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PERCEPTION OF PHYSICAL AND HEALTH EDUCATORS ON IMPLICATIONS OF BURIAL CEREMONY ON QUALITY OF LIFE OF THE DECEASE FAMILY IN ILORIN METROPOLIS

D. A. Baba; S. A. Ajao; L. I. Abubakar and K. Falaye

Abstract

The study examined perception of people on implications of burial ceremony on quality of life of the deceased family in Ilorin metropolis. The population for the study comprises all the people in the study area. A descriptive research design of survey method was used for the study. Stratified random sampling technique was used to select 200 respondents that were used for the study. A likert-scale format questionnaire was used to collect relevant data used for the study. The instrument was validated by the experts and tested for reliability. A correlation co-efficient of 0.65r was obtained. The instrument was administered by the researcher and research assistants. The data collected was analysed with the use of chi-square statistical method which was tested at 0.05 alpha level of significance. The results revealed that, burial ceremonies have many implications on quality of life of people; culture of people will have significant implication on quality of life of people, cost of burial ceremony will have significant implication on quality of life of a deceased family in Ilorin metropolis. Based on the findings, the researcher recommends that there is need to change the perception of people as regards burial ceremony in our society, culture of people must be streamlined in accordance with the scriptures in the "Holy Book" so as to do away with some beliefs that are not Godly or acceptable in Ilorin metropolis, Kwara State.

Keywords: Perception, Physical Educators, Health Educators, Burial Ceremony, Quality of Life, Decease, Family.

Introduction

A funeral is a ceremony meant for celebrating, respecting, sanctifying or remembering life of a person who has died. Funerary customs comprise the complex of beliefs and practices used by a culture to remember the dead, from interment itself, to various monuments, prayers and rituals undertaken in their honour which vary widely between cultures and between religious affiliations within cultures (encyclopedia, 2013).

Cemetery Depot (2013) pointed out that, traditional burial is a bit difficult, because burials today varied in line with the personalities of the deceased. Some people are buried at sea,

and some are buried naturally without the use of casket while some do not bury their deceased at all. In this case, the deceased are cremated, scattered their ashes in some special places. According to Encyclopedia (2013) funerals in Islam are also called Janazah in Arabic. This follows fairly specific rites, though they are subjected to regional interpretation and variation in, custom in all cases. However, Sharia (Islamic religious law) calls for burial of the deceased involving bathing and shrouding the deceased body and followed by salat (prayer). In Islam, cremation of the body is forbidden.

According to Cemetery Depot (2013) a typical ceremony for traditional burial is a celebration of the deceased's life. It usually includes a brief sermon performed by a pastor on important role played by deceased during his/her life time. In most traditional burial ceremonies, sermon must be followed by a few remarks known as a eulogy from special friends and relatives. The traditional burial also includes performance of some of the beliefs and possibly poetry enjoyed by the deceased during his/her lifetime.

The disposing and laying of the death to permanent resting abode entails series of procedures. This consists of burying of the death, offering of prayers and ceremonial rites. Bowma (2000) noted that our society has established many rituals associated with death that help the survivors accept the reality of death, ease the pain associated with the grief process and provide a safe disposal of the body. The rituals performed on the death give us the chance to formalize our good-byes to a person and to receive emotional support and strength from family members.

The procedures involved in funeral rites depend on the religious and cultural background of the deceased. For instance, some culture permit a week or more than a week funeral celebration. Also, some religions did not allow a prolong funeral rites, instead they enjoyed deceased family to fervently pray for the soul of departed to rest in perfect peace. Purnell and Paulanka (1998) stated that most of our funeral rituals take place in funeral homes, churches and cementeries.

By and large, the financial position of the deceased family members is one of the determinants of length and duration of funeral rite given to the death. Despelder and Strickland (1999) asserted that some families prefer to have a memorial service in addition to the full funeral services. The memorial service is usually a celebration of the life of the deceased person.

The death of the deceased usually marked a turning point in the life of deceased family. The family members often find it difficult to believe such thing happened. The financial burdens incurred poses problems and can disintegrate them. Elizabeth (1990) empathically stressed that once the patient dies, it is cruel and inappropriate to speak of the love of God. We often lost some when we had little to offer and take care of ourselves.

Encyclopedia (2013) stated that Hindus cremate their dead believing that the burning of a dead body signifies the release of the spirit and that the flames represent Brahma, the creator. The family members will pray around the deceased body as soon as possible after death people will try to touch the corpse as it is considered pollution. The corpse is usually, bathed and dressed in white, traditional Indian clothes, if a wife dies before her husband her body must be dressed in red bridal clothes, but if a woman is a widow she will be dressed in white or pale colours. The funeral procession may pass places of significance to the deceased such as a building or street. As part of procession, prayer will be organized at the entrance to the crematorium (CD, 2013). The body will be decorated with sandalwood, flowers and garlands, scripture are read from the Vedas or Bangavad Gita. The Chief Mourner, usually the eldest son or male will light some kindles and circle the body praying for the well being of the departed soul. Immediately after the cremation, the family will prepare meal and offer prayers in their home, mourners who pay tributes will wash and change completely before entering the house after the burial. This will last for 13 days.

Shradh is a practised of one year remembrance after the death of a person. This can either be an annual event or a periodic event. This is the Hindu practice of giving food to the poor in memory of the deceased, the responsibility is on the family of the deceased person (Cemetery Depot, 2013).

A priest will say prayers for the deceased and during this time it usually lasts for one month, the family will not buy any new cloth or attend parties. The entire family of the deceased is responsible for carrying out Shradh. Hindu funeral rites can be simple or exceedingly complex; there are steps that must be completed by the family of the deceased according to the customs, mean and ability of the family. The family must properly conclude one earthly sojourn of any Hindu soul (Cemetery Depot 2013).

Burial service is often conducted at the side of the grave, tomb, mausoleum or cremation at which the body of the deceased is buried or cremated. In the procession, the burial service will immediately follow the funeral in some cases the funeral. The funeral procession travels from the site of the memorial service of the funeral rites.

Encyclopedia (2013) observed that on the occasion, the family of the deceased may wish to have only a very small service with just the deceased's closest family members and friends in attendance, and they will be saddled with the responsibility of preparing food for general public for the next 40 days. This type of ceremony shows that the deceased is old. In African funeral, most especially in West Africa, the custom of burying the dead in the floor of dwelling-houses has been to some extent, depose of prevalent on the Gold coast of Africa. The ceremony depends on the traditions of the tribe the deceased belonged. The funeral may last for as much as a week. Another custom is a kind of memorial frequently taken place seven years after the person's death. These funeral especially the memorials is

extremely expensive for the family in question because, cattle sheep, goats and poultry would be offered and consumed (Encyclopedia, 2013).

The Ashanti and Akan ethnic groups in Ghana will typically wear red and black during funerals, for special family members, the deceased family will organize a funeral celebration with signing and dancing to honour the life of the deceased afterwards. The Akan holds a somber funeral procession and burial with intense displays of sorrow other funerals in Ghana are held with the deceased put in elaborate form of fantasy coffins coloured and shaped after a certain object such as a fish, crab, boat and even airplane, the kane kwei carpentry workshop in Teshie, named after sesh kane kwei who invented this new style of coffins, has become an international reference for this form of art and this has posed a serious threat or implication on the family of deceased who cannot avoid all these interm of financial expenses (Cemetery Depot, 2013).

In Kenya, funerals are an expensive undertaking, keeping bodies in morgues to allow for fund raising is a common practices among people of urban settlement. Some families opt to bury their dead in the country side/homes instead of urban cemeteries, thus spending more money on transporting the dead.

Statement of the Problem

In recent years, despite the objection of some religious groups, cremation is still in existence in some part of the world. The, implication of this on the deceased family is so horrible and intense. The cost implication that accompanies the funerals (burial) on the part of the family member usually poses a heavy threat on them. The customs of the deceased will determine the level of financial and burial rites according to the culture.

Research Questions

1. Does burial ceremony have implication on overall quality of life of people in Ilorin metropolis?
2. Does culture of the deceased have significant implication on quality of life of people in Ilorin metropolis?
3. Does cost of burial ceremony have significant implication on the quality of life of deceased family in Ilorin metropolis?

Research Questions

1. Burial ceremony will not have significant implication on quality of life of people in Ilorin metropolis.

2. Culture of deceased will not have significant implication on quality of life people in Ilorin metropolis.
3. Cost of burial ceremony will not have significant implication on quality of life of deceased family in Ilorin metropolis.

Methodology

The research, design used for the study was a descriptive research design of survey method. The population for the study comprises all the physical and health educators in Ilorin metropolis. Stratified random sampling technique was employed to select 200 respondents used for the study. A researcher designed questionnaire was used to collect relevant data. The research instrument used was validated by the experts and tested for reliability through test-re-test method using Pearson product moment correlation co-efficient. A correlation co-efficient of 0.65 was obtained. This shows that the instrument was reliable for the study. The data collected was analyzed with the use of chi-square (χ^2) statistical method at 0.05 alpha level of significance. The results of analysis were tabulated below:

Result and Discussion of Findings

Ho₁: Burial Ceremony will not have significant implication on quality of life of people in Ilorin metropolis.

Table 1: Shows chi-square (χ^2) result of implication of burial ceremony on quality of life of people

S/N	Items	SA	A	D	SD	Total	Cal value	df	Crit. χ^2 value	Dec.
1.	People is perception towards burial ceremony enhances effective burial ceremony	80	60	40	20	200	30.23	9	16.92	Hypothesis Rejected
2.	People is belief that burial ceremony makes people to enrich their family	70	65	35	36	200				
3.	People is belief that burial ceremony promotes evil spirit during family members	90	50	45	15	200				
4.	People is belief that burial ceremony makes people to spend more	75	55	32	38	200				
	Total	315	230	152	103	800				

Table 1 shows the calculated value of 30.23 as against the critical value of 16.92 with 9 degree of freedom at 0.05 alpha level of significant. Since the calculated value is greater than the critical value, the null hypothesis that states burial ceremony will not have significant implication on quality of life of people is hereby rejected. This implies that perception of this means that burial ceremony will have significant implication on quality of life of people in Ilorin metropolis.

H₀₂: Culture of deceased will not have significant implication on quality of life of people in Ilorin metropolis.

S/N	Items	SA	A	D	SD	Total	Cal value	df	Crit. x ² value	Dec.
1.	Culture of people permits them to bury their deceased ones on cemetery area	85	55	45	15	200	52.76	9	16.92	Hypothesis Rejected
2.	Culture of people makes people to be scared about funeral ceremony	75	50	45	35	200				
3.	Culture of people makes people to bury their loved ones at their residents	80	60	48	12	200				
4.	Culture of people does allow people to announce their burial ceremony publicly	70	58	35	37	200				
	Total	310	223	170	92	800				

The finding from table 2 shows the calculated value of 52.76 as against the critical value of 16.92 with 9 degree of freedom at 0.05 alpha level of significance. Since the calculated value is greater than the critical value, the null hypothesis that states that the culture of deceased will not have significant implication on quality of life of people in Ilorin is hereby rejected. This means that culture of deceased have much implication on quality of life of a deceased family in Ilorin metropolis.

H₀₃: Cost of burial ceremony will not have significant implication on quality of life of deceased family in Ilorin metropolis.

Table 3: Shows chi-square (x²) result on implication of cost of burial ceremony on quality of life of a deceased family

S/N	Items	SA	A	D	SD	Total	Cal value	df	Crit. x ² value	Dec.
1.	Cost implication scares people away from burial ceremony	95	63	15	25	200	37.18	9	16.92	Hypothesis Rejected
2.	Expenses incurred during burial ceremony make people to incur debt	85	55	33	27	200				
3.	Low expenses make people to organize burial ceremony in colourful way	80	60	40	30	200				
4.	Financial implication makes people to bury their deceased ones at cemetery	80	53	32	38	200				
	Total	330	233	120	117	800				

Table 3 revealed the calculated value of 37.18 as against the critical value of 16.92 with 9 degree of freedom at 0.05 alpha level of significance. Since the calculated value is greater than the critical value, the null hypothesis that states cost of burial ceremony will not have significant implication on quality of life of deceased family is hereby rejected. This means that the cost of burial ceremony will have significant implication on quality of life of the deceased family in Ilorin metropolis.

Discussion of Findings

The finding from tested hypothesis one revealed that burial ceremony has much implication on quality of life of people in Ilorin metropolis. This result is in line with the Encyclopedia (2013) which affirmed that on burial occasion, the family of the deceased may wish to have only a very small service with just the deceased's closest family members and friends in attendance and they will be saddled with the responsibility of preparing food for the general public for the next 40 days. This at times poses heavy financial burden on them which may led them to borrowing.

The finding from table 2 shows that the culture of the deceased has much implication on quality of life of people in Ilorin metropolis. This result tallied with Cemetery Depot (2013) finding that funeral customs is usually based on complex of beliefs and practices used by culture of deceased to pay a last respect for the lost of their beloved ones. Some of these sacred beliefs often give stringent conditions and rules that may go against religious tenets of diseased family members.

The finding from table 3 revealed that the cost of burial ceremony has much implication on quality of life of deceased family in Ilorin metropolis. This result is in line with the view of Encyclopedia (2013) that funerals especially the memorials are extremely expensive for the family in question because the deceased family will be asked to buy sheep, cattle, goat and poultry in order to entertain people for the next 8 days.

Conclusions

Based on the above findings the following points should be noted;

1. Burial ceremony has much implication on quality of life of people in Ilorin metropolis.
2. Culture of people has much implication on quality of life of people in Ilorin metropolis.
3. Cost of burial ceremony has much implication on quality of life of deceased family in Ilorin metropolis.

Recommendations

Based on the findings, the following recommendations were made:

1. There is need to change the perception of people as regards burial ceremony in our society at large.
2. Culture of people must be streamlined in accordance with the scripture in the holy book so as to do away with some beliefs that are not godly or acceptable.
3. Expenses on the family should be reduced apart from the important ones that must be met by the family members.

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