UNIVERSITY OF EDUCATION, WINNEBA

EXPLORATION OF CHANGES ON FUNERAL RITES AMONG THE BUILSAS IN THE BUILSA NORTH DISTRICT OF UPPER EAST REGION

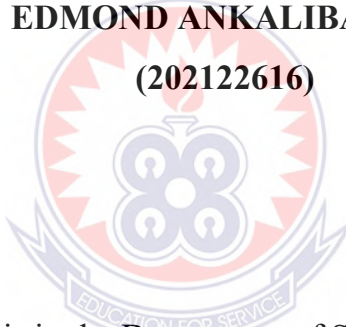**EDMOND ANKALIBAZUK**

MASTER OF PHILOSOPHY

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UNIVERSITY OF EDUCATION, WINNEBA

EXPLORATION OF CHANGES ON FUNERAL RITES AMONG THE BUILSAS IN THE BUILSA NORTH DISTRICT OF UPPER EAST REGION

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Faculty of Social Sciences, submitted to the School of
Graduate Studies, in partial fulfilment
of the requirements for the award of the degree of

Master of Philosophy
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DECLARATION

Student's Declaration

I, Edmond Ankalibazuk hereby declare that this thesis, with exception of quotations and references contained in published works, which have all been identified, and duly acknowledged, is entirely my own original work, and that it has not been submitted either in part or whole for another degree in this university or elsewhere

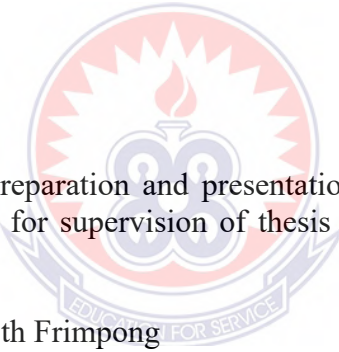**Signature** ………………………..

Date …………………………………..

Supervisor's Declaration

I hereby declare that the preparation and presentation of this thesis was supervised in accordance with guidelines for supervision of thesis as laid down by the University of Education, Winneba.

Supervisor's Name: Dr. Seth Frimpong

**Signature** ………………………..

Date ……………………………

ACKNOWLEDGEMENTS

To God be the Glory for His grace, sustenance and direction throughout the entire study. My greatest thanks go to Dr. Seth Frimpong for taking the responsibility to supervise this work and also, for taking his time and patience to go through this work. For your careful and constructive criticisms, suggestions and direction, I say, May God give you your heart's desire.

I am deeply indebted to all the lecturers who took us through the various courses during our period of study, most especially those who contributed to my research proposal at the early stage.

Many thanks to all the opinion leaders and assembly members contacted during my data collection. My deepest gratitude goes to all the chiefs for their fatherly care and wonderful reception during this study. To all bereaved families I visited, may you be comforted.

To all colleagues and friends, God richly bless you for your support. Thank you!
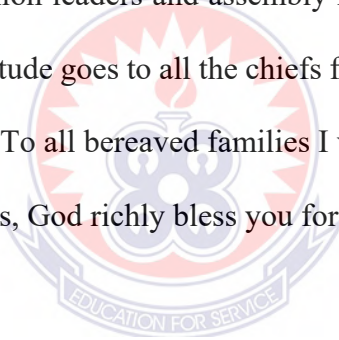
DEDICATION

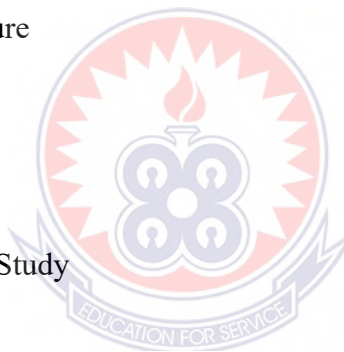This work is dedicated to my children: Xander Ayarisa, Max Ayarisa and Favor Ayarisa

TABLE OF CONTENTS

Content	**Page**

List of Figures

ABSTRACT

This study examined the effects of social change on funeral rites among the Builsas in the Builsa North District of the Upper East Region. The study was carried out in five traditional areas of the Builsa North District. The qualitative research approach and ethnographic research design were used. The study also adopted purposive sampling technique. The population of the study was the Builsas in the Builsa north district with a target sample size of 30 but reached saturation after the 20th respondent. The instruments for data collection were interview guide and observation. The study compared the traditional ways of funeral rites of the Builsa and the changes that have taken place today. The study found out that the things that the changes brought about include; mortuary fee, coffin expenses, expenses on food and drinks served and printing of T-shirts that attract high funeral expenditure in the area. The study also revealed that contacts with other traditions and cultures are the major reasons for the changes in their funerals. The study finally found out that funeral expenditure has two effects on the Builsas: the positives and the negatives. The study concludes that, changes in funeral rites in the Builsa North District have no benefits to the Builsas and must be looked at again in order to reduce its impact on bereaved families. The study therefore recommends among others that traditional authorities in the Builsa North should educate their subjects on the possible dangers of the changes of funeral rites, the District Assembly in conjunction with the traditional authorities should place a ban on the use of wooden coffin in burying the dead in the District and the Central Government should allow traditional authorities to govern their territories with their traditional laws.
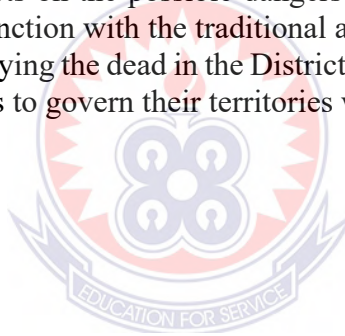
CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Funerals and burial practices are a universal human social experience, and every society has a unique pattern of dealing with the death of its members. In Ghana, it is noticed that the people revere the dead so much that funerals are at the heart of the Ghanaian social life. Death as defined by Sealey (2016), an employee in the department of anesthetics at the Queen Elizabeth Hospital, is characterized by two conditions: the incapability of a body to produce its own energy and the body's lack of making moral decisions. However, the true question is, how does society respond to the issue of death and what enables society to move on? The answer is funeral and death rituals. These rituals provide an outlet for individuals to effectively walk through the processes of acceptance and assimilation (Rubin, 2014). Death and funeral rites, which are the last rite of passage in a person's life, should be processed with great care and attention that will enable the deceased to enter the world of ancestors. According to Amponsah, (2014), a funeral is an important occasion because it is the time to express one's condolence to the bereaved family. Ghanaian funerals in general and Builsa ones in particular bring people together more than other social events. Funeral celebrations in Ghana these days have often been criticized by pastors and politicians as well as in newspapers and articles publications due to the high expenditure on them.

In the Builsa traditional area, there are a lot of debates surrounding the elaborateness and relevance of the processes of funeral celebrations. According to De Witte (2003) this

1

controversy has led to a tug – of – war between those who think that funerals benefit the family and those who think that funerals are a waste of money that could have been used to improve the lot of the living standard.

Funeral rites represent the last rite of passage and the Builsa ethnic group in the Upper East Region of Ghana has its own unique way of performing their traditional rites which has existed for a long period of time. These have drastically changed under the influence of social change. This research therefore examined this change in funeral rites and its effects on bereaved family among the Builsas in the Builsa North District in the Upper East Region.

1.2 Statement of the Problem

Funeral rites have undergone several changes in the Builsa North Traditional area. Builsas believe in life after death and the powers of the dead to intercede on behalf of the living are an incentive for every Builsa to give his departed relative a fitting funeral. Builsas have a different attitude towards these rites, which are determined by customs, values, morals, and originally based on traditional beliefs. The problem that the Builsa society in Ghana face today is modernized ways of performing funeral rites that people believe are expensive. According to Mazzucato, V. et'al (2006), funeral celebrations in Ghana require huge amounts of money; aside business, housing and education, funerals are one of the main activities that non - subsistence remittances from migrants abroad to Ghana are used for. The story is not different from the Builsa traditional area.

Nowadays many processes which hitherto were not used have been added as a result of modernity and technology to show affluence. This has caused many people to complain of the many art forms that make the celebration of funerals expensive

Even though, there is a lot of literature on the expensive nature of funeral rites and the causes of expensive funeral rites, this has been skewed towards the Akan Community. For instance, according to Sun Life, (2018), the cost of a funeral has increased from £1,920 to £4,271, thus 122.5% from 2004 to 2018. In a similar study John (2020), revealed that about GHC15, 500 to over GHC33, 500 is expended per each death in the Greater Accra, Central and Ashanti Regions. Arhin (1994) investigated the increasing significance of Akan funeral celebration and the parallel increase in their costs. He looked at this in colonial and post – colonial situations, and from the perspective of socio – economic and religious changes. He also studied the impact that the rising cost of funeral celebration has on Ghana's economy. For her part, De Witte (2003) observed how the Akan people manage death by using money to negotiate relationships between the living as well as values of life, during funeral celebrations. On the part of the Builsa North District, there is no known research on funeral celebrations and its effects on families. This study set out to bridge that gap. This research therefore investigated the effects this change in funeral rites have on bereaved family among the Builsas in the Upper East Region.

1.3 Purpose of the study

The purpose of the study was to investigate the effects of social change on funeral rites among the Builsas in the Builsa North District.

1.4 Objectives of the study

The objectives of the study were to:

1. Ascertain the traditional ways of performing funeral rites among the Builsas in the Builsa North District.

2. Determine the various changes that have taken place in performing funeral rites among the Builsa in the Builsa North District.

3. Assess the factors that have influenced the changes in the Funeral performance among the Builsaa in the Builsa North District.

4. Assess the effects the changing processes of funeral rites have brought on the Builsas in the Builsa North District.

1.5 Research Questions

The study was guided by the following research questions:

1. What are the traditional ways of performing funeral rites among the Builsas in the Builsa North District?

2. Which changes have taken place in funeral performance among the Builsas in the Builsa North District?

3. What are the factors that have influenced the changes in funeral performance among the Builsas in the Builsa North District?

4. What effects have the changes in funeral performance brought to the Builsas in the Builsa North District?

1.6 Significance of the study

The findings of the study will be very useful to the Builsa Traditional Council and opinion leaders in the District. This is because the findings will assist the Builsa Traditional Council in coming up with measures aimed at reverting to those indigenous funeral practices which were less expensive. This study will also serve as a baseline document for other researchers who may want to conduct studies on funerals. Finally, the findings will add to knowledge in the field of Social Studies education especially on culture and national identity.

1.7 Delimitation of the study

The research covers only the target population who are the Builsas in the Builsa North District. The study is limited to only the processes that have been added to the traditional ways of funeral rites as a result of social change.

1.8 Organizational Plan of the Study

This study investigated the effects of modern funeral rites among the Builsas and its impact on bereaved family in the Builsa North District. The study comprises five main chapters. Chapter one gives details about the background of the study and the statement of the problem. It also includes research questions, purpose of the study and the significance of the study. The objectives of the study, the organization of the study and limitations are all part of this chapter. Chapter two reviews literature related to the topic. It addresses related literature which involves the identification, location and analysis of documents containing information related to the research problem that has been written by scholars, Social Studies educators and experts in the field of study. The chapter further looks at the theoretical framework of the literature review. Chapter three focuses on the methodology

5

of the study. Areas covered include the research design, the identification of the population, the sample and sampling procedure, instrumentation and data collection procedures. Chapter four consists of data analysis and discussion. Chapter five is the last chapter and it gives the summary of the study. The areas covered include the summary of results based on the analysis of the data collected, the conclusions drawn from the results and recommendations made.

1.9 Profile of the Study Area

The Builsa North District is one of the thirteen administrative districts in the Upper East Region of Ghana. The Builsa North District was carved out of the Builsa South District on 15th March, 2012 by an Act of Parliament, 1993 (Act 462) with Sandema as its administrative capital. The Builsa North District has a total population of 56,477 with 98 communities (2010 PHC).

The district lies between longitudes 10 05"West and 10 35" West and latitudes 100 20" North. The Builsa North District shares boundaries with Kassena–Nankana West District to the North, to the West with Sissala East District, to the East with Kassena–Nankana East Municipal and to the South with Builsa South District. The district covers an estimated land area of 816.44030 km2.

There is one paramouncy in the Builsa North District referred to as the Sandema Traditional Area. The Traditional Authority area has twelve (12) divisional chiefs referred to as the „Kanbunabas" who are under the Sandema Nab. These sub-chiefs handle matters concerning chieftaincy, culture, traditions and issues relating to the various traditional councils and the individual sub-chiefs of which the Sandema Nab supersedes. The

chieftaincy institution in collaboration with other stakeholders work to promote peace in the area.

The predominant ethnic group in the district is Builsa. The Builsas constitute about 83 percent of the entire population. The remaining 17 percent is made up of minor ethnic groups comprising the Kantosi, Mamprusi, Sissala, Nankani, Mossi and some few migrant workers from Burkina-Faso. These tribes have co-existed over the years thus contributing to the development of the district.

MAP OF BUILSA NORTH MUNICIPAL
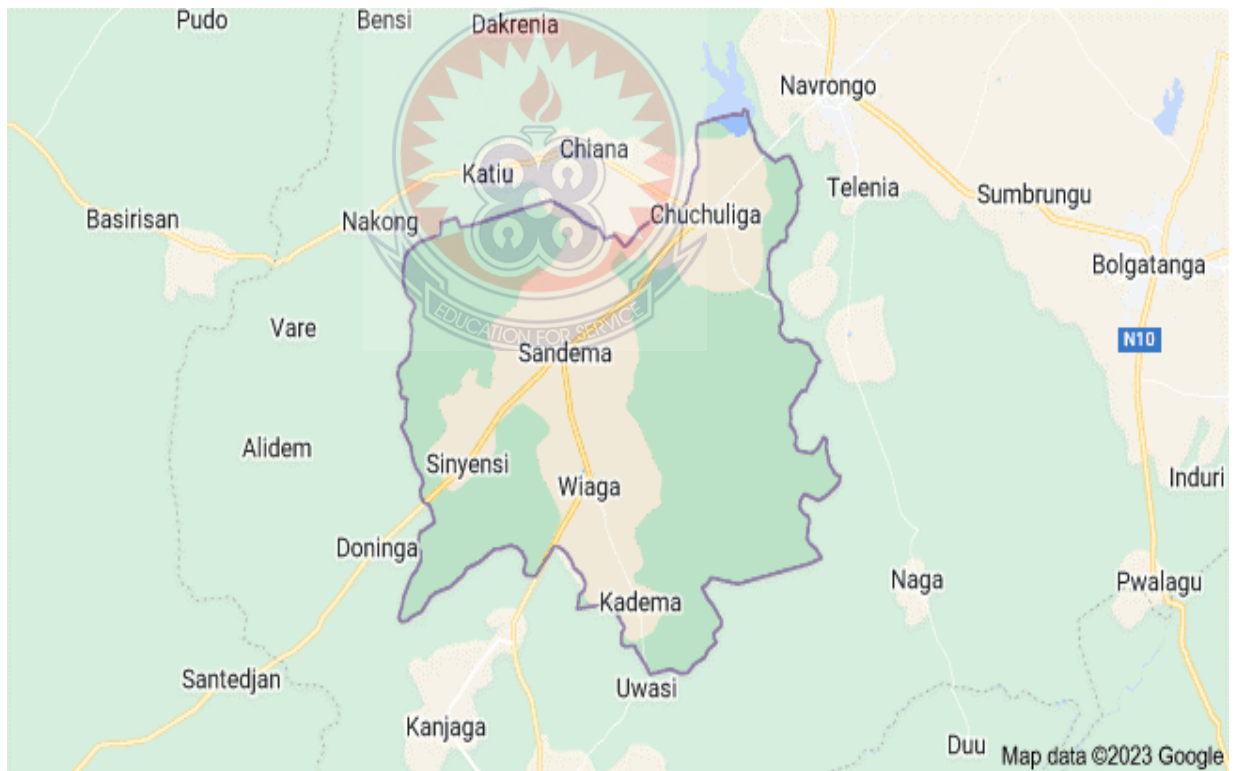
Fig.1: Map of Builsa North Municipal

Source: Ghana Statistical Service (2021 Population Census)

The major religious denominations are Christianity, Islam, and Traditionalist. The largest mode of worship is the Traditional African Religion, which makes up 46 percent of the population followed by the Christian Religion (28%) and Moslems (23%). Other religions constitute about 3.0 percent of the total population (2021 population census). The traditionalists are mostly found in the rural parts of the district. Their spiritual roles contribute to enhancing peace and development in the district.

Builsa North District is predominantly rural with agriculture as the main economic activity undertaken by self-employed farmers. The Builsa District North possesses some of the best spots for tourist attraction. They include the Sissili Central forest reserves with an area of 155.09sq km, the Fiisa Shrine, Atora natural fish Pond in Sandema and Kunjiin natural fish Pond in Wiaga.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews literature related to the study. The review is done under the following themes: The Concept of death, Funeral rites, Social change, Importance of funeral rites, Bereaved family, Traditional ways of performing funeral rites among the Builsas, Influence of foreign cultures on funeral rites in Ghana, Influence of social change on funeral rites in Ghana as well as the theoretical framework for the study.

2.1 Theoretical Review

According to Haferkamp.H. and Smelser.J. (1992), among the most conspicuous theories of social change are those that go under the name of modernity or modernisation. To them, there are many theories on social change developed by sociologists in order to explain the nature, direction, cause, and effects of social change. These theories include:

Structural Functionalist theory, Conflict theory, Cyclic theory, Evolutionary theory and Modernization theory. Theoretical underpinning of this thesis was influenced by the Evolutionary theory.

2.1.1 Evolutionary Theory

The evolutionary theory is based on the assumption that societies gradually change from simple beginnings into even more complex forms. Early sociologists, beginning with Auguste Comte (1969), believed that human societies evolve in unilinear way – that is, in

9

one line of development. According to them, social change meant "progress" towards something better. They saw change as positive and beneficial. To them, the evolutionary process implied that societies would necessarily reach new and higher levels of civilization.

During the 19the century due to colonial expansion soldiers, missionaries, merchants and adventurers came in touch with distant lands whose peoples had been almost unknown in Europe. Most of these peoples happened to be "primitives". Early anthropologists made some attempts to study such primitives and their societies. Based on their limited observations, inaccurate and unconfirmed information and unqualified imagination, they argued that there was a universal evolutionary process. They claimed that all societies passed through a number of stages beginning in primitive origins and culminating in civilization of the Western type. Morgan, Lewis Henry (1993), for example, believed that there were three basic stages in the process; savagery, barbarism and civilization. Even Auguste C. (1969), ideas relating to the three stages in the development of human thought and also of society namely – the theological, the metaphysical and the positive – in a way, represent the three basic stages of social change.

This evolutionary view of social change was highly influenced by Charles Darwin's theory of "organic Evolution'. Those who were fascinated by this theory applied it to the human society and argued that societies must have evolved from the too simple and primitive to that of too complex and advanced such as the western society. Herbert Spencer, cited by W.J.Mander (2014), a British sociologist, carries this analogy to its extremity. He argued that society itself is an organism. He even applied Darwin's principle of "the survival of the fittest" to human societies. He said that society has been gradually progressing towards

a better state. He argued that it has evolved from military society to the industrial society. He claimed that Western races, classes or societies had survived and evolved because they were better adapted to face the conditions of life. This view, known as Social Darwinism, got widespread popularity in the late 19th century. It survived even during the first phase of the 20the century.

According to Matthias Koenig (2020), Emile Durkheim identified the cause of societal evolution as a society's increasing "moral density". "Durkheim viewed societies as changing in the direction or greater differentiation, interdependence and formal control under the pressure of increasing moral density". He advocated that societies have evolved from a relatively undifferentiated social structure with minimum if division of labour and with a kind of solidarity called "mechanical solidarity" to a more differentiated social structure with maximum division of labour giving rise to a kind of solidarity called " Organic Solidarity".
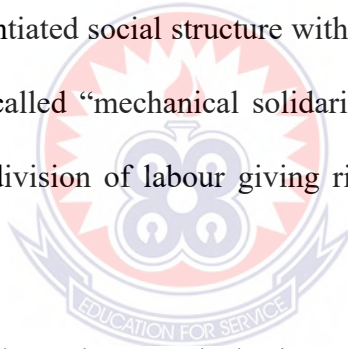
This study is based on this theory because the basic assumption of the theory is that change is the feature of human society. The researcher believed that Builsa North District as a society is dynamic and human beings have the desire to innovative ways in their lives.

2.2 Death

According to Opoku (1978), death is the inevitable end of man, but the attitude towards it is everywhere ambivalent. It is a journey which man must make in order to reach the life beyond and continue to live as an ancestor. The dead, therefore, do not remain in the grave, but become spirits and proceed to the spirit world. Opoku goes on to say that death does

11

not end life; it is an extension of life. The belief is that the community of the dead exists alongside the community of the living, and that there is a mutual beneficial partnership between them. It is therefore the responsibility of the living to perform the funeral rites of the dead properly and give them a befitting burial and thereafter to offer them sacrifices and drinks which constitute acts of remembrance and reverence. The dead on their part begin to play a larger and more important role in human society in general and in the life of their families in particular because of their increased prayers. Bridger (1978) quotes the Greek philosopher Aristotle as saying, "Death is a dreadful thing for it is the end." He also quotes Rousseau who said, "He who pretends to face death without fear is a liar!" Mbiti (1975) writes that death is a process which removes a person gradually from the *sasa* (now) period to the *zamani* (past). Death stands between the visible and invisible. It is something that concerns everybody, partly because sooner or later everyone personally faces it and partly because it brings loss and sorrows to every family and community. It is no wonder, therefore, that rituals connected with death are usually elaborate. Mbiti goes on to say that death is conceived as a departure and not complete annihilation of a person. He goes on to join the company of the departed, and the only major change is the decay of the physical body, but the spirit moves on to another state of existence. According to Nabofa (1991) in Traditional Religion in West Africa, edited by Ade Adegbola (1998), the Urhobo have a saying that *atse akpo re je kpo-o,* meaning that 'man has not come to life to live forever.' Erhi must go back home, that is to its original home which is in Erivbin. It has just come to akpe as a sojourner, but not as a permanent dweller on earth. When it has fulfilled the task which it set for itself during the process of predestination, it must return to where it really belongs. Sarpong (1974) says death is proper to us; only we do not yet possess it. An

unripe fruit develops towards ripeness. Death provokes thoughts of darkness and light, weakness and strength, evil and good, sorrow and joy, nonexistence and life, war and peace, defect and victory, vice and virtue, ignorance and knowledge, in short, confusion. To the Ghanaian, death is regarded as the occasion when a deceased person sets out on a journey to the underworld or spirits world to which his ancestors have already gone, a place where he must settle any account he has with those who have gone before him. His journey is unavoidable. One, who sets foot on it, cannot and should not come back, except as a respected ancestor spirit.

2.3 Concept, theory and definitions of a funeral

Aleshire (2009) states that funeral is an occasion which gives the surviving family members and associates an opportunity to put across their thoughts and feelings about the death of their loved ones and their lives. The word 'funeral" is derived from the Latin word *Funus*. The meaning of *Funus* includes the corpse and the funeral rites. From a simpler point of view, funeral is the last respect given to the dead person to say a final good bye or the last physical relationship between the dead and the living. Funerals and burial practices are a universal human social experience, and every society has a unique pattern of dealing with the death of its members. Although the fear of death is a universal phenomenon, people in different cultures have different ways of dealing with it. According to Holloway (2002), in most of the North American countries, mourning is viewed as a private matter. A 2-hour visiting period with the deceased occurs during the wake-keeping, which typically takes place in a funeral home.

Mourners are encouraged to control their grief and return to their normal routine as quickly as possible. According to Kastenbaum (2004), the founder of the journal Omega: Journal of Death and Dying, death rituals have "been at the core of virtually all world cultures" In a review of literature, he continued to say that one of the key elements to a society's survival is its willingness to perform rituals that connect individuals to the dead. Again, Irion (1991), a professor at the Lancaster Theological Seminary, proposed that funeral celebration should come from the history of the human community, or society. Moreover, to understand the Ghanaian funeral celebration, one ought to study how funerals are celebrated from some of the most influential societies.

2.4 Social Change

Change is a very broad concept. Though change is all around us, we do not refer to all of it as social change. Thus, physical growth from year to year or change of seasons does not fall under the concept of social change. In sociology, we look at social change as alterations that occur in the social structure and social relationship. The International Encyclopaedia of the Social Science (IESS 1972) looks at change as the important alterations that occur in the social structure, or in the pattern of action and interaction in societies. Alterations may occur in norms, values, cultural products and symbols in a society.

Social change is ubiquitous and inevitable as change is the only permanent phenomenon. According to Anele (1999 cf Akujubi 2017) social change is the alterations in the pattern of social organization of specific groups within a society or even of the society itself'. Deducing from the definition above Ekpenyong (1993 cf Akujubi 2017) posits that alterations in the social organization of a group and or society refer to the development of

new norms, the modification of role expectations, a shift to new types of sanctions, the development of different criteria for ranking and the introduction and use of new production techniques. Anele (1999 cf Akujubi 2017) further asserts that a change in any part of the society or social organization affects other parts and the society generally at large. For example, the recent advent of information communication technology has changed virtually the nature of social interaction and pattern of social organization from personal relationship with loved ones far and near over the telephone and internet dating to macro-economic activities such as e-banking, e-commerce, e-education/virtual learning, e-governance etc.

On the other hand, Anele (1999 cf Akujubi, 2017) defined social change as 'the significant alteration of social structures (that is of patterns of social action and interaction), including consequences and manifestations of such structures embodied in norms (rules of conduct), values and cultural products and symbols'. Although changes in the material and non-material contents of a culture also may not be regarded as social changes; however, it is very difficult to separate social changes from cultural change. Because the two are usually interdependent, social change may usually introduce cultural changes, and vice versa hence the hybrid '*socio-cultural*' (Anele 1999).From the foregoing analysis, social change summarily may be seen as the alteration or transformation at large scale level in the social structure, social institutions, social organization and patterns of social behavior in a given society or social system. It can also be seen as the alteration, rearrangement or total replacement of phenomena, activities, values or processes through time in a society in a succession of events. The alteration or rearrangement may involve simple or complex changes in the structure, form or shape of the social phenomena. Sometimes it

may mean the complete wiping out of the phenomenon and their total replacement by new forms (Akujubi, 2017).

However, it is pertinent to note here that some minor changes that take place in the lives of individuals and small, limited groups may not be regarded as social changes although these kinds of changes may be the manifestations or effects of changes that are taking place at larger scale. This implies that for a change to be social the alterations permeate the entire society or social group and not merely alterations in the lives and behavior of individual member of that society or group In this regard, social change is said to be collective and impressive on the entire society or group.

2.5 Factors promoting social change

Several factors have been identified by social scientists to engender and stimulate social and cultural change (Akujubi 2017). He stated that social change involves the complex interaction of environment, technology, culture, personality, political, economic, religious, ideology and population change. Hence no single factor explanatory variable can account for changes in human society. This position has earlier been buttressed by Parsons (1966 cited in Akujubi 2017) when he asserts that, *''no claim that social change is "determined" by economic interests, ideas, personalities of particular individuals, geographical conditions and so on, is acceptable. All such single factor theories belong to kindergarten stage of social science development. Any single factor is always inter-dependent with several others''.*

This implies that social change may originate in any institutional area, bringing about changes in other areas, which in turn make for further adaptations in the initial sphere of

16

change. Hence, technological, economic, political, religious, ideological, demographic, and stratification factors are all viewed as potentially independent variables which influence each other as well as the course of society. According to Jack. C.T and Jackson T.C.B (2017), the following are factors that cause social changes in society:

1. **Environmental Resources**-Exploitation of natural resources from the physical environment e.g. Crude oil exploration and associated sociocultural changes in the Niger Delta region of Nigeria.

2. **Technology** -Technology used in exploitation of the natural environment shapes culture and society e.g. internet technology has become part of the social structure of modern society

3. **Population** -Changes in population as a result of interplay of birth, death and migration forces engender social and cultural changes in society e.g. the quest for smaller family size in contemporary Nigeria due to fear of population explosion and harsh economic realities.

4. **Isolation and Contact** – A society that is isolated from other societies may have a slow rate of change unlike another that has contact with the outside world which may witness rapid changes.

5. **People's Needs**- A lacking need in society may cause uprising of the masses in demand for the provision of such needs. This could be need for social amenities, equality, social justice etc.

6. **Social Movements, Leadership and Ideology** - Social Movements with strong Ideology and viable leadership may mobilize the masses and bring about expected changes in society e.g. several civil society groups and pressure groups.

7. **Attitudes and Values**- The attitudes and values of members of society concerning a change may facilitate or hinder such change. A tradition bound attitude will always hinder social changes.

8. **Cultural Base** – A society with viable cultural base as reflected in its level of technological discoveries and innovations would generate several socio-cultural changes within the society.

2.6 Funerals of early humanity

Human concern for the dead predates written history (DeSpelder & Strickland, 2011). Excavated remains from the Paleolithic period indicate that 10,000 to 40,000 years ago humans were intentionally burying those who had died. This evidence is supported by the presence of handmade objects and personal items that had been placed in the earth both inside and outside of the graves (Harder, 2001). The burials of old indicate that from the beginning of society until now, social groups have been gathering to share bonds and express emotion and purpose upon the occurrence of death. However as society developed, cultural views and perspectives on death also continued to develop (DeSpelder & Strickland, 2011). Throughout time, it became evident that many cultures maintained bonds with those who had died and also believed that the dead obtained supernatural power (Kastenbaum, 2004; DeSpelder & Strickland, 2011). Because of this, the living felt compelled to respect the dead through ceremony in order to show respect to those who died before them. In the eyes of the living, the dead who were not properly cared for were both dangerous and vulnerable. During early tribal civilization, it was believed that, if the dead were not guided into the next life, the living would not only suffer the wrath of the dead, but the dead would also be lost from the afterlife (Kastenbaum, 2004).

Therefore, funerals were not originally performed out of grief or hope, but they were performed out of fear (Irion, 1991). Thus, not only did earlier civilizations perform funeral rituals to create and maintain bonds with the living, but ceremonies were also performed to "secure the goodwill" of the dead (Kastenbaum, 2004)

2.6.1 Egyptian funerals

During the fourth millennium BC, those of ancient Egypt developed death practices and funerals as a way in which the dead could be preserved and carried into the afterlife (Taylor, 2001). This is an indication that the Egyptians believed that when one died his or her life continued beyond the grave in the realm of the dead. However, to enter into this realm the deceased needed the help of the living (Taylor, 2001; Dunand & Lichtenberg, 2006). In order to continue into the afterlife, the deceased's body had to be preserved and unified with the deceased's spiritual elements known as the ka and ba (Taylor, 2001). To ensure preservation of the body, the individual is mummified immediately after death. This process included the washing of the corpse, the removal of the brain and organs, with the exception of the heart, drying the body to prevent decomposition, packing and anointing the body, as well as wrapping the body in linens. After this process is completed the funeral ritual would be performed (Dunand & Lichtenberg, 2006). The ceremony begins by placing the mummified individual in a wooden container and relinquishing the body to the family. Then a procession of family, friends, and other mourners would carry the body to the tomb which was located to the west of the Nile River, towards the land of the dead (Dunand & Lichtenberg, 2006). The body would then be placed in a pit-like grave and covered with dirt in order to protect the body and ensure one's afterlife (Taylor, 2001; Dunand & Lichtenberg, 2006).

19

Afterward, the oldest son of the family would provide the corpse with the nourishment that would be needed to sustain the deceased in the afterlife by placing cakes and other foods beside the grave (Dunand & Lichtenberg, 2006).

2.6.2 West and East African funerals

African funerals are usually open to many visitors. The custom of burying the dead in the floor of dwelling-houses has been to some degree prevalent on the Gold Coast of Africa. The ceremony depends on the traditions of the ethnic group the deceased belonged to. The funeral may last for as long as a week. Another custom, a kind of memorial, frequently takes place seven years after the person's death. These funerals and especially the memorials may be extremely expensive for the family in question. Cattle, sheep, goats, and poultry, may be offered and then consumed. The Ashanti and Akan ethnic groups in Ghana typically wear red and black during funerals. For special family members, there is typically a funeral celebration with singing and dancing to honor the life of the deceased. Afterwards, the Akans hold a somber funeral procession and burial with intense displays of sorrow. Other funerals in Ghana are held with the deceased put in elaborate "fantasy coffins" colored and shaped after a certain object, such as a fish, crab, boat, and even airplanes. In Eastern Africa for example, Kenya funerals are an expensive undertaking. Keeping bodies in morgues to allow for fund raising is a common occurrence more so in urban areas. Some families opt to bury their dead in the countryside homes instead of urban cemeteries, thus spending more money on transporting the dead.

2.6.3 Roman funerals

During the Roman era, individuals sought to immortalize the dead through the use of memory. As a result, many individuals held such a strong desire to be remembered that they would prepare for their own funeral by creating and decorating their own grave in order to prepare for their death (Hope, 1997).

However, it was not the dead that one hoped would be remembered, but the living associated with them. In this time, funerals were mainly used as a means to express social status and display the family's connections. While spiritual and emotional aspects were incorporated into the ritual, the display of familial status was the primary purpose (Hope, 1997) According to Roman burial customs, graveyards were to be located outside of the settlement that used them, but there was an exception. Because the gesture communicated great esteem and respect, those who were deemed honorable by society or belonged to a higher class could be buried within the established town (Hope, 1997; DeSpelder & Strickland, 2011).

2.6.4 Greek funerals

Like the Romans, ancient Greeks also sought to memorialize the dead through the use of memory; however the family was given this responsibility as opposed to the deceased doing it ahead of time (Hope, 1997; "Sweet relief," 2015). Greeks believed that upon one's death his or her soul left the body through a puff of wind, once this occurred the body could be prepared for burial ("Death, Burial, and the Afterlife in Ancient Greece".; "Sweet relief," 2015). Greek death and burial practices began with the washing of the deceased's body; it is anointed with oil, and then the placement of the body on a high table within the

21

deceased's home. This time was referred to as the "prosthesis," or the laying out of the body so that the community could mourn and pay their respects ("Sweet relief," 2015). Often members of the community would perform lamentations during this time as a means to express their loss and praise the dead (Ochs, 1993). After this time came the funeral procession, and then the burial of the body that was marked with a small mound of earth ("Sweet relief," 2015).

2.7 Funerals in the Ghanaian settings

Death concludes the life cycle. It is considered a change from a physical life to a spiritual life. It is believed that the dead person leaves the physical world for the spiritual world. Therefore, when a person dies, the traditional Ghanaian believes that, he/she is making a journey to the next world, where he/she will live as an ancestor. Funeral celebrations are organized depending on the circumstances that led to the death. For example, the funeral of a person who hanged himself or drank poison "atofo" is quite different from the funeral of the aged or supposed natural death. Van der Geest (2006) analyzed how the genesis of mortuary used to preserve the dead in Ghana brought about a revolution in the Akan funeral culture, and how this situation merged with the interests of the relatives of deceased persons and hospital managers. He argued that, hospitals have an opportunity to make enormous profits through their mortuaries. He added that, the family of the bereaved also benefits from the existence of mortuaries because it allows the bereaved family to preserve the body of their dead relative for a longer time so that they can inform more people and have a grand funeral in order to gain praise from the funeral guests. Every ceremony has a concept be it joyous or sorrowful, just like funerals to Ghanaians especially the Ashantis among the Akans. In regard to this, Daniel Amponsah (KooNimo) (undated) stated that, in the Akan

22

culture, the death of an individual creates a difference not only to the deceased family but also to any other organization one had during his lifetime on earth. He continued that, it is a norm among the Akans for that matter Ashantis, for dead bodies to be held in reserve in the mortuary for weeks or months until his family members are effectively organized to give a fitting burial ceremony to the dead person. Those preparations mostly take the form of a luxurious coffin, shroud and refreshment for invited guests, and hiring of musicians and band, publicity on radio and television announcement.

In some cases, most people take loans purposely to cater for all these expenses. This is the case especially if the deceased had a good relationship with his relatives and his associates prior to his death. The reason why Akans have given importance to death and its associated customs is the belief they have on funeral which is because of their worldview that, a meaningful life is found in keeping unity with the spirit of the dead relatives. Aborampah, (2010) points out that, in various Akan communities, funeral has a dramatic worth and incidents in the past life of the dead person and are mostly dramatized. At particular moments of the funeral celebration, women could become the means of communication with the deceased. At high points of the occasion, several female present, which are not from the deceased's matrilineage, could be possessed by the spirit of the deceased. The one who would be possessed mostly perform the life experiences and wishes of the deceased. These could include the dressing and speeches or some dancing steps of the deceased. Also, she could convey advice, information, instructions, etc., to the bereaved family or community as well. She could also anticipate looming fortunes or disasters, and recommend possible measures for preventing them. If those messages and instructions were not taken care of, calamity could befall upon the surviving family members or the

23

community. Singh (2004) also added that the Akans believe that the deceased has the same needs like: money, drink, food and clothing, that is why all these are placed in the coffin or close to the grave. In the case of a tribal chief, servants are required to go with him as well as some weapons. Hence people were put to death and buried along with great men in pre-colonial times.

2.8 Changes in funeral celebration in Ghana

Profound social changes are taking place in Ghana as in other developing societies of Africa, and mortuary rituals have not been immune to these changes, but have come to reflect a new meaning of death. The dread once held for the spirit of the deceased has waned. Christian interpretations of death have come to supersede traditional ones for Akan Christians. Respect for the dead and the bereaved is now partially conferred by the quantity and quality of material trappings. These changes are themselves a reflection of processes of modernization and Westernization, which purportedly foster the ascendancy of new beliefs and commercialism over tradition.

Van der Geest (2006) argued that, Akan funerals which used to be simple events in the past have evolved into extravagant events. He asserted that, the practice of fasting which was observed during funerals in the past is no longer practiced. People now expect to be served with food and drinks at funeral grounds. De Witte, (2003) further explained that in the past, the youth used to run away from funeral grounds where there was traditional drumming and dancing and go to the beer bars to listen to highlife music; now these highlife tunes reign at the funeral grounds. Much of contemporary Akan popular culture that has crept into funeral ceremonies can be viewed as commercial exploitation. Where palm wine and

Akpeteshi (local gin) used to be the principal drinks at funerals, imported liquor, various brands of beer and mineral water have become substitutes. In many instances, fanciful and very expensive caskets placed in hearses have replaced the wooden caskets constructed by local carpenters and carried shoulder high to burial places. Gone are the days when Akosombo red and black prints served as important markers for distinguishing the social hierarchies of those involved in a funeral ceremony. Distinctions are partly made on the basis of who wears the best Dutch wax and other imported prints. In the past, contributions in kind to funeral ceremonies constituted the norm but nowadays, cash is collected to spend on a variety of items required to conduct a public funeral ceremony, including remodeling or repairing the lineage base compound, preparation of burial place and food, hiring local or professional musicians and dancers for the entertainment of guests and participants. Cash donations have become a mark of social distinction in many Akan communities. A sympathizer not only has to put on the best funeral clothing, but also has to present a donation of considerable value to the bereaved family .The creeping commercialization is transforming bereavement into a largely monetized venture. Some Akan communities including many in the Ashanti and Brong Ahafo regions, have reacted to this process of change by imposing upper limits on the amount of money donated at funeral ceremonies held within their jurisdictions. Nonetheless, the competition for status in an industrializing society like Ghana has given death much prominence with the accelerated in corporation of business norms into bereavement practices (Pratt, 1981). It is now possible to give wide publicity to the deceased's achievements in terms of culturally accepted criteria of success. This is achieved through the use of media channels available in the country. As funeral celebration becomes worrying phenomenon creeping into the Ghanaian society these days,

funerals are becoming competitive festivals where wealth is lavishly displayed leaving huge debts that burden the bereaved families. As normally understood a funeral is a time to both mourn and celebrate life and have always been the main public social gathering among Ghanaians but the growing funeral business significantly alters the way death is celebrated. Ghanaians now crave to mount lavish funeral ceremonies. In most tribes, funeral events are held each week and they include spending on food, drinks, hiring loud speakers and the showing off of expensive clothes. Since funerals are at the heart of Ghanaian culture and social life they are increasingly gaining in scale and importance than any other ceremony. Politicians attend funerals almost every weekend and their efficiency is consciously or unconsciously measured by Ghanaians according to the number of funerals they attend every weekend and the donations made to the bereaved families. When looked properly, some tribes and families spend as much as between 7 and 15 thousand Ghana Cedis on funerals. Every Ghanaian knows that funerals are performed to bid farewell to the departed one, but do not know that it costs the nation many hours and low productivity as many workers leave on Fridays for funerals and perhaps return Monday afternoon or Tuesday morning which results in loss of working hours.

2.9 A Brief History of the Bulisa Traditional Area

The history of the Builsa Traditional Area has eight versions according to oral literature. However, oral tradition supports the version that has it that the Bulisa Traditional Area was founded by a Mamprusi Prince called Atuga in the early 1700's. Prince Atuga, believed to be the first Chief of the Bulisa Traditional Area, was the son of Wurigme (the first chief of wulugu) and grandson of Nayiri Naa Atabia (The 10th king of Mamprugu). Before then,

inhabitants were led by family heads, clan heads and tindanas. Atuga and his father Wurigme left Naa Atabia in Nalerigu and moved to wurugu (Wulugu) after a small misunderstanding between Wurigme and his father Naa Atabia. Naa Atabia went out for hunting and after some days he did'not return so his son Wurigme was enskined as Nayiri or King of Mamprugu. When Naa Atabia returned, he banished his son Wurigme from Nalerigu with his family members and elders and they moved to establish the Kpasinkpe and Wulugu traditional area around the year 1680. After the death of Naa Wurigme his eldest son Atuga who was supposed to become the next chief of Wulugu had a chieftaincy dispute with his brothers from a different mother. Prince Atuga lost his wife in that struggle but managed to escape and moved to a village called Sandema.

The areas now called Sandema and Wiak were already occupied by indigenous people called *Badiusa.* Atuga first settled and made his home under a tree called *Pusik*. That place is still called *Atuga Pusik,* close to today's Sandema Senior High School.

It can be noted that the Bulsa state is heterogeneous in nature as many of them happen to trace their origins outside the state itself. Oral histories attest that Bulsaland in its present forrn is Iargely a composition of heterogeneous people who settled or inhabited the present area quite independently and at different time periods. Builsa settlements that claim origins outside Bulsaland are quick to point out that their ancestors arrived to meet people already living in these areas who were later assimilated by the new arrivals.

According to Oliver (1933:2), Atuga married the daughter of his Bulisa friend, Awulong, and had four sons: Akadem, Asam, Awiag and Asinieng. These sons settled in (founded) the villages of Kadema, Sandema, Wiaga and Siniensi respectively. The Atuga clan has

gotten the opportunity to subdue the indigenes of the place and the rest of the immigrants and has stood out as the most dominant and strongest among them. Later historical events such as wars, slave raids, trade and general security led these different groups into realizing the need for common defence, and hence Bulsa society evolved into its present form as one ethnic group.

The Atuga's children (Atuga Bisa); Akadem (Kadema), Awiak (Wiaga), Asam (Sandema) and Asinieng (Siniesnsi) forms the major towns in the Builsa North District of the Upper East Region. They have the same culture, norms and traditions.

2.10 The Builsa concept of death and burial rites

Funeral rites are among the most vital ceremonies of the people of Builsa Traditional Area. It is very significant as it indicates the final passage of the deceased to the ancestors or "the other world". The funeral rite is divided into two sessions. The first referred to as *Kumka* (first celebration) is performed within the shortest possible time. That is from the time of death of the person. Burial takes place within a week and some rituals are performed for the deceased. The final funeral rite referred to as *Juka* (final celebration) is performed after several successive meetings are held and a consensus is reached between the family heads.

For the Builsas, death is an undeniable reality and phase of life that awaits each one of us. When a man is born he is at the mercy of death and must be ready to accept this reality. In other words, man is destined to die and death can strike at any time and hour. Like many other cultures, the Builsas see death as a social evil and in the event of death, the social equilibrium of the community is disturbed. It is the beginning of a journey to another

28

country, the land of the dead. The dead man is said to have departed to *Kpilung* (The land of the dead). So, rather than an annihilation of the person, death is conceived of as a departure from one's earthly home to his corresponding (real) home in the hereafter, from where there is no further departure. Among the Builsas, a dying person is never left unattended to for fear that he might die lying down. In order words, there must be somebody by to hold the person to die. According to oral tradition, to die "lying down" on one's mat without anybody holding him/her is a shameful death abhorred by all traditional Builsas. Even though, in modern times, when most people die in hospitals, this custom of not letting a person die "lying down" has become a thing of the past because hospital authorities sometimes do not allow relatives to stay by sick relatives. However, it is important to note that the aged would have wished they are allowed to stay by their sick relatives.

The Builsas believed that the success of the safe arrival in the land of the living dead is preceded by well-performed funeral rites and celebration.

Among the Builsas and for that reason many African communities, death does not occur for nothing. There must always be a supernatural or mystical reason for the death of somebody. This does not mean that the Builsas do not know that death is a natural occurrence, or that they are not aware of the medical causes of death. But they view these dimensions of death in line with their worldview that does not dichotomize the sacred and the secular. The Builsas are aware that snake bites are poisonous and can kill, but there must be a reason why a particular snake may find itself at a particular place to bite A and not B. They also know that malaria is caused by mosquito bite, but why would the child die of malaria even after treatment has been effected? Cases of natural death are very few

29

and limited to a few really very old people, otherwise, there is always a mystical cause of death.

2.11 Funeral rites Among the Builsas

To consider the celebratory aspect of Builsa funerals, it is important to restate that Builsa funerals take place in two parts. The first part is referred to as the 'wet funeral'. The 'wet funeral' ends with the burial of the deceased. This is, however, not the end of the entire funeral. It only paves the way for the second and more elaborate part known as the 'dry funeral'. We may also refer to this as the final funeral rite.

Burial does not end the process of funeral performances. To them, the dead is still lingering among the living and the dead. Therefore, to enable the deceased to reach his ancestors in the next world, the final funeral rites or what the people call "Kuu Kumsa" need to be performed. However, it must be noted that similar performances are not held for young children. In other words, the elaborate and wild celebrations that are seen in the final funeral rites are usually absent in children's funerals.

There is no prescribed limit period between the burial rites and the final funeral rites. Depending on the age of the deceased, it can range from a few weeks to many years. For younger people it may be a shorter period for obvious reasons. For older people it may take a few months or even years. In some extreme but very rare cases it may even take up to twenty years. As far as possible, however, people try not to protract it or else it creates a lot of anxiety among family members.

According to Akangyelewon (2013), provided there are resources, no family head would allow funerals to accumulate overtime; the final rites could just be continued soon after the

burial**.** He added that it is not very uncommon to find many Builsa families for whom it has become customary to continue with the final funeral rites soon after the burial of a corpse (*kpie*). However, delays in performance of such rites, are usually due to factors such as lack of resources, reluctance on the part of the custodian of family property to hand over (because once the rites are completed, control over family resources are transferred to another relation) or any other complex socio-cultural or spiritual issue, which must be resolved before any funeral rites can take place. Kröger (2017), observed the following activities that accompany the first and second funeral celebrations among the Builsas.

According to him, at the first funeral celebration (*Kumsa*), the mats are of extraordinary importance. On the first day, they are taken from the ancestral room to the courtyard (*dabiak*) of the compound head's eldest wife (*Ama)*.
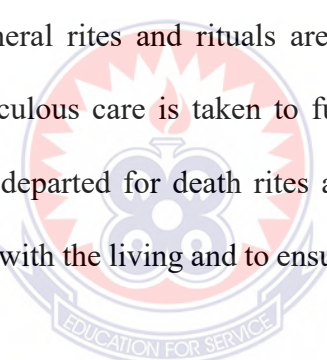
In the evening of the second day (*Tika Dai*) of the *Kumsa*-funeral, grave diggers burn the mat together with the *zukpaglik* neck support in a free field outside of the farm.

2.12 Importance of Funeral rites

Though death is a universal phenomenon, it receives special attention in African traditional religion and culture and this cannot be unconnected to their belief in the court of the ancestors and re incarnation. According to Arinze (2001), death in Africa is a departure and not a complete annihilation of a person. He only moves to join the company of the departed. The only change here is the decay of the physical body but the spirit or soul moves to another state of life. According to Ugwu and Ugwueye (2004), "death stands between the world of human beings and the world of the spirits, between the visible and the invisible as a transition from one state of existence to another". Death in Africa is one

of the last transition stages of life requiring rite passage. The deceased must be completely detached from the living and make a smooth transition to the next life. Rituals are needed to progress into the other phase of life which is called here-after. The African belief in life after death is so strong to the point that they can pass messages to the past relatives.

Quarcoopome (1987) underscores the traditional belief about here after as this; "when the breath of life leaves a person he is declared dead. The physical frame rot, in the ground but the spirit which is the essential person survives death and return to God".(p.157) A person in this regard is made of two components viz body and soul. Mbiti (1975 affirms that, 'Death marks a physical separation of the individual from the human being. This is a radical, change and the funeral rites and rituals are intended to draw attention to the permanent separation. Meticulous care is taken to fulfill the funeral rites and to avoid causing any offence to the departed for death rites are performed to send the departed peacefully to sever his links with the living and to ensure that normal life continues among the survivors.

Ilogu (1998) pointed out that, after sometime of not performing these rites and rituals for the deceased, the family will start experiencing some difficulties. Eze (2011) corroborates this when he observes that it is believed in Ezzaland that any debtor of this ceremony who for any reason participates in any of the forbidden activities catches fever and drops death thereafter. In his writing on death and here-after, Anizoba (1990) asserts that, the rites and rituals performed at this phase of human ontological circle are purposeful. For instance, the ritual ceremonies concerning the preparation of corpse for burial were mainly intended to make the passage of the departed into this phase i.e. death and hereafter of the deceased hitch free.

One of the importance of these according to Metuh (1981), is to ensure that the deceased gains entrance to the spirit land. This shows that death rites and rituals are necessary for the dead to enter into the spirit land. The aims of death rituals are; first to absolve the deceased of his transgression and to rid off all obstacles which could impede his entrance into the spirit land. And then pray for the deceased to-reincarnate and bring greater blessing to the family.

During the ritual ceremony, the gods are asked to receive the dead and keep him in peace and also the deceased not to obstruct the family on earth rather to send them more blessing. According to Agha (2012), the happiness of the dead according to African beliefs, depend largely on the type of burial accorded him during the first and second burial. For the dead to go home unhappy person means the wroth of his spirit to the departed family. His spirit would constantly visit the family members to torment them. There is no doubt that the coming of bad spirit is not a healthy visit to the living. Such bad visit could result to accident, barrenness, late marriages and hard lucks. This is often regarded as generational curses because it continues recurring in the family.

The idea of second burial is to ensure that no ritual element has been left unperformed, so that the danger of misfortune brought about by the displeasure of the deceased may be averted.

2.13 Factors that Influence Changes in Traditional Funeral Rituals

In the area of Factors that influence the changes, literature has been reported on them. In recent decades, scholars and researchers like Nukunya (2014) and Atta-Cudjoe (2017) have outlined some major factors that influence changes in traditional funeral rites.. Many

33

people assume that social, political, economic, and medical change in Africa is caused by Westernization, religious plurality, and the intersection of other factors.Western education, social status, and technological advancement all matter. Similarly, there is a long list of other variables, such as Western educational systems, technology, rural-to-urban migration, colonial displacement, and social media. Romanoff and Terenzio (1998) have shown that the West's scientific orientation typically causes people to reject traditional traditions.

Nukunya (2014) believes that colonialism is the introduction of foreign policies and laws permitted by legal systems. Colonialism can be understood as a country's use of force and imposition of its rule to expand or maintain control over another group, to promote its development and interests at the expense of others, including assisting underdeveloped colonies by guiding them to advance economically, religiously, and in health according to the parameters established by the colonizers.

In addition to society's preference for commemorative pictures, Atta-Cudjoe (2018) argues that the growth of social media and technological tools has influenced societal norms on funeral services. The rising younger generation shares the recent deaths of their friends and family by posting them on social media.

Atinga (2006) concluded that factors influence the changes among the people like technological innovations like improved hospital facilities, colonialism, education, and coming into contact with other cultures.

2.14 Effect of Elaborate Funeral Expenditure

The changes in funeral rites that are associated with displaying of wealth on funeral ground has become a major criticism among a cross section of the public. Hence many have come to the conclusion with the simple question that does the elaborate funeral rites have any effect on society? The answers to this question can be found in the following sub-headings.

2.14.1 Benefits of Elaborate Funeral Expenditure

To start with, the urbanization and cosmopolitan nature of our towns and cities has untold effect on the extended family system, thereby disintegrating the extended family into smaller units. Van der Geest (1995) points out that, funeral rituals performance help build the extended family which is gradually breaking down. This is because, family member in all walks of life are always given the chance to attend the family funeral which help member to appreciate the need for unity which help build the extended family which was otherwise on a collapse, Poyil (2009; 36-37) contends that, funeral rites celebration wield tribal unity, promoting community interest by settling dispute among clansmen.

Funerals are not limited to the immediate family alone, it is a tribal affair, as such tribe men from both far and near come together to see to it that their clansman transit to the next world peacefully. In their meetings, they make sure that issues that are of interest to the entire tribe are well attended to. These may include land, marriages, animals and water bodies. On the contrary, if there are litigation among clansmen, a legal team of quality is constituted to ensure peaceful settlement of these disputes.

Funerals are now "professionalized", the professionalization of funerals means tasks that used to be carried out by members of the family are now delegated to outsiders and hired

35

people to perform, funeral activities is now a life earning activity. There are several morticians who man mortuaries across the country, carpenters who are specialized in making coffins, disc Jockey who are normally hired to deliver on funerals and other host of professionals who make their earns meet out of funerals.

The money earn in these professions do not only help the individual but the entire community and the economy of the nation (Van der Geest, 2000: 112). Funerals have supported the growth of certain industries in the economy to deliver services. In his journal "funeral for the living conversation with elderly people of Kwahu, Ghana," Van der Geest (2000: 113) writes "it is true that the business of planning and executing the rites consumes in the aggregate a considerable number of man- hours. On the other hand, the increase in the quality and scale of the funeral rites has stimulated the carpentry (coffin and seats) brewing, distilling and paint trades, and has promoted such service industries as those of the mortician (a Ghanaian version of the undertaker), the suppliers of canopies and seats, music and dance or cultural groups".

Mazzucato et al (2006); Arhin (1994) and Van der Geest (2006) have all recognized the impact that migration has had on Akan funeral practices. Arhin (1994) asserts that, the migration of the Akans into various parts of Ghana, America and Europe has contributed to bringing about changes in the Akan funeral rites. Mazzucato et al (2006) further acknowledges that, migrants are playing important roles in the organization and financing of funeral ceremonies. Not only do they fund funerals, they remit family members in other areas of life such as education and health. Funerals in essence, bring them home for all these to happen.

Most people celebrate elaborate funerals because they want to make money through funeral donations. Arhin (1994) observes that, within the Asante context, funeral donations usually cover the costs. He asserts that, the financial loss that bereaved families within the Asante framework incur is minimal, except under three circumstances. First, when the bereaved family conducts a funeral that is greater than their pockets because they overestimated their social standing. The society considers this as an act of pride and therefore will not donate enough money. Second, people will not donate much money to a family that does not attend and donate in other families' funerals. Finally, people will not donate much money at a funeral when the properties of the deceased are overstated. People will expect that the property will cover the cost of the funeral.

2.14.2 Negative Effects of Elaborate Funeral Expenditure

Poyil (2009; 37) has it that, funeral rituals lead to the exhaustion of community resources and perpetuate their economic deprivation by draining the social surplus that would have otherwise been used for their material advancement. In funerals, it is not only the social capital or resources that are used up, every resource is used. These range from land, animals, food crops, labour and money for the success of the funeral.

Thus, the resources which would have been used to develop the community are then being used to celebrate funeral which leads to more deprivation in the community.

In Ghana, funeral officially means debt: the larger the debt the better the funeral (De Witte 2003: 535). In Ghana, a bad funeral brings shame to the deceased and his/her entire generation. In order to overcome this, bereaved families go the extreme to borrow money

37

of any sum to make sure that the deceased get a befitting funeral. In this vain, people can use as much as their six month earnings to celebrate one funeral.

Van der Geest (2000) observes that "even the poorest will pawn and enslave themselves to obtain the means of burying a relation decently". Case et al. (2008) observe that, households spend over a year's income on funeral and if the households cannot afford a befitting funeral, they borrow money from the bank to pay for the funeral expenses. This normally leaves piles of debt for bereaved family to grapple with after burial.

Another social cost of funeral is quarreling that occur among family members. When the family meet to discuss the costs that is incurred during the funeral visa vise the donations that came in, some members of the' family are sometimes blamed for overspending. (Mazzucato et.al, 2006) are of the view that, this destroy the harmony and good relationships that existed among certain members of the family before the funeral.

2.15 Summary of Literature review

The literature review looked at the theoretical framework of the study. The theoretical framework focused on the social change theory. It became clear from the literature that the factors responsible for social change have brought about major changes in the traditional-to modern society. Since change is inevitable, cultural dynamics of any society cannot be foreclosed.

The literature also discussed the concept of death and how people of various cultures receive death. It came to light that death is the inevitable end of man, but the attitude towards it is everywhere ambivalent. It is a journey which man must make in order to reach

38

the life beyond and continue to live as an ancestor. The literature indicated that burial does not end the process of funeral performances. Many people around the world believe that the dead is still lingering among the living and the dead. Therefore, to enable the deceased to reach his ancestors in the next world, the final funeral rites need to be performed. However, ethnic groups within and outside Ghana have their unique ways of performing their final funeral rites.

The literature confirmed that changes to the traditional ways of performing funerals have undergone some modifications. For instance, Van der Geest (2006) argued that, Akan funerals which used to be simple events in the past have evolved into extravagant events. He asserted that, the practice of fasting which was observed during funerals in the past is no longer practiced. People now expect to be served with food and drinks at funeral grounds.

The review took a look at the Builsas concept of death, burial rites and their traditional ways of funeral rites. It became clear that the traditional ways of performing funerals among the Builsas is unique to other ethnic groups in Ghana. It concluded that the Builsa funerals take place in two parts. The first part is referred to as the 'wet funeral'. The 'wet funeral' ends with the burial of the deceased. This is, however, not the end of the entire funeral. It only paves the way for the second and more elaborate part known as the 'dry funeral'. That the rituals associated with each part traditionally was unique to the Builsas.

From the fore going, it is clear that literature on Funeral–related research in Ghana has been skewed toward the Akan community. For instance, Arhin (1994) investigates the increasing significance of Akan funeral celebration and the parallel increase in their costs.

He looks at this in colonial and post – colonial situations, and from the perspective of socio – economic and religious changes. He also studied the impact that the rising cost of funeral celebration has on Ghana's economy. For her part, De Witte (2003) also observed how the Akans manage death by using money to negotiate relationships between the living as well as values of life, during funeral celebrations among other researchers. There is no such literature on funerals among the Builsas in the Builsa North District of the Upper East Region. The study bridged this geographical gap and hope future researchers in the field will have materials to rely on for further research.

CHAPTER THREE

METHODOLOGY

3.0 Overview

This chapter discussed the research design, population, sample and sampling procedures, research instruments, ethical consideration, data collection procedures and data analysis procedures

3.1 The Research Approach

The research employed the qualitative approach. Qualitative research according to Cohen, Cohen. L. Manion.L. and Morison. K. (2011) collects soft data using interactionism methods. The process of enquiry draws data from the context in which events occur, in an attempt to describe the occurrence, as a means of determining the process in which events are embedded and the perspectives of those participating in the events. In this research, the context is Builsa North District, and those participating in the funeral rites are the chiefs and people from Builsa North District. Qualitative research uses non-positivistic methods to understanding multiple perspectives as enacted within peculiar contexts (Yin, 2009). As such, in this research, interviews and observations were drawn upon as the main methods of data collection. Also, the data were collected from multiple groups including the chiefs and people from the Builsa North District. In qualitative designs, induction is used to derive possible explanations based on the observed phenomena. As such, the data collected were analyzed using template analysis and thematic analysis. The qualitative design also has the advantage of getting in-depth information from a small group of people. In this research,

41

the researcher interviewed respondents until further interviews did not bring any new information.

3.2 Research Design

To investigate the perspectives of respondents on the funeral ritual changes, as well as the things that drive such changes, the study used an exploration design. According to Brown, R.B.(2006), Exploratory research tends to tackle new problems on which little or no previous research has been done. On the part of Singh, K. (2007), exploratory research design does not aim to provide the final and conclusive answers to the research questions, but merely explores the research topic with varying levels of depth. He added that exploratory research is the initial research, which forms the basis of more conclusive research. It can even help in determining the research design, sampling methodology and data collection method.

The researcher used exploratory design because it gave him the access to exploy the culture and practices of the Builsas in the Builsa North District of the Upper East Region. It is a useful approach for learning first-hand about the behavior and interactions of people within a particular context.

According to Singh, K. (2007), exploratory research is effective in laying the groundwork that will lead to future studies. However, he conceded that exploratory research cannot be generalized to a wider population.

. The interview questions were open-ended with the intention of exploring the effects of social change on funeral rites among the Builsas in the Builsa North District.

3.3 Population of the study

The population of the study were *Nalima* (chiefs), *Vayasa* (undertakers), Soothsayers, Widows, Widowers, Clan Heads and Key Informants in the Builsa north district. According to Kusi (2012), population refers to the entire group of individuals to whom the findings of a study apply. It is whatever group the investigator wishes to make references about.

These group of the population were targeted because they are the organizers of funerals in their communities. The study targeted thirty respondents from the Sandema, Wiaga, Kadema, Chuchuliga and Siniesi communities, in the Builsa North District of the Upper East Region, but reached saturation after the 20th respondent had been interviewed. Emphasis was placed on the five major towns in the district because these are the places that the change is perceived to be great.

In addition, Wiaga, Sandema. Kadema and Siniensi are from one great ancestor called *Atuga* and therefore they have the same traditions, norms and culture.It is therefore necessary to investigate the alterations in their norms and values regarding their funeral rites and the effects it has on bereaved families.

3.4 Sample and sampling technique

The respondents for the research were chosen using purposive sampling techniques. The data for the study came from primary and secondary sources: Primary respondents included chiefs, clan leaders, and family heads, as well as *Vayaasa* (undertakers), Soothsayers, Widows, Widowers, and Key Informants. Secondary sources such as books, journal papers and the internet were used to supplement this

The purposive sampling technique was deployed to select the chiefs, clan leaders, and family heads, as well as *Vayaasa* (undertakers), Soothsayers, Widows, Widowers, and Key Informants. Purposive sampling is used when a researcher handpicks the samples to be included based on their expertise on the topic at hand (Asamoah-Gyimah & Anane, (2019). These people were targeted or chosen because they are the main organizers of funerals and beneficiaries in the Bulsa North District.

The researcher targeted thirty respondents, but the point of saturation was reached after interviewing the 20th person. Patton and Cochram (2002) averred data saturation occurs when enough information reproduces the study, and further coding is no longer possible. Respondents interviewed after the 20th respondent did not add any new information to the data. Therefore, the sample for the study was twenty.

3.5 Instruments for data collection

The instruments that were used for data collection were observation and interview guide. The reliability of every research lies in the exactitude and accuracy of the methods for gathering data. These methods are in line with the theoretical framework as suggested by (Creswell, 2014; Singh, 2004). The selection of data collection methods also took into consideration the personal and contextual conditions on the field during the research as suggested by (Kusi 2012). These methods were also directly related to the research questions since the data collected was what was analyzed and used in answering the research questions.

3.5.1 Interviews

The researcher conducted interviews with the 5 chiefs in the 5 major towns in the District. Apart from the 5 chiefs, the researcher interviewed 15 individuals in all the five towns he worked in. The interview was important because it enabled the researcher to establish rapport with the interviewees and therefore gained their cooperation. All the interviewees were ready and willing to talk. Vital information was therefore released to him. The individuals interviewed were Family Heads, Clan Heads, Undertakers, Widows, Widowers, teachers, youth, men, women, Soothsayers and key informants. These people were interviewed because they are the main organizers of funerals in their communities. The interviewees were pre- notified a week on the plan to have the interviews with them. The interview was based on the traditional ways of funeral rites, changes in the funeral rites, causes of the changes and its effects on family members. These interviews formed part of the primary data for the study.

Semi-structured interview allows flexibility in the interview process. Kusi (2012) notes that semi-structured interview offers interviewees the opportunity to express their views, feelings and experiences freely and the interviewers get the freedom to divert from the items or questions in schedule to seek clarification. However, it is time consuming and inconvenience respondents compared to questionnaires that respondents can answer on a later date convenient to them. At the end of each interview, the participants were encouraged to contact the researcher on the phone if they had difficulties about some questions or if they had some further information to give or to withdraw data.

3.5.2 Observation

The researcher assumed the outsider position, but on other occasions he used the participant observer approach. According to Hatch (2002),"the goal of observation is to understand the culture, the setting, or social phenomenon being studied from the perspectives of the participants" (p. 72). Observing involves locating a site, developing a protocol for recording information, focusing on events, looking for activities that help inform the central phenomenon, determining the appropriate role as an observer, recording "descriptive" and "reflective" field notes on the observation protocol, and slowly withdrawing from the site by respecting and thanking those observed for their time and your presence at the site.

With the help of the observation check-list, the researcher observed how corpses were decorated, types of coffins used, different kinds of music played at funerals, the types of chairs used at funeral grounds, the type of food and drinks served, the type of graves used for the burial, and the type of dress mourners wore to the funeral and so on. In all these the researcher noted the forms of art used and took some pictures and found out what people think and how they feel about funerals nowadays. One funeral rites was observed in each community bringing the total number of funeral rites observed to five in the Builsa North District.

Some vital information was obtained through observation and this helped the researcher to remember some of the facts needed in his write-up. He observed the arts used in dressing a dead person. He also observed different types of graves and coffins used to bury the dead. At the pre-burial stage, the researcher observed how people wailed and the objects applied

to the body. The decoration at the funeral grounds, types of rituals, and others were carefully observed by the researcher.

Apart from the one- on -one interview at the various respondents' residence, some interviews were also carried out at the funeral grounds with the same respondents during the observation. These were for respondents to explain certain key activities or rituals.

Observations which were noted during the interview sessions with the participants were recorded. These were recorded into a log book. These also included phrases, keywords and certain gestures observed during the interview process. These were compared alongside the audio recording to validate the views of the respondents.

3.6 Data collection procedure

The researcher personally conducted the observation and interview. The researcher obtained a letter of introduction from the Social Studies Department of the University of Education, Winneba, which he showed to respondents as a proof of using the data for research purposes.

The researcher personally met with the various chiefs in the 5 communities to familiarize with them and also gave them notification about the study. With the other 15 respondents, they were identified by community members as people with experiences on the subject. The researcher informed the chiefs and individuals about the purpose of the study and they were assured of the confidentiality and the fact that their anonymity will be protected. The necessary protocols were observed before the researcher was allowed to see the chiefs.

For the chiefs of Wiaga, Chuchuliga, Kadema and Siniensi, the Secretaries and chief linguists led the process. The first visit was for the researcher to introduce himself and the purpose of the visit. Drinks and an amount of money were given according to traditions. A day was then set by the chiefs for the interview.

On the part of the Sandema chief, the interview took place at his personal residence. During the period of the study, the Sandema chief was not residing at the Palace but his residence and attending to important occasions at the Palace. The Sub- chief of Abeliyeri (a suburb of Sandema) led the researcher to his residence. Drinks and an amount of money were also given according to tradition. Fortunately on the part of the researcher, the interview was granted on that very day. Each interview ended as long as there was no question to ask the interviewee.

The interviews, with the permission of the interviewees were tape recorded and later transcribed by the researcher. The interviews were mostly done in the local language (Buli).

The observation was done as and when there was a funeral in any of the communities in the District.

3.7 Data analysis

The data collected were analyzed using template analysis. This involved categorizing the data into groups based on the emerging themes. According to Brooks J, King N. Wearden A. (2014), Template Analysis is a form of thematic analysis which emphasises the use of hierarchical coding but balances a relatively high degree of structure in the process of analysing textual data with the flexibility to adapt it to the needs of a particular study. Central to the technique is the development of a coding template, usually on the basis of a

subset of data, which is then applied to further data, revised and refined. The approach is flexible regarding the style and the format of the template that is produced

This was important to ensure that the data were carefully sorted such that new themes that emerged could be easily identified. Therefore, data that did not fall into any of the categories were re-categorized and put under appropriate themes that were generated. Following that process, thematic analysis was used to present and discuss the data collected

3.8 Triangulation

According to Huberman M.B and Miles A.M (1998), triangulation of research data deals with "checking for the most common or the most insidious biases that can steal into the process of drawing conclusions". This involves mixing of data or methods or the use of multiple data. This research made use of interviews and observation to provide a pluralistic viewpoint on the data collected

3.9 Trustworthiness of the Study

Qualitative studies are usually not based upon standardized instruments and they often utilize smaller, non-random samples (Creswell, 2014). In this manner, these assessment criteria cannot be entirely connected to the qualitative paradigm, especially when the researcher is inspired by addressing and understanding the significance and interpretation of phenomenon.

 Evaluating the accuracy of qualitative findings is not simple. However, there are a few conceivable techniques and criteria that can be utilized to enhance the trustworthiness of qualitative research findings.

In qualitative studies, trustworthiness is vague because it is put in different terms. Since qualitative researchers do not use instruments with established metrics about validity and reliability, it is suitable to address how qualitative researchers establish that the research study's findings are credible, transferable, confirmable, and dependable. Trustworthiness is all about establishing how credible, transferable, confirmable, and dependable research is. Reliability is the term utilized in qualitative research as a measure of the nature of research. It is the degree to which the data and data analysis are acceptable and reliable. Creswell (2014, p. 138) proposes that the reliability of qualitative research can be built up by utilizing four strategies: credibility, transferability, trustworthiness and conformability, and are constructed parallel to the analogous quantitative criteria of internal and external validity, reliability and neutrality, i.e. The concepts and terminology used to describe the trustworthiness of qualitative research findings are different from quantitative research. The criteria for trustworthiness (verification) are credibility (for internal validity), transferability (external validity), dependability (reliability) and confirmability. A researcher can use triangulation to establish trustworthiness of the study. In triangulation, the researcher may use two or more techniques to gather data. Triangulation allows the researcher to triangulate data from interviews with data from documents or different methods, for example, a qualitative case study with quantitative data from a survey. Qualitative researchers triangulate data within a study using only one research method, for example, an ethnographer might triangulate data from interviews with data from observations (Myers, Montgomery & Anderson-Cook, 2009). In this qualitative study the researcher triangulated interviews with data from the observations.

3.9.1 Credibility

Credibility is how confident the qualitative researcher is in the truth of the research study's findings, that is, the certainty that can be set in reality of the research findings. It is also a way of knowing that the researcher's findings are true and accurate. Credibility establishes whether the conceivable data drawn from participants' original data is a correct interpretation of the participants' original views (Moser & Korstjens, 2018).

To ensure credibility in this study, the researcher used a well-defined purposive sampling technique. That is, the respondents that were chosen were nominated by community members as people with knowledge in the traditions and customs of the community. Those respondents are respected by the community as experienced and credible when dealing with the traditions in their various communities.

Apart from that, the researcher used the "member checks" technique. Checks relating to the accuracy of the data took place "on the spot" in the course, and at the end, of the data collection dialogues. Informants were asked to listen to the tape recordings of the dialogues after the interview in which they have participated. Here the emphasis was on whether the informants considered that their words match what they actually intended. Respondents were also asked to verify or offer reasons for a particular pattern observed by the researcher.

3.9.2 Transferability

Transferability is how the qualitative researcher demonstrates that the research study's findings are applicable to other contexts, that is, research findings are transferable or generalizable just in the event that they fit into new settings outside the actual study context.

Transferability is undifferentiated from external validity, that is, the extent to which findings can be generalized.

Generalizability alludes to the degree to which one can expand the record of a specific circumstance or population of different people, times or setting than those specifically contemplated (Ritchie et al., 2013). Transferability is viewed as a major challenge by qualitative researchers. However, a qualitative researcher can improve transferability by enumerating the research strategies, settings, and assumptions underlying the study (German et al., 2015, p. 45). They advocate that transferability is accomplished by providing a detailed, rich description of the settings studied to provide the reader with adequate data to have the capacity to pass judgment on the relevance of the discoveries to different settings that they know. Since this study adopted qualitative phenomenological study approach, the process of generalization that relevantly coordinates it is inferential generalization which is best clarified as generalization from the context of the research study itself to different settings or context (Ritchie et al., 2013). Furthermore, it is a prerequisite that the researcher documents and legitimizes the methodological approach, and depicts in detail, the basic procedures and systems that have helped him to build, shape and interface implications related with those phenomena. Besides, all through the process of this study, the researcher was sensitive to conceivable inclinations by being aware of the potential outcomes for various elucidations of the real world. In qualitative research, generalizability is sometimes simply disregarded for advancing the local comprehension of a circumstance. Nevertheless, the researcher gave, a rich, thick portrayal of the study to such an extent that information and depiction represent themselves to empower readers to assess the importance of the implications attached to the findings; hence making own

52

judgment regarding the transferability of the exploration results. Consequently, the generalizability issue will be resolved by the reader of the research report in view of how close the researcher's and the reader's contexts are. Furthermore, generalizability involves judgment of the context and phenomena found which allows others to assess the transferability of the findings to another setting (Ritchie et al., 2013).

The researcher ensured transferability by providing the reader with a full and purposeful amount of information regarding the research topic. The researcher used purposive sampling to gather information. This enabled the readers to make connections between the data in this study and real life

 Sufficient thick description of the phenomenon under investigation was also provided to allow readers to have a proper understanding of it, thereby enabling them to compare the instances of the phenomenon described in the research report with those that they have seen emerge in their situations.
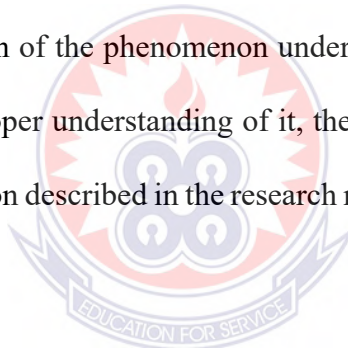
3.9.3 Dependability

Dependability is practically equivalent to reliability, which is, the consistency of observing the same finding under similar circumstances. As indicated by Merriam (2015), it alludes to the degree to which research findings can be duplicated with comparative participants in a comparative setting. It stresses the significance of the researcher representing or depicting the changing context and conditions that are fundamental to consistency of the research result. According to Merriam (2015), dependability is problematic and impossible as human behavior is not static; is very logical and changes persistently relying upon different affecting variables. It is additionally compounded by the likelihood of numerous

53

understandings of reality by the study participants. A comparable report with various subjects or in an alternate establishment with various hierarchical culture and context or by a different researcher may not really yield similar outcomes. The nature of inductions likewise relies upon the individual development of implications in view of individual experience of the researcher and how skilled the researcher is at gathering data and interpreting them.

The researcher ensured dependability by recording decisions taken during the research study and documenting the data analyzing process so other individuals can see how the researcher has made certain decisions.

3.9.4 Confirmability of the findings

Confirmability is the degree to which the research findings can be confirmed by others. It is analogous to objectivity, that is, the extent to which a researcher is aware of or accounts for individual subjectivity or bias. Confirmation can be helpful to one's interpretation of the findings with respondents and which is called respondent validation. Triangulation of findings with data from different sources and methods can help confirm the validity of the interpretation (Moser & Korstjens, 2018).Tracy (2010) argues that auditing could also be used to establish confirmability in which the researcher makes the provision of a methodological self-critical account of how the research was done. In order to make auditing possible by other researchers, it is a good idea that the researcher archives all collected data in a well-organized, retrievable form so that it can be made available to the reader or participants if the findings are challenged.

The researcher presented the true findings obtained from the participants and did not influence the results in any way. Furthermore, the researcher limited interactions with participants so there was no risk of bias involved in this study.

3.9.5 Positionality

The term positionality both describes an individual's world view and the position they adopt about a research task and its social and political context (Foote & Bartell 2011). On the other hand, Creswell (2014) views positionality as the practice of a researcher delineating his or her own position in relation to the study, with the implication that this position may influence aspects of the study. Positionality to both authors .is pivotal in qualitative research due to the interpretive nature of the research. Therefore, positionality establishes validity in qualitative research as the researcher addresses his or her biases that could potentially shape his or her interpretation.

The researcher is a native of the study area even though he does not reside there. The researcher left the area immediately after secondary school. The researcher's background helped to build rapport among the respondents. The respondents especially the chiefs were pleased to have their own trying to learn and document their customs and values in the area. Some of the respondents openly told the researcher that the young people in the area were not ready to perpetuate the culture of the area. They were ready to give the researcher credible and reliable information. The data presented in this study is therefore the views of respondents and observations made by the researcher on the study grounds.

3.10 Ethical Considerations

Fundamental to social and educational research is the key issue of ethics. Every research environment presents an ethical condition whereby the researcher may impinge on sensitive issues concerning the subjects. Qualitative research requires that the researcher interacts with people and objects in order to understand events as they happen in their lives. In this qualitative case study, the researcher interacted with human subjects, as participants. Adherence to strict ethical issues is crucial when people are being interviewed. Cavan's (1977) definition, as cited in Cohen, Manion, and Morrison (2000) is relevant in understanding ethics in research. Ethics is defined as,

> *a matter of principled sensitivity to the rights of others. Being ethical limits the choices we can make in the pursuit of truth. Ethics say that while truth is good, respect for human dignity is better, even if, in the extreme case, the respect of human nature leaves one ignorant of human nature (Cavan, 1977, p. 810).*

As such, it is the duty of the researcher to respect the rights, wishes, values and wishes of all the participants in the study (Creswell, 2014). Ethical consideration and guidelines that were observed in this study include informed consent, privacy, confidentiality, and anonymity; harm and risk, voluntary participation, honesty and trust. These are explained below.

3.10.1 Informed consent

The researcher sought the consent of all participants before commencing to collect data from them, owing to their important roles in the study. The participant informed consent form (Appendix 2) which explained the purpose of the study was read and signed by both the participants and the researcher to ensure clarity of terms.

3.10.2 Privacy, confidentiality, and anonymity

Confidentiality as explained by Polit.D. and Beck.C. (2006) involves protecting the participants involved in the study by hiding their identities from the information they give in such a way that the individuals cannot be publicly known. As such, the researcher made sure to adhere to ethical guidelines to ensure the privacy, confidentiality, and anonymity of all participants.

Participants' names would not be used for any other purposes, nor will information be shared that reveals their identity in any way, unless by their consent given. Burns and Grove (2005) maintain that all participants reserve their right to privacy, anonymity and confidentiality. They however emphases that true anonymity occur only when the researcher keeps the identity of the participant unidentifiable. However, in this research respondents were not worried about disclosing their identity. They told the researcher that they were proud of their culture and traditions and therefore, had nothing to hide.

3.10.3 Harm and risk

In conducting this research, there were no risks or discomforts associated. Participants were duly assured of full privacy, and anonymity. In adhering to ethical considerations, as stated

57

by Trochim, (2006), this study did not subject any participant to situations where they could be harmed physically or psychologically as a result of participation.

3.10.4 Voluntary participation

Participants were made aware of their voluntary participation in this study. The researcher made it clear that, the study was for academic purposes only. As such they were at liberty to withdraw at any time without giving reasons. No one was coerced to participate.

3.10.5 Honesty and trust

The researcher adhered to ethical standards known about conducting a study in all honesty and trustworthiness and in collecting data, and in the analysis of data (Creswell, 2007).

3.11 Summary

This chapter outlined the research paradigm, research methodologies, strategies and design used in the study. This includes the participants, sampling techniques, data collection tools, data collection procedures and analysis as well as data credibility issues. The research design for this study was an ethnographic. Data collection was through a qualitative approach using interview guide and observation. Furthermore, the design and development of the data collection procedures in the study were identified. Finally, it also described the phases and the processes involved in the analysis of the qualitative data.

The next chapter reports on the findings of the study. It accounts for the procedures used in designing themes based on the information collected. It discusses various evaluation instruments used that helped the researcher to interpret the information for relevant meaning

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.0 Introduction

This chapter looks at data presentation, analysis and discussion. The data are presented in tables and descriptive formats. The data captured represent the views expressed by the chiefs and people from whom data was collected in the Builsa North District of the Upper East Region.

The data is organized under three main sections. These are the traditional ways of performing funeral rites among the Builsas, changes in funeral performance among the Builsas, factors that influenced the changes in the funeral rites among Builsas in the Builsa North District of the Upper East Region of Ghana and effects the changes in funeral performance brought to the Builsas in the Builsa North District.

Communities that were selected for the study were Kadema, Wiaga, Sandema, Chuchuliga and Seneinsi. In all, twenty respondents participated in the study.

The respondents were mainly adults because funerals are not performed by children. They included; chiefs who as the traditional religious heads of the towns play a major role in funerals, clan/family heads, who organize the funerals of their deceased members, fetish priests who are the custodians and enforcement of traditions in their various communities, undertakers who perform rituals and prepare the corpse for burial, widows/widowers who are at the center of the funeral rites and key informants who are experienced, respected and have specialized knowledge in the research topic.

59

In conducting the interview, no particular sex group was targeted. Equal chances were given to both sexes. However, the choice of respondents was based on their knowledge and experiences; hence at the end of the interview, respondents were gendered as 17 males and 3 as females.

4.1 Traditional Ways of Performing Funeral Rites among the Builsas

This section examined the data concerning the traditional ways of performing funeral rites among the Builsas as narrated by the respondents. The data as presented in this report are solely from the responses of the respondents during the interviews and observations during the research. The researcher has no knowledge of the customs and traditions regarding traditional funeral rites in the research Communities.

According to one of my respondents, the Traditional way of funeral rites in his community is divided into three stages: He explained as follows:

> … *When somebody dies in this community, we first of all perform the burial rites. The bury rites is not the final rites. The bury rites is to bury the person before we prepare for the final funeral rites. This is known as "wet funeral" (Kuyugsuk). The final funeral rites are in two parts. These are the first funeral celebration (Kumsa) and the second funeral celebration (Juka or Ngomsika). These stages are very necessary in this community before a person's funeral is considered to have been performed (Chief 1).*

The response suggests that in the traditional funeral rites of the Builsas, the rites must follow the three stages at different seasons or week intervals. In other words, there must be a break in the three stages.

He continued and gave a vivid explanation to the three stages as follows:

> *When a household member dies, the household head will inform the head of the family or the clan head about the demise of the member. When he confirms that the member is actually dead, a messenger is sent to announce the death of the member to the community*

> *members. This is done by sending the messenger to a nearby house. From that house another messenger is sent to the next house to announce the funeral. It continues like that until the last house is reached. When all the people who matter in the community gather, the rituals for the burial begin immediately.*

From the above explanation, it is clear that traditionally when a person dies, he or she is buried immediately. There was nothing like keeping the corpse for days, weeks or months before burial. Even if some of the children are not at home at the time of the person's death, burial must take place before they come. That is if it will take more than a day before they arrive.

He added that besides the preliminary arrangements, which include the soothsaying soon after death, and sending the messengers to announce the death, the immediate preparations that precede burial are the rites of interrogation (noiboka) for old men and women. Children are not included in these rites of interrogation.

According to him, when all is set the undertakers then prepare and wrap the mat that contains the body. The respondent made it clear that the body is taken off from the mat and put in a special position in the room before taking the empty mat out for interrogation. Two undertakers, with the other undertakers following, then carry the mat to the main gate for interrogation (noiboka). The interrogation is done by the elder son or the family/compound head.

He concluded by giving a vivid illustration of an interrogation as follow:

> *If while you were alive, you were a witch, destroying or killing people, if you hated your neighbors' children, if you were jealous of your neighbors' possessions and did not want him/her to have anything, and on account of that your ancestors have called you, come quickly here." At this the undertakers bearing the Mat make a backward move as a*

61

> *sign of rejection. Then the man turns on a positive note and says, "if you were a good man but you have reached your days and the ancestors have called you to come and join them then come forward." At this the undertakers make a forward movement to show approval. The man will then say if that is all go in and lay down. At this point the rite of interrogation ends giving way to the procession with the body to the burial ground at the family's graveyard.*
>
> *This begins the stage for mourning. All the people present join in the crying and immediately they begin the funeral dirges'.*

From the narration, nobody was allowed to cry or mourn before the burial of the dead person. Traditionally, it was after the burial that people could cry or mourn. It was a taboo for anybody to cry or mourn when the person was yet to be buried**.** See Appendix 3, picture 4.1, for an illustration of an interrogation during a fresh funeral.

According to my respondent, Bulsas do not bury their dead with goods other than burial costumes. He mentioned that fowls and animals were sacrificed before the burial of a dead relative but those items were not buried with the dead.

> *We do not bury our people with gold. We bury our people with smock, Pantalon and traditional hat for men and a piece of traditional cloth linen for the women. However, livestock are killed for the aged men to use in the next world. The main markers of graves are burial pots (Chief 2)*

.According to Amaachab (real name withheld) a respondent, Gender division is also clear in burial practices. Women as strangers are buried outside in the ruins while men, as owners of the compounds are buried either in the cattle yard or courtyard depending on their status. Men who have attained high social status, such as elders are buried inside the courtyard. In exceptional cases, the first woman to start a compound with her husband is given the privilege of being buried in the courtyard. See Appendix 3, picture 4.2 for traditional graves for burial

He added that during the 'wet funeral' stage (burial rites) no food was served by the bereaved family in the house. However, there was water for mourners to wash their faces and flour water (Zom) or drinks (Pito) for the undertakers. The bereaved families were fed and entertained by friends and sympathizers.

Agaalie (real name withheld) had this to say about the dress code during the wet funeral:

> *There was no particular colour of cloth or dress for funeral in this community. You could wear your smock or hide and skin if you were a man and any cloth and a head gear if you were a woman. The 'wet funeral' ends with the burial of the deceased. The 'wet funeral' ritual is the beginning of a process that will end with the final funeral rites. The gate to the main entrance of the house was officially closed on the third day of burial if the deceased was a man and on the fourth day if she was a woman to end the funeral. However, mourners, relatives and friends from far would continue to mourn and to greet the bereaved family.*

The response from Agaalie suggests that traditionally, the Builsas in the Builsa North District in the Upper East Regional do not wear dress or cloth base on colour for funeral rites. If one has smock or cloth, he or she could wear it regardless of it colour.

From the respondent (Chief 1), the second part is called the 'dry funeral' by many communities in the Builsa traditional area. This is because at this stage the corpse has already been buried and the necessary rites performed as traditions demand. This is also known as Final funeral rites. The final funeral rite is also divided into two parts. These are first funeral rites (Kumsa) and the second funeral rites (Juca).

He summarized the activities as follows;

First funeral celebrations (kumsa)

First day: kuub kpieng or kalika or tiaka yerika dai with nang (sa)-foba (killing of animals is one of the major activities on the first day). The animals include: goats, cow and fowls. There was also local drumming and dancing if the person was an adult.

Second day: tika or kumu guka dai with kpaglika, leelisa (war-dances) and tiak juka (The major activity on the second day was the burning of the Mat). This mat was the mat that they put the corpse for burial. After the burial, they would keep the Mat for the final funeral rites.

Third day: kpaata dai (The major activity here was the eating of the beans with a lot of Shea butter. It is usually eaten late in the night).

Fourth day: gbanta dai with siinika, cheri dungsa, parika kaabka, gbanta. (The day elders are to receive greetings from visitors, killing of an animal to prepare Tou Zaafi for sacrifice. The Tou Zaafi was usually smeared on the wall to the entrance to the main compound). The numbers of days are four or three depending on whether the person was a man or woman. It also depends on the age of the person. An elder man with headship of a family or clan would have four days funeral rites while a young man without headship would have three days funeral rites. On the other hand, a woman whether young or old, would have four days funeral rites. The activities in the days remain the same. There would only be a rest on one of the days.

Second funeral celebrations (juka or ngomsika)

First day: The major activity is the presentation of the Malt Millet for procession into Pito (kpaama ngabika dai).There could also be drumming and dancing.

Second day: The purification or separation ceremony. The widow or widower is made to bath a boiled water (nyaata soka dai). This was the day for the widowhood rites. It was the day rituals were performed for the widow or widower before he or she could remarry.

Third day: The burning of the quiver(s), (siira manika or lok tuilika or lokta juka dai). The day of the journey of the deceased to the land of the dead, (kpilung), and the re-marriage of the widows. The day family and friends say bye to the deceased to his or her ancestors.

According to him, the widowhood rites involved confinement of the widow during which time she is not allowed to do things she would ordinarily have loved to do. The custom demands that she should not be allowed to go outside the house during the period of the funeral rites for fear that the spirit of the deceased spouse would harm her.

The widow also goes through a period of defacement during which her hair is shaved apparently to make her look unattractive during the period of the funeral. The shaving is done in the midst of ululation on a refuse dump. The process of shaving is described as painful, laborious and time consuming as is deliberately done without haste. The widows endure a lot sitting on the ground. It is custom that if an ant should bite the widow and she reacts, that means that she was unfaithful to her deceased husband, which then is accompanied by a very humiliating cleansing rites which no widow wants to pass through. These widows were confined for three days in a room and not allowed to do things they would normally have loved to do. Furthermore when one wanted to urinate, she had to be

65

guided by relatives and friends to prevent people from touching her. It was believed that when she went out and any man touches her, that man automatically became her husband. Finally the ritual cleansing has to do with bathing on the refuse dump. The purpose of which was to finally separate the widow from the spirit of the deceased husband. This process according to my respondent is very humiliating as a widow is bathed with hot water in the full view of the public on a refuse dump.

After the ritual bathing, the widow was then asked by her relatives and friends to name her new husband. See Appendix 3, picture 4.3, for an illustration of a widow sitting with her guide.

Fourth day: The day for the double-bell-dance (sinlengsa or daata nyuka dai) and the removal of the widows' strings (miisa folika)

However the days could be reduced to three days especially for the first funeral rites depending on whether the person is male or female and the age of the person.

The comments indicate that there were three- or four-days funeral rites celebrations depending on whether the deceased was a man or woman. It is also clear from the narration that each stage and day had a unique activities and items or costumes used for the rituals.

According to James Ava (not real name), one did not need to have money before one could perform the first and second funeral rites of relatives. The items that were needed for the first funeral rites were: Millet, Goat or Cow, fowls, mats, beans and Musket power. This statement indicated that unlike the Akans where money was used for burial, the Builsas do not use money for burial. The money is rather use to buy the necessary items for burial. According to Singh (2004), the Akans believe that the deceased has the same needs like:

money, drink, food and clothing, that is why all these are placed in the coffin or close to the grave. For the second funeral rites, the items included Millet, Fish, Goat, Sheep, Bow and arrow, Pots or earth utensils and groundnut or beans for soup. See Appendix 3, picture 4.4 for traditional food items used for the first and second funeral rite.

4.2 Changes in the Performance of Funeral rites among the Builsas

This section seeks to examine the data that identify changes in the funeral rites among the Builsas in the Upper East Region..

All the respondents agreed that there had been changes in the performance of funeral rites in the Builsa North District in the Upper East Region. This would suggest that the people are aware of the changes that have taken place in the performance of funeral rites among the Builsas. It also confirmed Van der Geest (2006) that Akan funerals which used to be simple events in the past have evolved into extravagant events. He asserted that, the practice of fasting which was observed during funerals in the past is no longer practiced. People now expect to be served with food and drinks at funeral grounds. De Witte, (2003) further explained that in the past, the youth used to run away from funeral grounds where there was traditional drumming and dancing and go to the beer bars to listen to highlife music; now these highlife tunes reign at the funeral grounds. He added that much of contemporary Akan popular culture that has crept into funeral ceremonies can be viewed as commercial exploitation. These view is not different from the changes that have taken place in the fureral rites among the Builsas in the Builsa North District of the Upper East region. The respondents mentioned Preserving of dead bodies in Mortuaries, forms of funeral announcement, renovation of the deceased's house and burying with Coffins as some of the changes that have taken place.

4.2.1 Preserving of dead bodies in Mortuaries or Improved Hospital Facilities

In the interviews, some responses related to some of the changes in the performance of funerals among the Builsas included the following:

> *There were no particular days for the observance of funerals.*
> *There were also no particular dress for funerals whether fresh*
> *or final funeral rites.*
> *People were buried immediately they died. With the changes*
> *about a few years ago, people who die are sent to the mortuary*
> *for preservation.*

According to Ajam (not real name), one important alteration in funeral practices in the Builsa North District is the practice of keeping bodies in morgues, widely referred to as 'fridge' funerals. This is the stage at which most families will wish to take their time planning for their deceased relative's funeral. They wish to hold the funeral in the presence of the corpse, which the morgue system permits. However, many respondents believe that this is expensive in light of the area's poverty.

From the study, one respondent said:

> *the number of days for performing funerals takes only three(3)*
> *days, and if the deceased is a female, it takes four (4) days for*
> *both new and final funeral rites. It has changed because the dead*
> *body will now be sent to the morgues for several months before*
> *burial*

4.2.2 Forms of Funeral Announcement

According to one other respondent (Chief 4), a notable change in the Builsa funeral arrangement in recent years has been the way funerals are announced. Bereaved families in the study area promote funerals of their relatives via local FM, telephone calls, billboards, posters, and televisions. They have ceased sending messengers between houses or villages to inform funerals. This confirmed the assertion by Atta-Cudjoe (2017), that the

growth of social media and technological tools has influenced societal norms on funeral services. He added that the rising younger generation shares the recent deaths of their friends and family by posting them on social media. See Appendix 3, picture 4.5, for examples of modern forms of funeral announcements.

4.2.3 Renovation of the deceased's house

Another change uncovered throughout the inquiry was the renovation of either the deceased's or their family's home. Families are more concerned about impressing sympathizers with a well-furnished house than with improving living circumstances. When a family member dies, the respondents believed that their family residence should have a new roof, be cemented, painted, repaired, and supplied with contemporary amenities like electricity, new drapes, and other decorations. One respondent stated that:

> *At first, when a person dies, quickly they bury the person, but*
> *now we see that the house is not in good shape for the funeral.*
> *They must renovate it before the burial can take place.*

4.2.4 Burying with Coffins

Grave diggers are no longer intimidated by the funeral home's presence, as they formerly were. If the deceased or his family members were well-to-do, they might have his remains carried in an open coffin by four or six men, or even in a car. There, the family can vie for fame and fortune. Nowadays, the cost of a casket ranges anywhere from 1000 to 1500 Ghana Cedis. This is fine for a small group of well-educated and successful business people. They used to bury their deceased in chamber-like graves with an arrow round the entrance as the Builsa did in the past. Burial has shifted to coffin sized trench graves with

69

the invention of the coffin. See appendix 3, picture 4.6 for modern means of carrying corpse for burial.

According to one of my respondents, terrazzo and marble tombs were not known in their community. He said; *presently, wreaths put on the grave of the dead person are seen in this community. They have replaced the real round graves with rectangular graves*. At Wiaga, the researcher observed that there are special grave diggers that are paid to dig and build the grave. From Abaala (not real name), the earth bowls (Chari) which were placed on graves have been replaced by tombstones. See Appendix 3, picture 4.7, for modern graves for burial in Builsa North District.

4.2.5 Hiring of Canopies and Chairs

The rental of seats, canopies, and generators is another emerging trend in Builsa funeral presentations.

This serves two purposes: it sheds light on the funeral grounds and makes seating easier. Even though this technique is widely seen as beneficial, many people are concerned about the financial burden it places on the bereaved family. Most household heads, according to a respondent, spent more than GHC1500.00 on canopies and chairs during funeral rites. He added that the wood, benches and local erected shades which were used have given way to canopies of different styles. He concluded that the benches used some fifty years ago are not in use today. People now use plastic and aluminum chairs. At Sandema, the researcher observed that it was the responsibility of the bereaved families to ensure that every attendee get a seat at the funeral grounds. In an interview with one of my key informants at the funeral grounds, she told me that the ground on which the funeral was being performed was also paid for. She told me that it was strange to her.

The researcher also observed that canopies were well decorated with balloons and buntings, flowers and large photographs of the deceased were also decorated with both natural and artificial flowers, balloons and ribbons. To the respondent, those decorations were not part of their funeral rites. See Appendix 3, picture 4.8, for an illustration of canopies and chairs for funerals.

4.2.6 Music and Dance or Cultural Groups

According to the respondents, people are increasingly abandoning traditional drumming and melodies in favor of popular highlife or gospel music, preferably two or more. To the respondent, traditional drumming and dancing, praise singers, and conventional song armies were the primary forms of entertainment during a Builsa traditional funeral, especially for an older adult. However, these ancient forms of entertainment have been pushed to the margins in recent years, giving way in specific locations to so called modern forms of entertainment like bandstands and record dances known as deck or spinning. See Appendix 3, picture 4.9, for an illustration of foreign music during funeral rites.

One respondent stated: "*If you cannot meet these conditions in our funeral, they may describe it as a 'cat's funeral".*

4.2.7 Varieties of foods and drinks served

The majority of the respondents mentioned that in terms of food and drinks, changes have occurred. They stated that at first, they used to brew pito for funerals but now people do not want pito, they rather ask for beer. At first, women carried shea- nuts to bereaved families to be processed into shea – butter to prepare food like bambara beans, beans, T.Z, etc., but now women now carry Frytol oil to funeral houses which is foreign culture and

71

tradition. Serving food (take-away) and beverages have also become a new thing, with individuals who come to commiserate with the bereaved family being stuffed with various foods and beverages, which are not part of the Builsa culture in the traditional sense. The researcher saw a gallon of frytol and cartons of beer presented to the bereaved family at Kadema. According to the respondents at the funeral grounds at Kadema, when someone dies, families often borrow a considerable sum of money so that mourners and well-wishers can be well-served with food and drink. The number of people who attend a funeral and how effectively they are entertained by good music and group performances are used to judge it. This practice has undoubtedly contributed to the elegant manner of funerals. One respondent said:

"*Beer used not to be part of the items in terms of drinks for funeral rituals but it is now served*."

4.2.8 Number of days for funeral rites

According to one of my respondents, they used to have three stages of funeral celebrations; Fresh funeral (Kuyogsuk), First celebration (Juka) and Second celebration (Kumsa).

> *Now on the day of the burial, most families combine the three stages into one celebration. Loved ones donate cartons of soft drinks and money to the bereaved family. A spinning machine is available to provide music. Others bring in cultural musical troupes. People dance to express either joy or sorrow. These were absent during fresh funerals in this community (Chief 3)*

He added that the corpse which used to be bathed in the home of the deceased is now mainly done at the mortuary and dressed before bringing it home. Bathing items like soap, sponge, towel, pomade, powder and lavender are used or applied on the corpse.

72

The night before the burial, the body and where it will be laid in state are prepared accompanied with the beautification of the place with flowers and pictures of the deceased. According to Madam Ayompok (not real name);

> *an undertaker is contracted. If the deceased is a woman, beads, linen strips of cloth, pants, a mat, two or three pieces of different cloths and cover-shoulders are used to dress her. An elderly woman is decorated with wig. If a young woman, the hair is styled. If he is a man, he is given a pair of boxer pants, pants and a singlet and is placed on a mat. Newspapers are used to wrap the body and covered with a bed sheet, which are pinned before a piece of cloth is put on him. If a pair of trousers and a coat is to be used, papers are used to fill the coat and trousers to make him look fat. This was not known some years ago.*

She added that the corpse in state attracts crying, wailing and all sorts of noise-making in the form of mourning the dead. This she said was not allowed in the olden days.

Another "new thing" that has emerged in the funerals in this community is video coverage, which is now the fashion for the day. On the day of the funeral some families engage video operators and cameramen to cover the funeral activities (Ayompok).

4.2.9 Printing of T-Shirts and Cloths for Funerals

A respondent was surprised that funeral smocks and hand-woven cloths (funeral cloths) used at Builsa funerals have increasingly been replaced with black and red T-shirts and printed T-shirts. According to my observation in some funeral rites in the study area, many women wear red or black garments while most men continue to wear their traditional smocks. See Appendix 3, picture 4.11, for an illustration of women wearing black and white clothes at funeral rites.

4.2.10 Changes in Widowhood Rites

According to a fetish priest in Wiaga, widowhood rites was one of the focal points during the first and second funeral celebration. To him, these rituals are no more performed even though the widow or widower is still given much attention. He added that Builsa people believe that even though a spouse is dead, marriage is not dissolved until certain rituals are performed. This is in the form of bathing the hot water (nyatuilik). When the researcher wanted to know the reason for bathing the hot water, he has this to say;

> In the Builsa tradition and culture, when a man marries, he is made to bath hot water with the wife before the marriage is consumed. In a similar way, when a spouse dies, the living spouse was made to bath water to dissolve the marriage. This is no more practiced. The widow was also made to marry within her dead husbands' relatives. Presently, immediately after the burial, the widow is free to marry who ever she wishes to marry. This is strange in this community.

At Wiak- Farinsa, the researcher observed that a widow was surrounded by her friends and they were preparing food to receive her visitors. The researcher was then informed by one of his key informants that the elders asked her to go through the widowhood rites but she refused. He concluded that the most dramatic change in the funeral rites is where they do not even observe the three stages of the funeral rites. These were; the burial rites (Guka), first celebration (kumsa), and second celebration (Juka). These have faded out to only burial rites in many families. These confirmed an argument made by Atta-Cudjoe (2017) that the Western educational systems, technology, rural-to-urban migration, colonial displacement, and social media has made African to reject their culture and traditions. The respondents conplained that most of the people reject funeral rituals due to their faith and level of education. Romanoff and Terenzio (1998) have also shown that the West's scientific orientation typically causes people to reject traditional traditions.

4.3 Factors that have influenced changes in Traditional Funeral Rituals among the

Builsas

The respondents revealed that funeral rituals performance have evolved over the decades as a result of christianity, contact with other cultures, rural-urban migration, education, mortuaries, or improved hospital facilities in the Builsa North District.

4.3.1 Christianity

The respondents believed that these christian churches offered new and unusual concepts to the Builsa and were also a critical factor in causing changes in burial rites. They also made many and far-reaching demands on the Builsas. Among such demands were that the Builsa adapt and abandon their traditional worldview, manner of life, and religion. Instead, the Builsa were forced to accept a new worldview that, among other things, would incorporate christian principles to a considerable extent. These would be blended with European culture and worldview.

According to one of the key informants, the first Builsas that were severely impacted by these pressures were those in close contact with missionaries and Europeans. She cited an example, like Wiak- Yisobsa and the surrounding communities within Wiaga town. She concluded with the following narration;

> *House helps for ministers as well as church employees were included in this category. Those Builsas hired by Europeans in their homes, attending mission schools, farms, business organizations, and those working in the civil service and other government institutions were also affected. These Builsas had no option but to obey. Instead of adopting European mannerisms, attire, and worldview, these Builsas gradually transformed and abandoned their traditional standards. As a result, the converted Builsas renounced nearly all cultural values, including traditional religion, burial rites, and celebrations in this area.*

One respondent said that most people nowadays refuse to perform funeral rituals for their spouses because of Christianity. Another respondent agreed and explained that; most women who go to Church do not want to perform the widowhood rites and widowhood inheritance in our communities now than before; he said in the area of widowhood rites, most women now give money to those who perform the ritual not to shave their hairs and also do not want to wear the ropes on their necks and in terms of widowhood inheritance they do not wish to remarry or to be inherited by their husband's brothers. These women always give the reason that these practices are against their faith in God. As whether Islam too has an influence on funeral rites in the Builsa North District, one of the respondents answered in the affirmitive. He explained that few Builsas are Moslems and those few Builsa Moslems have no problem performing the traditional funeral rites in the Builsa North District.
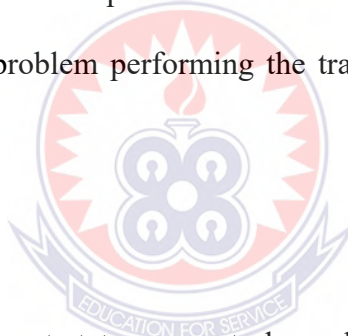
4.3.2 Education

Builsa funerals in their current state appear to be a shadow of their previous splendour. This may be traced all the way back to the start of Christian evangelism and the establishment of the Western educational system through schools in the Builsa land. According to one of my respondents, missionaries established formal education in the Builsa land in the early 18th Century. He believes that, Christian missionaries, particularly the White Fathers (Missionaries of Africa), were the proponents of school establishment in the area. These white Fathers, according to him, viewed schools as a critical tool for evangelization, as well as a means of improving the lives of their potential converts. Along with Math and English, they included religious education and catechism in their schools.

My respondent was not happy when he said:

> "*The missionaries who settled in Wiaga pursued a dual objective: "...not only to educate the local, but also to educate him in literacy. The content of their catechesism were disconcerting, with long-term ramifications for many educated indigenes. Western culture became a barometer of success and a sign of civilization as education advanced and the number of people getting Western education increased. How will this alter the way the Builsa funeral rituals are performed? The issue is more complex than it appears at first glance. It is true that many educated Builsas, especially the Builsas, who are Christians, would see traditional funerals rites as idol worshiping and therefore would not like to be involved.*

The above narration is in line with the views of Atinga (2006) when he concluded that factors which influence the changes among the people are improved hospital facilities, colonialism, education, and coming into contact with other cultures.

During my fieldwork, I observed some young people mocking certain rites. Even several of the young people present at the event were not willing to get involved in the drumming and dancing activities. This is probably the reason why Romanoff and Terenzio (1998) concluded that the West's scientific orientation typically causes people to reject traditional traditions.

Additionally, it was quite telling that educated widows who refused to go through the widowhood rites were permitted to do so even though they encountered substantial opposition from the elders. These widows were seen moving round and receiving their visitors. From my observation, I realized that these educated individuals in the families have influence over major decisions in the family and therefore ensured that things went their way.

4.3.3 Coming in contact with other cultures through rural-urban migration

According to one of the chiefs (chief 3), these rituals were influenced by encounters with different cultures in other parts of the country, particularly in Southern Ghana, where these diverse customs are widely used at celebrations. He revealed that most of the people from the Builsa North migrate to the Southern part of Ghana especially in the dry season. Some of them come back with new ways of life and beliefs which affect their own values and customs. In my opinion, one he remarked:

> *This type of cultural change is undesirable and should be examined.*
> *Frequently, the music played has nothing to do with the funeral.*
> *Furthermore, because the music is not in the local language, many*
> *people are unsure if it is relevant; therefore, censorship is unlikely.*
> *Similarly, such a plan will stifle local artists' skills and encourage*
> *passivity in the community's entertainment business.*

This is the reason why Nukunya (2014), explained that western educational system is a major variable that changed the customs and traditions of Africans. This suggest that apart from people who move from Builsa North District to the South and come back with renew beliefs, some educated people in the area also think most of the values and traditions are outmoded.

4.4. Effects Associated with the changing ways of performing funeral rite among the Builsas

This section sought to examine the data that identified the effects associated with the changing ways of performing funeral rites among the Builsas.

 After the funeral is celebrated, what are the effects that it has on the family and the community at large? Data collected and analyzed suggested two effects on the bereaved family and society at large. These effects vary from one community to another and one

family to the other, depending on the individual's socio-economic circumstances and the orientation of the society at large.

Nevertheless, the collectivity of these effects reflect the picture of the District regarding how much benefit and burden society can derive from the expenses they make on funerals.

The responses from the respondents showed that funeral performance in the District have effects. The respondents explained why funerals were expensive and mentioned other aspects as some of the effects of funeral rites in the District. The effects are analyzed under positive and negative effects.

4.4.1 Negative / Bad effect of changes in Funeral celebration

Giving a deacesed relative a "modern"befitting burial is a cherished dream for every bereaved family among the people of the Builsa North District. In an attempt to give a befitting burial however, social expectations and emotions associated with the dead normally drive some bereaved families into exaggerating some of these rituals which subsequently affect the bereaved families and the entire society adversely. Some of these negative effects respondents narrated are;

4.4.1.1 High cost of the Funeral rites

On why funerals are expensive, Ajam (not his real name) had this to say;

> *When a loved one dies, grieving family members and friends often are confronted with dozens of decisions about the funeral under great emotional duress. In the days following the loss of a loved one, funeral planning can add an extra burden to the already fragile grievers, not to mention the stress that comes from having to make a myriad of important decisions within a short period of time. What kind of funeral should it be? What funeral provider should you use? How should you bury the body? What are you customarily required to buy? What about the availability of*

> *a good weather on the funeral day? What other arrangements should you plan? And, practically, how much is it all going to cost? And then there's the shock of cost.*

According to him, the cost of a funeral is one of the three or four most expensive consumer items (items used in daily living. e.g. food, clothing etc.). These days, he added, *Funerals can cost in excess of Ghc ₵10,000 to Gh₵20,000. It is not an exaggeration to admit that those from affluent families may spend close to Gh₵20,000 or even more.*

This is in line with Poyil (2009) when he said that funeral rituals lead to the exhaustion of community resources and perpetuate their economic deprivation by draining the social surplus that would have otherwise been used for their material advancement. In another interview with Ajam (Not real name) about the prices of coffin, he revealed that there are no coffins in Sandema, the capital town of the Builsa North District but families go to either Navrongo or Bolgatanga and they are very expensive. Ajam revealed that most of the coffins on sale there cost between Gh₵500 to Gh₵2,000. *Some people may even buy them from Kumasi which may cost between Gh₵1000 and Gh₵4000. A stylish coffin averages between Gh₵4,000 to Gh₵5,000 a year's salary for some people or the cost of five Cattle.* The above quoted figures may seem exaggerated but according to my respondent, the fact remains that the well- to-do families have no problem spending such monies on their relatives' funerals. See Appendix 3, picture 12, for Pictures of Coffins.

One of my respondents added that currently, if one does not have between Gh₵10,000 to Gh₵20,000, he/she cannot perform funeral rites. According to him, the range may include casket or coffin, food, hard and soft drinks, water, hiring of canopies and chairs, Ambulance to carry the dead body if it is a fresh funeral, various kinds of family clothes,

invitation cards, invitation letters, brochures, wreaths, video, music or drumming group and many others. It must be kept in mind that prices may vary greatly, depending on the family. Other costs incurred could include T-shirts, headscarves, buttons, calendars, mugs, the fee for placing an obituary advertisement in the media and flowers, keeping the body in a mortuary for months, preparation and decoration of the body. Ajo (not his real name) has this to say;

> *when my own mother passed away about four years ago, I had to be firm with my family before I was able to beat the cost down to about Gh₵7,500. The initial budget presented to me by the family head for the organization of the funeral was Gh₵10,000. I felt that some of the things mentioned in the budget were not necessary and must not be included. This did not go down well with the elders as they were of the view that that those things must be done. In fact it became a very serious issue when the elders of the family were not in any way ready to accept the proposal of my siblings and me. At the end I prevailed.*

He added that when bereaved families do not have the money required for the funeral they intend to organize and have difficulties raising funds from well-to-do friends or acquaintances, some banks grant them 'funeral loans' to pay for the expenses. The head of the family and another person are also required to stand as surety. He lamented that most of the families end up incurring debt bringing additional burden to the family and remarked. "*Life cannot continue this way. The elders deserve something better, a life of respect and dignity*". In response to a question I asked whether he was happy with the expensive nature of funeral rites in the community, he had this to say*;*

> *Funerals definitely don't have to be so expensive, and there's no reason to believe that paying so much for a funeral is somehow a sign of love for the departed. Pragmatic measures should be taken to discourage this habit.*
> *The truth is that funeral costs are in sharp contrast with the reality of people living in abject poverty. If one decides to spend*

81

> *time visiting communities, across the length and breadth of this District, the person will be shocked to the marrow at the extent of poverty in this District. There is extreme poverty everywhere in many communities. Spending the little resources we have in this community on funerals will not help us.*

He concluded that many families are compelled to spend much on funerals because other members in the community have spent on their funerals. He was the view that one would not be respected in the community if one does not perform one's relative funeral in a grand style.

A thirty eight years old man lamented that during his uncle's funeral, two friends visited him and donated two cedis each, after which the two friends were served with a bottle of beer each which cost five cedis forty pesewas and a parcel of "take aways".He then asked; "*What is the worth of their donation as compared to what they enjoyed?*"

The above narration from the respondents indicated that the changes and the elaborate nature of   funeral rites do not bring any financial benefits to the people of Builsa North District as compared to other communities in Ghana. According to Arhin (1994), within the Asante context, funeral donations usually cover the costs. He asserts that, the financial loss that bereaved families within the Asante framework incur is minimal. He concluded that most people celebrate elaborate funerals because they want to make money through funeral donations. This is not true about the people in the Builsa North District.

4.4.1.2 Low Level of Support for Community Members

According to one of my respondents, some years ago, during funeral rites, a chunk of the resources spent were derived from sons-in-law (*chichambisa)* of the dead person(s), whose final rites are being performed. Once, these in-laws are informed, by the link-man (*san-*

yigma), it is incumbent on each of them to provide foodstuffs and refreshment (alcoholic and non-alcoholic beverages), which would be prepared by his wife and used to receive those who would accompany the husband to the compound on the climax of the funeral rites: on the 3rd day if funeral rites are only covering deceased male(s) or the 4th day if there is a deceased woman among the dead being mourned, in which case, they would have to rest (*vuusim*) for a day. If one fails to provide food, meat and drink for the upkeep of one's own people, nobody would give such a husband and his entourage even water to drink on the funeral grounds!! Such husbands can provide whatever is within their means from the resources available to them, without being questioned by anybody. If the husband of a daughter of the deceased is wealthy enough to be able to provide enough food (including so-called 'almighty take-away' [food packaged in portable disposable paper or rubber containers]) and drink, in order to receive people (including elders and drummers) who would come to help him mourn his in-law, the family may not incur much cost.. In addition, each of the son's in-law would bring a goat for the 'tying of the pole' (*zangni bobka*). Such animals are usually sold after the funeral rites to defray some of the costs incurred by the family during the rites.

He added that apart from the support from the son-in laws, each house from the clan would contribute a calabash of millet and shea nut towards the funeral. He concluded that these days this help does not come. The family and children of the deceased would have to spend huge sums of money to prepare meals and provide refreshment for people who would come to help them mourn their father, including elders of the lineage, people from the maternal side, distant relations, friends and in-laws.

4.4.1.3 Loss of Traditional Rhythms, Dances, Songs and Dirges

In an interview with Kofi(Not real name) in Wiaga, he was not happy that the younger generation has lost values and traditions that accompany funeral rites in the area. He noted that that in the traditional Builsa society, drumming, singing and dancing represented one of the most important parts of the funeral rites especially during the first and second final funeral rites. He added that the procession of drummers and singers going from one corner of the house to another served as a source of entertainment to the mourners and dead relative.

> We used sacred horns, flutes, drums and rhythms because a funeral without music was not considered a proper one.
> Even though, rhythms are still in use today, they are mixed with modern ones and played in a different way so that they cannot be heard in their original composition any more. Special rhythm or songs were used at different stages of the funeral rites. These ancient rhythms and accompanying dances were specialized for funerals signifying sorrow by symbolic gestures. He concluded that the younger generations do not have value for these traditions.

According to one of my informants, all-night dancing at funerals used to be a norm until recently. Some of the Builsa communities used to cleanse the flutes with the feathers of a fowl and by wearing talismans in order to protect the instruments and players from any ill luck or misfortune. Today, the youth demand alcoholic drinks in the name of cleansing the flute but to drink.

Hymns and dirges were sung by women at these funerals especially around the focal point of the funeral, i.e., the Cattle Yard where the mat of the deceased is honored before it is sent outside the Yard for burning. See Appendix 3, picture 13, for Pictures of funeral Mats at the focal point of funeral in the cattle yard

Abaala, one of my informants, remembers some of these symbolic songs when he said;

Dirges always focus on the deceased, his qualities, character, ancestors and the place where he is going with the purpose of praising the dead person.

He lamented that with the introduction of the sound system and with the invention of cassettes and CDs, many families decided not to play live music but selected songs with the sound system which was cheaper than a live band. He added that most funeral rites these days are left to DJs to entertain the crowd with their sound system. Some families hire local or professional musicians and dancers for the entertainment of guests and participants. Due to this, the youth cannot even dance to the tune of the local drumming. This confirms the assertion by Van der Geest (2000), when he said that these days the traditional drumming and dancing are gradually giving way to modern gadgets to be used. Inside the house, bandsmen play gospel songs, while outside a "Jamboree" (a kind of disk -jockey) a recorded music mostly highlife songs to entertain the guests and keep the funeral active

In an emotional narration, Abaala had this to say;

> *It is even worse if the person is a christian. They will not follow the three stages of the funeral (Burial rites, First and Second Funeral rites.). They will have a funeral service immediately after the burial or set a day for the funeral service after the burial. Christain funerals usually include a church choir with singers while music is played with a sound system, and a pastor conducting the ceremony is equipped with a microphone. At every funeral that I attended in the past two years the sound system and microphones were set too loudly making it impossible for the visitors to talk to each other. Some of the traditional dirges have been influenced by the Christian faith. Christians used old traditional melodies but altered the text in order to fit their rituals, while some famous pop musician also used a traditional dirge and made popular songs from it. Since gospel music of American origin with adapted Ghanaian lyrics has become a common feature at Christian funerals traditional drums and rhythms are rarely used.*

> *Live choir music has largely replaced traditional and even dirges that used to eulogize the event are no longer considered adequate. More liberal Christian denominations have recently allowed traditional drumming during their masses allowing the indigenous tradition to blend with Christian practices. Since the observance of traditional customs is still in practice, some traditional rhythms have been modified or merged to fit into modern funeral ceremonies. It has even made it difficult to control the boys and girls who usually engage in illegal sex.*

He concluded that presently, after the burial is over, a funeral might continue in a more relaxed way with all kinds of music available which make people dance and forget their sorrows and sadness. Recent reintroduction of "cultural dance companies" who put a great effort in making funerals appear traditional has not been successful.

In general, secularization and commercialization have replaced the ritual while the whole performance is done more to please the attendants than the deceased. These he said led to the loss of traditional music, rhythms, dances, songs and dirges among the Builsa District of the Upper East Region.
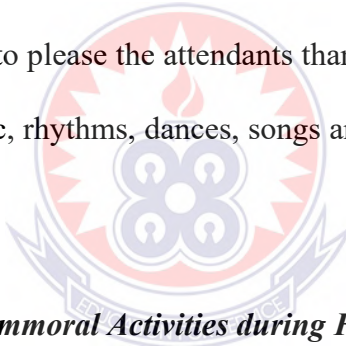
4.4.1.4 People indulge in Immoral Activities during Funerals

Another negative effect that is associated with the change in the funeral rites among the Builsas according to my respondents is the immoral activities people indulge in during the ceremonies. One of the immoral activities that is so pronounced is excessive drinking. He (respondent) was not happy that funeral guests take in so much alcohol that some cannot get to their various destinations without involving in accidents. Some of the drunkenness result in petty quarrels.

In one of the funeral rites in Wiaga, the researcher observed that the commonest drink served was alcoholic drinks. The drummers and singers were occasionally given alcoholic drink to perform well. One of my respondents told me that without the drink, they cannot

drum and dance. He was however quick to add that alcoholic drinks were not allowed to be served during funeral rites in Sandema. According to him, the chief of Sandema placed a ban on alcoholic drinks at funeral rites in Sandema but people still hide and drink

Another immoral behaviour that bedevils funeral celebrations in the area of study is irresponsible sexual behaviours. According to one of my key informants at the funeral grounds in Wiaga, the great feast celebrated in funerals sometime result in irresponsible romance for both the married and unmarried. He added that in the olden days married women were afraid to engage in sex outside marriage because the gods would strike them but now, they are also involved in the act. This leads to unwanted pregnancies among school children, divorces and the spread of sexually transmitted diseases and HIV / AIDS.

4.4.2 Positive/ Benefits of the changes in Funerals Celebrations

No social event is totally evil to society. So are changes in funeral celebration among the Builsas. In an era when changes in funeral have become a matter of concern for all people in terms of cost and time people still derive some benefits from it. The fact that it repairs the branches in the fabric of the community and secures happiness and safe passage of the deceased into the spirit world alone is a reason enough for anybody to take pride in celebrating a grand funeral for the dead (McCaskie, 1989). The following among others are some of the benefits the changes in funeral celebrations bring the Builsas as enumerated by the respondent.

4.4.2.1 It saves time and energy

One benefit which was almost echoed by all respondents is the fact that the changes in the funeral celebrations save time and energy among the people in the communities. One respondent had this to say:

> *When somebody dies in this community, we first of all perform the burial rites. The burial rites are not the final rites. The burial rites are to bury the person before we prepare for the final funeral rites. The burial rites take a maximum of four days. This is known as "wet funeral" (Kuyugsuk). The final funeral rites are in two parts. These are the first funeral celebration (Kumsa) and the second funeral celebration (Juka or Ngomsika). The first funeral rite takes four days and the second celebration also takes four days. So traditionally, it takes a minimum of nine days to complete a funeral rite in this community. But with the changes, it takes one day to complete the celebrations*

He explained that the idea of confining a widow in the room for three days is a thing of the past for some families. Surviving spouses are allowed to move freely among the people and are able to receive their visitors. He (respondent) concluded that they can decide to marry or not to marry

4.4.2.2 It helps Small Scale Businesses to Grow

The respondents added that another area the changes in the funeral rites benefit Builsa North District is the fact that it facilitates the growth of small scale industries/ business. In the study area some of the businesses funeral rites help to grow include the brewing and sachet water industries, and those into beer bar operation. Other service providers like carpenters, masons, wielders and petty traders also have their share of benefiting from funerals.

The researcher observed that at the funeral grounds, there were mini markets where petty trading goes on to support the activity of the funeral. This points to Vander Geest's (2000) observation of funerals among the Akans in Ghana. He noted that funeral rites have stimulated the carpentry (coffin and seats), brewing, distilling industries. They have promoted the suppliers of canopies and seats, and music and dance/ cultural groups.

4.4.2.3 Funeral helps creates Jobs

Furthermore, respondents were unanimous on the fact that the changes in funeral create jobs. Some of the jobs that are created in the area include; carpentry, they make the coffin and benches, masons; they build the grave and tombstones, welders; they fashion out the stage, tailors; they sew the attire. Drivers; they transport the corpse, mourners and other of professionals to the funeral. As van der Geest (2000) explains, funeral is now "professionalized", the professionalization of funerals means more and more tasks that used to be carried out by members of the family are now delegated to outsiders and hired people to perform. There are several morticians who man mortuaries across the country, carpenters who are specialized in making coffins, disc-jockeys who are normally hired to deliver on funerals and other hosts of professionals who make their earnings in these professions. This does not only help the individual, but the entire community and economy of the nation.

Another positive thing funerals have brought to the area, according to the respondents, is that they have led to the repair and renovation of property, especially family houses where the funerals take place. The buildings are renovated and painted and painted to give them a good look.

4.5. Summary

From the above analysis, a number of points are made;

(i) The Traditional way of funeral rites among the Builsas is divided into three stages: These included the burial rites, the first funeral rites and the second funeral rites. The data analysis showed that these stages are no more followed by most bereaved families in the Builsa North District.

(ii) The changes that occurred in the funeral rites among the Builsas included mode of funeral announcement, preserving of dead bodies in mortuaries, burying with coffins, type of graves, foreign music among others.

(iii) The changes in traditional funeral rituals among the Builsas is as a result of christianity, contact with other cultures, rural-urban migration, education, mortuaries, or improved hospital facilities in the Builsa North District.

(iv) The changes in the funeral rites among the Builsas attract enormous expenditure. These include mortuary expenses, coffin fee, entertainment, funeral attire, graves, and funeral attendance, food and drinks expenses among others. Majority of the respondents indicated that the changes and the elaborate nature of funeral rites do not bring any financial benefits to the people of Builsa North District as compared to other communities in Ghana

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND

RECOMMENDATIONS

5.0 Introduction

This chapter presents summary of findings, conclusions and recommendations of the study. The chapter starts with the various issues raised in the study. The chapter also looks at the contribution of the study to knowledge, limitation of the study and area for further research. The study set out to assess the effects of social change on funeral rites among the Builsas in the Builsa North District. The sample for the study was 20 from 5 communities in the Builsa North District with interview guide and observation as the main instruments for data collection. The study was guided by the following objectives;8

i.   Ascertain the the traditional ways of performing funeral rites among the Builsas

ii.   Determine the various changes that have taken place in funeral performance among the Builsas

iii.   Assess the factors that have influenced the changes in the funeral performance among the Builsas

iv.   Assess the effects of the changes in funeral performance on the Builsas

5.1 Summary of Findings

5.1.1 The Traditional Ways of Performing Funeral Rites among the Builsas

From the findings, the traditional way of funeral rites among the Builsas is in three stages, these are the "wet funeral" (Kuyugsuk), first funeral rites (Kumsa) and second funeral rites (Juka). These are performed with unique activities.

According the findings, the various stages are accompanied by the following activities;

5.1.1.1 Wet Funeral (Kuyugsuk)

This covers activities from death to the burial of the person. The respondents explained that when a household member dies, the immediate families consult the oracle (soothsayer) to find the root cause of death. A messenger is then sent to announce the death of the member to the community members. When all the people who matter in the community gather, the rituals for the burial begin immediately with the sacrifice of a fowl and the interrogation (noiboka). Immediately after the interrogation, the immediate family members (children and grandchildren) are called to the room in which the dead person is lying for the separation rites. The separation rite is performed to separate the dead from the living spiritually. At this point a way is given to the procession of the body to the burial ground at the family's graveyard

These begin the stage for mourning. All the people present join in the crying and immediately they begin the funeral dirges'.

From the study, it is shown that nobody was allowed to cry or mourn before the burial of the dead person. Traditionally, it was after the burial that people could cry or mourn. It was a taboo for anybody to cry or mourn when the person was yet to be buried

Burial items included were smock, Pantalon, traditional hat for men and a piece of traditional cloth linen for the women.

The wet or burial rite was officially over on the third day for males and on the fourth day for females.

5.1.1.2 First funeral rite (Kumsa)

Traditionally, this was the beginning of the stages of the preparation of the dead relative journey to his/her ancestors in the unknown world. According to the respondents, this stage was within three and four days for males and females respectively. However, the head of a family or clan took four days and an elder woman took five days.

5.1.1.3 Second funeral rite (Juka)

This was the final stage of funeral celebration among the Builsas in the Builsa North District. My respondents explained that the major activities at this stage were the Widowhood rite and the presentation of Tou Zaafi and meat.

5.1.2 The changes that have taken place in funeral performance among the Builsas

The findings revealed that there are many changes in the funeral rites among the Builsas that were not seen some fifty years ago. For example, preserving of dead bodies in Mortuaries, announcing funeral through the Media and Posters, burying the dead in rectangular graves, burying with Coffins, hiring of canopies and chairs, foreign/ recorded music, varieties of foods and alcoholic drinks served, one/two days funeral rites, printing of T-Shirts and cloths for funerals and the absence of Widowhood Rites.

5.1.3 The factors that have influenced the changes in the funeral performance among the Builsas

The factors that have influenced the changes in the funeral performance among the Builsas included; the introduction of foreign religions (christianity and Islam), education and coming into contact with other cultures or rural-urban migration.

5.1.4 The effects of the changes in funeral performance among the Builsas

The effects the changes in funeral rites have on the people of the study area can either be negative or positive depending on the individual situation after the funeral. However, the findings revealed that the changes in the funeral rites have affected majority of the people than the benefits they derived from it. According to the findings, the changes have come with a lot of expenditure. These areas of expenditure include; the introduction and the usage of mortuaries the buying of coffins, funeral announcements, food and drinks, printing of T- shirts, mourning cloth and provision of music for entertainment.

The findings also indicated that the changes and the elaborate nature of funeral rites do not bring any financial benefits to the people of Builsa North District as compared to other communities in Ghana.

However, some respondents admitted that the number of days reduced from 16 days for a complete funeral rite to 2 days was good. They agreed that it would help them to go back to their daily activities.
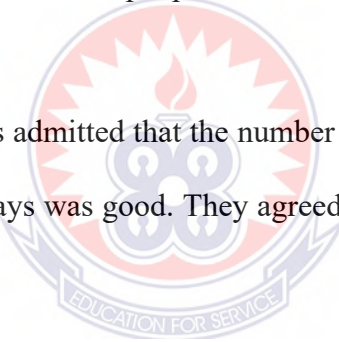
5.2 Conclusions

From the fore gone analysis, a number of conclusions could be drawn in this study.

5.2.1 The Traditional Ways of Performing Funeral Rites among the Builsas have changed

From the findings, the traditional way of funeral rites among the Builsas which used to be in three stages is no more observed by many people in the Builsa North District. These stages were the "wet funeral" (Kuyugsuk), first funeral rites (Kumsa) and second funeral

94

rites (Juka). According the findings, these stages that used to take a minimum of nine days is now observed in one day.

5.2.2 Changes that have taken place in funeral performance among the Builsas

The study revealed that there are many changes that have taken place in the funeral rites among the Builsas. These changes are preserving of dead bodies in Mortuaries, announcing funeral through the Media and Posters, burying the dead in rectangular graves, burying with Coffins, hiring of canopies and chairs, foreign/ recorded music, and varieties of foods and alcoholic drinks served. Majority of the people in the Builsa North District are not happy with these changes.

5.2.3 Factors that have influenced the changes in the funeral performance among the Builsas

The study concluded that the factors that have influenced the changes in the funeral performance among the Builsas included; the introduction of christianity formal education, coming in contact with other cultures or rural-urban migration. The study also revealed that Islam has no influence in the changes of funeral rites among the Builsas in the Builsa North district in the Upper East Region.

5.2.4 The effects of the changes in funeral performance among the Builsas

It is clear that the changes that are associated with funeral rites among the Builsas in the Builsa North District have more negative effects on the people than the benefits they derived from it. Apart from the alterations in the cultural norms of the people, the changes came with a huge financial burden on the people.

Finally the people of the study area believe that donations received cannot make up for even a quarter of the expenses made in funeral.

5.3 Recommendations

Based on the findings made in the study, the following recommendations are put forwards;

5.3.1 Education on the dangers of changes in funeral rites

As custodians of culture, traditional authorities in the Builsa North should educate their subjects and the possible dangers of the changes of funeral rites that have led to huge funeral expenditure. When the people are well informed on the adverse effects of funeral expenditure, they will appreciate the need to minimize the unnecessary changes in their cultures. However, they should also be educated to accept changes that will not have negative effects on them as a people. The Central Government should allow traditional authorities to govern their territories with their traditional laws. These would help the traditional authorities to ensure that every member of the Community obeys and respects the norms, customs and culture in their respective communities.

5. 3. 2 Enforce Laws on the Usage of Mortuaries

The Traditional authorities should enact and enforce bye laws regulating the use of mortuaries by Builsas across the traditional area. The bye laws should give a bereaved family at least a week to clear their corpses from the mortuary in order to minimize the cost and to reduce the huge burden on the facilities. Special cases such as those which require postmortem examination should however be given more time for this to happen before they are cleared. Anyone who brings a corpse that is brought to the Builsa North District for

burial after two weeks in the mortuary should be called to the Chief Palace to answer questions.

5.3.3 The Youth should be made to appreciate their culture.

The District Assembly in conjunction with the traditional authorities should organize town hall meetings on the importance of cultures, norms and values. These will help the youth appreciate the need to keep and perpetuate their cultures even if they decide to practice any foreign religion.

The wearing of traditional clothing should be encouraged by Builsa chiefs to funerals. This will reduce greatly the struggle by bereaved families to acquire funeral attire which adds up to the cost of funeral.

The District Assemblies, in collaboration with the traditional rulers, should enact bye-laws to prohibit spinning, highlife, and live band music at funerals especially during the burial rites. The other traditional authorities should follow the lead of the chief of Sandema, who have banned the serving of alcoholic drinks during funerals in their respective territories.

5.3.4 Funeral Guests Should Be Served with Only Water

Traditional authorities, churches and mosques should encourage bereaved families to serve only water at funerals. The great feast of serving food and drinks such as beer, minerals and spirits should be discouraged. This will take away any expectation of food and drink from the guests. However, like the old tradition, those who come from distance destinations should be given a little food to strengthen them back to their destinations.

5.4 Limitations of the Study

This study like any others has limitations. Ideally, the study should have covered the whole of the Builsa land to ensure a more valid generalization. However, the study was conducted in only the Builsa North District. Traditional Builsa funeral rites are not documented and the possibility of the respondents skipping vital information was highly possible.

Also, members of the bereaved families were emotionally driven to the extent that, it became extremely difficult to elicit any responses during the interviews. They blamed the so - called rich people and the educated elites for the changes that have become standards for funeral rites in their communities. To bridge this gap, the researcher depended so much on observation as a way of getting valid information. Also, where it became necessary the researcher talk to young people who could control and manage emotions.

Finally, the interviews were conducted in the local language (Buli), the difficulty of getting English words during the transcription to match with the Buli words was a challenge. However, the above limitations did not have any negative effects on the validity and credibility of the study.

5.5 Suggestion for further Research.

The research investigated the effects of social change on funeral rites among the Builsas in the Builsa North District. Further research is recommended to understand the issue in the Builsa South District to make a valid generalization.

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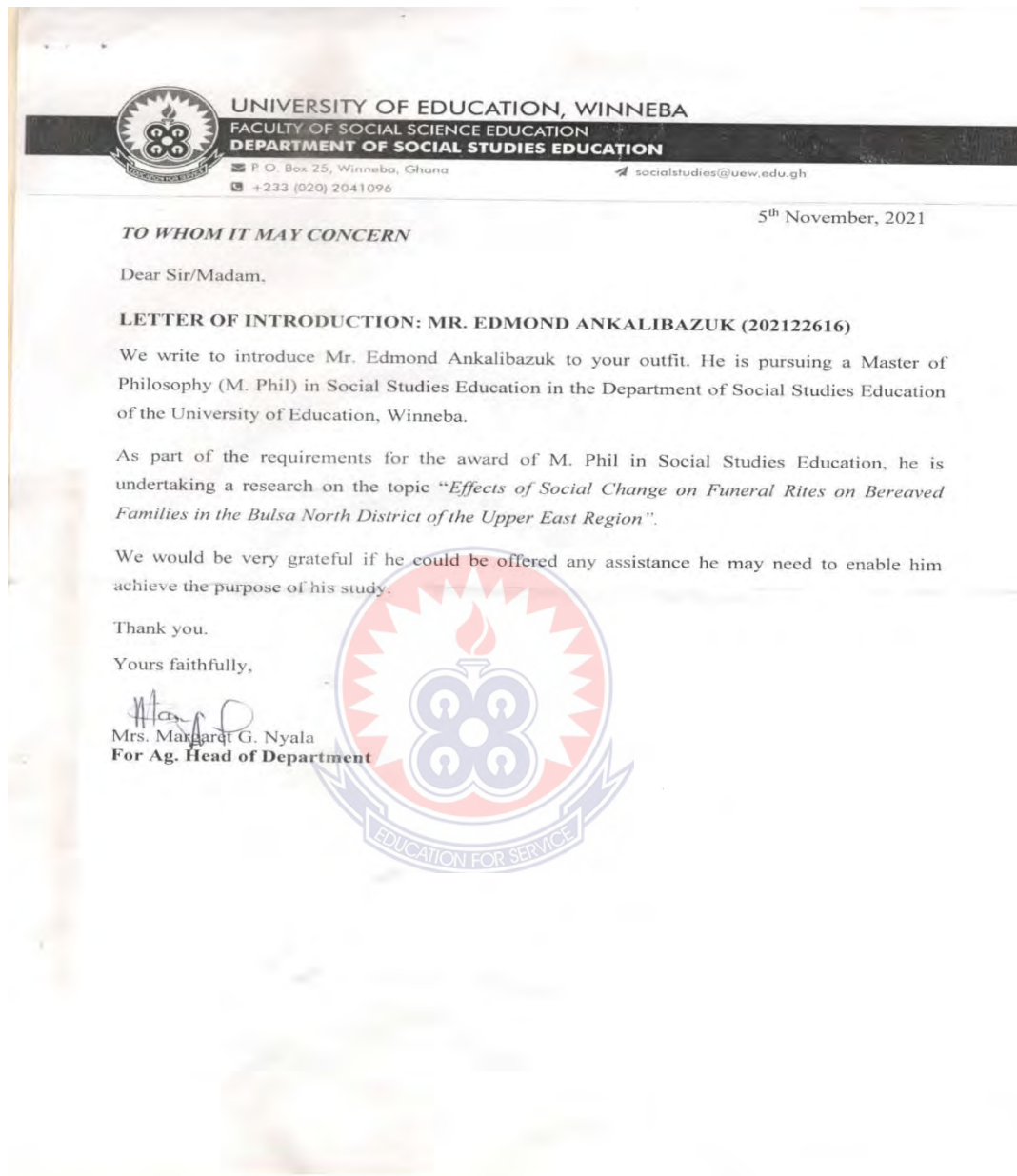
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APPENDIX 1

INTRODUCTORY LETTER

UNIVERSITY OF EDUCATION, WINNEBA
FACULTY OF SOCIAL SCIENCE EDUCATION
DEPARTMENT OF SOCIAL STUDIES EDUCATION

P. O. Box 25, Winneba, Ghana   socialstudies@uew.edu.gh
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5th November, 2021

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

LETTER OF INTRODUCTION: MR. EDMOND ANKALIBAZUK (202122616)

We write to introduce Mr. Edmond Ankalibazuk to your outfit. He is pursuing a Master of Philosophy (M. Phil) in Social Studies Education in the Department of Social Studies Education of the University of Education, Winneba.

As part of the requirements for the award of M. Phil in Social Studies Education, he is undertaking a research on the topic "*Effects of Social Change on Funeral Rites on Bereaved Families in the Bulsa North District of the Upper East Region*".

We would be very grateful if he could be offered any assistance he may need to enable him achieve the purpose of his study.

Thank you.

Yours faithfully,

Mrs. Margaret G. Nyala
For Ag. Head of Department

APPENDIX 2

INFORMATION SHEET FOR RESEARCH PARTICIPANTS

Introduction

I am a student at the University of Education, Winneba who is investigating the Effects of Social Change on Funeral Rites among the Builsas in the Builsa North District. I need you to talk to me about your experiences. The information you give me will help to better understand the wish of the people concerning Funeral rites and their culture. The rules of my University do not allow me to tell any other person about what we will be discussing. The information you give will be confidential and will only be used for my research purposes. I am not allowed to mention your name in my final report; and so, it will not be possible to link information back to you in any way. When I am away, you may contact me on: **0245612535**

All I want from you is that, please be truthful with your answers. Please, you are completely free to decline participation and to withdraw later if you choose to participate. I will need your verbal consent that you are willingly accepting to participate in the research. You are also free to ask me any questions you may have concerning my research and your participation.

SECTION A:

TRADITIONAL WAYS OF FUNERAL RITES AMONG THE BUILSAS

(*INTERVIEW SCHDULE FOR CHIEFS AND INDIVIDUALS*)

1. Age…………………………………………………………..

2. Sex………………………………………………………

3. Occupation………………………………………………………………….

4. How long have you lived in this town? ………………………….

5. How long have you witness funeral rites in this town?   ....

6. What was the traditional ways of announcing funerals in this town? ....

7. When a person died, how long did it take before he/she was buried? ……………

8. Can you mention the items that were used to burry people in this town? ....

9. What are the types of graves that were used to burry people? …………………………

10. How were mourners entertained at funeral rites? …………………………………..

11. Were there stages in Funeral rites in this town? Yes [ ] No [ ]

12. If yes, Please, mention the stages ………………………………………………….

13. Can you explain what was involved in each stage? ....

14. What type of food was served in each stage? ………………………………………

15. How many days were used for each stage? ………………………………………….

16. Any drumming and dancing in any of the stages? Yes [ ] No [ ]

17. If yes, what type of Music? …………………………………………………………

18. Were there special dresses of Builsa people on funeral grounds?

    Yes [ ]   No [ ]

19. If yes, how were they dressed? …………………………………………………

20. Any other information about the traditional ways of Funeral rites among the Builsas?

………………………………………………………………………………………..

SECTION B

CHANGES IN THE PERFORMING OF FUNERAL RITES AMONG THE BUILSAS

2I. Have you witnessed how Funeral rites are performed these days in this town? Yes [ ] No [ ]
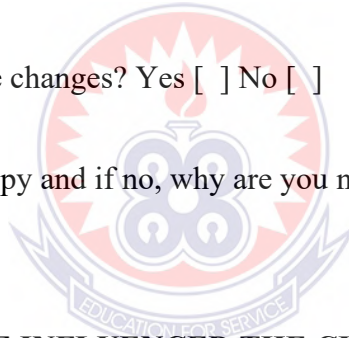
22. If yes, are there changes? Yes [ ] No [ ]

23. If yes, mention the changes …………………………………………….........

24. Give reasons for these changes? ....

25. Are you happy with the changes? Yes [ ] No [ ]

26. If yes, why are you happy and if no, why are you not happy? ………………

SECTION C

FACTORS THAT HAVE INFLUENCED THE CHANGES IN THE FUNERAL PERFORMANCE AMONG THE BUILSAS IN THE BUILSA NORTH DISTRICT

27. Mention the factors that brought about the changes in the funeral rites in this community.

28. How do these factors brought about changes in funeral rites

SECTION D

EFFECTS ASSOCIATED WITH THE CHANGING WAYS OF PERFORMING FUNERAL RITES

28. How do you see Funeral rites in this town these days? …………………..........

29. Are they expensive? Yes [ ] No [ ]

30. If yes, what make them expensive? …………………………………………

110

31. What do you suggest? ……………………………………………

32. Do bereaved families benefit from Funeral rites in this town these days?

   Yes [ ] No [ ]

33. If yes, what do they benefit? And if no, explain. ………………………………

34. Do you want the changes in the Funeral rites in this Town to be maintained?

   Yes [ ] No [ ]

35. Give reasons for your answer. ……………………………………………

36. Any recommendations/suggestions /comments etc. ……………………………

Thank You.

APPENDIX 3

FUNERAL PICTURES

(a)

(b)

Picture 4.1: Mat used for burial and interrogation

Source: Field Survey 2022

(a)

(b)

Picture 4.2: Traditional Graves

Source: Field Survey 2022

(a)

(b)

Picture 4.3: Widow and Widower at funeral rites

Source: Field Survey 2022
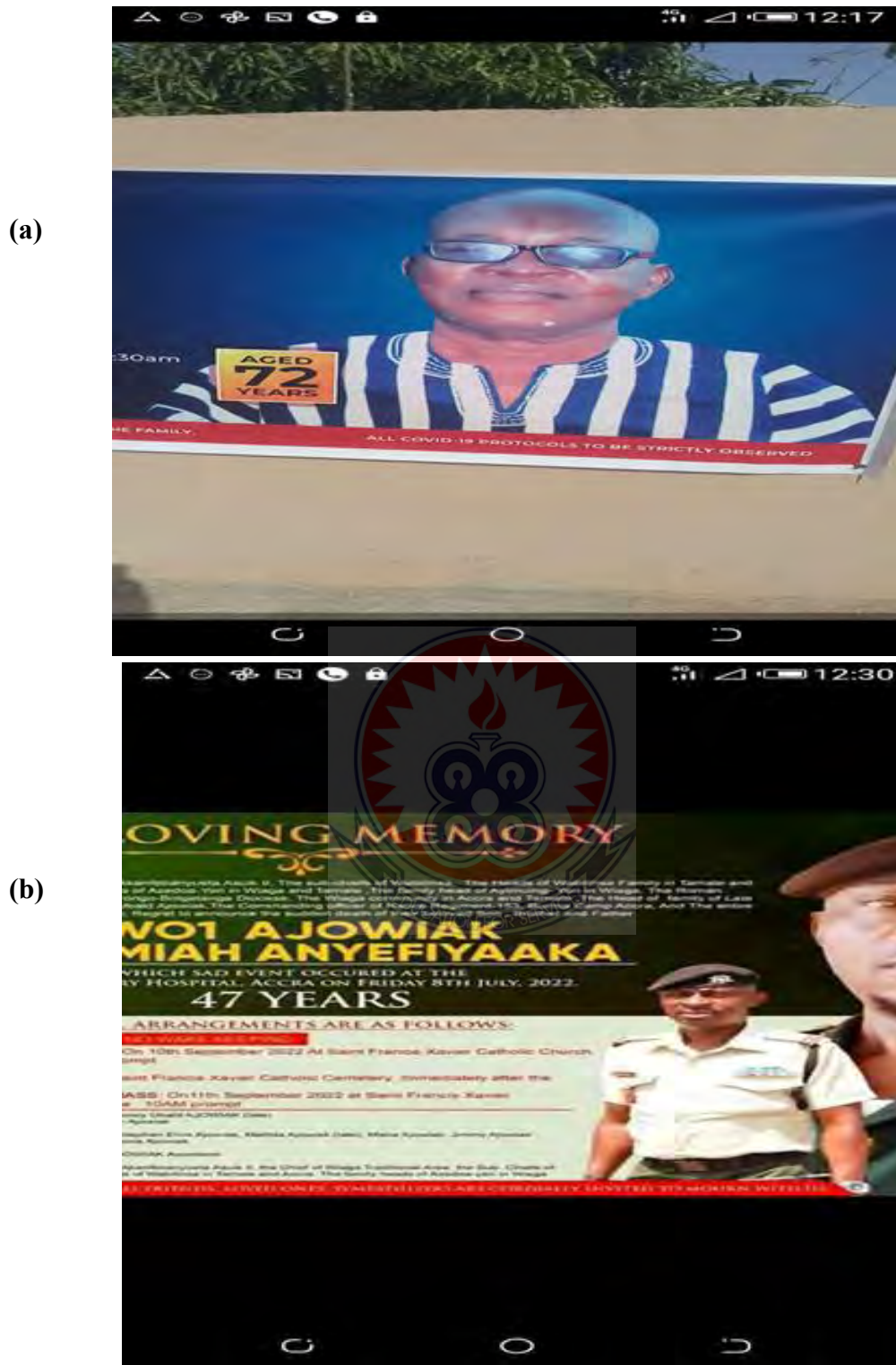
(a)

(b)

Picture 4.4: Traditional food Items used for the first and second funeral rites

Source: Field Survey 2022

Picture 4.5: Modern form of funeral announcement

Source: Field Survey 2022

(a)

(b)

Picture 4.6: Modern means for carrying corpse for burial (Hearse)

Source: Field Survey 2022

117

(a)

(b)

Picture 4.7: Concrete Tombs

Source: Pictures taken by the researcher at Wiaga

118

(a)

(b)

Picture 4.8: Chairs and Canopies

Source: Field Survey, 2022

(a)

(b)

Picture 4.9: Foreign music at funeral rites

Source: Field Survey 2022

(a)

(b)

Picture 4.10: Changes of food and drinks at Builsa funerals

Source: Field Survey, 2022

121

(a)

(b)

Picture 4.11: Women wearing black and white clothes at a funeral

Source: Field Survey 2022

(a)

(b)

Picture 4.12: different types of Coffins

Source: Field Survey 2022

Picture 4.13: Funeral Mats at the focal point of funeral in the cattle yard

Source: Field Survey 2022