPONDENTS**

1. Sex:

Male.....

Female.....

2. Respondents Age:

a) 25-30    b) 31-36    c) 37-42    d) 43-48    e) 49-54    f) 55-59

g) 60 yrs and above

3. Educational attainment:

a) No formal education    b) Primary    c) Middle    d)

Sec/Comm./Voc/Tech

e) Post Primary Teacher Training    f) Post Secondary Teacher Training

g) University/Diploma

4. Marital Status:

a) Married    b) Single    c) Separated    d) Divorced    e) Widowed

5. What is your occupation?.....

**SECTION C:**

**THE SOCIAL ISSUES INVOLVED IN ORGANISING AND  
CELEBRATING FUNERALS**

6. What is your social position in the organization of this funeral?

a) The abusuapanyin (the head of the lineage) .....



- b) Member of planning committee.....
- c) Member of bereaved family.....
- d) Visitor .....
- e) Any Other, SPECIFY.....

7. What clan did the dead belong to? .....

8. What is your estimate of the number of sympathisers who have been to house of the dead and on the funeral grounds from the day the person died to the day of going through the accounts?

- 200.....500    501.....600    601.....700    701.....800  
 801.....900    901.....1000    1001.....1500    1501.....2000  
 2001+

9. Who or group of people was [were] in charge of the funeral?

- a) Family funeral committee
- b) Funeral agency
- c) One individual
- d) Any Other (specify)

10. Tick the column appropriate to you below to show the level at which you think the following social issues are carried out at funerals in the Takoradi Municipality

## **The level at which the reissues are carried out during funeral rites**

### **Social Issues**

Done with very much enthusiasm or involvement

Done with much enthusiasm or involvement

Done with less enthusiasm or involvement

Done with no enthusiasm or involvement

Not done at all

- A] Individuals are socialized through social interactions with others
- B] Individuals learn roles that they play
- C] Individuals interact with each other as individuals and as members of social groups [e.g. Families, clan]
- D] Funeral providing cultural values that underline many exchanges that are rewarding to individuals.
- E] Providing a periodic occasion on which the scattered members of a group assemble to engage in a common activity
- F] Funeral defines the time of sorrow and gives meaning to the death
- G] Reinforce the recognition that the deceased is really dead
- H] Providing a climate for mourning and expression of grief
- I] Funerals allow individuals to begin to reconcile their grief
- J] Funerals allowing people to get together
- K] Funerals helping to reaffirm deeply held faith and beliefs

- L] People sharing stories and memories of the deceased during funeral rite
- M] Making marriage arrangement during funerals
- N] Funerals are occasions for buying land
- O] They are occasions for making profit from selling food, clothes etc

**SECTION D:**

**Funding of Funerals**

11. How much was estimated for this funeral?

(Question to be answered by the chairman of the funeral committee or another in charge of the funeral)

- a) 2 M - 5 M    b) 6 M - 9 M    c) 10 M - 13 M    d) 14 M - 17 M
- e) 18 M - 21 M    f) 22 M - Above

12. How were the funds raised i.e. the source of funding

- a) Money from individual-private
- b) Money from clan head
- c) Money from funeral agencies (Funeral House, Bank) + Money from social group (Church welfare group, Ethnic groups, work-mate, any other)
- d) Money from the bereaved family members
- e) Any others

13. Who was in charge of the use of the funds for the funeral?.....

14. What was the relationship between the dead person and the one who was in charge of funds? .....
15. How much was actually spent on the funeral?
- a) 2 M - 5 M b) 6 M - 9 M c) 10 M - 13 M d) 14 M - 17 M e) 18 M - 21 M f) 22 M - Above
16. How much did you collect in form of donation in all?
- a) 2 M - 5 M b) 6 M - 9 M c) 10 M - 13 M d) 14 M - 17 M e) 18 M - 21 M f) 22 M - Above
17. How much profit or lost was made? a) *Profit* b) *Lost* c) *Balance*
- a) 2 M - 5 M b) 6 M - 9 M c) 10 M - 13 M d) 14 M - 17 M e) 18 M - 21 M f) 22 M - Above
18. Mention the various items and the expenditure on them?
- a) Mortuary fee for storage of the body? 100.000.00 - 200.000.00 ? or more b) Transportation of the body to and from the mortuary? 100.000.00 – 300.000.00 ? or more c) Announcements on the radio, in newspapers and through a loudspeaker van ? 200.000.00 - 400.000.00? or more? not at all d) Printing announcements funeral invitations for distribution within the social network ? 300.000.00 - 600.000.00 ? or more e) Printing a funeral programme for distribution among guests ? 200.000.00 - 400.000.00 or more f) A coffin ? 400.000.00 - 800.000.00 or more g) Mortician's or undertaker's fee for the preparation of the body ? 100.000.00 - 300.000.00? or more h) Hiring materials for laying the body in state, including a bed, bedding, flowers, curtains, lace ?

100.000.00 - 300.000.00? or more or not at all i) Painting (and repairs) of the house? 200.000.00 – 500.000.00 ? or more j) Renting chairs and canopies, plus their transportation? 200.000.00 - 400.000.00? or more k) Drinks and snacks for visitor 500.000.00- 800.000.00 ? or more l) Hiring a Dj and a sound system ? 200.000.00-400.000.00 ? or more m) Hiring video men ? 200.000.00 - 400.000. or more n) Buying mourning or thanksgiving cloth ? 400.000.00 - 800.000.00? or more o) Printing T-shirts? 200.000.00-400.000.00 or more p) Receipt books ? 50.000.00 - 100.000.00 ? or more q) Cemetery fee?50.000.00- 100.000.00 ? or more r) Lodging and food for guests staying overnight? 600.000.00 - 800.000.00 ? or more s) Any other

**SECTION D:**

**THE AFTERMARTH [EFFECTS] OF FUNERAL RITES ON THE BEREAVED FAMILY, AND THE COMMUNITY.**

19. Mention the good things that this funeral has brought to you as an individual

- a) Meeting old and new friends b) Making profit c) Contraction of marriages d) Making business e) Making profit f) Have a fun with friends g) Any others (Specify)

20. Mention the good things that this funeral has brought to you as a bereaved family and the community

- a) Renovation of the family building
- b) Meeting members of the family after long time
- c) Improve the family relationship
- d) Any others

(Specify)

21. Mention the bad (unfortunate) things that this funeral has brought to you as an individual

- a) Loss of money - wealth
- b) Fighting / quarrelling
- c) Drinking to much
- d) Stealing
- e) Loosing the job
- f) Drop out of school of my children
- g)

Any others (Specify)

22. Mention the bad (unfortunate) things that this funeral has brought to you as a bereaved family and the community

- a) Loss of a reliable person in the family and the community
- b) Fighting/ quarreling between family members
- c) Loss of income for the family
- d) Disorder and confusion in the family and community
- e) Creating noisy and confusion in the family and community
- f) any others

(Specify)

**SECTION E:**

**Suggestions to improve upon what goes into funeral rites i.e. to reduce the negative effects.**

23. Give us many suggestions, which will help improve upon the celebration of funerals in Takoradi

.....  
.....  
.....  
.....

THANK YOU VERY MUCH

Name of Interviewer .....

Date of Interview .....

**APPENDIX 'B'**

**COMPUTER TABLES**

The data were collected by the researcher with the help of some research assistants. The computing of the data with the computer was done by Mr. Maurice of Center of Development Studies, University of Cape Coast. Below are the various tables of the data.

# 1Means

## Report

|      |   | Funeral Number |      |           |      |           |      |           |      |           |      |           |      |           |      |           |      |
|------|---|----------------|------|-----------|------|-----------|------|-----------|------|-----------|------|-----------|------|-----------|------|-----------|------|
|      |   | Funeral 1      |      | Funeral 2 |      | Funeral 3 |      | Funeral 4 |      | Funeral 5 |      | Funeral 6 |      | Funeral 7 |      | Funeral 8 |      |
|      |   | N              | Mean | N         | Mean | N         | Mean | N         | Mean | N         | Mean | N         | Mean | N         | Mean | N         | Mean |
| Q 2  | Respondents age   | 10             | 4.50 | 10        | 4.50 | 10        | 5.90 | 10        | 4.30 | 10        | 4.30 | 10        | 2.90 | 10        | 4.10 | 10        | 4.20 |
| Q 8  | Number of sympathizers who have been to house of the dead and on the funeral ground from the day the person died to the day of going through the accounts | 10             | 2.30 | 10        | 3.40 | 10        | 6.90 | 10        | 1.60 | 10        | 1.30 | 10        | 2.00 | 10        | 1.00 | 10        | 2.10 |
| Q 11 | How much was estimated for this funeral   | 7              | 1.14 | 7         | 1.86 | 7         | 4.00 | 7         | 1.00 | 7         | 1.00 | 7         | 4.00 | 7         | 4.00 | 7         | 3.57 |
| Q 15 | How much was actually spent on the funeral  | 7              | 1.00 | 7         | 2.00 | 7         | 4.00 | 7         | 1.00 | 7         | 1.00 | 7         | 4.00 | 7         | 4.00 | 6         | 4.00 |
| Q 16 | How much did you collect in form of donation in all   | 7              | 1.00 | 7         | 1.00 | 7         | 4.00 | 7         | 1.86 | 7         | 1.00 | 7         | 6.00 | 7         | 5.00 | 6         | 2.33 |
| Q 17 | How much profit or loss was made  | 7              | 1.00 | 7         | 1.00 | 7         | 4.00 | 7         | 1.14 | 7         | 1.00 | 7         | 1.00 | 7         | 1.00 | 6         | 1.50 |



## Means

## Report

|      |   | Funeral Number |      |            |      |            |      |            |      |            |      |            |      |            |      |       |      |
|------|---|----------------|------|------------|------|------------|------|------------|------|------------|------|------------|------|------------|------|-------|------|
|      |   | Funeral 9      |      | Funeral 10 |      | Funeral 11 |      | Funeral 12 |      | Funeral 13 |      | Funeral 14 |      | Funeral 15 |      | Total |      |
|      |   | N              | Mean | N          | Mean | N          | Mean | N          | Mean | N          | Mean | N          | Mean | N          | Mean | N     | Mean |
| Q 2  | Respondents age   | 10             | 3.60 | 10         | 2.70 | 10         | 3.50 | 10         | 4.20 | 10         | 5.60 | 10         | 3.90 | 10         | 3.60 | 150   | 4.12 |
| Q 8  | Number of sympathizers who have been to house of the dead and on the funeral ground from the day the person died to the day of going through the accounts | 10             | 5.00 | 10         | 7.00 | 10         | 3.30 | 10         | 1.90 | 10         | 7.90 | 10         | 1.90 | 10         | 7.00 | 150   | 3.65 |
| Q 11 | How much was estimated for this funeral   | 7              | 2.00 | 7          | 3.43 | 7          | 1.00 | 7          | 1.00 | 7          | 3.43 | 7          | 1.00 | 7          | 6.00 | 105   | 2.56 |
| Q 15 | How much was actually spent on the funeral  | 7              | 1.86 | 7          | 3.43 | 7          | 2.00 | 7          | 1.00 | 7          | 3.14 | 7          | 1.00 | 7          | 6.00 | 104   | 2.62 |
| Q 16 | How much did you collect in form of donation in all   | 7              | 2.29 | 7          | 1.14 | 7          | 2.00 | 7          | 1.00 | 7          | 3.86 | 7          | 1.00 | 7          | 3.00 | 104   | 2.43 |
| Q 17 | How much profit or loss was made  | 7              | 1.00 |            |      |            |      |            |      | 7          | 1.14 | 7          | 1.00 | 7          | 4.00 | 83    | 1.57 |

|      |   | Funeral Number |      |            |      |            |      |       |      |
|------|---|----------------|------|------------|------|------------|------|-------|------|
|      |   | Funeral 13     |      | Funeral 14 |      | Funeral 15 |      | Total |      |
|      |   | N              | Mean | N          | Mean | N          | Mean | N     | Mean |
| Q 2  | Respondents age   | 10             | 5.60 | 10         | 3.90 | 10         | 3.60 | 150   | 4.12 |
| Q 8  | Number of sympathizers who have been to house of the dead and on the funeral ground from the day the person died to the day of going through the accounts | 10             | 7.90 | 10         | 1.90 | 10         | 7.00 | 150   | 3.65 |
| Q 11 | How much was estimated for this funeral   | 7              | 3.43 | 7          | 1.00 | 7          | 6.00 | 105   | 2.56 |
| Q 15 | How much was actually spent on the funeral  | 7              | 3.14 | 7          | 1.00 | 7          | 6.00 | 104   | 2.62 |
| Q 16 | How much did you collect in form of donation in all   | 7              | 3.86 | 7          | 1.00 | 7          | 3.00 | 104   | 2.43 |
| Q 17 | How much profit or loss was made  | 7              | 1.14 | 7          | 1.00 | 7          | 4.00 | 83    | 1.57 |

## Frequencies

Funeral number of respondents

|            | Frequency | Valid Percent | Cumulative Percent |
|------------|-----------|---------------|--------------------|
| Funeral 1  | 10        | 6.7           | 6.7                |
| Funeral 2  | 10        | 6.7           | 13.3               |
| Funeral 3  | 10        | 6.7           | 20.0               |
| Funeral 4  | 10        | 6.7           | 26.7               |
| Funeral 5  | 10        | 6.7           | 33.3               |
| Funeral 6  | 10        | 6.7           | 40.0               |
| Funeral 7  | 10        | 6.7           | 46.7               |
| Funeral 8  | 10        | 6.7           | 53.3               |
| Funeral 9  | 10        | 6.7           | 60.0               |
| Funeral 10 | 10        | 6.7           | 66.7               |
| Funeral 11 | 10        | 6.7           | 73.3               |
| Funeral 12 | 10        | 6.7           | 80.0               |
| Funeral 13 | 10        | 6.7           | 86.7               |
| Funeral 14 | 10        | 6.7           | 93.3               |
| Funeral 15 | 10        | 6.7           | 100.0              |
| Total      | 150       | 100.0         |                    |

Respondent being a member of bereaved family or not

|       | Frequency | Valid Percent | Cumulative Percent |
|-------|-----------|---------------|--------------------|
| Yes   | 113       | 75.3          | 75.3               |
| No    | 37        | 24.7          | 100.0              |
| Total | 150       | 100.0         |                    |

Q1 Sex

|        | Frequency | Valid Percent | Cumulative Percent |
|--------|-----------|---------------|--------------------|
| Male   | 74        | 49.3          | 49.3               |
| Female | 76        | 50.7          | 100.0              |
| Total  | 150       | 100.0         |                    |

## Q2 Respondents' age

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| 25 – 30      | 13         | 8.7           | 8.7                |
| 31 – 36      | 23         | 15.3          | 24.0               |
| 37 – 42      | 23         | 15.3          | 39.3               |
| 43 – 48      | 26         | 17.3          | 56.7               |
| 49 – 54      | 22         | 14.7          | 71.3               |
| 55 – 59      | 25         | 16.7          | 88.0               |
| 60+          | 18         | 12.0          | 100.0              |
| <b>Total</b> | <b>150</b> | <b>100.0</b>  |                    |

## Q3 Educational Attainment

|                               | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------------|------------|---------------|--------------------|
| No formal education           | 9          | 6.0           | 6.0                |
| Primary                       | 6          | 4.0           | 10.0               |
| Middle                        | 30         | 20.0          | 30.0               |
| Sec./Comm./Voc./Tech.         | 39         | 26.0          | 56.0               |
| Post Primary Teacher Training | 6          | 4.0           | 60.0               |
| Post Sec. Teacher Training    | 18         | 12.0          | 72.0               |
| University /Diploma           | 40         | 26.7          | 98.7               |
| No response                   | 2          | 1.3           | 100.0              |
| <b>Total</b>                  | <b>150</b> | <b>100.0</b>  |                    |

## Q4 Marital Status

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| Married      | 80         | 53.3          | 53.3               |
| Single       | 42         | 28.0          | 81.3               |
| Separated    | 4          | 2.7           | 83.0               |
| Divorced     | 14         | 9.3           | 92.3               |
| Widowed      | 10         | 6.7           | 100.0              |
| <b>Total</b> | <b>150</b> | <b>100.0</b>  |                    |

## Q5 Occupations of Respondents

| Frequency                     | Valid Percent | Cumulative Percent |
|-------------------------------|---------------|--------------------|
| Farming /Fishing              | 6.7           | 6.7                |
| Secretary ship                | 1.3           | 8.0                |
| Driving                       | 3.3           | 11.3               |
| Nursing                       | 3.3           | 14.7               |
| Teaching/Lecturing            | 21.3          | 36.0               |
| Petty Trading/Trading         | 13.3          | 49.3               |
| Carpenter/Mason               | .7            | 50.0               |
| Pensioner                     | 5.3           | 55.3               |
| Businessmen/Women             | 8.7           | 64.0               |
| Accounts Clerk/Accountant     | 4.7           | 68.7               |
| Legal Practitioner            | 2.7           | 71.3               |
| Education                     | 1.3           | 72.7               |
| Officer/Educationist          | .7            | 73.3               |
| Student                       | 5.3           | 78.7               |
| Mechanic/Engineer             | 2.7           | 81.3               |
| Medical Doctor/Physician      | 4.0           | 85.3               |
| Self-employed                 | .7            | 86.0               |
| Civil Servant                 | 2.7           | 88.7               |
| Unemployed                    | .7            | 89.3               |
| Priest                        | 3.3           | 92.7               |
| Sewing/Hairdressing/Tailoring | .7            | 93.3               |
| Pharmacist                    | .7            | 94.0               |
| Hotel Management              | .7            | 94.7               |
| Banking                       | 1.3           | 96.0               |
| Welding                       | 4.0           | 100.0              |
| No Response                   | 100.0         |                    |
| Total                         |               |                    |

Q6 Social positions of respondents in the organization of the funeral

|                              | Frequency  | Valid Percent | Cumulative Percent |
|------------------------------|------------|---------------|--------------------|
| The abusuapanyin             | 19         | 10.5          | 10.5               |
| Member of planning committee | 58         | 32.0          | 42.5               |
| Member of bereaved family    | 61         | 33.7          | 76.2               |
| Vistor                       | 25         | 13.8          | 90.1               |
| Any Other, SPECIFY           | 12         | 8.0           | 100.0              |
| <b>Total</b>                 | <b>181</b> | <b>100.0</b>  |                    |

Q7 Clans of Respondents

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| Twidan       | 39         | 26.0          | 26.0               |
| Ntwaa        | 10         | 6.7           | 32.7               |
| Anona        | 32         | 21.3          | 54.0               |
| Nsona        | 27         | 18.0          | 72.0               |
| Aboradze     | 17         | 11.3          | 83.3               |
| Akona        | 25         | 16.7          | 100.0              |
| <b>Total</b> | <b>150</b> | <b>100.0</b>  |                    |

Q8 Number of sympathizers from the day of death to the day of going through the accounts

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| 200 – 500    | 43         | 28.7          | 28.7               |
| 501 – 600    | 28         | 18.7          | 47.3               |
| 601 – 700    | 20         | 13.3          | 60.7               |
| 701 - 800    | 9          | 6.0           | 66.7               |
| 801 – 900    | 5          | 3.3           | 70.0               |
| 901– 1000    | 9          | 6.0           | 76.0               |
| 1001– 1500   | 26         | 17.3          | 93.3               |
| 1500 –2000   | 5          | 3.3           | 96.7               |
| No Response  | 5          | 3.3           | 100.0              |
| <b>Total</b> | <b>150</b> | <b>100.0</b>  |                    |

Q9 Those individuals or groups in charge of the funeral

|                          | Frequency  | Valid Percent | Cumulative Percent |
|--------------------------|------------|---------------|--------------------|
| Family funeral committee | 103        | 98.1          | 98.1               |
| No Response              | 2          | 1.9           | 100.0              |
| <b>Total</b>             | <b>105</b> | <b>100.0</b>  |                    |

Q10a Individual's social interactions with others

|  | Frequency  | Valid Percent | Cumulative Percent |
|--|------------|---------------|--------------------|
| Done with less enthusiasm or involvement       | 9          | 6             | 6.0                |
| Done with much enthusiasm or involvement       | 58         | 38.0          | 44.7               |
| Done with very much enthusiasm, or involvement | 83         | 55.3          | 100.0              |
| <b>Total</b>                                   | <b>150</b> | <b>100.0</b>  |                    |

Q10b Individuals learn roles that they play

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Done with no enthusiasm or involvement        | 3          | 2.0           | 2.0                |
| Done with less enthusiasm or involvement      | 43         | 28.7          | 30.7               |
| Done with much enthusiasm or involvement      | 44         | 29.3          | 60.0               |
| Done with very much enthusiasm or involvement | 60         | 40.0          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10c Individuals interact with each other as individuals as members of social groups

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Done with no enthusiasm or involvement        | 1          | .7            | .7                 |
| Done with less enthusiasm or involvement      | 8          | 5.3           | 6.0                |
| Done with much enthusiasm or involvement      | 64         | 42.7          | 48.7               |
| Done with very much enthusiasm or involvement | 77         | 51.3          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10d Funerals providing cultural values that underlie many exchanges that are rewarding to individuals

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Not done at all                               | 1          | .7            | .7                 |
| Done with no enthusiasm or involvement        | 12         | 6.0           | 8.7                |
| Done with less enthusiasm or involvement      | 48         | 32.0          | 40.7               |
| Done with much enthusiasm or involvement      | 50         | 33.3          | 74.0               |
| Done with very much enthusiasm or involvement | 39         | 26.0          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10e Providing a periodic occasion on which scattered members of a group assemble to engage in a common activity

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Not done at all                               | 2          | 1.3           | 1.3                |
| Done with no enthusiasm or involvement        | 1          | .7            | 2.0                |
| Done with less enthusiasm or involvement      | 24         | 16.0          | 18.0               |
| Done with much enthusiasm or involvement      | 46         | 30.7          | 48.7               |
| Done with very much enthusiasm or involvement | 77         | 51.3          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |



Q10f Funeral defines the times of sorrow and gives meaning to death

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Done with no enthusiasm or involvement        | 3          | 2.0           | 2.0                |
| Done with less enthusiasm or involvement      | 15         | 10.0          | 12.0               |
| Done with much enthusiasm or involvement      | 31         | 20.7          | 32.7               |
| Done with very much enthusiasm or involvement | 101        | 67.3          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10g Reinforce the recognition that he deceased is really dead

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Not done at all                               | 1          | .7            | .7                 |
| Done with no enthusiasm or involvement        | 6          | 4.0           | 4.7                |
| Done with less enthusiasm or involvement      | 5          | 3.3           | 8.0                |
| Done with much enthusiasm or involvement      | 45         | 30.0          | 38.0               |
| Done with very much enthusiasm or involvement | 93         | 62.0          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10h Providing a climate for mourning and expression of grief

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Done with no enthusiasm or involvement        | 7          | 4.7           | 4.7                |
| Done with less enthusiasm or involvement      | 13         | 8.7           | 13.7               |
| Done with much enthusiasm or involvement      | 52         | 34.7          | 48.0               |
| Done with very much enthusiasm or involvement | 78         | 52.0          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10i Funerals allow individuals to reconcile their grief

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Not done at all                               | 1          | .7            | .7                 |
| Done with no enthusiasm or involvement        | 2          | 1.3           | 2.0                |
| Done with less enthusiasm or involvement      | 36         | 24.0          | 26.0               |
| Done with much enthusiasm or involvement      | 61         | 40.7          | 66.7               |
| Done with very much enthusiasm or involvement | 51         | 33.3          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10j Funerals allowing people to get together

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Done with less enthusiasm or involvement      | 15         | 10.0          | 10.0               |
| Done with much enthusiasm or involvement      | 44         | 29.3          | 39.3               |
| Done with very much enthusiasm or involvement | 91         | 60.7          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10k Funerals helping to reaffirm deeply held faith and beliefs

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Done with no enthusiasm or involvement        | 12         | 8.0           | 8.0                |
| Done with less enthusiasm or involvement      | 40         | 26.7          | 34.7               |
| Done with much enthusiasm or involvement      | 39         | 26.0          | 60.7               |
| Done with very much enthusiasm or involvement | 59         | 39.3          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10L People sharing stories and memories of the deceased during

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Not done at all                               | 7          | 4.7           | 4.7                |
| Done with no enthusiasm or involvement        | 13         | 8.7           | 13.3               |
| Done with less enthusiasm or involvement      | 40         | 26.7          | 40.0               |
| Done with much enthusiasm or involvement      | 6          | 4.0           | 44.0               |
| Done with very much enthusiasm or involvement | 84         | 56.0          | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10m Making marriage arrangements during funerals

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Not done at all                               | 106        | 70.7          | 70.7               |
| Done with no enthusiasm or involvement        | 30         | 20.0          | 90.7               |
| Done with less enthusiasm or involvement      | 8          | 5.3           | 96.0               |
| Done with much enthusiasm or involvement      | 2          | 1.3           | 97.3               |
| Done with very much enthusiasm or involvement | 4          | 2.7           | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q10n Funerals are occasions for buying land

|  | Frequency  | Valid Percent | Cumulative Percent |
|--|------------|---------------|--------------------|
| Not done at all                          | 133        | 88.7          | 88.7               |
| Done with no enthusiasm or involvement   | 12         | 8.0           | 96.7               |
| Done with less enthusiasm or involvement | 5          | 3.3           | 100.0              |
| <b>Total</b>                             | <b>150</b> | <b>100.0</b>  |                    |

Q10o They are occasion for making profit from selling food, cloths

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Done with no enthusiasm or involvement        | 113        | 75.3          | 75.3               |
| Done with less enthusiasm or involvement      | 28         | 18.7          | 94.0               |
| Done with much enthusiasm or involvement      | 6          | 4.0           | 98.0               |
| Done with very much enthusiasm or involvement | 3          | 2.0           | 100.0              |
| <b>Total</b>                                  | <b>150</b> | <b>100.0</b>  |                    |

Q11 Amount estimated for each funeral

|              | Frequency  | Percent     | Valid Percent | Cumulative Percent |
|--------------|------------|-------------|---------------|--------------------|
| 2M – 5M      | 43         | 12.4        | 41.0          | 41.0               |
| 6M – 9M      | 14         | 4.0         | 13.3          | 54.3               |
| 10M-13M      | 8          | 2.3         | 7.6           | 61.9               |
| 14M-17M      | 33         | 9,5         | 31.4          | 93.3               |
| 22M-Above    | 7          | 2.0         | 6.7           | 100.3              |
| <b>Total</b> | <b>150</b> | <b>30.2</b> | <b>100.0</b>  |                    |

Q12 Sources of funding the funerals

|  | Frequency  | Valid Percent | Cumulative Percent |
|--|------------|---------------|--------------------|
| Money from individual private          | 20         | 15.0          | 15.0               |
| Money from funeral agencies            | 3          | 2.3           | 17.3               |
| Money from social group                | 11         | 8.3           | 25.6               |
| Money from the bereaved family members | 75         | 56.4          | 86.0               |
| Any other                              | 22         | 16.5          | 98.0               |
| No response                            | 2          | 1.5           | 100.0              |
| <b>Total</b>                           | <b>133</b> | <b>100.0</b>  |                    |

Q13 Those in charge of using the funds

|                                 | Frequency  | Valid Percent | Cumulative Percent |
|---------------------------------|------------|---------------|--------------------|
| The deceased's mother's brother | 15         | 14.4          | 14.4               |
| Family queen                    | 7          | 6.7           | 21.2               |
| Children                        | 21         | 20.2          | 41.3               |
| Eldest son                      | 7          | 6.7           | 48.1               |
| Children's aunt                 | 7          | 6.7           | 54.8               |
| Nephew                          | 7          | 6.7           | 61.5               |
| Brother                         | 22         | 21.2          | 82.7               |
| Daughter                        | 7          | 6.7           | 89.4               |
| Family treasurer                | 7          | 6.7           | 96.2               |
| No response Son                 | 1          | 1.0           | 97.1               |
| Son                             | 3          | 2.9           | 100.0              |
| <b>Total</b>                    | <b>104</b> | <b>100.0</b>  |                    |

Q14 The relationship between the dead person and the one who was in charge

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| Children     | 12         | 11.5          | 11.5               |
| Son          | 15         | 14.4          | 26.0               |
| Nephew       | 15         | 14.4          | 40.4               |
| Uncle        | 15         | 14.4          | 54.8               |
| Daughter     | 7          | 6.7           | 61.5               |
| Sister       | 13         | 12.5          | 74.0               |
| Father       | 8          | 7.7           | 81.7               |
| No response  | 19         | 18.3          | 100.0              |
| <b>Total</b> | <b>104</b> | <b>100.0</b>  |                    |

Q15 The amount that was actually spent on the funeral

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| 2M – 5M      | 36         | 34.6          | 34.6               |
| 6M – 9M      | 20         | 19.2          | 53.8               |
| 10M – 13M    | 10         | 9.6           | 63.5               |
| 14 M– 17M    | 31         | 29.8          | 93.3               |
| 22M – Above  | 7          | 6.7           | 100.0              |
| <b>Total</b> | <b>104</b> | <b>100.0</b>  |                    |

Q16 Amount collected as donation

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| 2M – 5M      | 43         | 41.3          | 41.3               |
| 6M – 9M      | 21         | 20.2          | 61.5               |
| 10M – 13M    | 15         | 14.4          | 76.0               |
| 14M – 17M    | 9          | 8.7           | 84.6               |
| 18M – 22M    | 9          | 8.7           | 93.3               |
| 22 – Above   | 7          | 6.7           | 100.0              |
| <b>Total</b> | <b>104</b> | <b>100.0</b>  |                    |

Q17 Profit or loss made

|              | Frequency  | Valid Percent | Cumulative Percent |
|--------------|------------|---------------|--------------------|
| 2M – 5M      | 85         | 81.7          | 81.7               |
| 6M – 9M      | 5          | 4.8           | 66.3               |
| 14M – 17M    | 14         | 13.5          | 100.0              |
| <b>Total</b> | <b>104</b> | <b>100.0</b>  |                    |

Q18a Expenditure on mortuary fee for storage of the body

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 100,000.00 – 200,000.00 | 45         | 43.3          | 43.3               |
| Or more                 | 40         | 38            | 81.7               |
| No response             | 19         | 18.3          | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18b Expenditure on transportation of the corpse to and from the mortuary

|                        | Frequency  | Valid Percent | Cumulative Percent |
|------------------------|------------|---------------|--------------------|
| 100,000.0 – 300,000.00 | 63         | 60.6          | 60.6               |
| Or more                | 30         | 28.8          | 89.4               |
| No response            | 11         | 10.6          | 100.0              |
| <b>Total</b>           | <b>104</b> | <b>100.6</b>  |                    |

Q18c Expenditure on announcement on the radio, in newspapers and through a loudspeaker van

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 200,000.00 – 400,000.00 | 76         | 73.1          | 73.1               |
| Not at all              | 14         | 13.5          | 86.5               |
| Or more                 | 5          | 4.8           | 91.5               |
| No response             | 9          | 8.7           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18d Expenditure on printing, announcements, funeral invitations for distribution

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 300,000.00 – 600,000.00 | 68         | 65.4          | 65.4               |
| Or more                 | 29         | 27.9          | 93.3               |
| No response             | 7          | 6.7           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18e Expenditure on funeral programme for distribution among guests

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 200,000.00 – 400,000.00 | 55         | 52.9          | 52.9               |
| Or more                 | 44         | 42.3          | 95.2               |
| No response             | 5          | 4.8           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18f Expenditure on coffin

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 400,000.00 – 800,000.00 | 32         | 30.8          | 30.8               |
| Or more                 | 71         | 68.3          | 99.0               |
| No response             | 1          | 1.0           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18g Expenditure on mortician's undertaker's fee for the preparation of the body

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 100,000.00 – 300,000.00 | 77         | 74.0          | 74.0               |
| Or more                 | 23         | 22.1          | 96.2               |
| No response             | 4          | 3.8           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18h Expenditure on hiring materials for a bed, bedding, flowers, curtains, lace

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 100,000.00 – 300,000.00 | 22         | 21.2          | 21.2               |
| Or more                 | 75         | 72.1          | 93.3               |
| No response             | 7          | 6.7           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18i Expenditure on painting of the house

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 200,000.00 – 500,000.00 | 51         | 49.0          | 48.0               |
| Or more                 | 38         | 36.5          | 85.6               |
| No response             | 15         | 14.4          | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18j Expenditure on renting chairs canopies, plus their transportation

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 200,000.00 – 400,000.00 | 30         | 28.8          | 28.8               |
| Or more                 | 66         | 63.5          | 92.3               |
| No response             | 8          | 7.7           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18k Expenditure on drinks and snacks for visitors

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 500,000.00 – 800,000.00 | 31         | 29.8          | 29.8               |
| Or more                 | 76         | 64.4          | 94.2               |
| No response             | 6          | 5.8           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |



Q18L Expenditure on hiring a Dj and a sound system

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 500,000.00 – 800,000.00 | 31         | 29.8          | 29.8               |
| Or more                 | 67         | 64.4          | 94.2               |
| No response             | 6          | 5.8           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18m Expenditure on hiring video men

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 200,000.00 – 400,000.00 | 63         | 60.6          | 60.6               |
| Or more                 | 14         | 13.5          | 74.0               |
| No response             | 27         | 26.0          | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18n Expenditure on buying mourning or thanksgiving cloth

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 400,000.00 – 800,000.00 | 6          | 5.8           | 5.8                |
| Or more                 | 51         | 49.0          | 54.8               |
| No response             | 47         | 4.2           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18o Expenditure on printing T-shirts

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 200,000.00 – 400,000.00 | 16         | 15.4          | 60.6               |
| Or more                 | 29         | 27.9          | 89.4               |
| No response             | 59         | 56.7          | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18p Expenditure on receipt books

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 300,000.00 – 600,000.00 | 68         | 65.4          | 65.4               |
| Or more                 | 29         | 27.9          | 93.3               |
| No response             | 7          | 6.7           | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q18q Expenditure on cemetery fee

|                        | Frequency  | Valid Percent | Cumulative Percent |
|------------------------|------------|---------------|--------------------|
| 50,000.00 – 100,000.00 | 38         | 36.5          | 36.5               |
| Or more                | 59         | 56.7          | 93.3               |
| No response            | 7          | 6.7           | 100.0              |
| <b>Total</b>           | <b>104</b> | <b>100.0</b>  |                    |

Q18r Expenditure on lodging and food for guests staying overnight

|                         | Frequency  | Valid Percent | Cumulative Percent |
|-------------------------|------------|---------------|--------------------|
| 600,000.00 – 800,000.00 | 15         | 14.4          | 14.4               |
| Or more                 | 64         | 61.5          | 76.0               |
| No response             | 25         | 24.0          | 100.0              |
| <b>Total</b>            | <b>104</b> | <b>100.0</b>  |                    |

Q19 Suggestions for the good things that this funeral has brought to you as an individual

|                             | Frequency  | Valid Percent | Cumulative Percent |
|-----------------------------|------------|---------------|--------------------|
| Meeting old and new friends | 137        | 60.4          | 60.4               |
| Making profit               | 7          | 3.1           | 63.4               |
| Contraction of marriages    | 8          | 3.5           | 67.0               |
| Making business             | 5          | 2.2           | 69.2               |
| Making profit               | 6          | 2.6           | 71.8               |
| Have a fun with friends     | 60         | 26.4          | 98.2               |
| Any others                  | 4          | 1.8           | 100.0              |
| <b>Total</b>                | <b>227</b> | <b>100.0</b>  |                    |

Q20 Suggestions for the good things that this funeral has brought to you as a bereaved family an community

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Renovation of the family building             | 68         | 23.4          | 23.4               |
| Meeting members of the family after long time | 104        | 35.7          | 59.1               |
| Improve the family relationship               | 100        | 34.4          | 93.5               |
| Any others                                    | 6          | 2.1           | 95.5               |
| No response                                   | 13         | 4.5           | 100.0              |
| <b>Total</b>                                  | <b>291</b> | <b>100.0</b>  |                    |

Q21 Suggestions for the bad or he worst things that this funeral has brought to you as an individual

|                        | Frequency  | Valid Percent | Cumulative Percent |
|------------------------|------------|---------------|--------------------|
| Loss of money – wealth | 75         | 34.7          | 34.7               |
| Fighting/quarrelling   | 32         | 14.8          | 49.5               |
| Drinking too much      | 46         | 21.3          | 70.8               |
| Stealing               | 15         | 6.9           | 77.8               |
| Losing the job         | 4          | 1.9           | 79.6               |
| Any others             | 17         | 7.9           | 87.5               |
| No response            | 27         | 12.5          | 100.0              |
| <b>Total</b>           | <b>216</b> | <b>100.0</b>  |                    |

Q22 Suggestions for the bad or the worst things that this funeral has brought to you as a bereaved family and the community

|   | Frequency  | Valid Percent | Cumulative Percent |
|---|------------|---------------|--------------------|
| Loss of a reliable person in the family and the community | 122        | 50.2          | 50.2               |
| Fighting/quarreling between family members                | 19         | 7.8           | 58.0               |
| Loss of income for the family                             | 58         | 23.9          | 81.9               |
| Disorder and confusion in the family and community        | 20         | 8.2           | 90.1               |
| Creating noise and confusion in the family and community  | 8          | 3.3           | 93.4               |
| No response   | 16         | 6.6           | 100.0              |
| <b>Total</b>  | <b>243</b> | <b>100.0</b>  |                    |

Q23 Suggestions for improving of funeral celebration in Takoradi (1)

|  | Frequency | Valid Percent | Cumulative Percent |
|--|-----------|---------------|--------------------|
| Reduction in money spent of funerals                                     | 42        | 27.5          | 27.5               |
| Reduction in volume of drinks  | 9         | 5.9           | 33.3               |
| Stoppage of take always  | 3         | 2.0           | 35.3               |
| Unity between children of bereaved                                       | 5         | 3.3           | 38.6               |
| Reduction in the cost of coffin  | 4         | 2.6           | 41.2               |
| Providing refreshment reduced  | 4         | 2.6           | 43.8               |
| Encouraging ordinary posters instead of coloured posters                 | 3         | 2.0           | 45.8               |
| No special attire should be used for funerals                            | 8         | 5.2           | 51.0               |
| Reduction in the number of dance bands provided funerals                 | 2         | 1.3           | 52.3               |
| Funeral dates must unnecessarily   | 1         | .7            | 52.9               |
| Committee should be set up by the Traditional council to review funerals | 13        | 8.5           | 61.4               |
| Financial support should be given by the rich                            | 1         | .7            | 62.1               |
| Embalming the dead body should be encouraged                             | 1         | .7            | 62.7               |
| Reduction in number of funeral announcements                             | 2         | 1.3           | 65.4               |
| Wake-keeping should be stopped   | 5         | 3.3           | 68.6               |
| Police should be on guard at funerals                                    | 2         | 1.3           | 69.9               |
| Too much merry making should be avoided                                  | 6         | 3.9           | 73.9               |
| Avoidance of unhealthy sexual relationships at funerals                  | 3         | 2.0           | 75.8               |
| Proper estimates and expenditure for funerals must be made               | 2         | 1.3           | 77.1               |
| Finalizing of funeral accounts should be done immediately                | 1         | .7            | 77.8               |
| Family gathering for one funeral should be held at one place             | 1         | .7            | 78.4               |

|   |            |              |       |
|---|------------|--------------|-------|
| Visitors to funerals should try to pay their own hotel bills                      | 2          | 1.3          | 23.7  |
| Profits made funerals should be given to charity                                  | 1          | .7           | 84.3  |
| Mortuary fees should be increased to discourage corpses being kept there          | 5          | 3.3          | 83.7  |
| Clubs that the deceased belonged to during his/her lifetime should help           | 1          | .7           | 80.4  |
| Excess money realized at funerals should be used as family revolving funds        | 2          | 1.3          | 85.6  |
| Stoppage of video coverage  | 2          | 1.3          | 86.9  |
| One coffin for all copses   | 1          | .7           | 87.6  |
| There should be one funeral ground for all funerals                               | 2          | 1.3          | 88.9  |
| People eating and drinking freely always at the deceased house should be avoided  | 2          | 1.3          | 90.2  |
| Stoppage of unnecessary demands by the family members from the deceases children  | 1          | .7           | 90.8  |
| Donations from churches or associations should not be made                        | 2          | 1.3          | 92.2  |
| Bereaved family members should not pocket donations                               | 1          | .7           | 92.8  |
| Costs incurred without the knowledge of the planning committee should not be paid | 1          | .7           | 93.5  |
| No alcoholic drinks should be served at funerals                                  | 5          | 3.3          | 96.7  |
| Dead bodies should not be dept in the mortuary for so many days                   | 1          | .7           | 97.4  |
| No response   | 4          | 2.6          | 100.0 |
| <b>Total</b>  | <b>153</b> | <b>100.0</b> |       |