IGBO AND SENEGALESE FUNERALS: INTERCULTURAL RELATIONS IN DEATH PHASE OF RITES OF PASSAGE

Ann Onyekelu

Abstract
This study provides the first in-depth understanding of responses to death, funeral care and family relations in Igbo land and Senegal. In Igbo land and Senegal, the loss of a close adult relative is a significant life transition that almost everyone experiences at some point in the life course and which may have a range of material, social and emotional consequences for children and families. Death and funeral rites in African are deeply rooted in the cultural beliefs, traditions and indigenous religions of the Africans. They are guided by Africans' view of existence after the deceased ancestor. The research aimed to investigate the material and emotional significance of a death of a close male adult relative. It also aimed to explore how the death and funeral of a close relative impacts on the family identities, caring relations and responsibilities. Very few studies have explored the funeral responsibilities of the family in Igbo land and Senegal, which this study sought to address. A diverse sample of thirty families' interviews were conducted and semi-structured interviews were also conducted with 15 local and religious leaders, non-governmental organizations on social protection at national level. The largest number of interviewees had lost a husband or father. Most of these relatives had died in middle or older age. Igbo and Senegal traditional funeral rites are based on what kind of death a person had, and to the status that the person had on earth.
Keywords: Culture, Igbo Senegal, Death

Introduction

Funerals were regarded as an important social and religious occasions that reflected the social standing of the deceased and their family. This research has provided in-depth insights into a particular 'family trouble' which the death of an adult relative cause. The Igbo and Senegal concept of death (ọnwụ) is connected with the people's beliefs in relation to the supernatural forces that control the universe. The Igbo and Senegal people see individual existence in this world as a continuation of life in the spirit world. Without rites and ceremonies as a funeral, the deceased would not enter the land of the spirit or the spirit will wander around which would also prevent him from becoming an ancestor. This is why Igbo people saw it as a necessity to give a dead funeral rites. Igbo traditional funeral rites are based on what kind of death a person had, and to the status that the person had on earth. Batts (2004), as populations age and pandemics continue, grief disrupts the health and productivity of increasingly bereaved populations. While funerals can reconnect old friends and relations to provide psycho-social support, and satisfying funeral participation reportedly reduces such psychiatric complications of grief, the psychological effects of recent restrictions on funerals remains unclear. Echema (2008:2) explained; in Igbo world view, life does not end with death, but

continues in another realm. The concepts of "life" and "death" are not mutually exclusive concepts, and there are no clear diving lines between them. Death does not alter or end the life or the personality of an individual, but only transforms it to a transcendental level. This is expressed in the concept of "ancestors" people who have died but who continue to "live" in the community and communicate with their families. The goal of life is to become an ancestor after death. This is guaranteed by giving the dead a correct funeral. That is why the Igbo and Senegal are particularly concerned about the way their dead are interred. But funeral customs are not peculiar to the Igbo or African alone. They are known in almost all religions and cultures of the world. These cultures and civilizations have three things in common with regards to death and disposal of the dead:

a) Some type of funeral rites, rituals and ceremonies
b) A sacred place for the dead
c) Memorization of the dead

These are cultural universals that have remained constant in spite of cultural revolutions and dynamism.

This transitional feature characterizes funeral rites even today- not only among the Igbo but in various cultures. In Senegal for example, a new phenomenon of burial called "Fried Wald" has erupted in recent times. This is a type of burial in which the ashes of the deceased are buried near the roots of a a tree in the forest. It is a special form of cremation. Many reasons have been given for opting for such a burial: the wish to be buried in a beautiful part of nature; because of world or religious belief, financial consideration which includes the worry of who takes care of the grave, but also the crave for a new form of burial culture.

Emotions and Attitudes Related to Death

Emotional distress is a common reaction to the death of a loved one, but there are various reactions one might exhibit to this situation. While death is inevitable, the emotional responses and reactions to it vary dramatically. The researcher, took a closer look at the emotions that are involved in death, both for the individual who is dying as well as their family and friends. Also, the researcher earn more about the stages of grief and how to cope with death.

During Igbo and Senegal funeral rites there are verbal and nonverbal languages. According to Emenanjo (2008:6), "In all cultures and languages, there is a synergy between verbal and nonverbal language as a modes of communication. For a while verbal language conveys linguistics messages and meanings, nonverbal language conveys socio-cultural messages and meanings. Features of nonverbal language in burial and funeral rites include:

- the timing of events
- canon shots – their number and positioning
- colours: uhie, uli nzu, odo
- hairdos: clean shaves, disheveled hair
- attires: otu ọgwụ, akwa ojii, igbudu

The above is just a sample of nonverbal language which complements and rein form and sometimes, substitutes verbal language in burial ceremonies. Native Igbo person understand the full cultural imports of all these manifestations of nonverbal language as use in Igbo burial and funeral rites. Bereavement refers to outward expressions of the grief. Mourning and funeral rites are expressions of loss that reflect personal and cultural beliefs about the meaning of death and the afterlife. When asked what type of funeral they would like to have, students responded in a variety of ways; each expressing both their personal beliefs and values and those of their culture.

In Senegal, at the end of short service, attendees will be given multi-colored helium filled balloons to signify the release of the dead from this earth while in Igbo land the dame gun (mkpọnaala) will be shot to signify the release of the dead from the mother earth. (Personal Communication 2021). These statements reflect a wide variety of conceptions and attitudes toward death. Culture plays a key role in the development of these conceptions and attitudes, and it also provides a framework within which they are expressed. However, it is important to note that culture does not provide set rules for how death is viewed and experienced, and there tends to be as much variation within cultures as well as between. What happens after death? This question has plagued humans since the beginning, and there are countless numbers of philosophies and religions that attempt to explain the next life. Igbo people support the idea of reincarnation, or the idea that a living being starts a new life in a different physical body or form after each biological death. Some belief systems, such as those in Christian faith hold that the dead go to a specific plane of existence after death, as determined by God, or other divine judgment, based on their actions or beliefs during life.

Another important consideration related to conceptions and attitudes toward death involves social attitudes. Death, in many cases, can be the "elephant in the room," a concept that remains ever present but continues to be taboo for most individuals. Talking openly about death tends to be viewed negatively, or even as socially inappropriate. Specific social norms and standards regarding death vary between groups, but on a larger societal level, death is usually a topic reserved only for when it becomes absolutely necessary to bring up. Regardless of variations in conceptions and attitudes toward death, ceremonies provide survivors a sense of closure after a loss. These rites and ceremonies send the message that the death is real and allow friends and loved ones to express their love and duty to those who die. Under circumstances in which a person has been lost and presumed dead or when family members were unable to attend a funeral, there can continue to be a lack of closure that makes it difficult to grieve and to learn to live with loss. And although many people are still in shock when

they attend funerals, the ceremony still provides a marker of the beginning of a new period of one's life as a survivor. In most cultures, after the last offices have been performed and before the onset of significant decay, relations and friends arrange for ritual disposition of the body, either by destruction, or by preservation**,** or in a secondary use**.** There are various method of destroying humans' remains, depending on religious or spiritual belief, and upon practical necessity. Cremation is a very old and quite common custom. For some people, the act of cremation exemplifies the belief of the Christian concept of "ashes to ashes". Another method is sky burial, which involves placing the body of the deceased on high ground (a mountain) and leaving it for birds of prey to dispose of. In some religious views, birds of prey are carries of the soul to the heaven. The last one is burying under the soil (six feet).

Developmental Perspectives on Death

Another key factor in individuals' attitudes towards death and dying is where they are in their own lifespan development. First of all, individuals' attitudes are linked to their cognitive ability to understand death and dying. Infants and toddlers cannot understand death. They function in the present and are aware of loss and separation, as well as disruptions in their routines. They are also attuned to the emotions and behaviors of significant adults in their lives, so a death of a loved one may cause a young child to become anxious and irritable, cry, or change their sleeping and eating habits. Emenanjo (2008), preschooler may approach death by asking when a deceased person is coming back and might search for them, thinking that death is temporary and reversible. They may experience brief but intense reactions, such as tantrums, or other behaviors like frightening dreams and disrupted sleep, bed-wetting, clinging, and thumb sucking. Similarly, those in early childhood (age 4-7), might also ask where the deceased person is and search for them, as well as regress to younger behaviors. They might also think that the person's death is their own fault, as per their belief in the power of their own thoughts and "magical thinking." Their grief might be expressed through play, rather than verbally.

Those in middle childhood (ages 7-10) begin to see death as final, not reversible, and universal. Developing Piaget's concrete operational thinking, they may engage in personification, seeing death as a human figure who carried their loved one away. They may not really believe that death could happen to them or their family, maybe only to the very old or sick—they may also view death as a punishment. They might act out in school or they might try to keep a bond with the deceased by taking on that person's role or behaviors. Preadolescent (ages 10-12) try to understand both biological and emotional processes of death. But they try to hide their feelings and not seem different from their peers; they may seem indifferent, or they may have outbursts. As Amsler (2015:17) noted, children's and teens' experiences with death and what adults tell them about death will also influence their comprehension. As teens develop formal

operational thinking (ages 12-18), they can apply logic to abstractions; they spend more time pondering the meaning of life and death and what comes after death. Their understanding of death becomes more complex as they move from a binary logical concept (alive or dead) to a fuzzy logical concept with potential life after death, for instance. Adolescents are also tasked with integrating these beliefs into their own identity development.

What about attitudes toward death in adulthood? We've learned about adults becoming more concerned with their own mortality during middle adulthood, particularly as they experience the deaths of their own parents. Recently, research on arachnophobia, or death anxiety, found differences in death anxiety between elderly patients and their adult children. Death anxiety may entail two different parts—being anxious about death and being anxious about the process of dying. The elderly were only anxious about the process of dying (i.e. suffering), but their adult children were very anxious about death itself and mistakenly believed that their parents were also anxious about death itself. This is an important distinction and can make a significant difference in how medical information and end-of-life decisions are communicated within families. Consistent with this, if elders resolve Erikson's final psycho social crisis, ego integrity versus despair, in a positive way, they may not fear death, but gain the virtue of wisdom. If they are not feeling desperate "despair" with time running out, then they may not be anxious or fearful about death. The concept of death changes as we develop from early childhood to late adulthood. Cognitive development, societal beliefs, familial responsibilities, and personal experiences all shape an individual's view of death.

Infancy: Certainly infants do not comprehend death, however, they do react to the separation caused by death. Infants separated from their mothers may become sluggish and quiet, no longer smile or happy, sleep less, and develop physical symptoms such as weight loss.

Early Childhood: As you recall from Piaget's preoperative stage of cognitive development, young children experience difficulty distinguishing reality from fantasy. It is therefore not surprising that young children lack an understanding of death. They do not see death as permanent, assume it is temporary or reversible, think the person is sleeping, and believe they can wish the person back to life. Additionally, they feel they may have caused the death through their actions, such as misbehavior, words, and feelings.

Middle Childhood: Although children in middle childhood begin to understand the finality of death, up until the age of 9 they may still participate in magical thinking and believe that through their thoughts they can bring someone back to life. They also may think that they could have prevented the death in some way, and consequently feel guilty and responsible for the death.

Late Childhood: At this stage, children understand the finality of death and know that everyone will die, including themselves. However, they may also think people die because of some wrong doing on the part of the deceased. They may develop fears of their parents dying and continue to feel guilty if a loved one dies.

Adolescence: Adolescents understand death as well as adults. With formal operational thinking, adolescents can now think abstractly about death, philosophize about it, and ponder their own lack of existence. Some adolescents become fascinated with death and reflect on their own funeral by fantasizing on how others will feel and react. Despite a preoccupation with thoughts of death, the personal fable of adolescence causes them to feel immune to the death. Consequently, they often engage in risky behaviors, such as substance use, unsafe sexual behavior, and reckless driving thinking they are invincible.

Early Adulthood: In adulthood, there are differences in the level of fear and anxiety concerning death experienced by those in different age groups. For those in early adulthood, their overall lower rate of death is a significant factor in their lower rates of death anxiety. Individuals in early adulthood typically expect a long life ahead of them, and consequently do not think about, nor worry about death.

Middle Adulthood: Those in middle adulthood report more fear of death than those in either early or late adulthood. The care taking responsibilities for those in middle adulthood is a significant factor in their fears. As mentioned previously, middle adults often provide assistance for both their children and parents, and they feel anxiety about leaving them to care for themselves.

Late Adulthood: Contrary to the belief that because Igbo people are so close to death, they must fear death, those in late adulthood have lower fears of death than other adults. Why would this occur? First, older adults have fewer care giving responsibilities and are not worried about leaving family members on their own. They also have had more time to complete activities they had planned in their lives, and they realize that the future will not provide as many opportunities for them. Additionally, they have less anxiety because they have already experienced the death of loved ones and have become accustomed to the likelihood of death. It is not death itself that concerns those in late adulthood; rather, it is having control over how they die.

The death of an elderly man is often foreseen by him. At such critical times, he sends for his children, relatives, spouse(s), and in-laws. When eventually death becomes imminent, these people will gather around him, waiting for the last breath. Once, it is clear that he has given up the ghost, the corpse is ritually taken and prepared for burial. The legs are stretched out with the feet facing the main entrance. This symbolizes the beginning of departure from his earthly home. The corpse is dressed in a most beautiful and prestigious cloths. The nostrils are carefully corked with cotton wool lightly dipped

in local perfume to reduce smell and early decay. The hands are placed straight by the sides with the face upwards. After all the dressing, the person will be buried and funeral interment follows.

Religious Practices after Death

Funeral rites are expressions of loss that reflect personal and cultural beliefs about the meaning of death and the afterlife. Ceremonies provide survivors a sense of closure after a loss. These rites and ceremonies send the message that the death is real and allow friends and loved ones to express their love and duty to those who die. Under circumstances in which a person has been lost and presumed dead or when family members were unable to attend a funeral, there can continue to be a lack of closure that makes it difficult to grieve and to learn to live with loss. Although many people are still in shock when they attend funerals, the ceremony still provides a marker of the beginning of a new period of one's life as a survivor. The following are some of the religious practices regarding death, however, individual religious interpretations and practices may occur.

Hindu: The Hindu belief in reincarnation accelerates the funeral ritual, and deceased Hindus are cremated as soon as possible. After being washed, the body is anointed, dressed, and then placed on a stand decorated with flowers ready for cremation. Once the body has been cremated, the ashes are collected and, if possible, dispersed in one of India's holy rivers.

Judaism: Among the Orthodox, the deceased is first washed and then wrapped in a simple white shroud. Males are also wrapped in their prayer shawls. Once shrouded the body is placed into a plain wooden coffin. The burial must occur as soon as possible after death, and a simple service consisting of prayers and a eulogy is given. After burial the family members typically gather in one home, often that of the deceased, and receive visitors. This is referred to as "Sitting Shiva".

Muslim: In Islam the deceased are buried as soon as possible, and it is a requirement that the community be involved in the ritual. The individual is first washed and then wrapped in a plain white shroud called a kaftan. Next, funeral prayers are said followed by the burial. The shrouded dead are placed directly in the earth without a casket and deep enough not to be disturbed. They are also positioned in the earth, on their right side, facing Mecca, Saudi Arabia.

Roman Catholic: Before death an ill Catholic individual is anointed by a priest commonly referred to as the Anointing of the Sick. The priest recites a prayer and applies consecrated oil to the forehead and hands of the ill person. The individual also takes a final communion consisting of consecrated bread and wine. The funeral rites consist of three parts. First is the wake that usually occurs in a funeral parlor. The body is present and prayers and eulogies are offered by family and friends. The funeral mass

is next which includes an opening prayer, bible readings, liturgy, communion, and a concluding rite. The funeral then moves to the cemetery where a blessing of the grave, scripture reading, and prayers conclude the funeral ritual.

Similarities of Igbo and Senegalese Funeral Traditions

In America and in most of Canada, we have funeral traditions that have stood the test of time for decades, even centuries. But our traditions are vastly different from those in other countries and cultures. This article looks at Senegalese and Igbo funeral traditions and is part of a series that highlights how different cultures care for their dead person. These traditions may vary depending on the individual and their own beliefs. The similarities are:

1. Islam is by far the most common religion in Senegal with 95% of the population identifying as Muslim. For this reason, Senegalese death beliefs typically align with Muslim beliefs. When someone dies, they believe you join your ancestors. The Igbo People has the same belief.
2. In Igbo and Senegalese funeral traditions, the deceased's loved ones may loudly mourn or sing and dance to celebrate and honor the deceased. To prepare the body, they wash and perfume the deceased. Then, they either wrap the body in percale cloth for the burial or use a casket. The deceased's family members or someone knowledgeable about funerals in the community plans the funeral.
3. For a Senegalese funeral, everyone typically takes the deceased to a mosque for prayers. Then, they go to the burial location. If they don't go to the mosque, they keep the deceased at their current location until the burial. Mourners also may give the deceased's family a monetary gift to pay their respects to the deceased. In other words, Igbo people take the deceased to the church for prayers or mass/service.
4. The Igbo funeral rites remind the living of who they are and help to foster peace between families and the community through cooperation and collaboration. According to Sinoff (2017:29), "funerals are a community affair in which the whole community feels the grief of the bereaved and shares in it. The purpose of the activities preceding the funeral as well as the post funeral rites are meant to comfort, encourage and heal those who are hurting".
5. In Igbo and Senegalese funeral traditions, death is the final celebration in the three major rites of passage (others are birth and marriage) that unite the individual in an ontological way with the community, it needs to be celebrated with honour and dignity. But there are some negative aspects of Igbo burial rite that are unacceptable and must be stopped. These include the many sacrificial or so called ritual killings of animals and in some cases even human beings. Echema (2008:34) emphasized that; "Igbo funeral rites are carefully reserved for those who lived a good life and died in a ripe old age and possibly peacefully".

6. On the third month after the funeral in Igbo land, everyone say prayers and give people anything they inherited from the deceased. They also say prayers on the third month. After a Senegalese funeral, a widow keeps to herself for four and a half months. During this time, she doesn't put effort into her appearance and says prayers for the deceased. Widowers also mourn their loss, but they don't need to keep to themselves.
7. Igbo and Senegalese in their hearts, know that death is part of life. In fact, death gives meaning to our existence because it reminds us how precious life is. The loss of a loved one is life's most stressful event and can cause a major emotional crisis. After the death of someone you love, you experience bereavement, which literally means "to be deprived by death".
8. In Igbo and Senegalese funeral traditions, when a death takes place, you may experience a wide range of emotions, even when the death is expected. Many people report feeling an initial stage of numberless, nobody wants to loss a loved one, but there is no real order to the grieving process. Some emotions you may experience include: Denial, Disbelief, Confusion, Shock, Sadness, Yearning, Anger, Humiliation, Despair, Guilt.. These feelings are normal and common reactions to a loss. You may not be prepared for the intensity and duration of your emotions or how swiftly your moods may change. You may even begin to doubt the stability of your mental health. But be assured that these feelings are healthy and appropriate and will help you come to terms with your loss.

Major Loss Expression

It takes time to fully absorb the impact of a major loss. You never stop missing your loved one, but the pain eases after sometime and allows you to go on with your life. It is not easy to cope after a loved one dies. You will mourn and grieve. Mourning is the natural process you go through to accept a major loss. Mourning may include religious traditions honoring the dead or gathering with friends and family to share your loss. Mourning is personal and may last months or years. Grieving is the outward expression of your loss. Your grief is likely to be expressed physically, emotionally, and psychologically. For instance, crying is a physical expression, while depression is a psychological expression. It is very important to allow yourself to express these feelings. Often, death is a subject that is avoided, ignored or denied. At first it may seem helpful to separate yourself from the pain, but you cannot avoid grieving forever. Someday those feelings will need to be resolved or they may cause physical or emotional illness.

Many people report physical symptoms that accompany grief. Stomach pain, loss of appetite, intestinal upsets, sleep disturbances and loss of energy are all common symptoms of acute grief. Of all life's stresses, mourning can seriously test your natural defense systems. Existing illnesses may worsen or new conditions may develop. Profound emotional reactions may occur. These reactions include anxiety attacks, chronic fatigue, depression and thoughts of suicide. An obsession with the deceased is also a common reaction to death. The death of a loved one is always difficult. Your

reactions are influenced by the circumstances of a death, particularly when it is sudden or accidental. Your reactions are also influenced by your relationship with the person who died.

A child's death: arouses an overwhelming sense of injustice — for lost potential, unfulfilled dreams and senseless suffering. Parents may feel responsible for the child's death, no matter how irrational that may seem. Parents may also feel that they have lost a vital part of their own identity.

A spouse's death: is very traumatic. In addition to the severe emotional shock, the death may cause a potential financial crisis if the spouse was the family's main income source. The death may necessitate major social adjustments requiring the surviving spouse to parent alone, adjust to single life and maybe even return to work.

***Elderly peop*le:** may be especially vulnerable when they lose a spouse because it means losing a lifetime of shared experiences. At this time, feelings of loneliness may be compounded by the death of close friends.

A loss due to suicide: can be among the most difficult losses to bear. They may leave the survivors with a tremendous burden of guilt, anger and shame. Survivors may even feel responsible for the death. Seeking counseling during the first weeks after the suicide is particularly beneficial and advisable.

Coping with death is vital to your mental health. It is only natural to experience grief when a loved one dies. The best thing you can do is allow yourself to grieve. There are many ways to cope effectively with your pain.

Seek out caring people: Find relatives and friends who can understand your feelings of loss. Join support groups with others who are experiencing similar losses.

Express your feelings: Tell others how you are feeling; it will help you to work through the grieving process.

Take care of your health: Maintain regular contact with your family physician and be sure to eat well and get plenty of rest. Be aware of the danger of developing a dependence on medication or alcohol to deal with your grief.

Accept that life is for the living: It takes effort to begin to live again in the present and not dwell on the past.

Postpone major life changes: Try to hold off on making any major changes, such as moving, remarrying, changing jobs or having another child. You should give yourself time to adjust to your loss.

Be patient: It can take months or even years to absorb a major loss and accept your changed life.

Seek outside help when necessary: If your grief seems like it is too much to bear, seek professional assistance to help work through your grief. It's a sign of strength, not weakness, to seek help.

If someone you care about has lost a loved one, you can help them through the grieving process.

Share the sorrow: Allow them or even encourage them to talk about their feelings of loss and share memories of the deceased.

Don't offer false comfort: It doesn't help the grieving person when you say "it was for the best" or "you'll get over it in time." Instead, offer a simple expression of sorrow and take time to listen.

Offer practical help: Baby-sitting, cooking and running errands are all ways to help someone who is in the midst of grieving.

Be patient: Remember that it can take a long time to recover from a major loss. Make yourself available to talk.

Encourage professional help when necessary: Don't hesitate to recommend professional help when you feel someone is experiencing too much pain to cope alone.

Children who experience a major loss may grieve differently than adults. A parent's death can be particularly difficult for small children, affecting their sense of security or survival. Often, they are confused about the changes they see taking place around them, particularly if well-meaning adults try to protect them from the truth or from their surviving parent's display of grief. Limited understanding and an inability to express feelings puts very young children at a special disadvantage. Young children may revert to earlier behaviors (such as bed-wetting), ask questions about the deceased that seem insensitive, invent games about dying or pretend that the death never happened.

Coping with a child's grief puts added strain on a bereaved parent. However, angry outbursts or criticism only deepen a child's anxiety and delays recovery. Instead, talk honestly with children, in terms they can understand. Take extra time to talk with them about death and the person who has died. Help them work through their feelings and

remember that they are looking to adults for suitable behavior. Remember, with support, patience and effort, you will survive grief. Someday the pain will lessen, leaving you with cherished memories of your loved one.

Sometimes, families that can afford to organize the ceremony immediately also prefer to wait for months. That way, they and their friends can reconvene for a second fanfare, and maybe combine the "ikwa ozu" with a grand memorial service. "Ikwa ozu" rites differ from community to community. The honourable final resting place for an Igbo man is his ancestral village; and for a woman, in her husband's village. In order to recuperate financially, many families tend to wait several months after the burial before embarking on the even more expensive "ikwa ozu", a situation that has led to the ceremony being frequently referred to as the "second burial".

Depending on what traditional titles the deceased held in his lifetime, the "ikwa ozu" can last anytime from days to weeks. Typically all immediate relatives of the deceased dress in the same outfit at an Igbo funeral. This can add to the cost as the garment may not be worn again. A church service is usually held prior to the burial. Family and friends accompany the deceased from church to grave for interment - often dancing and celebrating as they proceed. Guests, who come from far and wide for a funeral, are entertained in a nearby field and in the compound of the family home. Villagers can also attend and stroll in to join the day's event.

Different groups of guests tend to sit under specially assigned canopies: In-laws, age grades, friends of a particular family member. This towering and cloaked masked figure is called a masquerade - and in Igbo culture they appear only during special occasions like festivals and Christmas and during the burials of very important people. The one pictured at this funeral is brought to the venue in a little box, which may represent a coffin. In front of the crowd, it grows and becomes a tall creature, and eventually, two tall creatures. Nobody knows who are behind the masks. They are owned by secret societies and their identities are known only to members. Masquerades are believed to be possessed by the spirits of the dead or evil spirits.

Typically, each group of in-laws comes along with their own group of dancers, or perhaps dancers from their own community, to entertain the crowds. Family and friends usually join entertainers to dance in the field. As part of the burial rites, each child of the deceased is accompanied by their age group on a tour of the village. This usually lasts for most of the day and ends at night. At the end of the tour, another round of refreshments begins. Erber & Szuchman (2015) said: “the Senegalese believed that; the way people eat in the burial is the way the decease will eat in the beyond”. The same view with the Igbo people.

Findings

1. Technology is the key factor that altered the customs surrounding burials in Igbo land and Senegal.
2. According to Igbo tradition, there is a laid-down procedure for breaking the news of death, especially that of a great man. The first group to be informed is the deceased's immediate family. Afterwards, the extended family is told. Then the entire community is summoned to an "ikpo oku/ịka ozu". The news is broken while presenting them with alcohol and livestock. Only after the "ikpo oku" will public displays of mourning permitted to commence. The final group to be informed is the deceased's mother's family. Informing the deceased's mother's family should be a special event. They are then given a date to visit the immediate family and learn exactly how the death occurred. Lavish entertainment is provided at the occasion. The number of yams, goats and cows the mother's family demands to take home with them is dependent on the deceased's status in his community. This elaborate procedure for passing on the news of death helps prevent murder; it ensures that no-one leaves this world without the exact circumstances being ascertained.
3. In some Igbo land, the mother's family is solely responsible for selecting the spot where the grave of the deceased will be dig.
4. The Igbo people bury their dead among the living, within the premises of the family home.
5. Christians are concerned about the impoverishment of bereaved folk owing to costly funerals. Many churches have now placed a limit on how long relatives can preserve their deceased person in the mortuary. This is aimed at forestalling elaborate, expensive planning of funeral. For the Catholic and Anglican churches, the limit is two to three weeks. Church leaders will not officiate at a ceremony if the family exceeds these times without first receiving special Permission in the case of special circumstances.
6. Churches also frown on the "ikwa ozu", which they consider pagan. The more committed a family is to their Christian faith, the less likely they are to embark on traditional rites of passage. But since funerals are a communal affair, many reluctant participants are often forced to stand by and watch while the rites are carried out.
7. Some Christians leave clear instructions before they die, stating that no traditional rituals will be conducted on their behalf.
8. In Igbo land and Senegal, people believed that the next world is invisible but very close to that of the living.

Conclusion

Igbo and Senegal people believed that death is not the end of life. A person continued to exist in the beyond. This continuation of life beyond death is recognized through a very widespread practice of remembering the departed. This remembrance of the dead concerned mainly the living dead, that is the spirits of those who died up to four or five generations back. Heads of families, adults and married people were remembered in this

way longer than babies, children and the unmarried. Igbo and Senegal people also believed that the dead appear before God to receive their judgment depending on what they have done with their lives. They were then sent to a good place where they rejoin their relatives who departed before them or to a bad place where they remain in misery for a very long time until God took pity on them. Igbo tradition stipulates all sorts of woeful consequences for families that do not ensure their dead's rightful place in the next world. Many church-goers moderate these ancient and modern worries by cloaking traditional rites with Christian activities. The shaving of widows' heads, for example, could be conducted while the women who usually gather to watch and sing Christian choruses in the background.

Ann C. Onyekelu, PhD
Department Of Igbo, Africa and Communication Studies,
Nnamdi Azikiwe University, Awka.
Email: ac.onyekelu@unizik.edu.ng

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