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DEPARTMENT OF ENVIRONMENTAL SCIENCE

A study on the Knowledge, Attitudes and Practices (KAP) towards cremation as an environmental management measure.

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A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS OF A BACHELOR OF ENVIRONMENTAL SCIENCE HONOURS DEGREE IN SAFETY, HEALTH AND ENVIRONMENTAL MANAGEMENT

SUBMITED: 2024

DECLARATION

To be compiled by the student

Registration number

I Blessed Mazibiye do hereby declare that this work-related project is my original work and has not been submitted before. All the information derived from other sources is indicated in the project.

Signature of the student……Date……

To be compiled by the supervisor

This dissertation is suitable for submission to the faculty and has been checked for conformity with the faculty guidelines.

Signature of the supervisor……Date…….

DEDICATION

I dedicate this research project to my dear family and my friends for the support they have given me.

ACKNOWLEDGEMENTS

Acronyms and abbreviations

ABSTRACT

Background: *According to Gwisai and Masona (2023) burial space in Zimbabwe is running out and there is need to adopt alternative methods of disposal of corpses that do not entail an opportunity cost of land. One such method can be by disposing bodies through cremation or the degradation of corpses through burning. However for people to adopt this method they need to have the requisite knowledge and positive attitudes that must engender positive practice. No study has been carried out in the study area to determine peoples Knowledge, Attitudes and Practices concerning the practice of cremation. This study seeks to fill this gap.*

Materials and methods*: The study adopted a cross sectional survey design. A total of sixty two questionnaires were administered among staff and students in the department of Environmental Science. The questionnaire contained both open and close ended questions*

Contents

1.0 INTRODUCTION

1.1 Background of the study

The disposal of the dead can be done in various ways including burial, cremation or making available for science. Between these three options, burial imposes more costs (Keijzer and Kok, 2011) as it preempts other land uses and also destroys carbon sinks when trees are cut for the manufacturing of coffins. Besides removing carbon sinks, the cutting down of trees causes deforestation that increases the emission of greenhouse gases (GHGs). In other ways, burial cemeteries create an opportunity cost of land that could be used for other economic activities. Thus, in order to get round that problem, there is need for people to come up with cheaper and innovative ways of disposing of the dead without creating competition for a resource with other land use options (Nebhut, 2016). With the growth in population, there is bound to be more demand for food and thus more demand for agricultural land and thus the choice in the disposal of the dead becomes critical (Canning and Szmigin, 2010. According to the institute of sustainable futures (2021) in Australia, there is less available land for burial and at the present rate, if people do not find innovative ways of disposing of their dead then by 2050, all land set aside for burial will be exhausted. According to the herald newspaper of 25 August 2016 there is a growing shortage of burial land particularly in the cities and as at that time out of the nine cemeteries in Harare only three were still active being Granville A and B (Mbudzi) and Mabvuku.

As such there need to unlock more land and new technologies in order to increase agricultural production. Cremation, is one such technology that can be used in order to dispose of the dead as besides being cheaper, it has a less ecological burden compared to traditional burial in cemeteries (Saad, 2017). Cremation denotes a funeral practice in which the body of the deceased is disposed of through the incineration of the corpse to gather ash that may be stored in urns and casks (Zondi and Zwane, undated).

Some people have raised arguments against cremation in support of traditional burial by claiming that funerals serve diverse functions including adjusting the bereaved to the grief of

loss. However according to a study by Schut, et. al., (2020), it does not matter to grief whether a more minimalistic or elaborate funeral ceremony was observed.

Whilst cremation seems to have advantages over traditional burial, the practice does not seem to have been adopted in our country particularly among the black citizenry. This may be due to lack of knowledge, and negative attitudes among other cultural factors. For people to adopt an intervention, first they must have the right knowledge about it, and secondly they must have positive attitudes. There is no study that has been carried out in the study area to try to measure people's knowledge and attitudes towards cremation as a disposal method. Thus this present study seeks to fill that gap

1.1 Problem statement

The burial of the dead in cemeteries and the use of coffins, result in the loss of agricultural land or other land use options resulting in society incurring an opportunity cost of land. Furthermore, the use of coffins consumes wood and entails some deforestation resulting in loss of carbon sink and increased greenhouse gas emission. To circumvent these problems, people could turn to cremation. However in order for an intervention to be adopted, it has to be firstly known and be culturally acceptable. Therefore, it is important to carry out a KAP study on cremation as a substitute to burial in cemeteries. There is currently no information on KAP on cremation in the study area. Thus this research seeks to fill that gap.

1.2 Justification

The information generated from this study is important in identifying the different KAP towards cremation by identifying groups with poor KAP so that policy makers can design appropriate policies based on the empirical data about the characteristics of residents with poor KAP. The information can also help to design appropriate awareness materials designed to target residents of specific socio-economic backgrounds depending on their levels of KAP and their access to appropriate media resources.

1.3 Aim

The aim of the study is to carry out a study on the Knowledge, Attitudes and Practices (KAP) towards cremation.

1.4 Objectives

1. To assess the knowledge of residents towards cremation
2. To assess the attitudes of residents towards cremation
3. To assess the practices of residents towards cremation
4. To relate Knowledge, Attitudes and Practices of residents towards cremation

1.5 Research questions

1. What is the level of knowledge towards cremation?
2. What are the attitudes of residents towards cremation?
3. What are the practices of residents towards cremation?
4. How is KAP on cremation related to socio-economic variables?

CHAPTER 2 LITERATURE REVIEW

Towards the end of the 19th century, owing to concern over worsening sanitary conditions in cemeteries as well as overcrowding, there was a shift in thinking among doctors towards the adoption of cremation. The envisaged benefits of cremation includes its perceived low costs and zero demand on land (Collier, undated).

According to Gwisai and Masona (2023) in most urban centres, burial space is running out as most designated site are fast getting filled up. Besides, burial of corpses in the ground close to rivers has been found to cause pollution of river bodies. With the scourge of diseases such and HIV and pandemics there are a lot of deaths that have occurred thus calling for the adoption of unorthodox methods of burial. This demands the employment of alternatives alternative methods of burial that do not entail incurring the opportunity cost of land that could be used for other purposes (Zondi and Zwane, undated). One such alternative intervention would be cremation. Cremation has its own drawbacks as it entails pollution during the incineration process as well as in the disposal of ash (Dramola *et. al.,* (2016). Whether this would be adopted or not will depend on people's knowledge, attitudes and perceptions as mediated by other socio-economic variables such as religion, education among other factors.

2.2 People's knowledge about cremation

In a study about people's knowledge about cremation among Christians, Itegi (2014) found out that knowledge among respondents was lacking. It was recommended that church members need to be taught about cremation as a burial alternative. However, the same study revealed that the majority of Christians believed that cremation does not violate the dogma surrounding resurrection. A study in Nigeria by Daramola *et. al.,* (2016) revealed that people

did not know that conventional burial system can lead to contamination of rivers and well with chemicals that are used for preserving corpses.

Whilst it is necessary to have knowledge in order to be able to decide about alternative action, sometimes as in the case of cremation, people may be constrained by religious and cultural beliefs. According to Mbaraga (2016), in Kenya, whilst the Hindu religion has embraced cremation, the majority of people still prefer burial in order to be able to commit traditional burial rites on the dead. In most African cultures, it is believed that when people decease, they will meet their ancestors, therefore the body needs to be intact after death. Thus cremation becomes unacceptable.

In a study on knowledge and perceptions about cremation, Itegi, (2014) it was discovered that there was very little knowledge about cremation among members of the church. The study recommended the introduction of teachings on cremation by churches so that members may have informed decisions concerning the practice. Also, according to the institute of sustainable futures (2021) there is need for more provision of information about the benefits and costs of cremation and other technologies in order for people to make informed choices. This implies the need for research to identify the full range of financial and environmental costs of each technology.

In South Africa, a study by Zwane and Zondi on cremation, it was revealed that the majority had heard about such a method of disposing the dead. The majority of those who did not have knowledge were from the rural areas.

2.3 People's attitudes towards cremation

The attitudes of people towards cremation are likely to be affected not only by knowledge but by broader socio-cultural variables. Some people shun cremation for a variety of cultural and religious beliefs.

In a study on cremation in Georgia, only 50% of respondents responded that they are willing to accept cremation over traditional burial, with 45% saying they would not opt for cremation. Given that 95% of the respondents above knew about cremation, it shows that this is a theme that most people have applied their mind to. Willingness to adopt cremation was associated with education, age, income and ethnicity. The majority of old people (>65 years) were less likely to prefer cremation than those in younger age classes. Regarding education, people with diplomas were more likely to accept cremation compared to those who attained high school qualifications. In respect of ethnicity, white people were readily more willing to adopt

cremation than non-whites. With regard to income, although cremation poses a cheaper alternative, its preference was more amongst the poor than among high income groups (collier, undated).

In a study on attitudes towards cremation in Kwazulu natal, Zondi and Zwane ( ) revealed that the majority of respondents believed that when a person is dead, they must go to meet their ancestors. Therefore if a person is cremated, they will not be recognised by their ancestors. Furthermore, there is a belief that when a person is dead his spirit will come back as a spirit that must protect the family against evil spirits. Such a spirit is called idlozi (or ancestor) among the Zulu people. Thus when a person is cremated, he will come back as a spirit that will cause harm to the family. The same study revealed that when a person dies, he will go to heaven to meet his creator and for that to be attained, the body must not be desecrated by burning. Contrary to this belief however, Itegi (2021) found out that the majority were of the opinion that burning the body does not violate the principles underlying resurrection. The same study recommended there to be more education campaigns by the churches to alter peoples' attitudes towards cremation. The institute for sustainable futures (2021) advocates for more research and information dissemination among consumers in order to change their attitudes in the light of empirical scientific evidence.

In some African countries cremation is not seen as being cost effective since most of the rituals associated with traditional burials such as gatherings are retained during cremations. Other people are of the feeling that cremation has got adverse environmental impacts in terms of pollution and deforestation in cases where traditional forms of cremation using firewood are still being practiced. According to Guatang (2023) some people view cremation as only befitting to those whose bodies are completely crashed to pulp in accidents. The same author revealed that some people view cremation as an act of second killing and that remain pathetic to it. However on the other hand, some people view cremation as a good practice with antiseptic benefits as it burns all disease causing germs that would otherwise infect water bodies in the case of traditional burial in graves (Cordova, 2021).

According to Kleese and Kemmis (2019) some people felt that cremation has the advantage in that it is easier to transport ash from cremation that to transport a corpse. Even those who can afford traditional burial expenses felt that it is wiser to cremate a body then use the money for other purposes like even flying to a holiday resort and enjoy. They also feel that cremation is a good way of staying with the remains of peoples departed relatives. Furthermore, some are of

the view that because ash can be divided it can be shared among many relative as a token of remembrance. Some also felt that cremation eased grief as the process take a shorter period compared to traditional burial with its many rites

2.3 People's Practices towards Cremation

In the United States of America, although cremation is a novel way of managing the disposal of dead, the practice is gaining traction and according to Guatang, et. al., (2023) in the year 2021, 57.7% of dead bodies were disposed through cremation and the practice is expected to grow to almost 65% by end of year 2025. The same authors cites that the practice of cremation has also been gaining ground in Asia where in 2018 99% of corpses were cremated in China, followed by 77% in India. This is against the backdrop that in 2013 only 56% of corpses were cremated. Several factors affect people's adoption of cremation and these include religion where people believe that when a person is dead they will have life after death and thus the burning of a corpse will pre-empt its acceptance in heaven after death. This is because of the dogma that has been indoctrinated by especially Christians and Muslims that the physical act of resurrection entails a complete body. Furthermore adherence to traditional customs and the influence of family decisions can cause apathy towards the decision to cremate a dead person. According to a traditionalist, mai Muroro cited in the Herald of 25 August 2016 and I quote "It is not in our shona culture to cremate. We bury a body underground or in caves because of our traditional beliefs that entail several rituals like "kurova guva" (bringing back the spirit of the dead) which require a grave. Financial considerations also play a major role as some people think cremation is a very expensive process. Expenses may be very high if cremation is coupled with traditional gathering processes which entail a lot of costs in terms of food and travelling. (Guatang, et. al., 2023).

In Kenya, embracing cremation is being hampered by religious beliefs especially among Christians due to the belief that cremation violates the principle of resurrection (Kalavulavu and Achar, 2023)

In the Philippines, the practice of cremating bodies became very popular since the onset of Covid 19 with protocols banning the gathering of people beyond a certain threshold (Cordova, 2021). In Zimbabwe, the practice of cremation has not been widely embraced in spite of its environmental benefits of averting pollution to water bodies and releasing land to

other more beneficial land uses (Gwisai and Masona, 2023). Also according to Ngubane (2019) in among the Zulu communities, people still prefer inhumation or burial as a method of disposing the dead.

Chapter 3 Methodology

Description of the study area

The study was carried out in the Faculty of Agriculture and Environmental Science or Astra Campus of Bindura University of Science Education. The University is situated approximately 87 Km from Harare. Bindura has one provincial hospital and several clinics in its surrounding suburbs. The town lies on the coordinates: 17.3251°S 31.3326°E.

Map of study area

The map of the study area is shown in Fig. 1 below

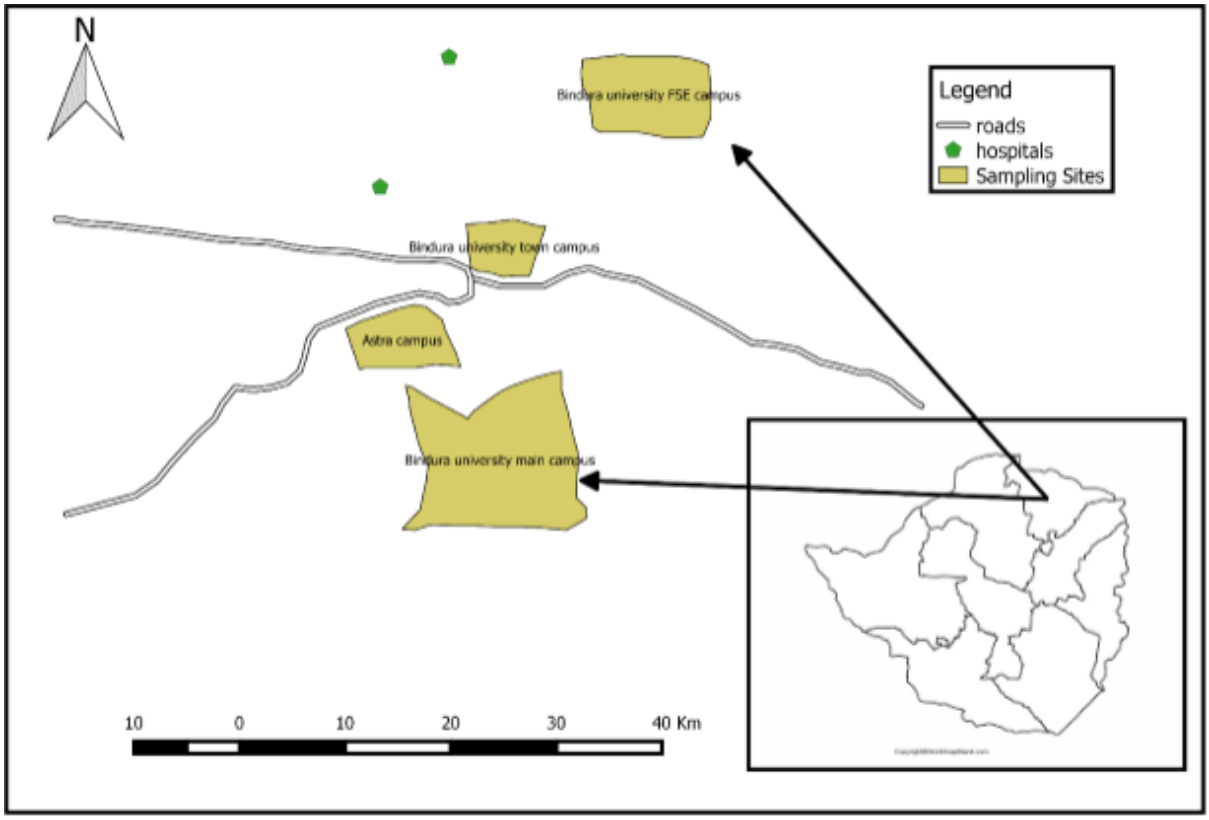

Fig1. Map of study area

3.1 Research design

The study made use of a cross sectional descriptive survey design in which data are collected in a snapshot of time without any longitudinal follow up studies

3.2 Sampling

A multi-stage sampling method was made use of to select respondents by first of all stratifying them into students, academic staff and non-academic staff. Then convenience sampling was done in each stratum to select the requisite number of respondents according to the sample size.

In each stratum the following Slovin's formula was used to determine the sample size:

$n = N/ (1+Ne^2)$

n= expected sample size

N= population size

e = level of precision (0.05) at 95% confidence level

3.3 Data analysis

Data were analysed using SPSS to generate frequencies for each KAP question. From the frequencies in percentage, a preferred KAP answer was assigned a score of 1 and a non-preferred answer was assigned 0 to come up with an overall score for each of Knowledge, Attitudes and Practices. Multinomial logistic regression was used to relate KAP to socio-demographic variables.

CHAPTER 4 RESULTS

4.1 Socio-demographics

Table 4.1 Socio-demographics

	Sex	
Male	**34%**	**50.7%**
Female		
Age		
18-25 Years	**30**	**44.8%**
26-33 Years	9	13%
34-41 Years	11	16.4%
42-49 Years	8	11.9%
50+ Years30	8	11.9%
Education Level		
Primary	**1**	**1.5%**
Secondary	10	14.9%

Tertiary	55	82.1

Status

Student	34	47.8%
Non academic	15	19.4%
Academic	17	25.4%

The respondents consisted of approximately 51 % male and 49% female. The majority(44.8%) of respondents fell in the 18-25 years age group and the least (11.9) represented age group was the 42 to 49 and 50+ age group. Most (47.8%) of the respondents occupied the status of student followed by academic (25.4%) and lastly non-academic (19.4%

4.2 KNOWLEDGE

The respondents' knowledge pertaining to the practice of cremation is shown in table 4.2 below.

Table 4.2 Peoples responses to knowledge questions

Criterion	Preferred answer	%	Score
Have you heard of cremation?	Yes	91	0.91
Does cremation have any negative environmental impacts?	Yes	62.7	0.627
Can cremation be done using fuelwood?	Yes	46.3	0.463
Can cremation be done using electricity?	Yes	50.7	0.507
Has cremation been ever done in Zimbabwe?	Yes	49.3	0.493
Is burial space running out in Zimbabwe?	Yes	43.3	0.433
Does burial of corpses in graves cause pollution of rivers and wells with chemicals used in the preservation of corpses?	Yes	50.7	0.507
Total Score			3.94
Mean Score			0.56

From table 4.2 above, knowledge about cremation was fair with a mean score of 0.56 out of a possible score of 9. In other words only 56% of the respondents were aware of the various issues surrounding cremation

4.3 ATTITUDES

The respondents' responses towards attitude on cremation are shown in table 4. Below.

Table 4.3 Peoples responses to attitude questions

Criterion	Preferred answer	%	Score
Are you willing to be cremated when you die?	Yes	31.3	0.313
I would not have my body cremated because when my body reaches the ancestors it must be unburnt.	No	38.8	0.388
I would not have my body burnt because when it reaches heaven it must be unburnt	No	35.8	0.358
Do you think cremation saves land for other purposes?	Yes	77.6	0.776
Do you think traditional burial pollutes water bodies?	Yes	52.2	0.522
Do you think cremation pollutes the air?	Yes	58.2	0.582
Do you think a cremated person's spirit is not accepted in heaven?	No	53.7	0.537
Do you think a cremated person is acceptable to ancestors?	Yes	32.8	0.328
Total score			**3.804**
Mean score			0.38

From table 4.3 above, mean positive attitude score towards cremation was only 0.38 out of a total possible score of 8 or only 38% of the respondents had a positive attitude towards cremation. The majority of the people (69%) were against cremation with the belief that a cremated body is not acceptable to ancestors. The majority (68%) were not willing to be cremated upon their death. Most of the respondents were not aware that places that were designated for burial are filling up. However the majority were of the opinion that cremation saves land for use on other land use options.

4.4PRACTICE

The people's responses towards the practice of cremation are shown in table 4.4 below.

Table 4.4 Peoples responses to Practice questions

Criterion	Preferred answer	%	Score
Has anyone among your family been cremated?	Yes	13.4	0.134

From the table above, the mean score of the practice of cremation among the study sample was 0.134 or 13.4% which indicates a low level of practicing cremation

4.5 Relationship between KAP and soci-demographic variables

There was a significant (χ^2 =7.664, p=0.022) association between knowledge that cremation can be done using electricity and sex. Most women did not know that cremation can be done using electricity compared to men. Also most women were more aware than men that the places set aside as burial space were running out (χ^2=6.710, p=0.035). However, significantly more men than women were aware that the burial of corpses in graves can cause the pollution of rivers and other water bodies with chemicals that are used for the preservation of corpses (χ^2 =11.142, p=0.004)

Regarding the willingness to be cremated in the event of death, significantly more men were willing than women at 0.05 significance level (χ^2 =4.890, p=0.027).

Significantly more women compared to men felt that the a cremated person's soul is not acceptable to ancestors (χ^2 =9.152, p=0.010)

There was a significant association between age and the view that cremation pollutes the air (χ^2 =.19.653, p=0.012) with the 18-25 year age group dominating the opinion compared to all other age groups. Furthermore the 18-25 year age category significantly thought that a cremated person's soul is not acceptable to ancestors compared to the rest of the age categories (χ^2 =15.61, p=0.048).

Knowledge that cremation can be accomplished using fuel wood was significantly associated with education at 0.05 significant level with knowledge being highest among those who

attained tertiary education and least among those that had attained primary education level (χ^2 =10.575, p=0.032). Furthermore, knowledge that cremation can pollute the air was highest among those who have tertiary education compared to those who attained secondary education (

Chapter 5 Discussion

Knowledge

Findings from the study revealed that there was an overall fair knowledge about issues surrounding the disposal of a dead body through the practice of cremation. This is contrary to what Itegi (2014) revealed in a study in Kenya where the majority of respondents were not largely knowledgeable about cremation. The difference in knowledge may be accounted for by the fact that the present study was carried out in an academic environment where respondents are likely to have come across discussions on cremation.

In the current study under discussion although the majority of people have heard about cremation, they were however unknowledgeable about the fact that the allotted burial places in Zimbabwe was running out as was cited by Gwisai and Masona (2023). This may be because the respondents see many unoccupied pieces of land in Zimbabwe thus thinking that it may be availed for burial when infact they are reserved for other land uses such as agriculture and house development.

A fair number of people (51%) did not know that conventional burial of corpses in graves can lead to pollution of water bodies. Contrary to the findings of the present study, Dramola, et. al., (2016) found that the majority of respondents were not aware of the fact that the burial of corpses has the potential to pollute water bodies via chemicals that are used as preservatives. This discrepancy in knowledge may again be due to the fact that the current study was carried out at a faculty that deals with environmental issues and are thus likely to be apt about the possibility of burial contaminating water bodies.

The majority of people (54%) did not know that cremation can be done using firewood. This may be responsible for the 37% who did not know that cremation has got the potential for precipitating adverse environmental impacts like the pollution of water bodies with preservatives as well as the pollution of air due to carbon dioxide emitted during the process of cremation. Another offshoot of cremation is the cutting down of trees to fire the process.

A sizeable number of respondents were not aware that cremation can be achieved using electricity. This lack of knowledge may be understood given that in Zimbabwe the practice of cremation has not yet been widely adopted and as such respondents may not have had an opportunity to witness cremation in practice.

Less than half (49%) were aware that cremation has ever been carried out in Zimbabwe. This may also be due to the fact that the practice of cremation is not yet widespread in Zimbabwe especially among the black citizens and Christians save for those religions whose traditional disposal of corpses is via cremation (Hadder, 2013)

Attitudes

The study revealed that respondents' attitudes towards cremation were largely negative and only 31% indicated a willingness to be cremated after death. This is in contrast with a study in Georgia where half of the respondents indicated a willingness to be cremated in the event of death. The differences in willingness may be due to differences in religious and cultural beliefs (Zwane and Zondi, 2020). Only 38% of respondent did not fear that cremation could make their spirits unacceptable to the ancestors when one dies. Among the shona people carry out many rituals that require a grave. These rituals include "Kurova guva" (Bringing back the spirit of the dead home). Thus the fear of being burnt may be caused by the fear of not having such rituals conducted so that the spirit of the dead may be united to his ancestors. Some cultures believe that if a person is cremated, the absence of rituals that require a grave will cause the spirit of the dead person to come back as an avenging spirit that will cause harm to the family (Zwane and Zondi, 2020).

On religious grounds, about only 36% did not fear that if they are cremated their bodies will not be accepted in heaven. This fear is related to the promise of physical resurrection that requires a full body. This finding is contrary to those by Itegi (2021) where the majority of the respondents did not believe that cremating a body will violate the principles embedded in the concept of resurrection.

Practice

In terms of practice, only 13% of the respondents attest to having had a family member or relative who has been cremated. This can be explained by the fact that most people in Zimbabwe are bound by religious and cultural beliefs that negate the adoption of cremation. Fears of the impossibility of resurrection that needs a physical body and the fear that proper rituals require a grave may be responsible for the poor practice of cremation among the respondents. The finding that most people are not yet ready to adopt cremation was corroborated by Ngubane (2019) and Gwisai and Masona (2023) who revealed that most people still preferred inhumation or burial over cremation, despite the latter's advantages. The practice of cremation may be low among the respondents may be due to their largely

Christian religious extraction which conflict with evolving cultural practice that are moving towards embracing cremation (Kavulavu and Achar, 2023).

Relationship between KAP and socio-demographic variables

In terms of relationship between KAP on cremation and socio-demographic variables, men were more knowledgeable than women that cremation can be achieved using electricity. This can be due to the fact that men have many platforms like drinking places where they discuss many issues compared to women. Also it is possible that men are more interested in the use of new technologies compared to women. Again in some cultures women are not allowed to attend cremation rites.

Concerning the willingness to be cremated, significantly more men than women were willing. This may be due to the fact that more women go to church compared to men thus women may be hindered to accept cremation because of their religious orientation. Again most men are heads of households and are responsible for bearing the costs of burial thus they would rather choose cremation to avert the costs of burial. Also more men than women were of the opinion that burial in graves causes pollution of water bodies.

With regards to the opinion that cremation pollutes the air, the 18-25 age group was significantly more of that opinion than all other age groups. This can be due to the fact that this age group consists of mostly students who are aware of pollution issues compared to other groups that may be dominated by non-academics who may not be familiar with environmental issues. Furthermore, the 18-25 age group had the most number of respondents in the study.

The knowledge that cremation can be done using firewood and that cremation can pollute the air was higher for people who attained tertiary education than those who attained secondary and primary levels of education. This may be due to the fact that people with tertiary education have been more exposed to environmental issues compared to those who did primary and secondary education only.

Chapter 6 Conclusions and recommendations

Conclusion

The study concludes that among the respondents, knowledge about cremation was fair, attitudes very negative and practice extremely negative. Thus in the current state of knowledge and attitudes, cremation is not a likely option to be readily accepted unless there is a radical shift in thinking.

Recommendations

If people are to change their negative posture, there is need for adequate awareness campaigns about the issue of the dwindling burial places as well as the sanitary and environmental dangers of burial or inhumation. There is also need to highlight the benefits of cremation. It may also be necessary to shit the responsibility of burials from churches to local authorities.

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Appendix 1 Questionnaire

I am Blessed Mazibiye, a student in the environmental Science at Bindura Univesrsity. As part of my studies, I'm carrying out an assessment on people's Knowledge, attitudes and practices towards cremation (**burning of the corpse**) as an alternative to traditional burial practice. The information gathered will be confidential and used only for academic purposes

I give my consent for my participation in this study. ☐ Yes ☐ No

Thank you

SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS

INSTRUCTION: tick in the box with the correct answer

1. Sex: ☐ Male ☐ Female

2. Age (years): ☐18-25 ☐ 26-33 ☐ 34-41 ☐ 42-49 ☐ 50 +

3. Highest Educational level: ☐ Primary ☐ Secondary ☐ Tertiary

4. Status Student ☐___Nonacademic staff_____☐_ Academic Staff_☐_____

5. Work experience at present job (years)

☐ Less than 1 year ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21 +

6. Do you have a funeral policy? Yes ☐ No☐

7. Religion: Christianity ☐ Muslim ☐ Hindu ☐ African traditional religion ☐

Income in USD: ☐ 0-100 ☐101-500 ☐501-1000 ☐1001-1500 ☐1501-2000 ☐ 2001-2600

☐ Above 3000

Family size:

K1: Have you ever heard of cremation? Yes ☐ No ☐

K2 Does cremation have any negative environmental effects? Yes ☐ No ☐ Don't know ☐

K3 Can cremation be done using fuelwood? Yes ☐ No ☐ Don't know ☐

K4 Can cremation be done using electricity? Yes ☐ No ☐ Don't know☐

K4 Has cremation been done in Zimbabwe? Yes ☐ No ☐ Don't know ☐

K5 Is burial space running out in Zimbabwe? Yes ☐ No ☐ Don't know ☐

K6 Does burial of corpses in graves cause pollution of rivers and wells with chemicals used in preserving corpses? Yes ☐ No ☐ Don't know ☐

Attitudes

A1. When you die, are you willing to be cremated? Yes ☐ No☐

A2 I would not have my body because when it reaches the ancestors it must be unburnt. Yes ☐ No ☐ Don't know☐

A3 I would not have my body because when it reaches heaven it must be unburnt Yes ☐ No ☐ Don't know☐

A4I would not have my body because when it reaches the ancestors it must be unburnt Yes ☐ No ☐ Don't know☐

A5 Do you think cremation saves land for other purposes? Yes ☐ No ☐ Don't know☐

A6 Do you think traditional burial pollutes water bodies? Yes ☐ No ☐ Don't know☐

A7 Do you think cremation pollutes the air? Yes ☐ No ☐ Don't know☐

A8 Do you think a cremated person's spirit is not acceptable in heaven Yes ☐No ☐ Don't know☐

A9 Do you think a cremated person is accepted by ancestors? Yes ☐ No ☐ Don't know☐

Practices

Has anyone of your family members been cremated? Yes ☐ No ☐ Don't know☐