

PERCSPECTIVE OF OLDER WAR VETERANS.....

The Perspective of Older War Veterans of Italo- Abyssinian War of 1935-41, on the Nature
of Care they Receive in Addis Ababa, Ethiopia

By: Hosseana Solomon Semegen

A Thesis Submitted to the School of Graduates Studies Addis Ababa University Presented in
Partial Fulfillment of the Requirements for the Degree of Masters in Social Work (in Children,
Youth andFamily Concentration)

Addis Ababa University

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SCHOOL OF GRADUATE STUDIES

This is to certify that the thesis prepared by Hosseana Solomon Semegen entitled: *The Perspective of Older War Veterans of Italo- Abyssinian War of 1935-41, on the Nature of Care they Receive in Addis Ababa, Ethiopia*; submitted in partial fulfillment of the requirements for the Degree of Master of School of Social Work (MSW) complies with regulation of the University and meets the accepted standards with respect to the originality and quality.

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PERCSPECTIVE OF OLDER WAR VETERANS.....

Declaration

I, the undersigned, declare that this is my original work and has not been presented for a degree in any other university and all the sources of materials used for the research project have been duly acknowledged.

Student Name

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Dr. Meseret Kassahun

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Abstract

The increase in older population and situations affecting elders all over the world forced global and local stakeholders to give greater attention. Older adults in Ethiopia are vulnerable groups of community and are being challenged socially, psychologically and economically. Among these elders are those old war veterans who served their country during the Italo-Abyssinian war of 1935-41 G.C.; these veterans have been neglected and deprived of the at most care or support of all stakeholders and demands attention. This study tries to understand the attitudes of older war veterans about the nature of care they receive, the types of care available, challenges experienced and coping mechanism employed by older war veterans. In order to get rich information, the feeling and perception of people which cannot be understood statistically the research employed qualitative methodology, a phenomenological study design and key informant interview and document analysis methods with 7 older war veterans in Addis Ababa who have participated in the Italo- Abyssinian war of 1935-41 G.C.. The finding revels older war veterans encounter economic, social, political and health problems, in order to deal with the different life stressors they use crying, praying, working, forgiveness, bagging and relying on children as a coping mechanisms. More over the study came across the perception of patriots on the care they receive to be unsatisfied and below expectation. The study findings have implications for Social Work practice, education, for policy and research.

Key Words: - older war veterans, elders, care or support, patriots

Acronyms

- AEP – Association of Ethiopian Patriots
- CSA – Central Statistical Agency
- E.C. – Ethiopian Calendar
- FDRE – Federal Democratic Republic of Ethiopia
- G.C. _ Gregorian calendar
- HAI – Help Age International
- IPA – Interpretative Phenomenological Analysis
- IQ _ Interview Questions
- MOLSA – Ministry of Labour and Social Affairs
- NASW – National Association of Social Workers
- PTSD _ Post- Traumatic Stress Disorder
- UNDP – United Nation Development Program
- WHO – World Health Organization

PERCSPECTIVE OF OLDER WAR VETERANS.....

Table of Contents	Page
Acknowledgments.....	i
Abstract.....	ii
Acronyms.....	iii
1. Chapter One: Introduction	
1.1 Background of the problem.....	1
1.2 Statement of the problem.....	3
1.3 Research Objective	8
1.4 Research Question.....	8
1.5 Significance of the study.....	8
1.6 Scope.....	10
1.7 Organization of the thesis.....	10
2. Chapter Two: Literature Review	
2.1 Conceptual Definition	11
2.2 Condition of elders.....	12
2.3 Theoretical perspectives	13
2.3.1 Activity Theory.....	13
2.3.2 Continuity Theory.....	14
2.3.3 Social exchange theory.....	14
2.4 Policy Documents on elders and older war veterans.....	15
2.4.1 UN principles for older people.....	15
2.4.2 Madrid international plan of action on aging.....	16
2.4.3 African Union policy framework and plan of action for elders.....	16

PERCSPECTIVE OF OLDER WAR VETERANS.....

2.4.4 Growth and Transformation plan	17
2.4.5 The FDRE Constitution.....	18
2.4.6 National plan of action on older people.....	18
2. 4.7 Policy Response for older war veterans.....	19
2.5 Type of Care for elders.....	20
2.5.1 Family care giving.....	20
2.5.2 Institutional care for old person.....	22
2.6 Studies on Elders.....	23
2.6.1 Global Context.....	23
2.6.2 Ethiopian Context.....	25
2.7 Summary	27

3. Chapter Three: Research Methodology

3.1 Study area	29
3.2 Methodology	29
3.3 Study design	30
3.4 Sample size	32
3.5 Participants selection criteria.....	32
3.6 Method of data collection.....	33
3.7 Data collection procedures.....	34
3.8 Data analysis technique.....	35
3.9 Trustworthiness.....	37
3.10 Ethical considerations	38

4. Chapter Four: Data presentation

PERCSPECTIVE OF OLDER WAR VETERANS.....

4.1 Participants’ profile.....	39
4.1.1 Participants’ profile in aggregated form	39
4.1.2 Brief description of participants’ profile.....	47
4.2 Care for older war veterans.....	51
4.2.1 Care Providers.....	52
4.2.1.1 Formal care providers.....	52
4.2.1.2 Informal care providers.....	57
4.2.2 Types of care.....	60
4.2.2.1 Formal Types of care.....	60
4.2.2.2 Informal Types of care	62
4.3 Perspective of older war veterans on the Types of care they receive	64
4.4 Challenges Experienced by older war veterans	68
4.5 Coping Mechanism.....	74
4.6 Policy Response	76
4.7 Summary.....	77
5. Chapter Five: Discussion	
5.1 Perspectives of older war veterans.....	79
5.2 Types of care older war veterans receive.....	80
5.3 Challenges experienced by older war veterans.....	81
5.4 Coping Mechanism.....	82
6. Chapter Six: Conclusion and Implication to Social Work	
6.1 Conclusion.....	84
6.2 Implication to Social Work.....	85

PERCSPECTIVE OF OLDER WAR VETERANS.....

Reference

Annexes

Annex I: IQ V1 Guideline

Annex II: IQ V2 Guideline

Annex III-Informed Consent

1. Chapter One: Introduction

The purpose of this chapter is to orientate the reader to the research and provide context to following Chapters. The chapter consist background of the problem, statement of the problem, significance of the study, research question, research objective, rational of the study limitation, operational definition and organization of the thesis.

1.1 Background of the problem

Ageing and the situation of older people is one of the burning issue or concerns both globally and in sub- Saharan Africa. Currently due to the changed and changing characteristic of the demographic trend in older people, the issue is being given due attention and progressively been pushed to the top of the sustainable development goal and post 2015 development policy agenda (Help Age International, 2013). The world witnessed a dramatic increase in its total population, but it has also experienced a dramatic increase in the proportion of the ageing population, (United Nations Development Program [UNDP], 2008). Recently out of the total population older people account for 12 percent but people age 60 and over are projected to reach 21 percent (Help Age International [HAI], 2013). The rapid increase in older population is particularly observed in the developed region of the world, and the developing and least developed regions are following suit in the coming decades with falling fertility and mortality (CSA, 2010)

In sub- Saharan Africa, the number of older people is expected to raise from 37.1 million in 2005 to 155.4 million in 2050, rapid increases for any other age group (UNDP, 2008). The increase in ageing population will have far- reaching effect on the socioeconomic and political lives of elders and likely increase their vulnerability (HAI, 2013) and World Health Organization (World Health Organization [WHO] 2005 AND 2006) identified increase in ageing population

and age related non communicable disease in sub- Saharan Africa is due to high exposure to risk factors, such as tobacco use, unhealthy diet and lack of physical activity. Hypertension, diabetes, heart disease and stroke are identified as prominent diseases and among this heart diseases and stroke are the leading causes of mortality among older adults in sub- Saharan Africa.

As for the trend in Ethiopia, the ageing population is not showing a tremendous increase as exhibited in the globe. The reason for this might be the existing higher rate of fertility in almost all parts of the country. Though the proportion of elderly hasn't increased over the years, their number has increased over the past 30 years (CSA 2010).

In 2011, the population of Ethiopia was estimated at 84 million, with elders making up 5.2% (UNPD, 2011). From the general 5.2% of older people 45,000 are identified as patriots and are members of Ethiopian Patriots Association and another 10 or 15 thousand who are not members of the association are believed to be patriots. Out of the forty five thousand 5 per cent are the age of early and late 90's and they need to be taken care of (LiyaNuru, 2014).

Hutton (2008), describes how the situation of older people differs by saying “While older people vary greatly in their health status and ability to adapt, the risk to this population in emergencies remain significant. By one definition, ageing refers to a progressive loss of adaptability so that the individual becomes increasingly less capable of coping with life challenges.” (HAI, 2013). Putting things in mind elders in general need the at most care and support of family, caregivers, community and country.

Care and support improves the well-being of elderly people (Howes, 2007). Care giving may be seen as an honor and one's duty to older relatives that maintains elders' dignity and quality of life. It gives personal satisfaction through fulfilling cultural norms, family responsibility and reciprocity, and may strengthen relationships among family members and between the caregiver

and the care recipient (Howes, 2007; McCassie& Sanders, 2008; Montgomery, Rowe & Karl-Kosloski, 2007; Scharlach, et al, 2006).

In Ethiopia providing care and support to older adults serves different functions to the care recipients, caregivers, the family and the community. Elder care can be seen as an expression of gratitude for the contribution of older adults, essentially viewed as both giving respect and as reciprocity for what they did for the family, the community and the nation at large. Care giving is helpful to reduce sufferings of older adults, and it is a source of psychological satisfaction for the caregivers. Providing care and support to older adults is an indication of continuity of important social values in Ethiopia. Care giving to older adults is important to prevent or reduce social problems that are related to old age, and maintain smooth relationships within the family and the community (Samson, 2014).

This study interest is in exploring the Ethiopian older war veterans' who fought during the Italo- Abyssinian war of 1935-41perspective on the natureof care they receive in Addis Ababa. What inspired me to study the issues of elders is the poor living conditions of this people, now a days it's becoming more often to see older adults on the streets of Addis engaged in begging to win their daily bread. Thus, got me to wonder how is the living condition of Ethiopian older war veterans who have devoted their productive ages to their country are living their old age and how are we the younger generation caring and learning from this people who have ample knowledge and skill.

1.2 Statement of the problem

Though there is a continues growth in older population and increased economic vulnerability of elderly in developing countries, the issue concerning older people have not been given due

emphasis by researchers as a potential study area but recently a number of researches have been conducted by different scholars on areas that is concerned with the lives of elders.

Now a day in Ethiopia it's becoming often to see older people out on the streets and bagging. Older adults are with abundant knowledge and skill which they have acquired throughout their lives that could contribute in developing the nation but due to the nations failure to wisely use and appreciate local knowledge and skill the accumulated wisdom of the old people is left to waste and these groups are being perceived as a burden than a potential source of resource.

There are researches conducted by few researchers to address issues of Ethiopian elders at macro and micro level putting the local socio-cultural and economic framework in to consideration and the studies focus on elderly abuse, service provided and quality of institutional care, lived experience, vulnerability of elders in Ethiopia. For instance,

Samson (2014) and Solomon (2012) conducted a phenomenological studyat Dangila town Amhara Region and Bishoftu Town, Oromiya Region respectively on elderly abuse. The researches give insight about the types of abuse, the feelings experienced related to age and gender among abused elders, the consequence of abuse on the lives of older adults, risk factors for elder abuse and the different coping mechanisms employed by abused elders. Furthermore

The qualities of institutional care service for older people have been studied by Tewodros (2016) on Mekedonia Home for the Elderly and Mentally Disabled,the research tried to assess the type of care, level of care, and resident's perception of quality care. The researcher identified sex, age, duration of stay and physical and mental conditions as a factors affecting the response of residents. The finding of the study have been analyzed in both qualitatively and quantitatively, most of the residents sated the care provided in the institution as relatively better than that they

are used to and mentioned inadequate bath and bed, communal recreational facilities, decreased attention of caregivers and insufficient physical space as drawbacks of the care service.

The study by Segniwork (2014), assess the experiences and practices of old age home care and support to the elderly living in the institution in three institution in city of Addis Ababa. The research qualitatively examines the service provided in each institutions and elders view on their living condition in the institution. Based on the data the researcher have analyzed the data and stated the service provided to elders have changed the lives of the elders and acknowledged the utilization of community participation in care and support giving process by the institutions as an effective means of service provision.

Instead of being cared and supported for elders in some situations are burdened to care for others, in a study conducted by Zerubabel (2014) on life condition of older caregivers to their grandchildren orphaned due to HIV/AIDS, through a qualitative study design he sated as the number of younger generation death due to HIV increases there will be a huge psychological, social and economic burden on elders. The factor which led elders to be burdened with caring for their grandchildren are their loss of income, health condition, lack resources, disease, and stigma and discrimination.

Eskedar (2015) and Fasil (2010) studied the effects of institutional care on older person. A qualitative methodology was used to study elderly institutional care centers in Addis Ababa. In the study social, economic, spiritual, and psychological impacts have been identified as the impact of institutional care for older adults

Alemnesh and Margaret (2014) studied the phycho-social needs of older adults in residential elder care center in Ethiopia from the perspective of both staff and residents with the specific institution located in Oromiya region. The study revealed elders live subsistence life style,

eating the same meal every day, mostly cutoff from the surrounding community and lack basic amenities. The study advocates for the development of a long term care police in Ethiopia to address the rapidly increasing number of elder's needs and the declining of the informal support system.

In a study by Zebib (2016) on the experience of Christian congregation on older persons care and support using internal capacity in the case of Semen Meseret Kirstos congregation, the study used descriptive case study to assess the experience and effectiveness of the congregation on service provision by mobilization of local capacity. The findings show that the criteria for admission of elders lack standardization and doesn't consider those who are dependent on the elders. Future more the fact the activity is executed by voluntarily gathered coordination team; it lacks structured provision of service and administration.

At global level, there are studies conducted on elderly most of the studies conducted mainly focus on the health related challenges and end of life care for elders. There are studies on older war veterans conducted by the western countries mostly by America and Canada, the researches and reports for veterans association focusing on the health and special benefits. A study conducted on aging veterans in United States of America Veterans association medical center, Research on aging military veterans: lifespan implications of military service by National Center for PTSD (vol. 20/No.3, 2009), other document Resetting the Bar for Veterans Health Care: veterans independence program and veterans' health care (2008) is a review report of the standing committee on Veterans affairs in Canada, and there is a section in the American proclamation which is concerned with veterans benefit, in order to address the needs of all war veterans and older veterans there is a document developed in America, this document have detail explanation on benefits for veterans.

My research projects is on older war veterans who have served their country in the military during the Italo- Abyssinian war 1935-41. These older war veterans (in Ethiopian this groups are referred as patriots) have contributed substantially to building Ethiopia, and they are valuable assets of our society. Exploring into available literatures cited above I come across a research gap in terms of a study on the lives of older war veterans in general, studies are western and the issue of older war veterans is understudied in Ethiopia. Even though there are studies conducted on patriots by the Addis Ababa University department of history and by different foreign and local historians.

Therefore, I strongly believe a study should be conducted on the living condition, potentials and challenges of older war veterans. Patriot need special treatment in addition to being an elder this patriots have devoted their lives for the development and sovereignty of Ethiopia so all what Ethiopia is and what Ethiopians are today is built at the back of every patriots fallen and survivors therefore, the nation have to repay this groups for the sacrifice they made during their productive age at their time of old age when they become vulnerable. In addition, at a national level the issue of patriots is not see or addressed beyond a mere colorful commemoration celebration of a 76 years victory than understanding the challenges this groups face at their current old age, Because older war veterans are sub-population of the elderly in Ethiopia attaining this groups needs and problems is a step forward to caring for the entire older population in the country. All in all the area as to my knowledge is an issue never been studied before.

1.3 Research Objective

General objective

The major objective of the study is to get insights on the perception of older war veterans of the Italo- Abyssinian war of 1935- 41 on the nature of care they receive in Addis Ababa.

Specific objective

To assess the how older war veterans perceive the nature of care they receive in Addis Ababa

To identify the existing types of care available for older war veterans

To identify the challenges experienced by older war veterans

To understand the coping mechanisms employed by older war veterans

1.4 Research question

This study is intended to address this research question: What is the perception of older war veterans on the types of care they receive?

How do older war veterans perceive the nature of care they receive in Addis Ababa?

What are the existing types of care available for older war veterans?

What are the challenges experienced by older war veterans?

What are the coping mechanisms employed by older war veterans?

1.5 Significance of the study

The purpose of the study is to explore older war veterans' perception on types of care they receive. As stated above and in the literatures the issues of elders in general is a critical problem in Ethiopia. Indeed there are a few researches conducted on addressing the issues of elders but the issues of patriots particularly have not been given due emphasis. Studying the

perception of older war veterans on nature of care they receive and passing possible recommendation to solve any challenges they came across, ensures or give hope for the older war veterans that their country is grateful for what they have done during their young age and haven't forgotten them during their older age.

The study is important in terms of serving as an input for practice, knowledge, policy making, and advocacy. By knowing the older war veterans attitude towards the service and care they receive, an institutions or any caregiver can make some adjustments on the practice of service or care provision, studying this groups will also contribute or add another paradigm in gerontology, national center for Post- Traumatic Stress Disorder [PTSD] (2009) Asserted that military experience, especially combat, is often understudied yet might have substantial explanatory power in gerontological inquiry, in our country it's possible to say there is no well-organized and properly implemented policy on elderly, leave alone a policy specifically designed for patriots, therefore the study will vouch for development of policy for patriots, older war veterans are special groups they need policy specifically designed to this groups, based on the finding of the study policy makers, government officials and other stakeholders get an understanding about the perception, challenges, needs and assets of older war veterans to help them develop a policy particular to address this groups. By studying this groups the study will advocate on behalf of the Ethiopian older war veterans and help their voice be heard. Over all, the study will help improve the standard and quality of social welfare service for Ethiopian patriots. The study will also contribute for planning, designing, and implementation of programs and strategies to improve the lives of patriots. Therefore, findings of this study will hopefully help for further studies in the area and improve the lives of older war veterans.

1.6 Scope

This study was limited in terms of coverage and depth. It has limited scope of focus on Ethiopian older war veterans' perception on nature of care they received. The perception of the patriots may not represent the case of other elders, as it focus on older war veterans who were in the Italo- Abyssinian war 1935-41, members of the Association of Ethiopian Patriots and those who resized in Addis Ababa, this study doesn't entertain perception of other patriots and other elders.

1.7 Organization of the Thesis

This thesis has six chapters, the first chapter deals with the introductory part including the objective of the study and the research questions. The second chapter presents review of related literature focusing on care, theories of aging and conditions of elders and older war veterans'. The third chapter describes the research method and research design that are employed to conduct this study. The fourth chapter presents the finding of the study which was analyzed using on the Ricoeur's theory of interpretation procedures and in-accordance with the research questions and the objective of the study. Whereas, the fifth chapter incorporates the discussion part; the last part which is chapter six is composed of the conclusion and implication part, which summarizes the findings of the study and proposes what the study implies.

2. Chapter Two: Literature Review

This chapter focuses on condition of older people, theories of aging and sociological theory, type of care provided for elders, the challenges endured by older war veterans, and studies on elders and older war veterans in the global and Ethiopian contexts.

2.1 Conceptual Definitions

Elderly: - According to the United Nations (2007), people age 60 and older are identified as elders. In the same way the Ethiopian Ministry of Labour and Social Affairs fixed age 60 as the beginning of old age and as the retirement age for government employees (MoLSA, 2006). But in this study the term elderly is to represent older war veterans Italo- Abyssinian war 1935-41 above the age of 85.

Older war veterans: - According to the United States of America veterans association (2004) a person who served in the active military, naval, or air service of the Armed Forces and who was released or discharged under conditions other than dishonorable is called a war veteran, and the United Nation old age which is 60 is used to refer those men and women who have served their country in the military and retired as older war veterans. In this paper older war veterans are those who have served their country/nation during the Italo- Abyssinian war 1935-41. In western literatures older war veterans is used to express those men and women who are no longer active military personals and in Ethiopia the term patriots is used to identify this groups therefore in this paper the terms will be used interchangeably.

Care for elders: - as stated by Samson (2014) it's the respect and reciprocity for what they did for the family, the community and the nation at large. For this paper care is beyond the service provision and care giving by individuals or institutions it's also the respect and

acknowledgement of what older war veterans have done for their families, community and the nation at large.

Support/ care: in this paper, the term support is used interchangeably with the term care.

2.2 Condition of elders

In Africa elderly persons are the poorest of the poor and face challenges attributed to economic problems, conflicts, natural disasters, disease, deterioration of family relationships, and the negative attitudes that society has towards older people (Nhongo, 2006). African elders face age discrimination, denial of the right to entitlements, employment and access to insurance or credit services, and exclusion from development programs (Help Age International, 2008).

The term —elderly has different meanings in different parts of the world. It can be associated with chronological age, health and function age, or retirement age. The United Nations defines old age as sixty and above. The retirement age in Ethiopia is also sixty (MOLSA, 2006). It is estimated that 4.8 percent (3.6 million) of the total population of Ethiopia in 2007 will be older people above the age of 60 (CSA, 2007).

Older people traditionally enjoy respect, consideration and support among the diverse cultural groups in Ethiopia. They are recognized for their wealth of experience and for their important roles as teachers of moral values, leaders of religious institutions, traditional medicine experts, and traditional birth attendant experts, chairpersons of social courts and community affairs, mediators of conflicts, literacy skill educators and marriage counselors and mediators(MoLSA,2005).

A research report by HAI(2013) on studies conducted in Oromia, Amhara and SNNPR regions in Ethiopia on the vulnerability of older people showed that elders are suffering from poor housing condition, limited access to water supply, poor sanitation and hygiene facilities and

are forced to have at risk of communicable and non-communicable diseases,.....t, inadequate food security, and nutrition, and care and support are mainly family members responsibility and even if respect exist among the community for this groups they are being discriminated. (HAI, 2013)

2.3 Theoretical Perspectives

By understanding and describing how we age and act in relation to our late ages, sociologists have developed several theories of aging with regard to how we age and act in relation to our ages. Each perspective is underpinned by a set of values and implications for practice.

2.3.1 Activity Theory

Activity theory is about successful ageing and contends that people develop ideas about themselves and their identity from two major sources: the things that they do, and the roles they fulfil in life. This theory identifies the many roles that people give up as they age, and the impact this has on people's identity. Hence this theoretical perspective argues that new and meaningful activities need to be substituted for those that have been lost. The view from this theoretical perspective is that activities in later life are essential to restore one's sense of well-being and value. To be worthwhile, activities need to have personal meaning; they can be solitary, with people, formal and informal – anything that gives meaning and value to the individual. Successful ageing begins then to equate with active ageing, denying the limitations of old age as long as possible.

This theoretical perspective needs to be tempered with the reality that some older people cannot maintain an active lifestyle, and some may not have the resources to maintain active roles. The danger of this theoretical perspective is that in an increasingly judgmental society, strapped for cash to support health and well-being, older people who do not remain active are

perceived as responsible for their own decline and are therefore blameworthy. Activity theory has also been criticized for being overly idealistic and for forcing 'middle-class moral and family-oriented' activities on to older people (Katz 2000, p.143).

2.3.2 Continuity Theory

According to this theoretical perspective our values, preferences and patterns of behavior remain consistent over our life span regardless of the life changes we experience. Continuity theory argues that the latter part of life is simply a continuation of the earlier part of life: how individuals are as younger people will be how they are as older people, and the patterns they have developed over a lifetime will determine their behaviors and beliefs and values in older age. This does not deny the capacity for change over a lifetime but values the developments made and their impact on us as older people. (Atchley, 1989)

2.3.3 Social Exchange Theory

According to social exchange theory, people establish relationships on the bases of negotiated exchanges for mutual benefit (Burnight & Mosqueda, 2011). The amount and the quality of gifts and reciprocity received may influence a person to develop a certain behavior, and may affect the balance of power in the relationship. Supporters of Social Exchange Theory offer the explanation that elders who are unable to give material or intangible rewards in return for receiving support from others may strain those relationships leading to discrimination and abuse (Barnett et al, 2011). Similarly, Batistich (2004), added that exchange, rewards, reciprocity, avoidance of punishments and costs are important elements for the continuity of interaction among individuals or groups. The social exchange theory is relevant to look into situations like the existing care and support reciprocity.

Elders have a lot to offer to the development and building of nation, old people have the wisdom which may help a nation see things/situations from different dimension, even though this groups are with abundant knowledge the society have stereotyped them as a burden than a fully functioning part of a society. Because the stereotyping the community is led to believe elders can't offer anything like Barnettet (2011) said if it's believed they can't give material and intangible reward peoples may mistreat elders. Most of all the community feels like it's doing a fervor for elders by caring for them than feeling like it's their rights and along the way elders have also led to believe that too. Today's elders have presented what is expected from them during their productive age and are also with a lot of resource to offer for today's generation because they have paid it forward during their young age today they have to be offered back at their time of vulnerability.

2.4 Policy Document on Elderly and Older War Veterans

To address the complex and divers problems/situations of older people there are written documents developed and ratified by many countries, our country being one of those have also accepted international principles on elders and have also incorporated it in the federal constitution. The United Nations, Madrid International Plan of Ageing (2002) and the African Union Regional Policy Framework and Plan of Action on Ageing (2003) emphasize a need for measures to advance health service provision and training to ensure effective and fully accessible disability care for age related diseases.

2.4.1 UN principles for older people

According to the UN general assembly of the1990, each year the first of October is designatedas "International Day of Older People". The coming year in 1991 the assembly adopted the" united nations principles for older people", and encouraged governments to

incorporate them into national programs. The principles include: independence; participation; care; self-fulfillment; and dignity. The goal of building a society for all ages was endorsed by the general assembly of the UN in connection with the designation of international day of older people [IDOP].

The UN General Assembly, in its various resolutions, underlined that all the necessary efforts should be made to protect fundamental human rights without discrimination. Based on these resolutions, there are now many decisions, principles, directives and conventions adopted with a aim to enabling different sections of the society to proper attention according to their problems and interests.

2.4.2 Madrid international plan of action on ageing

In the Madrid International Plan of Action on Ageing [MIPAA] document there are three priority directions, this are Older people and development , advancing health and well-being into old age, and ensuring enabling and supportive environments. The document places responsibility on governments to put the recommendations listed in the plan into action. The political declaration endorsed by 159 member states emphasizes the need to see problems of the elderly as being related to social and economic, social, cultural and political activities.

2.4.3 African Union Policy Framework and Plan of Action on Ageing

The African Union Policy Framework and Plan of Action on Ageing [AUPFPAA] approved by the African union summit following the MIPAA (2002), focuses on improving African elders quality of life. All members of the union undertook the responsibility to ensure that all the needs and rights of older people are in-cooperated into all existing and new policies in all sectors and to ratify legal provisions that promote and strengthen the role of the family and community in the care of older members.

2.4.4 Growth and Transformation Plan

In the Growth and Transformation Plan [GTP] social welfare program focuses on protecting the rights and creating opportunities for participation of elderly people so that they contribute fully to the development process as well as to political, economic and social activities in the country, in addition, the program focus on preventing the recurrence of social problems that arouse previously in the society.

In the document it states that Programs designed to benefit elders need to ensure their dignity, freedom and social status and focus on providing care and support for the elderly in the community, hence maintaining close family and social ties. There are two main social welfare targets in the GTP, the first concerns establishing a standard social welfare scheme involving government, non-governmental agencies, the elderly in the preparation and delivery. The second target refers to increasing social security service based on the envisioned scheme. Based on this standard social welfare system, the number of older people who receive capacity development and awareness creation training, will be increased through the coordinated efforts of the community, the elderly, the government and non-governmental agencies.

Implementation plans need to focus mainly on community based welfare systems. From this perspective, implementation strategies for social welfare during the plan period are to create a knowledge and experience sharing environment supportive of the elderly and help them to contribute to the country's development processes. Social welfare authorities will collaborate closely with and coordinate social welfare program to care and support the elderly with stakeholders who are engaged in these program.

2.4.5 The FDRE Constitution

The FDRE constitution in article 41(5) states that “the state shall, with in available means, allocate resources to provide rehabilitation and assistance to the physically and mentally disabled and the aged, and to children who are left without parents or guardians”.

2.4.6 Ethiopian National Plan of Action on Older People

The national plan of action on older people has been developed to improve the standard and quality of social welfare service of Ethiopia’s older people in ten consecutive years its main goals are expand and strengthen services for the elderly based on community participation, encourage the elderly to make use of their rich experience in bringing about development, make the rights and interests of older people part of development plans and poverty reduction strategy, identify issues related to the elderly and work on them by listing specific objectives and activities, coordinate concerned related to the elderly and work on them by listing specific objectives and activities. Facilitate conditions to solicit support from abroad through promoting issues of older people of Ethiopia at national and international levels

The prevalence of different policy document does not bring the desired change on the lives of older people, in order to move one step forward to bring change every part of the society or community have to be agents of change by providing elders with the care they deserve, the care that I am talking about start with resecting and acknowledging the different things older people have done to preserve and transfer our country to the younger generation. By internalizing that elders are vital part of our community and our past, we have to treat them in a dignified manner and incorporate them in the present situation because they may have a lot to bring to the table, therefore by just developing policy a society can’t bring the change it so long waits it have to be brought to the light.

2.4.7 Policy Response for Older War Veterans

In western countries like America the issues of older war veterans is given attention to be developed as a policy issue to address their needs and alter their challenges. According to the veterans benefits(n .d) document older war veterans who have served their country during the WWI April 6, 1917 to November 11, 1918, WWII December 7, 1941 to December 31, 1946, Korean Conflict June 27, 1950 to January 31, 1955, Vietnam Era August 5, 1964 (Feb. 28, 1961, for veterans who served “in country “before Aug. 4, 1964) to May 7, 1975 and Gulf War August 2, 1990 and most importantly who were discharged in honor are eligible for veterans benefits. Veterans benefits are programs of benefits and services administered by the Department of Veterans Affairs, in accordance with criteria authorized by Congress and set forth in title 38, United States Code (38 USC), “Veterans Benefits.” Specific entitlement and eligibility requirements are set forth in title 38, Code of Federal Regulations (38 CFR), “Pensions, Bonuses, and Veterans Relief.” The benefits are service connected disability compensation and Dependency and Indemnity Compensation, non-service connected disability and death pension benefits, burial; medical care; education assistance, including vocational rehabilitation; guaranty home loans and government life insurance.

In Ethiopia there are no policy documents designed to address the diverse needs and challenges of older war veterans of Italo Abyssinia war of 1935-41 except letter of cooperation among the City government of Addis Ababa and Ministry of Health, Addis Ababa City Bus and Construction and Housing Development Agency to provide patriots with health, transportation and housing services respectively, the letter was signed in 1995 E.C. and an article on Berhanena Selam (1937 E.C.), in the article the issues of appointment, reward and provision of burial site at the Trinity cathedral church have been discussed.

2.5 Types of care for elders

Caring is an act involving humans; it occurs only in an interpersonal context, and necessarily entails reciprocity (Matsushima, 2002). Elder care can be seen as an expression of gratitude for the contribution of older adults, essentially viewed as both giving respect and as reciprocity for what they did for the family, the community and the nation at large. Care giving is helpful to reduce sufferings of older adults, and it is a source of psychological satisfaction for the caregivers. Providing care and support to older adults is an indication of continuity of important social values in Ethiopia. Care giving to older adults is important to prevent or reduce social problems that are related to old age, and maintain smooth relationships within the family and the community (Samson, 2014).

According to WHO care provision is classified as formal and informal care service, Formal care services may be provided by governmental organizations; by local, national, or international nongovernmental organizations (NGOs); or by for-profit organizations. Formal care is usually provided by recognized professionals (e.g. nurses, doctors, and social workers) and/or by Paraprofessionals (e.g. personal care workers). Traditional healers may be an important additional source of care. Informal care includes care provided by nuclear and extended family members, neighbors, friends, and independent volunteers, as well as organized volunteer work through organizations such as religious groups (WHO, 2002).

2.5.1 Family Caregiving

As cited by Samson (2014) Elder care is connected with the cultural values and norms, economic and religious contexts in a society (Scharlach, et al., 2006; Sevenhuijsen, 2003). The family is the primary source of care and support of elderly people (Howes, 2007; Kaufman, Kosberg, Leeper & Tang, 2010). According to National Association of Social Workers (NASW)

family care givers standards, the terms *family* and *family caregiver* refer to family of origin, extended family, domestic partners, friends, or other individuals who support an older adult. These individuals may cross the lifespan from childhood to advanced age; together, they constitute the *family system* (NASW, 2010).

Family members may have defined caregiving roles that enhance or maintain older adults' quality of life: Emotional, social, and spiritual support, Assistance with decision making related to health care, financial matters, and lifespan planning, Assistance with physical tasks, such as bathing, dressing, or walking, Support in navigating and negotiating health and social service systems, such as dealing with health and long-term care insurance, arranging and overseeing paid helpers in the home, communicating with health care professionals, or advocating for quality care and services, Assistance with practical matters, such as housekeeping, processing paperwork, or going to medical and other appointments and Financial support, including direct financial assistance and help with bill-paying. (NASW, 2010).

Family caregiving can be offered on part-time or full-time basis from a distance and in an elder's home or other settings (National Association of Social Workers, 2010). This description fits the context of family caregiving in Africa and Ethiopia. The tradition of family care may be weakened by economic stress, urbanization, cultural changes, and the migration of caregivers (Kosberg & Garcia, 1995).

Social networks, the availability of resources, the number and proximity of family members, work and competing family demands, the gender of the caregiver, and family traditions and history are also factors that may affect caregiving (National Association of Social Workers, 2010). The HIV/AIDS pandemic (that caused the death of young caregivers), and the migration

of the young population leaving older people behind diminish the strength of family caregiving systems (Ministry of Gender Labor and Social Development, 2003).

Caregiving may be full of burdens to the caregivers. Caregivers' burden is the perceptions of the adverse effects of caregiving on their emotional, social, financial, physical, and spiritual functioning (Picot & Lee, 2008). Caring for other have a paramount effect on the care givers and many caregivers may experience psychological burden, role strains, depression, mental and physical health complications, and financial constraints (Pavalko, 2011).

2.5.2 Institutional care for older persons

Because of the detonating existing and common family care giving system government and non- government organizations have developed a long term care scheme so as to make sure older people are cared for. The tradition of family care may be weakened by economic stress, urbanization, cultural changes, and the migration of caregivers (Kosberg & Garcia, 1995).

Long-term care may be either home-based or institutional. Home-based care may occur either in the home, or in the community setting (WHO, 2002). Long term care can be provided through in-home services or day care centers. The forms of care provided can range from assistance in dressing, bathing and ambulating to sophisticated medical life support systems (Gelfand, 1984).

The government of Ethiopia and experts in the field of aging has realized that institutional care is a primitive and absolute type of service and it should not be encouraged and identified expensiveness of running institutional care, disintegration and isolation from the community, hinders the feeling of responsibility from the part of the community, creates loss of identity and respect, given derogatory names that imply uselessness, helplessness and dependency and It

denies the right of older persons to contribute to the development of their country(MOLSA, 2007).

As cited in MOLSA (2007, P.88), there is argument in the field of Gerontology that institutional care can be used as a last resort when highly vulnerable older persons need strict surveillance with the help of day attendants. Institutions can also be considered when we have older persons who cannot get care from immediate or extended body who do not have other option other than institution.

2.6 Studies on Elders

2.6.1 Global Context

Elders all over the world are faced with different challenges, older people are consistently among the poorest in all societies, and are challenged socially, economically, politically and material insecurity. Many experience the same lack of physical necessities, assets and income felt by other poor people, but without the resources that younger fitter, and more active adults can use to compensate... the prevalence of poverty among older people is also linked to educational levels, including differing level of literacy. Another consequence is the inability to participate effectively in economic, social, political life. Older people living in poverty find themselves socially excluded and isolated from decision- making process. This affect not only their income and wealth but also contributes poor housing, ill health and personal insecurity. (HAI, 2013)

As cited by national center for PTSD (2009), Settersten (2006) argue for “life-course propositions and data” in his review of the personal and social legacies of military service. He argued for a framework incorporating history and other contextual influences and a longitudinal perspective on trauma and aging for Veterans. Noting that aging is not a process that begins near

the end of life but rather is life-long, he detailed how early military experience could have both positive and negative outcomes across socioeconomic, psychological, and physical realms.

According to the national center for PTSD fact sheet War is a life threatening experience that involves witnessing and engaging in terrifying and gruesome acts of violence. Most military personnel also feel that participating in war is their patriotic duty, and they do so to protect and defend their country, their loved ones, their values, and their way of life. The trauma of war is the shocking confrontation with death, devastation, and violence. It is normal for human beings to react to war's psychic trauma with feelings of fear, anger, grief, and horror, as well as with emotional numbness and disbelief.

In the national center for PTSD, "...veterans received a hero's welcome and a booming peacetime economy when they returned to the states, many were able to make a successful readjustment to civilian life. They coped, more or less successfully, with their memories of traumatic events. Many had disturbing memories or nightmares, difficulty with work pressure or close relationships, and problems with anger or nervousness, but few sought treatment for their symptoms or discussed the emotional effects of their wartime experiences. Society expected them to put it all behind them, forget the war, and get on with their lives. But as they grew older and went through changes in the patterns of their lives-retirement, the death of spouse and friends, deteriorating health, and declining physical vigor-many experienced more difficulty with war memories or stress reactions. Some had enough trouble to be diagnosed with a delayed onset of PTSD symptoms, sometimes with other disorders like depression and alcohol abuse. Such PTSD often occurs in subtle ways." (Sharmila C, Avron S. et al., 2009)

2.6.2 Ethiopian Context

There are few studies conducted on elders which provides a glimpse of the condition of elders, having said this in Ethiopia it's possible to say there are no studied conducted on older war veterans living condition besides their contribution for history, studies by the department of history, but in related to older war veterans of the Ethiopian –Korean older war veterans there are articles written on the history, conditions and benefits of this groups.

According to Eskedar (2015) elders who are living in institutional care centers despite the positive change of living condition compared to their previous way of life they are with economic, social, spiritual, psychological, and health related challenges. Elders when living in institutions are being forced to let go of the social and economic ways of life they so use to and this in return would be a challenge for older adults. On another study by Fasil (2010) he studied the effects of institutional care on older persons in Kaliti Institutional Care Centre for the Elderly in Addis Ababa. The study identified economic and health problems, weak ties with children and family members, and lack of support from children and other relatives as a push factor for elders to become institutional care recipients. The study reveals the social and psychological impacts faced by elders living in the institutional center for instance elders complained about conflict among themselves; limited contact with nearby community members; lack of respect from community members; and negligence of some children to visit and support their aging parents and few older adults were not happy to live in the institutional care center, and they experienced loneliness, depression, sleeplessness, and discontent.

Samson (2014) studied domestic abuse of elderly in Dangila town administration. The research reveled poverty as the major reason for the abasement of elderly. The study further identified malnutrition, poor living environment, conflict of interest, and shift in family values,

family size, powerlessness, drunkenness, sexual impotency, death and migration of care givers as factor contributing for domestic abuse on elderly. Care givers, spouses, children, grandchildren, neighbors, nephews, in-laws, housemaids, friends and employees are identified as parties from whom elders experience physical, psychological and financial abuse and neglect. Elders who have been abused by those near to them suffer from loss of property, hunger, disease, anxiety, inferiority, shame, denial of privacy and rights, low self-esteem, hopelessness, and poor living condition. And mostly old adults use prayer, holy water, forgiveness, silence, tolerance, sharing feeling, criticism, crying, suicide, and begging as a coping mechanism.

On similar study with that of Samson's (2014), Solomon (2012) used a phenomenological approach to study the lived experiences of abused elderly people in Bishoftu Town, Oromiya Region. This study provided insight about the feelings attached to aging, gender and elder abuse, risk factors for elder abuse, types of abuse, consequences of abuse, and coping strategies employed by abused elders. The study found conditions that contributed for the risk of elder abuse such as extreme aging, physical deterioration, chronic illness, dependence on others, poverty, and behavioral problems. Conditions of the abusers (poverty, drug addiction and behavioral problems) contributed to the occurrence of abuse. Irrespective of gender the elders are challenged with emotional, physical and financial abuse at the hands of children, spouses, grandchildren, neighbors, young people, and taxi drivers. Elders used prayer and politeness to cope with abuse.

According to Alemnesh and Margaret (2014) elders living in an institutional care center appear to be psychosocially at risk and living substantial lifestyle, eating the same meal every day, mostly cutoff from the surrounding community and lack amenities. Future more meaningful social interaction and psychosocial well-beings are underutilized and undervalued in the

institution. The study result presents gratitude for shelter despite inadequate provision, lack of professional care, a strong desire for meaningful social interaction, the centrality of spiritual coping and old age as a blessing. In the study the elders expressed their desire for meaningful social interaction as “we prefer greeting rather than eating”.

According to an article in titled Ethiopians in Korean War: WWII gear used (2016)older war veterans who deployed to South Korea and fought alongside Koreans and Americans from 1951-1953 G.C. were one infantry battalion called Kagnew orhorse of Gen (RasMakonnen,)with a total of 3,518 Ethiopian soldiers. They suffered 121 death on battle, 536 wounded but there were 0 soldiers captured, as the Kagnew soldiers had a near-fanatical determination to never be captured alive. In the city of Addis Ababa the Ethiopian Korean veterans association was established to support the veterans and in 1996the South Korean government passed legislation that South Korea would pay the pensions of surviving Kagnew battalion members for the remainder of their lives. Future more in 2007, a memorial hall to the Kagnew battalion was opened in Chuncheon, South Korea, a legislation was passed by the government of South Korea to give preferential admission to South Korean universities for the grandchildren of the Kagnew veterans, helped build a Korean War memorial in Ethiopia to replace the ones Mengistu destroyed. And in 2010, South Korean donations paid for forty aged Kagnew battalion veterans to visit the country for the first time since the Korean War.

2.7 Summary

Elders are challenged in the aspect of social, political, economic, health, psychological and insufficient material access in Ethiopia and Africa. Older adults are with abundant knowledge and skill which can be used to build a generation and contribute for the development of a nation. In addition to the different conventional documents Ethiopia has ratified on elders, there has

been a plan of action developed for a period of ten years (2006 - 2015) to help improve the condition of Ethiopian elders, but the prevalence of these different documents can't assure the security of elders living condition in very sector and it's been witnessed implementation barriers of the documents has slowed the progress in order to bring about the desired change.

In order to bring about the expected change and to understand the perception of elders on the support or care they have been reserving, who better to ask than the elders themselves. The different theories of aging mentioned above helped understand how older war veterans are accepting aging and how they're going through it. In Ethiopian and Africa families are the main caregivers for elders and due to the socioeconomic change the traditional system of family and community care have been dissolved, leaving elders without caregivers and institutionalized.

3. Chapter Three: Research Methods

3.1 Study Area

The study was conducted with Ethiopian older war veterans residing in the city of Addis Ababa, the city was selected as a study area for the following reasons A) it's where the head quarter of the Association of Ethiopian Patriots is located which makes it possible to get better information about the where about of older war veterans B) it's easy to access the patriots and C) it's where the researcher resided. The ultimate place for initial communication with the participants was at the Association of Ethiopian Patriots head quarter which is located around Arat Killo in front of the holy trinity Orthodox Church. Because it was not convenient to get all patriots in the association every day, I had to visit the participants at their homes, and in the association, therefore the study area was not a particular area it was anywhere the patriots where.

3.2 Methodology

Qualitative research design was employed to undertake this study. Qualitative design is preferred, because, Knowledge is located in the meaning; people make of it and can be acquired through communication about their meaning. A close relationship with research participants will help get a detailed understanding of a phenomena or experience for qualitative research (Creswell, 2003:173). Punch (2000,p.8) and Creswell (2007,p. 54) stated, qualitative research is important when we need a detailed understanding of the issue and this can only be achieved by interacting directly with people and allowing them to tell the stories unencumbered by what is expected to be found. The goal of qualitative research is to understand the situation under investigation primarily from the participants' and not the researcher's perspective. (Hancock & Algozzine, 2006).

The study was guided with constructivist paradigm. Constructivism gives direction to understanding human experiences by taking their views into account (Creswell, 2003) knowledge is created through social interaction. Constructivist recognize the mutual relation that exist in individuals and society in making subjective reality based on their personal experience.

Kalof, et,al (2008) stated research participants are encouraged to express their feelings and construct meanings of the phenomenon they experienced. Researchers are expected to emphasize the perspectives of individuals, to describe and interpret their experiences as sited in Samson (2014).

3.3 Study Design

The study have used phenomenological approach to understand the views of older war veterans on the nature of care they received. Phenomenology is one of the approaches in qualitative research design, it helps to gather rich interpretations of experiences.

Phenomenological studies explore the meanings of several people's lived experiences around a specific issue or phenomenon (Hancock and Algozzine, 2006). Phenomenology, a philosophical approach to studying human experience, is oriented toward understanding the essence of the lived experience of a phenomenon (Creswell, 2007). Phenomenology describes and interprets various aspects of phenomenon, including perceptions, attitudes, beliefs, feelings and emotions experienced by people. Phenomenology assumes that people observe, define, interpret and construct meanings to events that have value in their lives (Denscombe, 2007).

Narayan (2011), classified phenomenological study design in to three categories as follow, A) Transcendental Phenomenology B) Hermeneutic Phenomenology C) Existential Phenomenology.

The basic premise of transcendental school of phenomenology is it's adherence to the notion that experience is to be outdone to discover reality. In addition, this school of phenomenology is quite similar to that of the positivist tradition, the advocates of this branch of phenomenology think that if there is more than one reality that leaves doubt and lack of clarity. Reduction and description will be use

Hermeneutic phenomenology is used to *interpret* the *meaning* of lived experiences and communicate the interpretation textually or symbolically, (Andrea, 2012). It's an effort to get beneath the subjective experience and find the genuine objective nature of the things as realized by an individual. Hermeneutic phenomenology is focused on subjective experience of individuals and groups. It is an attempt to unveil the world as experienced by the subject through their life world stories (Narayan, 2011).

The ground that keeps existential phenomenology distinct to other schools of phenomenology is its rejection of the possibility of complete reduction and its firm belief on the attempt to concentrate upon re-achieving a direct and primitive contact with the world. For this, existential phenomenology stresses on the description of everyday experience as it is perceived by the consciousness of the individuals. Existential phenomenologists all share the view that philosophy should not be conducted from a detached, objective, disinterested, disengaged standpoint. This is because, they contend, certain phenomena only show themselves to one who is engaged with the world in the right kind of way (Narayan, 2011).

The reason the researcher have selected Hermeneutic phenomenology is because the premises of this school of phenomenology is similar to what the researcher believes, which is reality is subjective and what an individual or groups have experienced will help understand the lives of those under investigation based on the interpretation of their own experience.

3.4 Sample Size

As cite in (Creswell, 2007) in order to get rich information and avoid data saturation in a phenomenological study design the sample size of the research participants can be 5-25, polkinghorne (1989) therefore based on the inclusion criteria and due to the few number of patriots, seven older war veterans have been selected. In terms of gender, the older war veterans are dominated by male (Researcher's document review, 2017). Accordingly, six male and one female were interviewed.

3.5 Participants Selection Criteria

Purposive sampling was utilized to select participants for this study. The researchers account for selecting purposive sampling is to be able to directly contact older war veterans. The idea behind qualitative research is to purposefully select participants or sites that will best help the researcher understand the problem and the research question, Creswell (2014;180). Purposive sampling is one of the sampling techniques deliberately made to select respondents based on their natural ability to give the required information (Padgett, 2008, 53). Deliberate sampling is also known as purposive or non-probability sampling. This sampling method involves purposive or deliberate selection of particular units of the universe for constituting a sample which represents the universe (Kothari C.R, 2004).

In order to reach the target participant and also get rich information about the issue, an inclusive sampling criteria was developed. In purposive sampling when population elements are selected for inclusion in the sample based on the ease of access, it can be called *convenience sampling* (Kothari C.R, 2004). The inclusive criteria for selecting the participant in this study was A) the war period, B) membership C) availability D) willingness, and E) ability to participate. For this study those older war veterans who have served their nation during the Itlio-

Abyssinian war 1935-41, those patriots identified as an active member by the Association of Ethiopian Patriots, older veterans who residing in the city of Addis Ababa, and mostly who are willing to cooperate and participate in the study and those older veterans who can communicate properly (language proficiency, common language) were eligible to participate in this study.

3.6 Method of data collection

A) Source of Data

Data was gathered from both primary and secondary sources. Interview with key informants was the primary source of data. Secondary sources of data is to supplement the primary data, therefore government policy documents, different books and research reports written on elder was used.

B) Instruments used for Data Collection

As a researcher in my personal view, in order to get enriched information about the issue under investigation the instrument employed have to be well planned. Data collection instruments or tools that was utilized in this study were interview and document analysis.

Key Informant Interview

Phenomenological research generally relies on interviews and does not call for technologically sophisticated or expensive equipment for the purposes of data collection and analysis (Denscombe, 2007). A semi-structured interview was employed with seven older war veterans who fought during the Italo- Abyssinian war of 1935-41, the interview guides were developed in accordance to the research question and specific objective, it was prepared in English and then translated to Amharic and responses were transcribed to written notes in Amharic and then translated in to English. An interview allow interviewers observe while interviewing (Flick, 2009, p.150).

Document analysis

The researcher had used different written documents concerning elders, especially older war veterans in order to supplement the study. Reports, brochures and documentary prepared by the patriots association and other documents written on the issues of elderly were also reviewed so as to enrich the study.

3.7 Data collection procedures

The data collection process began after I collected a letter of cooperation from the school of social work which I submitted to the Association of Ethiopian Patriots. The association accepted my request and right away assigned Ato Emiyas Tessema head of history and museum department to assist me and introduce me to the patriots. I explained the objective of the research and told Ato Ermiyas the target of the study are patriots who were involved in the Italo-Abyssinian war of 1935-41, who were willing, members of the association, who can communicate properly and currently residing in Addis Ababa. He told me he will select the patriots based on the criteria I gave him and contact me in three days' time with the name of the patriots and their respective phone number.

Because of the work load Ato Ermiyas had, the three days later appointment that I had with him was postponed to two weeks. After two weeks of waiting he agreed to meet me but at last minute Ato Ermiyas failed to show up so he assigned Ato Mamush Admasu head of the treasure office to provide me with the contact phones of the patriots. Ato Mamush and I go through the selected patriots making sure that the selected participants are eligible with the criteria I have set.

A pilot interview was conducted two weeks prior to the actual interview and data collection procedure. I called the patriots two days earlier to set up a meeting, on the days of the interview

I start the interview with more casual talks to build rapport. A tape recorder and IQ V1 (See Annex II) was used during the pilot interview session. The IQ V1 was inadequate to obtain the needed information and seem a little awkward. The voicerecorder was distracting and discomforting for the elders, in addition, there was sound interference and voice barriers distorting the recorded voice. Therefore I made changes on the IQ for the actual data collection and used manual recording of the participant's response.

A day before I interviewed the elders I set up an appointment, because 5 participants (key informant², "key informant⁴, key informant⁵, key informant⁶ and key informant⁷) face difficulty to move from place to place and feel comfortable to meet up at their home I had to meet them and collect the data at their respective homes. As for the remaining 2 older war veterans (key informant¹, and key informant³) I met at the Association of Ethiopian Patriots so I interviewed them at their work place.

3.8 Data analysis technique

In a qualitative research the data analysis process is an ongoing process throughout the data collection steps. The goal of qualitative analysis is to reduce a large amount of textual data to meaningful concepts while identifying themes and categories in the data (Miles & Huberman, 1994). Data reduction refers to "the process of selecting, focusing, simplifying, abstracting, and transforming that data" (Miles & Huberman, 1994, p. 10). Whichever technique is used for data analysis, the three Cs of analysis, which includes the element of *Codes*, *Categories*, and *Concepts*, is a useful tool for data reduction in qualitative studies (Lichtman, 2006).

Fundamental assumption in Interpretative phenomenological analysis [IPA] is that human is self-reflect (Smith Flowers & Osborn 1997; Chapman & Smith, 2002). The intention of IPA is to explore this self-reflection and form an understanding of the individual's understanding. This is

achieved by investigating an individual's experience, understanding, perceptions and idiosyncratic views (Reid, Flowers, & Larkin, 2005). Brocki & Weardon (2006) describe the aim of IPA: "...is to explore in detail the processes through which participants make sense of their experiences, by looking at the respondent's account of the processes they have been through..."

By virtue of focusing on an 'understanding processes' it is a social cognition paradigm, but IPA is also phenomenological because it doesn't seek an objective understanding of 'reality out there' but of a subjective understanding (Flowers, Hart, & Marriott, 1999). A key characteristic of phenomenological approach is its emphasis on describing authentic experiences. Rather than directing their attention to explanations and analyses of experiences in an attempt to discover why they occurred, phenomenologists focus instead on trying to depict the relevant experiences in a way that is as faithful to the original as possible (Denscombe, 2007).

In this study I have used Ricoeur's theory of interpretation which he have proposed in 1981. According to him interpretation have four key components thus are distanciation appropriation, explanation, and interpretation, this components are achieved in three level of data analysis process 1) Explanation 2) Naïve understanding and 3) In-depth understanding. Anne and Ian (2009), explained the three levels of data analysis as:

1) Explanation

The first level of data analysis process for the Ricoeur's theory of interpretation is examining the interview transcripts, as well as the researcher's journal notes on observations and experiences of the meeting of participants and interviews (internal to the text), was examined then the transcripts and notes were analyzed, each one being individually coded. This involved coding any word, phrase, sentence, or group of sentences that said anything at all about the participants experience to be involved in the study. This is a relatively mechanical process and

does not involve interpretation or decisions about whether two different sets of words have the same meaning. Before we proceeded to level 2 of the analysis, the documents have to be reread to ensure that no ideas had been missed or inaccurately assumed to be identical to another.

2) Naïve understanding

The first step in this level of data analysis process is to examining the free nodes that had been coded in level 1 analysis and coming to an understanding about which ones referred to the same or closely connected ideas then those with common meanings have to be grouped into main themes. The second step is collection of ideas within each theme. In each case a number of subthemes can be identified. Then subtheme have to be examined individually to identify how the free nodes coded to it could be grouped into categories. At this point interpretation begins, and the process is to some degree influenced both by the readers' understanding of the meaning of particular words and by their experience of the individuals involved.

3) In-depth understanding

The acts of interpretation that are a part of this process are informed by areas of knowledge. First, there is the experience and beliefs that the researcher brings to the task (pre-understanding), which were documented. The second type of contributing knowledge is the researchers' knowledge and experience of the individuals taking part in the study. This interpretation of factors that are external to the text restores it to a living communication. In order to arrive at an in-depth understanding moving back and forth between explanation and understanding is involved.

3.9 Trustworthiness

Credibility is a very important issue in qualitative research. Researchers show the value of their research projects when they explain trustworthiness (Given & Saumure, 2008). To attain

credibility of the study, participants were encouraged to express what they felt precisely and adequately. The methods and procedures used in the study and the interpretations and research findings are presented genuinely. I conducted field work for six weeks in different periods from March 28 to May 10, 2017. The clarity of the interview guide was examined during the pilot interviews. Identifying and describing categories of interview responses, providing a thick description of the data and settings, member checking, and getting feedback from my research supervisor were procedures that were employed to enhance the credibility of the study.

3.10 Ethical Considerations

When conducting a research, it is very crucial to be abided by the ethical issues so as to ensure participants safety. In any discipline, where a researcher or a practitioner interacts with people it's very crucial to be sensitive to the effect of the means of data inquiring have on the participants so that it doesn't harm them in any way. I have considered ethical issues throughout the research process, I informed the participants about the purpose of the study, their roles, benefits of participating in the study, and the possibility to cease their participation, and to refuse to answer questions for their own reasons. I provided informed consent form for all participants. I have respected and accepted participant's opinion and have done everything to treat them in a dignified manner. I did explain the principle of confidentiality, inform them that there will be no absolute confidentiality and explain the terms for break confidentiality which are, if I the individual is harmful to him/herself and to others, if the court order me to disclose the information and lastly if it's important to share with other disciplines to better understand the individual. Later in the data presentation section of the paper codes have been used to keep the participants identity hidden and after I properly used the data gathered, I destroyed it for the security of the participants.

4. Chapter Four: Data presentation

In this chapter data gathered from seven older war veterans on their perceived care is analyzed and the results are presented. The data gathered through the data collection methods discussed in chapter three above from the seven participants have been analyzed in accordance with the Ricoeur's theory of interpretation. In this section the findings are presented in the following themes profiles of participants both in description and aggregate form, challenges the older war veterans experience, coping mechanisms and policy responses.

4.1 Study Participants Profile

Under this sub- title the profiles of seven older war veterans who participated in this study as an interview respondents are presented in two ways first, profiles of each participants is presented in an aggregated form Second brief description of all participants profile. The profile consist of the participants age and gender, marital status, level of education, religion, occupation, number of children, living arrangement, housing and health condition. All participant's names are coded.

4.1.1 Participants Profile in Aggregated Form

Under this section the profiles of participant is presented in an aggregated form, each variables and their respective information about each participants are presented in a tabular form. The variables used to create a clear and detailed image about participant's background are age and gender, marital status, level of education, religion, and number of children, occupation, living arrangement, housing and health condition.

Age, Gender, Marital status, Educational level, religion and Living arrangement

Table 1: participants’ age, gender, marital status, educational level, religion and living arrangement

Key informant	Sex	Age	Marital status	Educational background	Religion	Living with	Housing
1	M	89	Married	Grade – 5	Orthodox Christian	Wife	Private owned
2	M	100	Married	Church teaching	Orthodox Christian	Wife	Kebele rental
3	M	88	Widower	Grade- 8	Orthodox Christian	Grandchild and in- law	Private owned
4	M	99	Widower	Functional illiteracy	Orthodox Christian	Niece & Nephew	Private owned
5	M	95	Widower	Grade- 8	Orthodox Christian	House maid	Kebele rental
6	F	82	Widower	Grade- 3	Orthodox Christian	Children	Kebele rental
7	M	91	Widower	Grade- 6	Orthodox Christian	Alone	Kebele rental

(Source: field data, 2017)

As presented in table 1 from a total of 7 participants there is only one female, the imbalance in the gender representation of the study is due to the lack of female patriots who participated in and as for the age category of the participants all participants fall in to the category of the oldest

old age rang that is above 85 years. The age range of participants is 88-100 and the average age difference was 94. The marital status of the participants as presented in table 1, 2 of the participants are married (1 to his first wife and 1 to his second wife) whereas 5 of the participants were once married but due to accidents, suicide, illness and old age have deceased and never remarried.

As for the educational background of the participants, 5 elders have attended formal education (3 were stopped from grade 3, 4 &5 and 2 of them from grade 8), 1 of the patriot attained the teachings of the orthodox Christian church and 1 older war veteran is unable to read or write.

With regard to the religious background of the study participants, all participants of the study are followers of Orthodox Christianity. Two of the elders (Key informant4 and Key informant2) have accepted the Holy Communion. The study participants were very close with the Orthodox Church, they regularly went to church especially on Sundays and for 1 elder particularly the church is more than a place for worship it's a place where he gets his daily bread by bagging. Participants also gave great attention to their payments to church service and their memorial feasts after death. Key informant7 for example gets 550 birr pension per- monthly, from what he earns in a month he pays 40 birr *foridir* and 20 birr for church [*Sembete*] every month. All participants have a special day to celebrate, in the orthodox Christianity doctrine saints, angels and martyrdoms are given a day of praising, for instance St. Michel is honored every month on 12th day; Key informant6 explains that she is very much fond of St. Michel and always prepares a feast in her home and invite her neighbors, priests and the less fortunate people to celebrate the day with. On contrary Key informant4 honors St. Mary [*Kidanemherit*] on 16th by visiting religious sites.

The living arrangement of the participants are out of 7 patriots 5 lives with families; wife, children, grandchildren and niece and nephew whereas 1 elder lives alone and another elder with a housemaid. 3 of the patriots own their own private house, and 4 older war veterans’ lives in a Kebele rental house paying 10- 15 birr per monthly.

Occupation

Table 2: older war veteran’s pervious and current occupation

Participants	Previous occupation	Current occupation
Key informant1	Solider	Representative of patriots of “Gojam” region residing in Addis Ababa
Key informant2	Solider, then become a priest and he use to work in AEP in the treasure and burial organizer department	Retired
Key informant3	Solider, he become a technician in the ministry of defense up on retirement he left the military	work in the AEP as a technician in the maintenance department
Key informant4	Solider, then worked as a security guard for “Kebela” and he became a day laborer	Retired
Key informant5	Solider , for a brief period he was a musician and later he use to work in ministry of finance and economy	Retired
Key informant6	Solider, a housemaid and then a housewife	Retired
Key informant7	Solider, ministry of defense, security guard then bagging	Retired

Table 2: shows the pervious and current occupation of older war veterans, all participants were soldiers during their productive ages and 2 of the patriots (Key informant3 and Key informant7) continued to work in the ministry of defense serving their country and people in the military. 5 of the elders have changed their line of work once the war was over; some of the jobs they did to win their daily bread and keep themselves busy were becoming, a musician, a security guard, a day laborer, a priest, a housemaid, a bagger and few worked in ministry of finance and economy and in the AEP. Hence the patriots become unfit to work due to one or two of the reasons below; weakness, poor health condition and coming to retirement age, the patriots were forced to leave their jobs and become dependent. Currently out of the 7 participants 5 elders retired and depend on their monthly pension from the AEP, in addition to their pension few also depend on their family's support to lead their lives and the remaining 2 of the patriots continue to work as a representative of regional patriots and head of a particular department in the APE, once more proving that they are an active participants with potential.

Once the days of military service was over for the patriots, most of them were engaged in an informal work; in return the elders fail to secure pension up on retirement. Therefore most of the patriots are forced to depend solely on their pension from the AEP, a pension fee that range from 550 – 1000 Ethiopian birr per month depending on their military rank and residence, the above stated pension rang is only true for patriots who resized in Addis Ababa and not for those who live in the country sides. The increased cost of living in the city have been difficult for the elders, particularly one older war veteran Key informant7 was forced to beg so as to feed himself a few years back as he explained “I was on the gates of St. Tekelehaimanot bagging so as to feed and care for my bed redded daughter and me. I remember it was a very embarrassing, humiliating and painful moment in my life, I fail to save my daughter and also lost my dignity”

Number of children

Table 3: participant’s number of children

Participants	Number of children	Living	Deceased
Key informant1	4	4	0
Key informant2	11	7	4
Key informant3	1	0	1
Key informant4	6	5	1
Key informant5	7	5	2
Key informant6	6	6	0
Key informant7	2	0	2
Total	37	27	10

Among 7 participants (6 male and 1 female) had 37 children, currently out of the total 37 children 27 children are alive while the remaining 10 died due to different man made (accidents, suicide, war,) and natural (illness) causes, the loss of their children have brought the elders a great deal of sorrow and loneliness. The living 27 children of the participants lead their own lives, 5 sons and daughters of the participant’s lives abroad while the rest 22 resided in the city and rural parts of the country.

The ultimate goal of having children is to make sure generation continues and to have someone who will care and support for parents at their weakness moment. For Key informant4 having children haven’t met its expectation rather their children have been burdens and sworn

enemies to their father. Antagonistic to being cared-for the elders are caring- for their grandchildren, Key informant2 was forced to raise his granddaughter, his son leaves his daughter for his parents then went to Djibouti 10 years ago and haven't send money or came visit his daughter or his parents for 6 years whereas for Key informant3 raising and looking after his granddaughter is like having his daughter by his side and even though it's challenging she is what remains of his family line.

Health Condition

Table: 4 Participant's physical health condition

Participants	Health condition	
	Internal body	External body
Key informant1	–	Fatigue,
Key informant2	–	Amputated leg
Key informant3	Asthma, Eating disorder	Wounds (burns and cuts)
Key informant4	Alcoholism, Hypertension	Sight defect, Joint problem
Key informant5	Headache	Fatigue
Key informant6	–	–
Key informant7	Eating disorder	Fatigue and joint problem

Table: 4presents the physiological (external and internal) health condition of the patriots.

Totally the elders experience 10 types of health complication five external and five internal, External physical health complication such as fatigue (3 patriots) joint problem (2 elders), amputation (1participant), sight defect and work related injuries or wounds(1 for each problems) are the health problems that the patriots are experiencing currently. Some of the internal health

complication that the older war veterans are facing this days are Hypertension (1 person), Eating disorder (2 person), Headache, Asthma and Alcoholism (1 person for each three diseases).

Concerning the mental health of the older war veterans many of them experience sense of loneliness and feel worthless because they have seen to many of their loved once; children, spouse, siblings, relatives and their comrades death, this makes the elders long for their death and reunite with their deceased loved once. The other mental disorder some elders experience is depression, the loss and the harsh treatment of loved once, sense of dependency and poor health condition made three patriots feel depressed. The older war veterans frequently cry and isolate themselves especially on holy days, Key informant⁴, Key informant³ And Key informant² explained the holidays are by far the saddest and loneliest day, they miss the once they lost and the way how holidays were celebrated.

Two older war veterans are suffering from sleeping disorder, the elders couldn't sleep at night time, they wonder off with their memories and thoughts. When they get tiered and sleepy they only sleep for about 10-15 minutes tops and during the day light they take a nap. The elders are stressed over not getting enough and peaceful sleep. Key informant⁴ portrayed the reason behind his sleepless nights as: "After a lonely and tiring day, I went to bed around 3:00 pm local time but I don't sleep I close my eyes suspiciously thinking back and forth if tonight is the night, my children strangle me in my bed so I stay up scared".

The social health of the participant is good, all patriots have a strong relation with their community and they fully participate in their society. The elders contribute their fair share to the community by paying their monthly *idir*, *Mahibir* and other community based organizational fees, by acting as community *Shemagela* solving disputes and honoring those married or graduated, and coordinating community in supporting the less fortunate and orphaned children

who are in the community. Concerning their relation with their children three patriots are having hard time to have a strong bond with their own children whereas the reaming four older war veterans have a good relation with their children.

In general the participant's exhibit good health condition, for their age and their poor living condition the participant's health is decent. There are no chronic illness, the health complications the patriots have is not life treating but needs attention. Most of the patriots use traditional medication and healing to cure themselves from few diseases and use the traditional treatment as a preventive treatment and also first line of defense.

4.1.2 Brief Description of participants

Key informant1

Key informant1 89, was a solider during the reign of Emperor Haile Selassie. He have a military title called *Basha*. He joined the resistance when he was just a boy at the age of 13, he grew up watching his father fight the fascist Italyit's upon his father's death Key informant1 joined the fight.

Key informant1 attended his study up to grade five. He is married to his second wife and have four children, three of his oldest are living own their own whereas the youngest of four children still lives with her parents at *kechene* condominium which Key informant1 's oldest daughter has bought him when his home which was located at *Welo Sefer*was demolished for the development purpose by the government, he was compensated by money and a plot of land. Key informant1 and his family are all followers of the orthodox Christianity faith.

Currently he is working as a representative of patriots of *Gojam*region who are residing in Addis Ababa at the Association of Ethiopian Patriots. I saw Key informant1 was well-

spoken, well-groomed, straight forward, and sociable person. Besides the occasional feeling of wearisome, due to aging his health condition is good.

Key informant2

Key informant2 100, served as a military officer during the regime of the last monarchical government in Ethiopia. *Hamisaleka* is a military title given for him for severing as an officer of the uniform who commands around fifty soldiers. He was young when he started to assist his father during the resistance.

He persuade knowledge through the teachings of the orthodox Christian church [*Yebete-Kehenet Temehirt*]. He is married to his wife W/roZewde for the last couple of decades and more, together the two had 11 children but only left with 7 children. Except their granddaughter Kidist of age 16 whom Hamisaleka and his wife raised, none of their children live with them at their *Kebela* rental home at *58 Sefer*. Key informant2 doesn't have close relation with his children some are scattered at corners of the country; few are abroad and those who resided in Addis only come once in six month to visit their parents.

It's been 5 and half months since Hamisaleka stayed in bed, he lost his left leg due to gangrene, before all he become bed ridden key informant2 use to work in the Association of Ethiopian Patriots in the treasure department and handles burial and funeral ceremony for patriots. I saw that Hamisaleka is strong, courageous, upfront, spiritual/religious, loving husband and suffer from mild amnesia. Because he been bed ridden and deprived of independency Hamisaleka have gone bitter and sad making social and family relation a bit difficult.

Key informant3

Key informant3 88, served in the military of defense for 36 years and left upon retirement. Like his other comrades key informant3 joined the fight at early age. He went to school and studied up to grade 8 and along his service years in the military he picked up maintenance skills.

He is a widower and also lost his only daughter, currently he lives with his only granddaughter and late wife's niece at his own house. All members of the family are followers of orthodox Christianity faith. Currently key informant3 works in the Association of Ethiopian Patriots as a technician in the maintenance department. He is well- groomed, active, energetic, sociable and very optimistic person. He experience asthma, eating disorder, depression and work related complications (injury, electric shock, falling)

Key informant4

Key informant4 99, was a solider during the period of Emperor Haile Selassie. *Asiraleka* is a military title give for an officer who command ten Soldiers and he earned this tittle. When fascist Italy conquered Ethiopia in 1928 E.C his father fought and died on battle, right away at age 18 he joined the army.

He didn't went to modern school nor did attend religious teachings, he is a widower; his wife committed suicide. *Asiraleka* had six children but lost one of his daughter during the *Derg* period. His other three children, nice and nephews lives with him in his dilapidated, home at *Entoto Kedanmehret* but it's only his nice Mulu who cares for him full time, his daughter lives nearby with her family and his son is incarcerated. Key informant4 have a very loose and unfavorable relation with his children. Key informant4 is a follower of orthodox Christianity, he treadhis military tittle for the title "Aba". Nowadays Aba has committed himself in leading spiritual/religious life and making religious journeys.

Aba's health conditions has taken a toll for the worst he suffer from hypertension, joint problems, depression and sight problem due to all the crying and glaucoma. I saw Aba is desperate for the affection and company of a person, and unhappy with the way his children are treating him. He is sociable, active, and charismatic person, he have a good and strong relation with the church and religious community.

Key informant5

Key informant5 95, was a soldier, he and his older brother both enter in to the fight at young age. He attained his study up to grade 8. After he left the military key informant5 become a musician from 1934- 37 and then worked inministry of finance and economy,currently he is retired and live off of his pension and support from his children.

He is a widower, he had 7 children but lost 2 of his children. Five of his children resized on their own few abroad and few in Addis. He lives around *Mesalmia* in a *Kebelarental* house with his housemaid. He is a follower of orthodox Christianity religion. We have a good relation with his family and community. He experience headache and wearisomeness from time to time except that he feels fine. He kept himself in a good condition, he is clean, properly dressed, straight forward and energetic.

Key informant6

Key informant6 82, involved in the resistance when she was just a girl, she traveled to the war with her parents. Her father was a soldier andher mother volunteered to travel with the army and assist the patriots in providing rations because key informant6 is their only child they decided to take her along. Key informant6 assisted her mother when she is preparing food and delivering for the soldiers. Her father died on the battle but her family was honored by the emperor for their sacrifice to their country.

Once the war was over key informant6 was in rolled to school, she studied up to grade 3 but soon after she was wed and was forced to stop her education. She is a widower and have six children, except 2 of her children who lives with her in a *kebele* rental house around *Bela* all live on their own. She is an orthodox Christian. Key informant6 doesn't experience any health complication, she have a good relationship with her children, her children have kept and treated her good and it shows on her face.

Key informant7

Key informant7 91, was a soldier he and his brother joined the war when their father died. He and his younger brother joined the resistance when they were 15 and 14 years old respectively, he lost his brother soon after the war began. He went to school and stayed up to grade 6 then he began to work in the ministry of defense but was let go due to illness so he become a security guard to win his daily bread.

He is a widower and also lost both of his children one from HIV and the other by accident, he have no relatives. He lives in a *Kebele* rental house around *Abenet* by himself. His house is poorly furnished and sanitized, he mostly rely on his retirement pension from AEP but what he earns doesn't get him through the month; for food, rent, utilities and other expenses so he was even forced to beg on the door steps of churches. He got a very loose relation with the community. Now a days key informant7 spend most of his days in bed, he is experiencing joint problem, fatigue, depression, and sleeping and eating disorder, I saw he wears torn and unclean cloths, and drinks to forget his loneliness.

4.2 Care for older war veterans

This section focus on the types of care and care providers that are available for the study participants. Older war veterans demand greater attention and care, a care that cannot be sole

executed by families. The elders need a holistic care, this patriots encounter a number of problems which can't be addressed by the efforts of elders themselves or their families alone. Discussing on the types of care and care providers that are available for the patriots is an initial step to further understand the perception and the challenges this elders are experiencing.

In chapter one it's been mentioned that the meaning for the term care is beyond service provision and care giving by individual or institution; it's also the respect and acknowledgment of what older war veterans have done for their families, community and nation at large. Therefore types of care and care providers for the elders elucidate both the formal care meaning the services provided for the patriots by individuals or institutions and the informal care that is the respect, acknowledgement, and the care given by family or religious institutions.

4.2.1 Care providers

The care providers for older war veterans are categorized in to two these are formal and informal care givers. Formal care providers are governmental and non- governmental organizations that render service for the elders. Informal care providers are the traditional care giving systems that have been providing care for elders and sick person throughout the history of care giving these are families (nuclear and extended), community and religious institutions. The categories and their components have been discussed as follows:

4.2.1.1 Formal care providers

There are five government owned and one non- governmental organizations that provide service to the patriots. The government institutions assist old war veterans financially, with clothing, health care, and transportation service and the non- governmental organization support the patriots by providing mattress and blanket. The organizations are Ministry of defense, government hospitals, Federal police, Addis Ababa city bus and the Association of Ethiopian

Patriots all government organizations and Rainbow foam and matters factory non- government organization.

For the simplicity of discussion the detail of the non- governmental organization assistance to the patriots will be first followed by the care providers of governmental organization.

The non- governmental organization by the name Rainbow foam and matters factory provides material support to the patriots. The factory occasional donates mattresses and blankets to the AEP, after accepting the donated goods the association distribute it among the patriots. “Thanks to rainbow foam and matters factory my back is fine [fair well by back pain], I use to sleep on worn-out foam with a tine blanket which couldn’t prevent the cold” saidkey informant4

The government owned care providers are as follows:

1. Ministry of defense and Federal police

This two government institutions supports older war veterans by providing military uniforms that the patriots use during the celebration of national days like Victory of Adwa and patriots day. Besides getting the military uniform from ministry of defense once a year key informant3also receive a 250 birr pension every month. The patriots explained the support as:“Having to wear a military uniform that symbolize the unity and uniformity of the patriots on days of national celebration is good but sometimes we receive opposite sex clothing and we can’t change it because there will be none to switch with. I personally was forced to wear my torn old uniform on the celebration of Adwa few years back” said key informant2

Similarlykey informant7 narrated such circumstances like this:“forme the cloth I take from ministry of defense at AEP is the only cloth I wore, I use the old once for daily wear while I put

the new for the assembly during Adwa and patriots day celebration.” I saw key informant⁷ wearing unclean, ragged full of lice and fleas military cloth.

The patriots collect their uniform from AEP office after they are informed the arrival of the uniform by telephone. Those patriots who work in the association and those who are able too went to the association take the uniforms themselves but for those who are bed ridden and have difficulty to move they are allowed to send any one to come collect the uniform from the office on behalf of them.

2. Government Hospitals and Addis Ababa City Bus

This two government owned public service providing organizations render free service to all patriots residing in Addis Ababa city. The government provides free health service for patriots, the elders get medical treatment in any governmental hospital of their choosing. All costs of treatment and medication for older war veterans is covered by the government. *Balcha*, Black Lion, and *Ras Desta* hospitals are famous among the study participants. The elders have an ID card that states the eligibility of the elders for free health service. There are no priority given for patriots, like every service recipients, the elders wait for their turn to be examined by the physician.

Free health service to Ethiopian patriots were granted decades ago. Ever since the enactment of this legislation the patriots have been getting a better health care treatment. Based on the participants key informant⁶ explanation:

Before the government allowed free health service for all patriots, I was unable to afford the cost for treatment in government and private hospitals, especially the private clinics were upfront robing us but thanks to the government now we get the best treatment without paying a cent.

On the other hand the Ministry of transportation in collaboration with the city bus renders free transport service for all older war veterans. All patriots were handed ID cards that states the older war veterans are at liberty of boarding the city bus and getting free service. This free transport service was effective simultaneously with the enactment of free health service. The elders are able to relocate the expenditure they use to have for transportation to other expenses. According to one patriot “Government allowing free transportation for all patriots have saved me, there were times when I didn’t have a coin to go get my pension so I had to ask money from my children which was very disappointing and degrading”

3. The Association of Ethiopian Patriots

The association is an organization established by government to honor the sacrifice of the patriots during the period of Haile Selassie .The association is an institution that is administrated and governed by the government. The association was reestablished by FDRE government after it was taken during the *Derge* regime, in the organization the administration and execution of activities is left to the second generation of the patriots and few patriots too. The association provides pension, recreational and educational trips, funeral ceremony and assemblies.

The association pays those patriots that have been identified and proven a patriot a pension fee that range from 550- 1000 birr per- month. The association gets fund from government budget, the patriots pension have shown a 50 birr increase from last year. The patriots collect their monthly pension at the association but those older war veterans who are bed ridden and have difficulty to move can send an appointee on their behalf to receive their pension.

“It’s a place where we once again feel young and go back in memory lane” this how most of the research participants see the association as. The institution organize an educational and recreational trip to parts of the country or in the city once in year or once in two years. The trips

give the chance for patriots to spend quality of time with their friend and also refresh their minds. During the interview session when the participants talk about the different places they have seen with their fellow patriots their faces lights up. As the participants remember they were given the chance to see different historical and religious sites like, Adwa the actual place in Tigrai region where the battle of Adwa took place, *Axsum Tison* Mariam church (an Orthodox Christian church) and were invited for lunch at *Etage Taytu* hotel, each had a picture of this days and were very happy to share it with me. There are some occasion where few selected patriots where requested to share history of the battles on confesses, then the association informs and select the patriots. To motivate the Ethiopian army which was stationed at *Badime* during the Ethio - Eritrea war of 1992 E.C. one of the study participant key informant⁵ was privileged to go to battle site and motivate the soldiers.

The third service provided by the association is coordination of a funeral ceremony for deceased patriots. When patriots die the association post a notice and informs all patriots to come wearing their military uniforms to send of their deceased comrade. The association prepares a decorated flower in the name of the patriots that is placed on the grave of their deceased patriot. “When I think of my death and funeral, knowing that the association will notify my fellow patriots and together they will give me an honoree burial and this put me at peace, I thank my God for the association” said key informant¹. And key informant⁷ said “whether I get to be buried at the trinity church or other church I know I will have my friends to send me off, my funeral will not be without people”.

During national celebration days like victory of Adwa and Patriots day and on funerals of deceased patriots the association organize an assembly. All patriots who are able are called up on to join the assembly wearing their uniforms. The assembly gives the patriots a joyful feeling, on

the assembly they get to see their friend and are also given attention by the society or media. On days of assembly the patriots get to be glorified by the media and society.

4.2.1.2 Informal care providers

Unlike the formal care providers the informal care provides have been in the society caring for those who are sick in bed, less fortunate and elders for generations. This informal care providers are families, community and religious institutions. Because of the change in the socioeconomics of the society the traditional care provider's contribution in care giving has weakened, even though the contribution of informal care providers declined there are a gleams of their involvement at present. At present time the patriots are being cared for by their families, community based organizations, friend and neighbors and religious institution.

1. Families

Family is the bed rock of any given society, it's the largest institution where all care and support begins. The first in line to provide care for elders are the nuclear families, it's when these first line of care providers fail to meet their expectations that the extended families steps in. Except two patriots who are cared for by extended family members (niece and nephews and in-law) and one elder without any support from any family members what so ever, the rest elders are looked after by their nuclear families (wives, and children).

The participants mentioned that their children support them financially, emotionally and with materials. Once in a while the patriots receive financial support from their children mostly from those who are abroad and those who lives here in the city assist them by preparing food, washing clothes, giving them bath, rarely visiting them, conducted discussions on family issues to make decisions, supervised their health conditions, and help them to get medical treatment. Key informant⁶ explain her children's support as follows "I wouldn't be a live if it weren't for my

children, all of them daily devote themselves to caring for me therefor am eternally ideated to them” and key informant1 expressed his daughters support as “am glad to have a daughter for a first born its girls who care for their parents, it’s because of my daughter that I get to live in a house I call my own if she hadn’t bought me this house I would be suffering in rental house”.

The patriots expressed the coming and care of their extended family members in to their lives as a rescue. Niece and nephews and in-law step in when the elder’s children fail to care for their parents or when the elder’s children are deceased. In the Ethiopian culture is common to call niece and nephew as once own children. For instance for key informant4 before his sisters daughter and sons come to care for him, he was at the verge of death as he explained it “ I have no one to cook for me or take me to hospital, so I was starving laying on my death bed until she come”. Even though his children lives with him they never attained to him or his needs, rather they are determined to destroy him. “My own children are set out to destroy me, they never come see me or have a meal or talk with me but thanks to my nephews who spares a few moment before bed to have a conversation with me”

Having the support of an in- law(his wife’s niece) made a paramount shift on key informant3life he lost his wife and daughter one after the other and was left with a granddaughter, he explains all as follows “God took my only daughter and wife but blessed me with a granddaughter and a daughter like in-law”. His in- law practically raised his granddaughter and cared for him, she cooks, washes, shops and cleans and work not to be a burden financial on key informant3

2. Community based organizations and religious institutions

Iddir and *Mahiber* are indigenous institutions voluntarily organized by community members. *Iddiris* established to provide funeral services, financial support and support member during

bereavement, but as the years pass the function of *idir* have evolved, the institution become involved in health, education, saving and credit services. The elders involve in *idir* to make sure they have someone who will follow through their funeral when they die and because they like the social interaction. During bereavement and illness of patriots the *idir* collect money from its members and supports the elders. *Mahiberis* a voluntary social or religious association organized by people that bring members together to support each other. Members of the *mahiber* were organized according to the names of saints to celebrate saints' days. Members prepared a monthly feast and the congregation in the name of God and the Saints promoted the feeling of religiosity among the elders. The patriots are members of one or two *Mahibers* and enjoys the gathering.

The orthodox Christian church supports the elders in building their spiritual and social lives. The patriots at this old age feel their purpose in life from now on is to live by the wills of God and strongly attaching themselves with God. The elders frequently communicate with the priests which helps them discuss family and personal issues. The communication the patriots had with the priests help them improve their spiritual and family or personal lives. Key informant⁷ summarized the support of the church in this phrase "the church is everything for me". Key informant⁷ described the Orthodox Church support:

I was out of money with a bed ridden daughter at home, despite my values I went out to beg to get few to buy some food for me and my daughter and the clergies would invite me to share the food and drinks people brought for commemoration of deceased, baptism of an infant or religious ceremonies they would have given me enough to even take to my daughter.

3. Friends and Neighbors

The elders describe the support they get from their friend and neighbors is good, even it's better from the way their families or relatives treat them. The participants described that their friends and neighbors support them on different aspects of life. Friends visit the patriots, chat with them, bring them food and drinks. The older war veterans feel pleased when they meet up with their friends, they get to talk about the past, discuss about family and country issues at large, exchange information and spend holydays, their friend are also there to attended the elders when they are sick.

Neighbors care for the patriots in different aspects. In some cases neighbors are more close to the patriots than relatives. Neighbors invite and go over elder's house to have coffee, celebrate holidays, care for them when they are sick and sometimes execute activities on their behalf like going to *Kebeleto* pay house rent, go to grocery stores, pay infrastructural fees ...etc. This was how key informant² explained how his neighbor support him "thanks to my neighbor I pay my electric and water bill on time she takes our bill and pays on time".

4.2.2 Types of care

In this section the type of care provided to older war veterans by various care providers are elucidated. For the purpose of this study types of care are classified as formal and informal, formal types of care being the financial, transportation, health and material supports and informal type of care are emotional, spiritual, respect and acknowledgement and informational support.

4.2.2.1 Formal Types of Care

1. Financial

The elders receive financial support from the government, children and *idirs*. Government through the AEP pays all patriots a pension and *idirs* give financial assistance to the elders by the

credit service which they have established and as a gift to help the patriots at their time of need (bereavement and sickness). Children occasionally hand the elders few chace to help them cover some expenses in their home and for personal use. The financial assistance that older war veterans accept from *idir* and their children are not regular. Key informant⁵ made a statement “ of course, there are times I will have a lot of money, my eldest son occasionally send me 500-800 birr especially on the holidays but on the ordinary days after paying my bills and other expenses I might not have more than 200 birr in my pocket for the month”.

2. Transportation and Health

The other type of care patriots receive are transportation and health service. This services are provided by government owned public service providing organizations for free. Transportation service is being rendered by Addis Ababa city bus and health service are provided by all government hospitals, the health service covers the treatment and medication costs.

3. Material

Patriots were given material support from two governmental and one non-governmental organizations. The federal police and ministry of defense donated military uniforms once a year or so and the non- governmental organization called rainbow foam and mattress factory gave the elders mattress and blanket. Besides the organizations material support, children’s of the patriots sometime assist the elders materially. Key informant² summarized the support of his son as “I can say that it’s like my son gave me the chance to walk”. Key informant²’sson assisted his father materially and Key informant²explains it as follows:

After I lost my leg I was so convinced that I will never move and see the light of day.

Thinking I will not move in my house or see the sun was destroying me but thanks to my

eldest son who is in USA, he bought me a wheel chair so today I get to move around in the house or go outside to see the sun.

4.2.2.2 Informal Types of Care

1. Emotional

The emotional strength of elder's depends on the quality and quantity of care they get from their children or the Orthodox Christian Church. The emotional well-being of the patriots is influenced by the frequency of visit, way of treatment or approach, and communication they have with their children. Most of the study participants are emotionally unstable, they long for the affection of their children if it's possible but would be pleased to spend time with anybody. The church is the place where older war veterans revive themselves emotionally, the teachings and the time the elders spend with the priest help them improve their emotional well- being. The spiritual care is also being given by the priests and the different *Mahibirs*, this help the elders achieve and led religious life. When all hope fades for the desire to live after losing so many the teachings of the church help the elders get a meaning to their lives, a meaningful living by following the will of God (becoming religious). The gathering in the *Mahibirto* discuss their family and personal issues that stresses them.

2. Informational

Information is a vital resource for leading and making a well-informed decision in live. Elders get information that has to do with patriots from their friends and AEP, as for information about the community the patriots get it from their neighbors and community based organizations. In this regard all patriots have their own experiences they have shared with me, for instance the patriots were informed about the amputation of key informant² from their friends. Key informant⁶ explained from whom she heard the illness of key informant² as: "it's was my good friend key

informant5 who told me the sad news about key informant2 then me and few of our close friends went to visit him at his home”.

3. Respect and Acknowledgement

In this study care is also the respect and acknowledgment that is being given for patriots for what they have done to their families, community and nation at large, therefore, respect and acknowledgment are taken as type of care. Providers of respect and acknowledgment are those care providers mentioned earlier in this study, the care givers express their respect and acknowledgment in different demeanors.

It's the Ethiopian culture to show respect for elders, older war veterans being an elder they deserve respect. In addition to the cultural claim for respecting elders, this groups of elders in particular have an additional quality that is worth to be respected and acknowledged for, it's because they are the once who fought for the freedom of Ethiopians; they preserved the culture, flag and true identity of Ethiopians to be passed on to the generations. Properly caring for patriots is expressed through the respect and acknowledgment families, community and nation at large shows for what they have done in past and by understanding what they are currently going through in their old age.

Families demonstrate their respect and acknowledgment to the patriots in varies ways; some of the way are by showing enthusiasm to learn about the elder's personal history and stories about the battle, keeping antic materials which are souvenirs in safe place, treating them properly, visiting them, and recording the deeds of the patriots to be passed on to the next generation. Most of all families especially children can express their respect and acknowledgment to the elders by showing them affection and gratitude.

Respect and acknowledgment for older war veterans is revealed by the actions the community shows in different social relations. The society take the elders as *Shemagles* who resolves disputes, bless married, children, graduates and to be members of developmental community. The community is aware of the past contribution of the patriots so the community is well informed about the elders. Youths show their respect by giving priority to the elders on service rendering places, the young generation now a days are trying to learn about their history from those who passed it forward and join the patriots on nation day celebration wearing cultural clothing to show their support and appreciation.

The nation show its respect and acknowledgment to the patriots by assigning a commemoration day for the patriots, establishing school (patriots primary school[*Arbegoch*primary School]), and by paying pension. The deeds of patriots surviving or fallen is remembered and celebrated each year for the last 76 years on the 5th of May. Future more to honor this groups and show gratefulness transportation and health services are being rendered for free.

4.3 Perspective of older war veterans on the nature of care they receive

Knowing or understanding how patriots feel about the care or support they receive is important, who better explain the way one feels and needs than the person who is experiencing or living it. Every person have his/her own subjective understanding of a particular phenomenon, the subjective interpretation of the patriots will help understand their living conditions and also help to improve provision of care for future. This section describes the perception of older war veterans on the types of care they receive.

The perception of patriots on the types of care they receive from families, societies, government and others is presented as follows:

1. Families

The participants explained the care they receive from their families as below expectation and feel the care especially from their children not as expected or utterly poor. The participants identified harsh treatment and loss of meaningful social interaction as the main reasons which influenced their perception on the care they receive from their families. Families are both the nuclear and extended, the patriots described their relation with extended families better than the relation they have with their own children. One patriot explained his relation with his children has turned for the worst but his relation and the care he gets from his relatives is by far better, in this regard key informant⁴ said his niece and nephews are far better than his own children and summarized his relation with his children as “I have children for enemies”.

The patriots described how they feel about the care they get from their children as unsatisfying, the elders feel that support is more than attending the economic needs it's also satisfying the emotional needs, key informant² portray it as “my needs is beyond financial support I miss my children and I want to spend my last days with them as much as possible but they don't understand, when I call to invite them over they ask how much I need”.

During the interview most of the patriots were crying out of disappointment when they were talking about their children, they wish them all the best but would be happy if their children consider them as part of their lives and visit them often, few patriots were disappointed with how their children turn out to interact with them. Key informant² used the Amharic proverb [yewoladmehan] meaning having children but feel like having none to express the deep sorrow he felt about his children failure to visit him often:

The great God blessed me with 11 children but took 4 so I said it's your will and thanked Him for letting me have 7 but it's like I am *a yewoladmehan*. My children don't come to visit me or their mother often, they mostly come once or twice in three or four months.

Another patriot expressed his disappointment on his children with tears in his eyes, anger and summarized it as "am ashamed to call them my children in front of others". Key informant4 couldn't hold back his deepest sadness when he was talking about the deeds of his children:

I raised, taught, clothed, feed, loved, disciplined them the way I know how but today four of my children became my enemies; my son tried to kill me and I end up being hospitalized, my daughters hate , insult me and tell bad things to my grandchildren and now am in court fighting with my son over inheritance.

Unlike the rest of the patriots who are disappointed, longing to see their children more often and lost all of their children, key informant6is not stragglng with neither of the above reasons, she got few of her children living with her while the married and resized on their ownvisit her often, to be exact they come to see her once a week or in every two weeks.For this particular participant family care especially her children's care is countless.

2. Community

In the words of the patriots the community support is wonderful, there are various supports that the society provide for this groups. The elders expressed the relation and the care they have with the community is family like, "it's the community and the community based organizations who support me first during the time of sorrow and happiness rather than my families" saidkey informant5. Community assist patriots materially, informational, emotionally and represent them on few activities, key informant2 said his neighbor pays his electric and water bill, "our neighbor

Tirs it is the one who pays the electric and water bill, every month she come collect the money and pay the fee. We are pleased to have her”.

The youths show the patriots respect and acknowledge for what they have done to their country, key informant1 said there are two types of youth’s behaviors these are, respectful and dis respectful, future explained there care as follows:

Those youth whose parents raised them properly and taught them what it means to be an Ethiopian, respects and acknowledge what we patriots did. But those youths who completely forgotten what it means being an Ethiopian, they blame the patriots for the poverty that Ethiopia is in, they say if the patriots hadn’t chased the Italy and we were colonized for few years we could have been civilized by now.

In regards to the youth’s treatment of the patriots for their sacrifices once again key informant1 explained it as:

Respecting and acknowledging patriots is not only the right of the youths or the nations but also their duties. We have preserved the history and culture of Ethiopians and make you walk up straight with your heads hold up high among the world as an African country never being colonized. Many were lost on the journey to achieving freedom and few of as survived so we all made scarifies be it by blood and bone or our time therefore we deserve the at most care of our country.

3. Government and others

The government have been supporting the patriots for more than a decades through pension, setting a commemoration day, transportation and health service. All of the study participants are very much grateful and pleased with all the support from the government, key informant3 expressed his perception on the governmental careas “in my personal view the government is

supporting the patriots with its all potentials”. Even though all participants are pleased with governmental support key informant5 didn’t fail to mention his discontentment with the government’s failure to provide elders with housing as:” the country that we were sacrificed for fail to repay us with the chance to own personal house”.Future more key informant5 stated the acknowledgment of patriots is an area that the nation at large need to work because it’s less exercised, he said:

Streets of Addis, roundabouts and other institutions are given names or have statues of other country heroes or celebrities, in this regards our fathers and we the patriots are less recognized, for instance Etage Taytu was one courage’s, role model and true Ethiopian women but she is not well recognized acknowledged for what she have done for her country and my friend General Gagamakalo God rest his soul was a true Ethiopian child but his deeds haven’t been acknowledged these are the few that are on top of my head and there are many I say it’s better to honor a person when he/she is alive than after his/she is dead if it’s not possible after death will do too.

The participant described their appreciation for the material supports they get from governmental and non- governmental organization. The organizations provide the elders with mattress, blankets and military uniforms once a year. Over all the older war veterans are optimistic to what they have received from the organizations.

4.4 Challenges Experienced by older war veterans

The participants encountered a number of problems in their daily lives such as economic, social, health, and political. The various challenges are discussed in this section.

1. Economic Problem

According to the participants economic problems have made their lives hard to manage. The increased cost of living in the city and the rapid price inflation on basic needs has made the elders suffer, the absence of welfare services and adequate income during these time of inflation made them undergo a social, and emotional stress. As key informant³ indicated “In the association when we were asked to donate 20-50 birr to support other patriots who are in need , I get stressed it’s not that I don’t want to help but I don’t have much left to get me by the month after feeding three mouth therefore I get frustrated”.

Key informant⁷ portrayed the price increase in basic need as:

It’s funny the expensiveness of living today has made me thanks the time of my lowest moment 10 years back, I was out bagging to feed my daughter and me, and the price of Enjera was not more than 50 cents I use to buy two Enjera for lunch and dinner with just 1 birr, and one was enough to get you full but today the price of one Enjera is 4.50 birr, it even goes up to 5 birr and it’s light as a feather the time calls for prayer [Egizeyo].

The economic problem has demolished or loosen the social bound that exist among families, neighbors, relative, communities and friends destroying the existing mutual concern, some of the patriot explained that the interaction people have today have been influenced by the economic benefits than the sense of mutual support. The existing economic problem not only eroded the bond that exist among families, friends, neighbors, relatives and community at large but it also destroyed one of the famous tradition of Ethiopians besides hospitality which is the culture of supporting elders. In this regard key informant² made these statement:

when we were young even after starting our own family we always send money, grains and went to our childhood home to spend holidays with our parents, even sometimes we harvest

our parents or other older people's land who have no one to support them but today the economic problem have crippled the children they barely think about their parents or others.

According to the patriots the pension they receive is very low to endure the current economic inflation. Key informant⁴ explained it as "if it wasn't for the monthly income that I get by renting my house, the 550 birr pension I get per month wouldn't cover the expense in my home". Key informant⁷ voiced what key informant⁴ said as "If the pension I get was enough to withstand the living cost I wouldn't have begged to feed myself and my daughter. When am all done paying rent, *idir*, *Sembete* and utility fees I don't have much left from my pension. The pension have increased but the cost of living has tripled".

2. Social Problem

The participants have identified few social challenges such as: disrespect, cultural distortion, lack of housing, denial of burial site and stereotyping. This section enlightens on the different social problems patriots face in detail. Except the issue of inadequate housing all issues by the same token affect all participants, three participants own private houses but did advocate for the rest of the patriots without private house. Key informant⁵ explained the lack of housing in Amharic saying as follows:

An ape covered with thorns was offered a help from all animals in the forest and the ape asked if they could first remove the thorns on her behind so that she can sit and remove the rest herself. With the analogy of the ape's story if we patriots had a place we can call ours we would have supported ourselves but most of us are struggling in rental house and few are on the streets.

"We are disrespected by those who doesn't know the Ethiopian culture" said key informant¹ with great disappointment. The patriots are being disrespected by few family and community

members and its being demonstrated by the way they treat the elders. In key informant's house I was able to observe his granddaughter refusing to respond to him while he was talking to her and when she do responds she insult him frequently. In this regard key informant⁴ made a statement:

My daughters insult me they use the term witch [Buda]. One of my daughters, her husband and my granddaughter live with me but in a separate house, whenever we meet outside she shouts witch[Buda]and grabs my granddaughter then runs inside the house. That's not all she spread a rumor to my neighbor saying my niece Mulu is my wife and that am sleeping with her.

I was able to observe key informant⁴ families disrespectful manner, they took off the silver medal from his military uniform two day before the Patriots' Day celebration. The medal was sowed with the Ethiopian flag on the left chest pocket side but it was cut off.

The elders stressed that the younger generation is distorting the unique culture Ethiopia have, key informant¹ expressed this situation with discontentment being observed on his face and said:

We Ethiopians are unique with abundant resources it's to preserve all these that our fathers before us and we fight with modern army, we manage to keep our countries freedom with blood and bone sacrifices but today's generation is being colonized mentally. Change is good no doubt about that but change should be improving the negative thing not completely destroying your identity.

Key informant⁶echoed what has been said by key informant¹ as:

During the reign of Hailee Selassie and those before them foreigners were not allowed to go out of the country with Ethiopia's dirt on their shoes but this days the generation is willingly submitting its freedom and identity to the foreigners you can see it on their way of dressing,

talking, hair style and child raising, please tell me where is the harm in disciplining children in the appropriate manner.

All patriots identified the denial of burial site in the place that they were once promised and have legal claim over is their burning issue currently and key informant⁵ explained it as “Of course, for me having people attended my funeral is good enough but when I say this it doesn’t mean am not hurting that I don’t get to ley next to my friend with honors”. Future more key informant¹ clarified it as:

The majesty Hailee Selassie honored the deeds of patriots with building a holy trinity cathedral church and pronounce the burial sites to be for the laying of patriots but currently the administration of the church denied the resting place and ask a payment of 2600 birr for be buried service.

Stereotyping is the other social challenge the elders encounter, they experience these from their families and community at large. Stereotypes are a set of beliefs which shape the way we think and behave in everyday life. However, negative stereotypes, such as the ones condemning older peoples as needy, unhappy, senile, and inactive have an adverse effect on older people. It affects the well- being of the aged. I observed the stereotyping of elders when I was at key informant² house, his granddaughter was somewhat whispering in my ears that her grandfather is bitter, needy and unhappy as she walk by.

3. Health Problems

The participants identified few health related problems such as: cost of medication, malnutrition and abuse. The government have granted patriots the a opportunity of free health service however, the health centers most of the times say the prescribed medications are not in stoke and they are force to buy them outside, often the cost of medication are high.

“We need food” said key informant² the patriots are starving they need to eat, key informant⁷ future illustrated the issue as: “there are times I only eat a half of bread a day”. Lack of support, financial constraint and eating disorder are the reason behind the malnutrition of the patriots. Key informant⁶ voiced the malnutrition of her fellow patriot as:

We were used to eating raw meat and drinking Teij in the good old days, today the time is bad. For example my friend Ato Asheber was a brave patriot but today his in bed ill and malnourished. His got no one to cook for him and have no money, so I visit him as often possible.

Economic problem, poor health condition, age, and lack of care providers has made elders susceptible to abuse, physical and emotional/psychological abuse are common among this groups. Perpetrators of the abuse are family members especially children. The emotional abuse are reveled through insult, threatening and discouraging and the physical abuse is demonstrated with hitting. Insulting words said by perpetrators of abuse against elderly people included: stupid, foolish, dumb, lame, dirty, boring, sorcerer, beggar, greedy, selfish, evil, and cursed. The offenders of physical abuse used sticks and metal material to perpetrate the abuse. Key informant⁴ indicated:

“I was hospitalized for a month and have been following through my treatment from home for three months, my son bitten me with a stick then dropped a glass on me cutting me. It’s by the help of my neighbors that I get to leave with my life from that day”.

4. Political Problem

According to the participants the power relation that exist between them and the AEP is dictatorial, they lack participation in decision making and are victims of poor governance. Key informant¹ explained it as “the patriots could if benefited if the associations building was

properly renovated and rented out but due to poor governance and passive participation of the patriots we are deprived of better increment on our pension”. Key informant⁵ Future explained the situation as:

We were informed of the decisions after they are made, for instance the government gave the patriots association a 500 hectare land right behind the current AEP building, the administration informed us after the decision was passed on the relocating of all its budget and effort in placing a foundation on the new land than renovating the old building.

4.5 Coping Mechanisms

The patriots use different mechanisms to cope with the challenges they face in their daily lives. All of the participants use traditional means to deal with the stressors be it financial, emotional, political, social or material they use crying, praying, forgiveness, working, bagging and relaying on children. This section deals with the different mechanisms applied by elders to cope up with the problem they encounter.

The patriots usually cry for all they have lost in life and for the way their families treat them, key informant² explained as “I cry when I look at my leg because I lost my leg I don’t get to spend time with my friend like before what else can I do about it so I cry to forget the loss and when my friend come to visit me they bring me tears”. Key informant⁵ have also explained the situation that made him cry as “It’s common to get in conflict with others when I get in that situation especially with my children and if I can’t convince them and when I get hurt I cry”.

All of them strongly believe on the power of praying and use this mechanism most often. “When life is unbearable I tell all of my stress to Kidane Mehirt [holy Mary]” said key informant⁴ and future explained as: “When all of my children turn against me plotting to kill me

with rat poison and biting, my mother Kidane Mehirt saved me. Today before I went to court to face my son I prayed I told her and her son to guide me and help me win”.

Key informant² voiced what key informant⁴ said as” I lost my leg and my children are not around to visit me often so I pray for the almighty God to take me sooner or give me the strength to bare all this and He never disappoints this days am getting used to it all.”

Forgiveness is the other coping mechanism patriots used to muddle through the harsh treatment, ungratefulness, betrayal, disrespect and un-acknowledgment of their children and community at large. When they are hurting the elders cry and isolate themselves. “Jesus Christ died on the cross for the sins of mankind by the hands of man once again being betrayed but he forgave us all. So if He forgive us all who am I not to forgive my children, I forgave them not only because I love them but because it’s when I forgive that my Father in haven can forgive me”said key informant⁴.

When life was tough and unbearable key informant⁷was forced to beg, he remembered the time like” I was out bagging putting my pride and dignity aside to feed me and my daughter, today my life is not granted too I might be out on the streets bagging once more because I have no one who cares for me and the money I get I blow it on Teij to forget all my loss”.In regards to bagging key informant⁶ expressed her fear for the patriots as “I worry that most of the patriots will engage in to bagging to overcome life challenges, they are starving and no one to support them”.

To forget the absence of their children, to keep themselves busy and to improve their living two patriots in particular are hiding behind work as a coping mechanism. Key informant³ said “Iwork not only to earn income but to forget the loss of my wife and my only daughter, if I stay at home and see my granddaughter often I remember to my daughter was so young to die

therefore I prefer to work only then my mind will forget my sorrow".At the end of the day all patriots except key informant⁷ somehow rely on their children, be it financial, material or emotional but they need their children to live by, in unorthodox way key informant⁴ explained it like this" I would love it if I can say that am living because of the love my children show me but the truth is am living because my children want me to died so thanks to them am alive, so I need them so that I can live", he then finished what he said with a little smile with a disappointed and hurting facial expression.

4.6 Policy Response

It's possible to say the issue of patriots have not been given due attention to be developed as a policy. I have search and only come up with four documents which was ratified many years ago and have not been amended or improved ever since. I have found a letter of cooperation which were developed in 1995 E.C. by the City Government of Addis Ababa to the ministry of health for provision of free health service to older war veterans of the Italo- Abyssinian war, the other to Addis Ababa city bus to assist the patriots with free transportation service and lastly a letter of cooperation to Construction and house development agency to provide 25 patriots with free housing service, all services are for those patriots who are residents in Addis Ababa. The other document which I have found was a kind of news or report which was published by *Berhanena Selam* printing press in 1937 E.C. in this report the issue of burial site, reward and appointment was discussed. In the document emperor Haile Selassie upon the completion of the trinity cathedral church announced the burial site next to the memorial statue of the fallen patriots to be for those who have survived, stay loyal to their faith and their country to be buried upon their death, to show the place is meant for the patriots the remains of the fallen patriots where gathered and buried on Wednesday January 7, 1936 E.C. In the article the emperor

promised the site to be for the patriots to show his gratitude and as a historical evidence to be passed on to generation, in this regard in the document on page 116 sites a paragraph from an Amharic book in title *Yeabalashge Zemen* which states the emperors generosity and gratitude to honor patriots with a dignified or honored burial. The participants strongly feel betrayed, as the generation evolves and time pass what was promised for the patriots by one of Ethiopians ruler have been overruled by administrators of the trinity church, this issue was even taken to court but the court ruled on negotiation and dealing it among themselves (the church and the patriots).

4.7 Summary

Participants of the study in terms of gender were 6 male and 1 female. The participants are all in the oldest old age category which is above 85. All except one patriot have attained either formal or informal education, they are capable to read and write and each and every one of the participant adhered to Orthodox Christianity. During their young age the patriots were all soldiers then most of them made a living by engaging in informal works like house maidens, security guard, begging, and day laborer but currently except two older war veterans all are retired.

All participants had children, out of 37 children born to the participants, 10 died due to manmade and natural causes while the reaming 27 live own their own. Only two elders live with their wives while the rest lives either with their grandchildren, niece, nephew, housemaid or alone. Three older war veterans live in private houses whereas the rest four live in government owned rental house. The health condition of the participants is good especially the social health but the physical (external and internal) are slightly serious and it's the mental and emotional wellbeing of the patriots that demand greater attention.

The patriots receive formal types of care such as financial, material, transportation and health services and informal types of care such as emotional, spiritual and informational supports from different care providers. The patriots explained the care they receive from families as below expectation and unsatisfying on contrary the elders are somehow pleased with care they get from community, non-governmental and governmental organizations. The perception patriots have on the care they receive from their family is influenced by the harsh treatment and loss meaningful social interaction. The older war veterans experience social, political, economic and health related problems and use praying, forgiveness, bagging, working and relaying on children as a coping mechanism. In Ethiopia there is no policy specifically designed to address the needs and challenges of patriots, there are only free will and promise of organizations and former government to support the patriots with transportation, housing, health service and burial site

5. Chapter Five: Discussion

In this chapter the key findings of the study are on the perception of older war veterans in the type of care they receive, types of care available for older war veterans, challenges experienced by patriots, and coping mechanisms are discussed in relation to available literature.

5.1 Perspective of older war veterans

The study uncovered a varying perspective on the types of care participants receive, they expressed it as below expectation and unsatisfactory. The elders reveal their discontentment through crying and isolating themselves. Harsh treatment and loose meaningful interaction has made the patriots life unpleasant. Based on the study participants harsh treatment ranges from emotional to physical abuse. Samson (2014) explained elders experience emotional/psychological and physical abasement from those close to them like children and grandchildren, future more he explained families' economic problem as the major reason for the abasement and infrequent visits of elders. In regards to the loss of meaningful social interaction Alemnesh and Margaret(2014) described that elderly people long for deep interaction beyond greeting, they value an interaction with others than their basic needs being meet. Elders seek the interaction with families not only for emotional support but to also get updates on their families, relatives and community and if possible financial. Hence,the current research finding pertinent to the perspective of older adults in line with the nature of care they are provided has come up with similar findings as it is indicated by the above researchers in that older adults source of dissatisfaction were harsh treatment, loss of social interaction, and poorly acknowledged for the thing they have done so far.

As far as the free transportation and health service goes the patriots receive they are grateful but would like if the government develop a procedure where the patriots can get medication

which are not available in the public hospital pharmacy through other means with low cost or for free. In addition older war veteran are very pleased with the material support they get from the NGO and governmental organization, but I observed there are service redundancy, two governmental organizations donate clothing.

5.2 Types of care older war veterans receive

Despite the declining in the tradition of family care by economic stress, urbanization, cultural changes, and the migration of caregivers as stated by (Kosberg & Garcia, 1995) for this study participants families are the main care providers. The participants receive financial, material, emotional, spiritual, and informational support mostly from their families but few NGO and governmental organizations assist them too. In the NASW (2010) the types of support elders get from the traditional family care is stated as Emotional, social, and spiritual support, Assistance with decision making related to health care, financial matters, and lifespan planning, Assistance with physical tasks, such as bathing, dressing, or walking. On contrary to what the literatures said as the family care system weakened institutional care centers came in to place, for the study participants this wasn't an option.

In the study by Samson (2014) care is understood to be beyond service provision it's also the respect elders get for what they have done for their families, community and nation at large. Based on the finding the patriots strongly agree with the definition of care by Samson. In social exchange theory the care and support is a reciprocal relation, the elders have provided their fair share of contribution to their family, community and nation at large and during their old age they need to be paid forward by giving them the at most care, respect and acknowledgment . In another study by MOLSA (2005) elders desire to be respected is well explained. I strongly believe that the respect and acknowledgment patriots deserve shouldn't be a day or two

celebration in a year, I was able to witness a number of people pouring from everywhere on the celebration of the patriots day on May 5 to show their support and respect, am not saying that is not good but to truly support, respect and acknowledge the patriots a measure beyond commemoration day is necessary.

5.3 Challenges experienced by older war veterans

Finding reveals that patriots face several problems economic, social, political and emotional. In the literatures economic problems have been identified as the main reason for the poor living, abasement, low self-esteem, depression and loose social interaction of the elders. An annual report by HAI (2008) showed that elders are age discriminated, denied of the right to entitlements and others, the study participants faced stereotyping, and denial of burial sites, on related area HAI (2013) report shows that elders have housing, inadequate food security and nutrition and mentioned the presence of discrimination even though there is respect. Fasil (2010) pointed out that elders residing in Kaliti Institutional Elder Care Centre were disrespected by community members living nearby, in the finding.

In regards to health problem the global literatures on older war veterans support it as the major problem common among older war veterans and identified PTSD as the most experienced health complication commonly among this groups, on the contrary the patriots involved in the study doesn't experience PTSD or doesn't show symptoms rather they have health problems like hypertension, amputation, sleeping and eating disorder, headaches, joint problem, fatigue, alcoholism, and abuse. The study by Samson (2014) explained the presence of physical and emotional along with other kind of abasement. Based on the finding in my study patriots are susceptible to emotional and physical abuse from their families.

5.4 Coping mechanisms

The challenges older war veterans face social, political, health, emotional and economic problem each have affected their well- being. Each patriots experience sadness, loneliness, depression, shame, and humiliation in return they develop a sense of pessimistic attitude and suspicion. In order to deal with life stressors the patriots utilize different mechanisms. Studies by Solomon (2012) and Samson (2014) reveled that elders use prayer, holy water, forgiveness, silence, tolerance, sharing feeling, criticism, crying, suicide, and begging as a coping mechanism. Similar to the findings in the above mentioned studies the patriots with praying, crying, working, forgiveness, baggingand relying on children.

The theories of aging can explain the behavioral changes elder have as they age and their life changes. Activity theory states that people develop ideas about themselves and their identity from two major sources: the things that they do, and the roles they fulfil in life in regards to this two patriots working and keeping their role in society this help them cope with challenges they face in life. Continuity theory talks about the consistence of values, preferences and patterns of behavior over our life span regardless of the life changes and argues that the latter part of life is simply a continuation of the earlier part of life. Even though the patriots are getting weaker and can't support themselves they are strong spirited, want to be independent and feel like having energy left for an activity.

Unlike the older war veterans of the Korean War, the Italo- Abyssinia war older veterans are economically, and sociallyunder privileged. The Korean War veterans receive economic support from the South Korean government at a regular basesand the government benefits the veterans' family up to third generation offering scholarship to their grandchildren. In addition, the South Korean government and people properly respecting and acknowledging the older veterans

through awareness creation and honoring the Ethiopian older war veterans for their contribution in the Korean freedom. The care provided to the Korean War older veterans is organized, regular, substantial and technological based whereas the care provided to the older veterans of the Italo- Abyssinia War lack organization, regularity, substantiality and is not supported with technology.

As a remark the number of surviving patriots is getting less and less by the day this groups are in the oldest old category and there are very few left, the time to repay the patriots for what they have done for Ethiopia and all Ethiopians is now, therefore a well-organized and properly documented action plan where all stakeholders are involved is important to address the needs and challenges of the patriots. The prevalence of a policy or legal document doesn't ensure the implementations of the law but it's a formal step to executing an activity, things that are legalized and presented in a policy manner have more chance of being implemented. For country with a lot of human resource supporting a 45,000 and bit more patriots would not be hard it's just a matter of open mindedness, thoughtfulness and gratefulness needed from each and every one this is my personal thought. Not only the nation can help give the patriots a pleasant end of life but the nation can also get valuable knowledge and skills from this groups, it also pave the way for the development of a veteran policy which will help honor the men and women who have served their country.

6. Chapter Six: Conclusion and Implication for social work

6.1 Conclusion

From the study conducted on Ethiopian older war veterans it's possible to draw a conclusion that the patriot's perspective on the types of care they receive from families' community and nation is unsatisfactory and below expectation but are optimistic with the support they get from government and others. In the border study there are a number of problems the elders encounter and utilize different coping mechanisms.

The patriots prioritize the challenges they experience from the most crucial to the less as burial sites, economic problem, abuse, loose meaningful interaction and poorly acknowledged. The old war veterans are more inclined to care about their final resting place and are very much disappointed with the denial of what has been rightfully theirs, the proclamation which states the granting of Trinity church burial sites to be for the last laying of patriots is not overruled by other regulation or proclamation until this day.

The deeds and sacrifices of the patriots as parents, members of a community and defenders of nations freedom is being forgotten especially by their children, they are ungrateful for what they did to raise and support them, when the elders need them at their time of need their children abandoned or mistreat them. The patriots are displeased with the amount of pension they receive and believe the issue of acknowledgment needs attention than it already have but are thankful for the free transportation and health service. Even though the patriots are challenged with many aspects of their lives they are still strong spirit, energetic, hopeful, visionary and brave, through it all they care about their dignity. However diverse the problems patriots experience in Ethiopia there are no legal documents to address their needs and alter challenging situations except letters of cooperation and outdated promise.

6.2 Implication for Social work

A research in social work is significant for guiding practice, knowledge, policy and advocacy. In order to address the needs and challenges of patriots the collective effort of families, community, the government, NGOs, the private sector and other agencies is important. All stakeholders should support venerable and improvised elders to meet their financial, health, emotional, food, and social needs. Through the holistic effort of all the elders' quality of life can be improved. Based on this the finding from the interview with the patriots provide paramount insight which demands the involvement of social worker at educational, practice, research and policy level.

Implication for Social work Education

The study of older war veterans should be in- cooperated in the course gerontology, this groups of elders have their own set of characteristics that differentiate them from the other elders, they may have experienced shared challenges with other elders but the patriots segregate themselves from the rest of elders hypostatical as we and them "We" being all patriots "Them" other elders. Therefore older war veterans have to be understood through the teachings in gerontology.

Implication for Social work Practice

In the area of social work practice working with older war veterans demand the involvement of social workers. Many intervention activities can be developed to improve the living conditions of older war veterans, intervention at macro, mezzo and micro levels. At macro level social workers can advocate on behalf of the patriots for instance the patriots are denied of burial sites therefore assistance of a social worker is needed, at mezzo level social workers can create linkage for patriots with NGOs and build networks among the service providing agencies to

avoid redundancy and make sure the service is holistic and at micro level a social work practitioner can provide elders with counseling and therapy along with their families. Achieving a desired change in the lives of older war veterans cannot be achieved without the involvement of all stakeholders and specific activities such as government increment on pension fee will help solve the financial and indirectly other problems of the patriots, government developing a tax exemption scheme for organization who support the patriots at large, improving the accessibility of medication for free in the government hospitals or building network with other service providers, engaging the patriots in development programs to boost their self-esteem and the nation to use their wealthy knowledge and skills, legal consultants working with the patriots to retrieve their burial site.

Besides the direct practice with the patriots, practitioners can also work in community awareness to help improve the well- being of the elders who are without support, an awareness on older rights, and role of care givers and using the mass media to create awareness about the condition of older war veterans and to improve the support provided by families. Training can also be given on provision of care and end of life for families, community and other stakeholder.

Implication for Social work Policy

Social workers can play a facilitator role in development of a policy to address the needs of older people and mobilize potential forces or resources to respond to the challenges older war veterans' experience. To this end, social workers can advocate on behalf of this category of population to initiate and develop an independent policy that addresses their needs and concerns in the country since there is no any legal framework that specifically respond to older adult war veterans of Italo- Abyssinian war of 1935-41.

Implication for research

In this study the perception of older war veterans of Italo- Abyssinia war of 1935-41 on nature of care they receive in Addis Ababa was the attempted research gap. Besides the identified research gap there are plenty of gaps which need researcher's attention in the future such as, evaluation of service delivery of the patriots association, a comparative study on societies conception and attitude towards patriots or war veterans who participated in the Italo- Abyssinian war and other Ethiopian wars and assessment of men patriots or war veterans attitude about the contribution and role of women patriots during the wars.

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PERCSPECTIVE OF OLDER WAR VETERANS.....

Annex I: IQ V1 guideline

Preamble

Dear respondents! My name is Hosseana Solomon. I am carrying out this study in titled *older adult's perspective on the nature of care they receive: the case of the older war veterans of the Itlio- Abyssinian war 1935-41*. The study is part of the requirements for completion of the degree of Masters of social work at Addis Ababa University. This study would inform interventions and policy development and contributes to the improvement of the quality of life of older war veterans. This interview guide includes question related to your background, perspective on the nature of care. To achieve the objectives of this research, your genuine responses are highly important. I would like to assure you that the information you provide will be kept confidential. I thank you so much in advance for willing to have this interview.

I. Background of research participants

Questions including: Age, Sex, Marital status, Children, Level of education, Occupation (previous), Source of income and Health condition

II. Socioeconomic information of participants

What are the sources of income for your family?

Do you get assistance in cash, in kind, or in other ways other than your income? If yes, please respond to the following questions:

From whom do you get assistance/support? GOs, NGOs, CBOs, religious institutions, the local community or others?

What kind of assistance have you received so far?

What are the major care and support services you are receiving?

Can you tell me as to how you are managing to survive with the existing situations?

PERCSPECTIVE OF OLDER WAR VETERANS.....

How much do you spend for a month?

Are you a member of any community based organization? If yes, to which you belong? (1)

Iddir (2) Mahiber (3) Iquib (3) Debbo(4)Meredaja (5) If any,

Who contributes a lot to the expenditure or income of your household? Why?

Has there been a change in income/ expenditure of your family in the last five years? If yes, to what extent has it increased/ decreased and why?

II. Perception of participants on the nature of care

Who cares or supports you?

How do your family, caregiver, community care for you?

How do you feel about your families, relatives and neighbors attitude towards you?

Does being a women/men older war veteran have an effect on the care you receive?

Are you being respected and acknowledged for what you have done for your country?

Do you feel that you're being treated or cared for properly?

Do you make decision in your home?

How are thing in home?

Tell me be about your relation with your family, relatives and neighbors?

Does your family, relatives and neighbors make you feel like a fully function part of society?

What are your needs and issues?

What do you expect, strengths, abilities and motivation?

III. Challenges of research participants

What are the problems you are facing currently?

What services would you like to be provided if it was possible?

PERCSPECTIVE OF OLDER WAR VETERANS.....

IV. Coping mechanism

How do you cope with your problems?

V. If you have any additional comments on the issues discussed, you may add.

Annex II: IQ V2 guideline

Preamble

Dear respondents! My name is Hosseana Solomon. I am carrying out this study in titled *older adult's perspective on the nature of care they receive: the case of the older war veterans of the Itlio- Abyssinian war 1935-41*. The study is part of the requirements for completion of the degree of Masters of social work at Addis Ababa University. This study would inform interventions and policy development and contributes to the improvement of the quality of life of older war veterans. This interview guide includes question related to your background, perspective on the nature of care. To achieve the objectives of this research, your genuine responses are highly important. I would like to assure you that the information you provide will be kept confidential. I thank you so much in advance for willing to have this interview.

III. Background of research participants

Questions including: Age, Sex, Marital status, Children, Level of education, Occupation (previous), Source of income and Health condition

IV. Socioeconomic information of participants

With whom do you live?

Who is the hade of the family?

What is the source of income for you and your family?

From whom do you get assistance/ care? (NGOs, GOs, community based

PERCSPECTIVE OF OLDER WAR VETERANS.....

organizations, or religious institution)

In what way do you get assistance, is it in a form of cash, kind, or other ways?

Is the care you receive reliable/permanent? If not how to get by?

Are you a member of any community based organizations? If yes, to whom you belong? 1. Iddir 2. Mahiber 3. Iquib 4. Meredaja 5. If any other

Do you have any role that you play in your community?

Who makes decision in your family?

V. Health condition of participants

How are feeling this days?

How often do you get medical check- up?

How far is the health center from where you live?

How frequent do get bath per week and who gives you one?

How many times do get proper meal per day, and is it neutrinos?

VI. Challenges of research participants

What are the problems you are facing currently?

What services would you like to be provided if it was possible?

VII. Coping mechanism

How do you cope with your problems?

VIII. If you have any additional comments on the issues discussed, you may add.

PERCSPECTIVE OF OLDER WAR VETERANS.....

Annex III

Consent form

Good morning/ Good afternoon Sir/madam, my name is Hosseana Solomon. I am a graduate student at Addis Ababa University, School of Social Work and doing a research on the perception of older war veterans on the nature of care they receive. You are selected as a study participant because you are directly related to the research topic that I am dealing with.

I will be asking you some questions about your life, your experience of care, support and perception on the care you received. The whole interview will only last about 45 minutes and you are entirely free not to participate in the study. We can make the interview anywhere convenient. I can assure you that there are no foreseen dangers associated with you participating in this study. You also need to be aware that your cooperation is important.

After I collected the data, I will be keeping it only for my personal use and will only be used for academic purposes. Through it all, I will respect the confidentiality of the data including your name will be concealed and codified. I really appreciate your cooperation.

Moreover, signing this consent form indicates that you have read this consent form (or have had it read to you), that your questions have been answered, and that you voluntarily agree to participate in this research study.

Hosseana Solomon Research Participant

Signature

Signature.....

Date Date.....

PERCSPECTIVE OF OLDER WAR VETERANS.....

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