

# Demographic Pattern of Economic Elder Abuse among Retired Army Officers and Men in Bauchi South Senatorial District Bauchi State-Nigeria

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## Abstract

*The study was conducted to investigate the Demographic Pattern of Economic Elder Abuse Amongst Retired Army Officers and Men (RAOM) in Bauchi South Senatorial District Bauchi State-Nigeria. one specific objective was formulated with one corresponding research question and one null hypothesis was also postulated to guide the study. The cross-sectional research design was used for the study. The population of the study was 2024 RAOM. While the sample for the consisted of 204 RAOM. Questionnaire was the instrument used for data collection. research question The data collected were analyzed using chi-square at 0.05 level of significance. The stated hypothesis was rejected. RAOM experienced elder abuse as follows: Christians (90.6%) and Muslims (88.3%). Significant difference ( $\chi^2 = 68.91 > 55.76$ ,  $df = 37$ ,  $p < .05$ ) was found in the patterns of elder abuse according to religion. The following recommendations were made: elder abuse particularly among RAOM should be prohibited by law establishing it as a criminal offence punishable under the law; social workers, voluntary agencies and patterns of abuses should be reported to the authorities, so as to give hope and protection to the elderly in general.*

**Key words:** Demographic Pattern, Economic, Elder Abuse, Retired Army Officers.

## 1. Introduction

Population ageing in developed countries evolved gradually as a result of an earlier decline in fertility and improving living standards for majority of the population over a relatively long period of time after the industrial revolution, population ageing in developing nations is occurring more rapidly because of rapid fertility decline and an increasing life expectancy (United Nations, 2007).

Study by Ageing and Development (2000) have shown that such elderly persons are subjected to abuse. The abuse of older people by family members dates back to ancient times. Initially, it was seen as a social welfare issue and subsequently a problem of elderly (ageing), abuse of the elderly, like other forms of family violence, has developed into a public health and criminal justice concern. These two fields – public health and criminal justice – have therefore dictated to a large extent how abuse of the elderly is viewed, how it is analysed, and how it is dealt with (Keikelame & Ferreira, 2000). United Nations Population Division-UNPD (2002) noted that abuse of older people is referred to as elder abuse. It was first described in British scientific journals in 1975 under the term granny battering (mistreatment of the older people). Elder abuse is not restricted to developed nations of the world but also prevalent in developing nations of Asia, Latin America and Africa (UNDP, 2002).

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 (Gorman & Petersen, 1999). In sub-Saharan Africa, accusations of the practice of witchcraft have driven many elderly women from their homes and their communities to live in poverty in urban areas. These acts of abuse have become firmly entrenched as social customs and may not be considered locally as elder abuse in Nigeria (Ageing and Development, 2000). These are group of vulnerable persons because of their frail nature are commonly abuse.

Abuse on the other hand, is a multi-dimensional phenomenon that encompasses a broad range of behaviour, events, and circumstances, unlike random acts of violence or exploitation (National Academies of Sciences, NAS, (2009). NAS (2009) perceived elder abuse as all intentional actions that cause harm or create a serious risk or harm (whether or not harm is intended) to a vulnerable elderly by a caregiver or other person who stands in a trusted relationship to the elder. Elder abuse is the use of something in a way that is wrong or harmful to the elderly (Ageing and Development, 2000). In addition, it encompasses any act of commission or omission that results in harm or threatened harm to the health and welfare of an older adult. In the present study, NAS' (2009) definition of elder abuse shall be adopted as the operational definition. They perceived elder abuse as all

intentional actions that cause harm or create a serious risk or harm (whether or not harm is intended), to a vulnerable elderly by a caregiver or other person who stands in a trusted relationship to the elder.

Elder abuse 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 those institutionalized (Macionis, 2009). Some study by Talara (1993) showed that only ten per cent of all actual abuse cases were reported. The existing statistics on elder abuse may not reveal vividly this unprecedented phenomenon. National Elder Abuse Incidence Study (NEAIS, 2009) reported that the incidence of elderly abuse have some types of abuse and neglect which is related to age, minority group, status, gender, and according to physical and mental frailty for incidents reported which could occur at homes or institutions (elderly home) at a given period in different forms.

Elder abuse being a public health problem as revealed by literature (NPC, 2006) is perpetrated in diverse forms. NPC further indicated that elder abuse is of different forms, namely: physical, psychological (emotional and/or verbal aggression), financial/economic abuse and neglect that results in unnecessary suffering, injury, pain, loss, and or violation of human rights and decreased quality of life. Whether the behaviour is labeled as abusive, neglectful, or exploitative may depend on the frequency of the mistreatment, duration, intensity, severity, consequences, and cultural context in which it exists.

Forms of abuse are characterized by misuse of power and control by one person over another who are or have been in an intimate relationship. It can occur in mixed gender relationships and same gender relationships and has profound consequences for the lives of children; individuals and families including communities in Bauchi State, Nigeria. It may, as earlier indicated be physical, sexual, economic or material, personal and self and psychological forms. In the context of this study, economic will be examined.

Economically, elder can be victims of abuse. Tjadan & Theonnes (2000) viewed economic or material abuse of the elderly as when the abuser has unauthorized control over the victim's money and other economic resources. In its extreme form, this involves putting the victim on a strict "allowance", withholding money at will and forcing the victim to beg for money until the abuser gives them some money (Keikelame & Ferreira, 2000).

Among victims who are still living with their perpetrators of abuse, high amounts of stress; fear and anxiety are commonly reported. Depression is also common, as victims are made to feel guilty for provoking the abuse and are constantly subjected to intense exploitation. It is reported that sixty per cent of victims meet the diagnostic criteria for depression, either during or after termination of relationship, and have greatly increased risk of suicide (Barnnet, 2001). In addition to depression, victims of elder economic abuse also commonly experience long-term anxiety and panic, and are likely to meet the diagnostic criteria for generalized anxiety disorder and panic disorder. The most commonly referenced psychological effect of elder abuse is post-traumatic stress disorder (PTSD). PTSD (as experienced by victims) is characterized by flashbacks, intrusive images, exaggerated startle response, nightmares, and avoidance of triggers that are associated with the abuse. Vitanza (1995) submitted that symptoms are generally experienced for a long span of time after the victim has left this dangerous situation. Literature reveals that PTSD is possibly the best diagnosis for those suffering from psychological effects of elder abuse as it accounts for the variety of symptoms commonly experienced by victims of trauma, which can be manifested in different patterns.

Elderly abuse can also assume different patterns (NEAIS, 2007), such as spatial; temporal and demographic. Cowie (1990) refers to patterns as the various forms that something may take. Henslin (2008) defined patterns as recurring characteristics or events. Farlex (2008) indicated that pattern has to do with any set of conventional principles and expectations that are binding on any person who is a member of a particular group. In this study pattern is seen as the various ways that elder abuse may take or different forms that elderly abuse may assume.

Pridemore, Andrew and Sprivak (2003) classified patterns into three forms: spatial pattern, temporal pattern and demographic pattern respectively. In this paper demographic pattern was discussed.

Demographic pattern includes those factors that may affect human populations especially, with reference to size, density and distribution. These include gender, level of education, rank, marital status, race among others. Social scientists often group populations in two categories based on demographic variables. Pridemore et al. (2003) conceptualized on demographic pattern as a pattern which encompasses such variables as age, gender, and marital status, level of education, occupation, socio-economic and health status as well as race. Demographic pattern in this study is the regular form (religion) in which elder abuse manifests and perpetrated among retired army officers and men in Bauchi South Senatorial District.

Demography, deals with variables that affects human population. Ajomale (2007) revealed demographic variables such as age, gender, religion place of residence, marital status, socio-economic status and level of education have profound impacts on elder abuse. Religious is believed have a profound impact on individual behaviour and view (elder abuse inclusive). However, the relationship between religious affiliation and domestic violence (elder abuse inclusive), is likely to be mediated by social and demographic factors such as religion.

Investigating the influence of this variable (religion) on elder abuse perpetration among RAOM will provide a viable platform for proffering suitable solution, which will be aimed at combating this bizarre phenomenon

prevalent among RAOM in BSSD and Nigerian army in general. Army is the branch of a country's armed forces, trained to fight on land (Encarta Dictionary, 2009). Hornby (2005) indicated that army is a large organized group of officers and men who are trained to fight on land, that is, people who have the obligation to defend their nation and needed to be honoured as at when due. Army is of different category or cadre (officers and men). To be an 'officer', one has to be specially commissioned by the king or sovereign, while men are non-commissioned army (Omoigui, 2007). Army officers and men in this study are those officers and men who offered their services to their nation and are of different ranks that are no longer in the services of the army are therefore retired.

Retirement is defined as the act of stopping work for the fact that an individual has reached a particular age (Hornby, 2005). Henslin (2008) viewed retirement as a mutually beneficial arrangement between two parts of society. He further submitted that retired army officers and men are those who have offered their lives in serving their nation, and are no more in active service.

Keikelame and Ferreira (2000) suggested measures to be taken in order to remedy elder abuse among which is to conduct researches which are aimed at investigating impacts of abuse on the elderly. One of the primary purposes of such researches, he suggested, would be to inform the entire populace on the consequences of elder abuse. This informs the investigator's decision to embark on this study among retired army officers and men in Bauchi South Senatorial District of Bauchi State.

## **2. 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 (Ajomale, 2007). Due to their fragile health status and the indispensable roles the elderly performs in the transmission of societal values and pattern maintenance, the elderly ought to be cared for and not abused. The above assertion is 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.

Studies by NPC (2006) 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 of Bauchi State. This situation poses a question of what patterns 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.

## **3. Purpose for the Study**

The purpose of this study was to investigate demographic pattern of economic elder abuse among retired army officers and men in Bauchi South Senatorial District, Bauchi State (RAOM). Specifically, this study sought to establish demographic pattern of economic elder abuse prevalent among RAOM.

## **4. Research Question**

What is the demographic pattern of economic elder abuse prevalent among RAOM?

## **5. Hypothesis**

There is no significant difference in the pattern of economic elder abuse according to religion.

## **6. Significance of the Study**

The result on demographic patterns economic elder abuse based on religion reveals that, RAOM experienced elder abuse as follows: Christians and Muslims; a significant difference was found in the patterns of economic elder abuse according to religion. This will help to inform army officers and men authorities, community leaders. This information if properly implemented by the aforementioned authorities will perpetuate peaceful co-existence, tolerance and forestall abuse among retirees located across the District.

The study was conducted among retired officers and men in Bauchi South Senatorial zone of Bauchi State. The elder abuse behaviours under study were economical abuse. This form of abuse was investigated along the line of demographic patterns.

## **7. Methods**

This chapter presents a description of the research design, area of the study, sample and sampling techniques, instruments for data collection, methods of data collection and analysis used in this study.

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 many 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 patterns of association. This design has successfully

been utilized by Osogwa (2001), in a similar study, suggests a possible success in its application in the present study.

The population for this study consisted of all the RAOM in BSSD Bauchi State. The total population of RAOM, in BSSD is two thousand and twenty four (2024) (Federal Pay Office, Bauchi, 2010).

The sample for the study consisted of 204 subjects representing 10 per cent of the RAOM in BSSD, Bauchi State. This was in line with Nwana's (1990) rule of thumb which stated that when the population is a few thousands, 10 per cent of them will do; and the population will be considered representative.

The Bauchi South Senatorial District was stratified into Christian and Muslim dominated LGAs. (See appendix D). 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 will result to the selection of 4 LGAs which was used for the study. The purposive sampling was used to select retired army officers and men in each of the 4 selected LGAs. This will give a total of 204 (102 from Muslim dominated LGAs and 102 from Christian dominated LGAs). Therefore, the sample for the study was 204 RAOM that was used for the study.

The instrument for data collection was the researcher-designed questionnaire which was called "Patterns of Elder Abuse among Retired Army Officers and Men Questionnaire" (PEARAOM). The bio-data of the subject was used to analyse demographic pattern.

The validity of the research instrument was established by giving the draft instrument comprising of the specific objectives and the research questions of the study to some experts/lecturers: three from the Department of Health and Physical Education, one each from Departments of Sociology and Science Education (Measurement and Evaluation) respectively, in University of Nigeria, Nsukka. The experts' judgment, observations, comments, and suggestions were adopted to design the final copy of PEARAOM.

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 Kuder-Richardson formula (K-21). Ogbazi and Okpala (1994) explained that in a reliability test, if the correlation coefficient is up to .60 or above, the instrument was considered reliable for the study. In this work, the correlation coefficient of PEARAOM was above .60 and above therefore was used for the study.

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 his 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 his 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 were used for the study.

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 was calculated and utilized for interpretation of results and for providing answers for the six research questions posed on forms and patterns of elder abuse.

The chi-square was used to test the hypothesis of no significant relationship on the perpetration of elder abuse between the elderly RAOM. Both hypotheses was verified at .05 level of significance ( $p < .05$ ). The result was presented in tables and followed by a brief interpretation of its content.

## **8. Statistical analysis**

### **Research Question**

What is the demographic pattern of economic elder abuse based on religion among RAOM? Data answering this question are contained in Tables 1

**Table 1: DPEA among RAOM according to Religion (n = 202)**

Items	Religion			
	Christianity		Islam	
	f	%	f	%
	(n = 88)		(n = 114)	
<b>ECA</b>				
Compelled you to perform poorly remunerated jobs	82	93.2	100	87.7
Rejection from financially gainful employment	84	95.5	104	91.2
Delayed pension/periodic financial assistance	86	97.7	104	91.2
Extortion of money/valuables by relations	82	93.2	102	89.5
<b>Average</b>		<b>91.9</b>		<b>89.9</b>

\*Others = Ethnic groups such as Yoruba, Igbo, Bulawa.

Table 1 shows that average RAOM experienced elder abuse according to religion as follows: Christians (91.9%) and Muslims (89.9%). This result suggests that Christians experienced economic elder abuse more than their Muslims counterparts. Furthermore, results based on economic elder abuse reveal that respondents of religious affiliation experienced elder abuse as follows: Christians (ECA = 91.9%; Moslems ECA = 89.9%). RAOM Christians were subjected to abuse more than their Muslims counterparts.

### 9. Hypothesis

There is no significant difference ( $p < .05$ ) in the patterns of economic elder abuse according to religion. Data verifying this hypothesis are contained in Table 2.

**Table 2: Summary of Chi-square ( $\chi^2$ ) Analysis of no Significant Difference in the Patterns of Elder Abuse according to Religion (n = 202)**

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

\* Significant at  $p < .05$

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

### 10. Summary of Major Findings

The major findings of the study are summarized as follows:

1. RAOM experienced elder abuse as follows: Christians (90.6%) and Muslims (88.3%) (Table1);
2. Significant difference ( $\chi^2 = 68.91 > 55.76$ ,  $df = 37$ ,  $p < .05$ ) was found in the patterns of elder abuse according to religion (Table 2).

### 11. Discussion of Findings

The findings of the study are hereby discussed under the following headings:

1. **Differences in the patterns of elder abuse according to selected demographic variables.**

## Demographic pattern of economic elder abuse among RAOM

The result of demographic pattern of economic religion abuse of Christian (90.6%) was surprising and not expected because About Domestic Violence (2007) surveyed predictors of attribute toward wife battery (abuse of beating) among Nigerian men. That men socioeconomic status was more likely to hold on to traditional views about the acceptability of wife abuse in Nigeria including BSSD. Religious affiliation was significant predictor of holding on to mixed views about wife abuse, while health index, type of earnings pay significantly that predictor that Nigerian men hold on to traditional ideas. Religion supposes to play a sacred role in shaping individuals but it was considered a mire culture. The findings disagrees with Oyedran and Ingingo-Abanihe (2005) reveals that effect of socio-demographic factors on women perceptions of domestic violence (abuse), the study demonstrated that a large percentage of Nigerian women agreed that a man is justified in beating or hitting his wife, exposed consent for wife beating. The respondents approved of wife beating or abuse varied by personal attributes. Ethnic affiliation, level of education, place of residence, wealth index was significantly related to occurrence with wife beating. 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.

### 2. Differences in the patterns of economic elder abuse according to religion demographic Variable

The results further indicated that a significant difference ( $\chi^2 = 68.91 > 55.76$ ,  $df = 37$ ,  $p < .05$ ) was found in the patterns of elder abuse according to religion (Table 15) the finding was surprising because Oyedokun (2003) confirmed that religious affiliation, number of unions, type of earnings for work and watching television were significant predictors of holding on to mixed views about wife battering in Nigerian men and that men with low economic status are more likely to hold on to traditional views about the acceptability of wife battering in Nigeria at different homes. This conforms to US department of justice (2007) that pattern of abuse in any relationship that is used by one partner or a relationship to gain or maintain power and control over another intimate partner. Abuse can happen to anyone regardless of race, age (elderly inclusive), sexual orientation, religion.

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