DEMOGRAPHIC PATTERN OF ELDER ABUSE AMONG RETIRED ARMY OFFICERS AND MEN IN BAUCHI SOUTH SENATORIAL DISTRICT

Dangbin, J. P.[1], James, I. K.[2], Okonkwo, E. P.[3]

Abstract

This study was on demographic pattern of elder abuse among retired army officers and men in Bauchi south senatorial district. An 11-item questionnaire on various physical and emotional elderly abuse was employed for data collection from a sample of 202. Face validation of the instrument was obtained through the judgment of five experts. A reliability index of .73 was obtained through the outcome of a pretest using split half method. Cross sectional research design was employed for the study. Frequencies, percentages and overall mean were employed to answer research questions while the chi square statistics was used in testing the hypotheses at p .05 level of significance. The finding of the study revealed that RAOM Christians were subjected to elder physical abuse than their Muslims counterparts (Christian= 99.5 %; Muslims 98.1%). Moreover, the study further revealed that Christians were subjected to emotional elder abuse more than their Muslims counterparts (Christians= 97.2%: Muslims= 94.7%). The study further revealed that there was no difference in the PEA of RAOM according to religion. Based on the findings of the study, recommendations were made among which was that elder abuse particularly among RAOM should be prohibited by law establishing it as a criminal offence punishable under the law.

[1]Department of Health and Physical Education, Federal College of Education, P. M. B. 1027, Pankshin Plateau State-Nigeria.

[2] School of Nursing P. Box 165, Bauchi, Bauchi State-Nigeria

[3]Department of Health and Physical Education, University of Nigeria Nsukka, Enugu state.

Introduction

The abuse of older people by family members dates back to ancient times. Initially seen as a social welfare issue and subsequently a problem of abuse of the elderly, like other forms of family violence, has developed into a public health and criminal justice concern. In some places, accusations of witchcraft often connected with unexplained events in the local community, such as a death or crop failure are directed at isolated, older women (Ageing & Development, 2000). The older people are progenitors. They are not to be mistreated but cared for. Moreover, these acts of abuse have become firmly entrenched as social customs and may not be considered locally as elder abuse in Nigeria. These abuses led to older women leaving the rural areas to live in abject poverty in the urban cities being aliens in their fatherland. This situation is pathetic, worrisome and calls for serious concern.

The abuse of older people is referred to as elder abuse. National Academy of Sciences- NAS (2009) perceived elder abuse as all intentional actions that cause harm or create a serious risk or harm to a vulnerable elderly by a caregiver or close associates. Whether the behaviour is labelled as abusive, neglectful, or exploitative may depend on the frequency of the mistreatment, duration, intensity, severity, consequences, and cultural context, which can exist in different forms. Whether the behavior is labelled as abusive, neglectful, or exploitative may depend on the frequency of the mistreatment, duration, intensity, severity, consequences, and cultural context, which can exist in different forms. National Population Commission-NPC (2006) asserted that elderly are perpetrated in diverse forms. NPC further indicated that elder abuse is of different forms, namely: physical, psychological (emotional and/or verbal aggression), financial abuse and neglect that results in unnecessary suffering, injury, pain, loss, and or violation of human rights and decreased quality of life, of which can be improve by providing health care services through the National Health Insurance Scheme (NHIS). Forms of abusive behaviours occur in one or both partners in an intimate relationship such as marriage; dating; family and friends or cohabitation (Yu, 2007). In this study, physical and emotional elder abuses were determined.

Physical abuse has many kinds including physical aggression (hitting; kicking; biting; shoving; restraining; slapping and throwing objects), or threats thereof, controlling or domineering; intimidation; stalking; and passive or covert abuse (Yu, 2007). Physical abuse can also include behaviours such as denying victims of medical care when needed, depriving victim of sleep or other functions necessary to live, or forcing victim to engage

in drug or alcohol use against his or her will (United State Department of Justice, 2007). It can also include inflicting physical injury onto other targets, such as children or pets, in order to cause psychological harm to the victim (Arizona Coalition Against Domestic Violence -ACADV, 2010). Physical abuse also constitutes inflicting physical injuries such as bruises, broken bones; head injuries, lacerations, and internal bleeding. These acute effects of physical and emotional abuses incidents sometimes require medical attention and hospitalization (Jones, 1997). Some chronic health conditions that have been linked to victims of physical and emotional abuse include arthritis, irritable bowel syndrome, chronic pain, pelvic pain, ulcers, and migraines (Berrios, 1991). Evidence has shown that the NHIS has not covered the illnesses by the elderly. This can be emotionally express by the elderly.

Follingstad (2000) affirmed that emotional or psychological elder abuse may encompass threatening the victim with injury or harm, telling victim that he or she will be killed if he or she ever leaves the relationship, and public humiliation. Constant criticism, name-calling, and making statements that damage the victim's self-esteem are also common forms of emotional abuse. Often perpetrators use children to engage in emotional abuse by teaching them to harshly criticize the victim as well. ACADV (2010)

on the other hand highlighted emotional abuse to include conflicting actions or statements which are designed to confuse and create insecurity on the victim. These behaviours also lead the victim to question themselves, causing them to believe that they are making up the abuse or that the abuse is their fault.

Henslin (2008) viewed elderly as a member of a family, tribal group, or village who is advanced in years and has influence and authority within the community. In this context, the elderly is a person whose age is 60 years and above, who have served in the army and have come of age. In developed and developing nations of the world including Nigeria, army is an organ of the nation's security. The retired army officers are those military officers who have served their nation and have come of age and disengaged from service. These retired army officers and men physical and emotional abuses have occurred in various forms and manifest in different pattern.

Henslin (2008) defined patterns as recurring characteristics or events. Pridemore, Andrew and Sprivak (2003) classified pattern into three forms: spatial, temporal and demographic. The demographic pattern of elder abuse is considered in this paper. Pridemore et al. (2003) conceptualized demographic pattern as that which encompasses such variables as age, gender, marital status, level of education, occupation,

socio-economic and health status as well as race. Demographic pattern in this paper is the regular form (religion) by which physical and emotional elder abuse manifest and perpetrated among retired army officers and men-RAOM in Bauchi South Senatorial District-BSSD.

The un-answered question is which forms of demographic physical and emotional patterns of these elderly abuses are peculiar to Nigeria and Bauchi South Senatorial district in particular? This forms the basis for the study.

Statement of the Problem

The elderly are the progenitors of human species upon which the succeeding generations depend for survival, transmission of societal values and pattern maintenance (Brubakar, 2006). Due to their fragile health status and the indispensable roles the elderly perform in the transmission of societal values and pattern maintenance, the elderly ought to be cared for and not abused. The above assertion is in consonance with part of United Nations' (2007) convention on the right of the elderly that makes provision for protection of elderly persons from all forms of mistreatment or inhuman treatment.

Regrettably, several studies by NPC (2006); Ajomale (2007) and NEAIS (2009) have revealed and established cases of elderly abuse among elderly people's populations in Nigerian societies but there exists dearth of documented information on patterns of elder abuse among this vital stratum of Nigerian citizenry including retired army officers and men in Bauchi South Senatorial District. This situation poses a question of what pattern of abuse exist among retired army officers in Bauchi South Senatorial District of Bauchi State.

Following from above, one may be led to ask as follows: what are the patterns of elder abuse among the retired officers and men in Bauchi South Senatorial District? This is the main, problem of the study.

Purpose of the Study

The purpose of this study was to investigate pattern of physical and emotional elder abuse among retired army officers and men in Bauchi South Senatorial District. Specifically, this paper sought and determined:

1. Demographic pattern of physical elder abuse-DPPEA prevalence rate among RAOM

2. Demographic pattern of emotional elder abuse DPEEA prevalence rate among RAOM

Research Questions

In order to give focus to this study, two research questions were raised:

1. What is the DPPEA prevalence rate among RAOM?

2. What is the DPEEA prevalence rate among RAOM?

Hypotheses

To guide this study, two hypotheses were postulated and tested at .05 level of significance.

1. There is no significant difference in the pattern of physical elder abuse of RAOM according to religion.

2. There is no significant difference in the pattern of emotional elder abuse of RAOM according to religion.

Methods

Research Design

To achieve the purpose of this study, the cross-sectional survey research design was employed. Bryman and Teevan (2005) asserted that the cross-sectional survey design entails the collection of data (usually quantitative) on more than one case (usually more than one) and at a single point in time, on two or more variables (usually more than two), which are then examined to detect pattern of association. Ezedum (1999) and Osogwa (2001) have successfully utilized this design in their similar and respective studies, which suggests a possible success in its application in the present study.

Population

The population for the study consisted of all the RAOM in BSSD. The total population of RAOM, in BSSD was 2024 (Federal Pay Office, Bauchi, 2010).

Sample and Sampling Technique

The sample for the study consisted of 204 subjects representing 10 per cent of the RAOM in BSSD, Bauchi State. This is in line with Nwana's (1990) rule of thumb, which stated that when the population is a few hundreds, the sample size should be 40-50 per cent. If they are many hundreds, 20 per cent of the population should be the sample size; when a few thousands, 10 per cent of them will do; and if several thousands, 2-5 per cent of the population will be considered representative.

The BSSD was stratified into Christian and Muslim dominated LGAs. The proportionate sampling technique was employed to select 50 per cent of LGAs from the stratum (Christian dominated include: Bogoro, Tafawa-Balewa and Dass) which was 1.5 LGAs, while (Muslim dominated include: Bauchi, Alkaleri, Kirfi and Toro) were 2 LGAs. This resulted to the selection of four LGAs that was used for the study. The purposive sampling was used to select RAOM in each of the four selected LGAs. This gave 204 (102 from Muslim dominated LGAs and 102 from Christian dominated LGAs). Therefore, the sample for the study was 204 RAOM that were used for the

study.

Instrument for Data Collection

The instrument for data collection was the researchers designed questionnaire, which was called Pattern of Elder Abuse among Retired Army Officers and Men Questionnaire (PEARAOM). The instrument was divided into three sections. Section A, which consisted of items eliciting information on bio-data of the respondents. Section B is made up of statements on form of physical elder abuse-PEA among RAOM. Section C comprised of items statements on pattern of emotional elder abuse-EEA among RAOM.

Validation of Instrument

Validation of the research instrument was established by five experts: three from the Department of Health and Physical Education, one each from Departments of Sociology and Science Education (Measurement and Evaluation) respectively all of the University of Nigeria, Nsukka. The experts' judgment, observations, comments, and suggestions were adopted to design the final copy of PEARAOM.

Reliability of Instrument

Split-half was utilized to establish the reliability of PEARAOM. For the purpose of this study, twenty copies of the questionnaire were administered on twenty RAOM in the LGAs who were not included in the study but who have the same characteristics with the study population. The responses of each half were compared to establish degree of internal consistency, using the Kudder-Richardson formula (K-21). The correlation coefficient of PEARAOM yielded .73 and was therefore suitable to be used for the study.

Method of Data Collection

For an easy access to the RAOM in Bauchi South Senatorial District, permission to carry out the research on patterns of elder abuse among RAOM in BSSD was obtained from each Chairman of the Nigeria Legion of each of the four LGAs selected for the study. Copies of the questionnaire were administered to respondents in each of the selected LGAs by the researcher and four research assistants during their monthly meetings in their various legion offices in each of the four selected LGAs. Research assistants were briefed on the procedures and modalities for the administration of PEARAOM. The instrument was administered to the respondents and after filling them, the researcher and the assistants collected the completed copies of the instrument from the respondents on the spot. The correctly filled questionnaire were sorted and used for the study. Two hundred and two questionnaires were correctly filled and used for the study.

Method of Data Analysis

The information from the questionnaire was coded using the Statistical Package for Social Sciences (SPSS) batch system for analyzing the data. In order to determine the prevalence of forms of elder abuse, frequencies and percentages were used. The patterns were ascertained using frequencies and percentages as well. The proportions or percentages were calculated and utilized for interpretation of results and for providing answers to the research questions posed.

The chi-square statistics was used to test the null hypotheses of no statistically significant difference on the perpetration of elder abuse between the elderly RAOM. Both hypotheses were verified at.05 level of significance (p < .05). The results were presented in tables.

Research Question 1

What is the DPPEA among RAOM? Data answering this question are contained in Table 1.

Table 1

DPPEA of RAOM according to Religion (n = 202)

Items	Religion				
	Christianity (n = 88)		Islam (n = 114)		
	Yes		Yes		
	f	%	f	%	
EPA					
Pushing	88	100.0	114	100.0	
Hitting	88	100.0	114	100.0	
Beating	88	100.0	112	98.2	
Slapping	88	100.0	112	98.2	
Kicking	86	97.7	107	93.9	
Average		**99.5**		**98.1**	

Table 1 shows that overall RAOM experienced elder abuse according to religion as follows: Christians (99.5%) and Muslims (98.1%). This result shows that Christians experienced elder physical abuse more than their Muslims counterparts did. Furthermore, results based on each dimension of elder physical abuse (EPA) revealed that respondents irrespective of religious affiliation experienced various dimensions of elder physical abuse of pushing, hitting, beating

and slapping follows: Christians (EPA = 100.0%) while Muslims experienced more in pushing and hitting (EPA = 100.0%). These results show that Christians RAOM were subjected to elder physical abuse more than their Muslims counterparts.

Research Question 2

What is the DPEEA of RAOM? Data answering this question are contained in Tables 2.

Table 2

DPEEA of RAOM according to Religion (n = 202)

	Religion			
	Christianity (n = 88)		Islam (n = 114)	
	Yes		Yes	
Items	f	%	f	%
EMA				
Regarding you as worn-out fellow	88	100.0	110	96.5
Experience of verbal aggression	86	97.7	108	94.7
Indicting you as a failure	86	97.7	108	94.7
Regarding as a quarrelsome old person	82	93.2	106	93.0
Average		**97.2**		**94.7**

Table 2 shows that overall RAOM experienced emotional elder abuse according to religion as follows: Christians (97.2%) and Muslims (94.7%). This result suggests that Christians experienced emotional elder abuse more than their Muslims counterparts did. Furthermore, results based on each dimension of EMA revealed that respondents of religious affiliation experienced dimensions of EMA as follows: Christians, (regarded as worn-out fellow = 100.0%) while Moslems (verbal aggression = 94.7%; indicating you as failure =94.7%) respectively. These results suggest that RAOM among Christians were subjected to emotional elder abuse more than their Muslims counterparts.

Hypothesis 1

There is no statistically significant difference (p <.05) in the pattern of physical elder abuse-PPEA according to religion. Data verifying this hypothesis are contained in Table 3.

Table 3

Summary of Chi-square (χ^2) Analysis of no Significant Difference in the PPEA according to Religion (n = 202)

Variable	N	χ^2-cal value	df	χ^2-Crit value
Religion				
Christianity	88			
		68.91	37	55.76
Islam	114			

* Significant at p <.05

Table 3 indicates that χ^2-cal value of test of hypothesis of there is no significant difference in the pattern of physical elder abuse according to religion (χ^2= 68.91 > 55.76, df = 37, p < .05) is greater than the observed χ^2-value. The hypothesis of no significant difference in the pattern of physical elder abuse according to religion is therefore rejected. This implies that there was difference in the PEA of RAOM according to religion.

Hypothesis 2 χ

There is no significant difference (p <.05) in the pattern of emotional elder abuse-PEEA according to religion. Data verifying this hypothesis are contained in Table 4.

Table 4

Summary of Chi-square (χ^2) Analysis of no Significant Difference in the PEEA among RAOM according to Religion (n = 202)

Variable	N	χ^2-cal value	df	χ^2-Crit value
Religion				
Christianity	94			
		230.45	100	118.5
Islam	108			

* Significant at p <.05

Table 4 shows that χ^2-cal value of test of hypothesis of no significant difference in the patterns of elder abuse according to religion (χ^2 = 230.45 > 118.50, df = 100, p < .05) is greater than the observed χ^2-value. Hence, the hypothesis of no significant difference in the patterns of elder abuse according to religion is therefore rejected. This means that RAOM did suffered in their pattern of abuse based on religion.

Discussion

The overall result of demographic pattern shows that RAOM experienced elder abuse according to religion as follows: Christians (99.5%) and Muslims (98.1%) was not surprising because NEAIS, (2009) reported that the incidence of elderly abuse have some types of abuse and neglect which is related to some demographic variables, which religious inclination is inclusive that could occur at homes or institutions (elderly home) and at a given period in different forms. The finding was not expected because religion supposed to play a sacred role in shaping individuals but it was considered a mere culture that the tenets were not observed accordingly, thus their involvement in elder abuses. The implication is that religiosity has not promoted moral values in stopping abuses. This implies that government has to ensure promotion of moral values through sensitization of religious groups.

The results further indicated that a significant difference ($^2 = 68.91 > 55.76$, df = 37, p < .05) was found in the patterns of elder abuse according to religion (Table 3). The finding was surprising because religion ought to play a sacred role in shaping individuals even concerning the elderly regrettably, was considered a mere culture where elder abuse even occur. The implication is that religiosity has not promoted moral values expected in stopping abuses and

shaping peoples' behavior, and may happen to anyone regardless of race, age, sexual orientation, and so on. This finding agreed with that of NEAIS, (2009) who reported that the incidence of elderly abuse was reflected in demographic variables, which religious inclination is inclusive that could occur at homes or institutions (elderly home) and at a given period in different forms.

The results showed that there was a significant difference ($\chi^2 = 230.45 > 118.50$, df = 100, p < .05) in the patterns of elder abuse according to religion (Table 4) was not surprising it was expected. Bohn, Tebben and Campbell (2003) reported that with regard to physical abuse, factors such as: low income, not having a high school education, and ethnicity were significantly related to current physical abuse. Consequently, elder abuse more often than not is undetected because victims are afraid to speak out. Many elderly people worry that if they report bad treatment; their abusers will become more violent or may try to have them institutionalized (Macionis, 2009). The implication is that further research is to be conducted in order to evaluate relationships between education, ethnicity, income and abuse of women.

Conclusions and Recommendations

Based on the findings of the study the following conclusions were drawn:

1. Christians experienced elder physical abuse more than their Muslims counterparts did.

2. Christians experienced elder emotional abuse more than their Muslims counterparts did.

3. There was no difference in the PEA of RAOM according to religion.

4. RAOM did not suffer in their pattern of abuse based on religion.

On the basis of the findings of the present study, the discussion and conclusions thereof, the following recommendations were made:

1. Elder abuse particularly among RAOM should be prohibited by law establishing it as a criminal offence punishable under the law.

2. Exploitation of the elderly should be prohibited by abolition of the law establishing compulsory retirement and also in a bit to stop economic exploitation of the elderly, the government should establish meaningful and realizable social welfare services, social security and pension packages that should be paid promptly to foster economic independence in the elderly. Thus, it has been pointed out that economic dependence of the elderly is a prime factor in perpetration of elder abuse.

References

About Domestic Violence. (2007). *U.S Department of Justice.* Retrieved April 24, 2010 from http://www.usdoj.gov/ovw/domviolence.htm.

Ageing and Development (2000). Witchcraft: a violent threat 6:9. USA: *Ageing,* 20 (1), 41-47.

Ajomale, O. (2007). Ageing in Nigeria-current state, social and economic implications. African gerontological society, ages international. Nigeria. Ibadan: *Sociology of Ageing,* 6(2) 12-17.

Arizona Coalition Against Domestic Violence-ACADV (2010). *Domestic abuse.* Retrieved April 24, 2010 from http://www.azcadv.org.

Berrios, D. G. (1991). "Domestic violence: risk factors and outcomes". *Western Journal of Medicine,* 17, (133)142.

Bryman, A. & Teevan, J. J. (2005). Social Research Methods. Canada: Oxford University Press.

Federal Pay Office, Bauchi (2010).

Follingstad, D. (2000). Defining psychological abuse of husbands towards wives: Contexts, behaviours, and typologies. *Journal of Interpersonal Violence* 15 (720), 745.

Henslin, J. M. (2008). *Sociology A Down – to - Earth Approach*. (9th ed.). U.S.A: library of congress.

Jones, R. E., & Dunlap, R.E. (1992). The social bases of environmental concern. Have they changed? *Over time? Rural sociology*, 57(1), 34-144.

Macionis, J. J. (2009). *Social Problems*. (3rd ed). New Jessey: Pearson Education. Inc.

National Academy of Sciences-NAS. (2009). *Science, Evolution, and Creationism*: A brochure on the book of the same title.

National Population Commission-NPC (2006). Population Census of the Federal Republic of Nigeria: *Preliminary Report United Nations Population Division (2005)*.

Nwana, O.C. (1990). Introduction to educational Research. Ibadan: Thomas Nelson Publisher.

Ogbazi, J. N. & Okpala, J. (1994). *Writing research report, guide for researchers in education*. The Social Science and Humanities. Enugu: Press Time Ltd.

Oyediran, K. A. & Isiugo-Abanihe, U. C. (2005). Perception of Nigerian Women on Domestic Violence: Evidence from 2003 Nigeria Demographic and Health Survey. *African Journal of Reproductive Health Women's Health and Action Research Centre*. Ibadan: 9(2) 38-53.

Oyedokun, A. O., & Awolowo, L. (2007). Predictors of attitude toward Wife Battering among Nigerian Men: Evidence from Nigeria Demographic and Health Survey 2003. Ile-Ife. Journal of Multicultural, Gender and Minority Studies. 1, (1) 66.

Pridemore, W. A.; Andrew, I. & Spivak, M. A. (2003). Patterns of suicide mortality in Russia. *Suicide and Life-Threatening Behaviour, 23*, 132-150.

United Nations (2007). *World Youth Report*. Young People's Transition to adulthood: Progress and challenges. New York: United Nations.

Yu, H. (2007). *Spatio-temporal GIS Design for Exploring*. Interactions of Human Activities.