

# MEN'S PERCEPTION OF ABORTION INITIATIVES IN ACCRA, GHANA

Mary Asare Adonteng<sup>1</sup> Daniel Yaw Fiaveh<sup>1,2</sup>

1 Department of Sociology and Anthropology, University of Cape Coast, Ghana

2 Centre for Gender Research, Advocacy and Documentation (CEGRAD)

## **Abstract**

The study is an exploratory qualitative study about Ghanaian men's perception about abortion in a suburb of Accra, Ghana. Specifically, we investigated the source of knowledge of abortion, men's perception and experiences of engaging in abortion. The men's perception about abortion was predominantly influenced by their religious beliefs as evident in the narrative of "good" versus "bad". However, the source of this information was more pronounced from mass media and friends indicating the religious inclinations attached to the influence of the sources of information received. Also, due to the stigma that surrounds the topic of abortion, people did not speak about their abortion experiences. There has not been sufficient information available to plan reproductive health services attached to abortion practices despite the laws available. As a result, many abortions are not captured on the official records. However, in 2017 about 58,000 legal abortions were performed in health facilities in Ghana which indicates that even with the silence surrounding abortion, it is an ongoing practice which needs to be given much attention to reduce the burden of unsafe abortion.

**Keywords:** Abortion, adolescent, men, sexuality, Ghana

## **Introduction**

This study is about Ghanaian men's knowledge and perceptions about abortion and abortion-related practices and their experiences of them. The motivation for this study was born out of an interaction during the first author's work on abortion, from a class discussion among a group of university students who were undertaking a course in demography in relation to its awareness, safe and unsafe practices, and awareness of the statutory regime that warrants abortion in Ghana. The author found that knowledge among the students about abortion was poorly conceived, but the reasons for that were unknown. Therefore, the author's curiosity was: What do people in general in Ghana know about abortion? In particular, for men, who are important stakeholders in sexual intercourse with women and abortion decision-making, very little research has emphasized their knowledge and experiences. So, the author was curious about exploring men's perceptions and experiences of abortion and abortion-related practices in Ghana. Abortion refers to purposefully ending a pregnancy by terminating the fetus within the womb or inducing premature delivery with the intention of causing the fetus's death (Price, 1998). The Ghana Medical Association reported that abortions are the leading contributor to maternal deaths in Ghana, comprising approximately 15–30% of all maternal death which illustrates the ongoing abortion practices in Ghana. The theory that underpinned the study was hegemonic masculinity theory which refers to the dominant, socially expected male identity that prioritizes status over women and other men (Connell, 2005). Male partners struggled with their prioritization of two opposing hegemonic ideals which were manhood and fatherhood at the time of abortion (Newton et al., 2018). Being

a father and an established breadwinner was a highly desired end goal within hegemonic masculinity (Newton et al., 2018) and relied on the cultural description of fatherhood (Reich, 2008). Abortion refers to purposefully ending a pregnancy by terminating the fetus within the womb or inducing premature delivery with the intention of causing the fetus's death (Price, 1998). The Ghana Medical Association reported that abortions are the leading contributor to maternal deaths in Ghana, comprising approximately 15–30% of all maternal death. Hegemonic masculinity theory explores how certain masculine norms and values dominate society, influencing behaviors and attitudes. In the context of abortion, hegemonic masculinity may manifest in various ways. For instance, societal pressures or expectations rooted in dominant masculine ideals could influence men's attitudes towards abortion, such as exerting control over reproductive choices or stigmatizing discussions around reproductive health. Overall, examining abortion through the lens of hegemonic masculinity theory highlights how gender norms and power dynamics intersect to shape attitudes, policies, and experiences surrounding reproductive rights. within patriarchal systems, men may hold power dynamics that affect women's access to abortion services or influence decision-making processes, exerting control over reproductive choices. Men who aren't prepared for fatherhood may face social rejection and ridicule, and have coerced their partners or others who are pregnant into having abortions.

### **Cultural notions about abortion, laws, and policies in Ghana**

A study by (Atakro et al. 2019; Reich 2008) revealed that the Ghanaian society and culture views abortion as very criminal, unacceptable, sacrilegious and a practice that brought disgrace. Most people who indulged in abortion in Ghana did it in secrecy to hide from the criticism of people in the society. It was shameful to be found pregnant when you were not married because sexual intercourse was legitimate in marriage. In Ghana, there has been amendment of the law on abortion. The law states that an abortion performed by a qualified medical practitioner is legal if the pregnancy is the result of rape or incest, if the abortion is performed to protect the woman's mental or physical health, or when the fetus is not formed properly (Sedgh, 2010). However, lack or limited knowledge on abortion laws discourages women to access abortion services especially with required health facilities in Ghana. In Ashanti region, similar findings were revealed that most people were unaware about legality of abortion hence the need for public education and advocacy on the abortion law (Atakro et al. 2019). Knowledge about abortion laws have not been well disseminated regardless of the reproductive health policy (Aniteye et al. 2013).

### **Methodology**

The study sought the perspective of men in Abeka- Lapaz, a sub burb of Accra. The exploratory qualitative research method was used to obtain in-depth knowledge on the topic. The study population consisted of men who were between the ages of 15 to 29. The quota sample for this study was designed by considering the age ranges of the men.

### **Procedure**

The location for the field work was Abeka-Lapaz. The participants were selected based on predetermined quotas that is the age and educational status. The age was chosen because a particular age group was considered specifically, 15 to 29. Also, the educational status was considered as a quota to find out if educational status influences the views of men. The semi-

structured interview was used as the interview guides to allow researchers gather enough information. Participants responded to a list of questions prepared by researchers. The questions were structured to serve as a guide for satisfying the objectives of the study. The structure of the in-depth interview guide consisted of four sections which were labeled as A, B, C and D. Some of the questions we explored included: Have you heard about abortion? Where did you hear about abortion? Do you know anyone who has had an abortion? what is your opinion about abortion? Do you think abortion should be accessible to those who want it? The interview session lasted between 10 to 45 minutes. All interviews were conducted by the first author and was done in English or Twi depending on what participants were fluent in. The number of participants interviewed were 5. Four of the interviewees were adolescents with one being an older man. Pseudo names were assigned to participants to ensure their actual identities were concealed.

### **Data analysis**

This study used the three thematic categorizations by Fiaveh (2013) which includes transcription in the form of typed audio interviews, coding which involves identifying themes and using themes in coding interview transcripts and/or interpretation of themes or codes (Fiaveh, 2013). A coding frame was manually developed with the help of co-author to identify the codes that help identify the pattern of themes.

## Results

The study participants consisted of only men because the study focused on men's perspectives about abortion. The main socio-demographic variables the study focused on were the age, gender, educational status and marital status. The age ranges were 15 to 44 years because they were considered the older men in this study. Also, the gender because the study was on the men's perspective about abortion and the educational status because the study wanted to find out if educational status influences the views of the men. Additionally, the marital status was considered to know if marital status influence decision to abort. Each participant's socio-demographic variables were acquired except for one participant's educational status which was not captured in the data. Details of the background of the participant are given bellow.

**Interviewee #1:** Kojo a 19-year-old SHS 3 student. He was single and not married. He would be 20 soon however, he displayed minimal knowledge on abortion. What he knows about abortion is taking a drug to kill a baby. According to him, he was advised by his brother and that is how he acquired knowledge on abortion. Looking at his educational level, he did not acknowledge the school teaching on abortion. He thinks abortion is bad and unfair. Kojo thinks lack of money or financial standing is the reason women have abortion. Also, unemployment on the part of the partner can inform the decision of the woman to abort. Financial hardship played a role in the decision making of men to abort a child. Also, the conversation or communication between the couples can influence the decision to abort. Due to the financial incapacity of the man, those who have access to abortion should be allowed to abort. Kojo had not helped a partner to have an abortion and did not have any experience with abortion. The experience was limited. Kojo suggested that men should learn to communicate well with partners and not insult them. He admitted that he has no idea on how abortion can be managed in Ghana.

**Interviewee #2:** Kofi a 29-year-old degree holder and he was single. He exhibited fair knowledge on abortion. He is a degree holder teaching Mathematics at the JHS level. He offered Art related courses and is into designing. Kofi in his opinion thought abortion was not a good practice and it was against his believes as a Christian. As a child of God, he believed out rightly that abortion was bad and should not be accessible to those who wanted it. His perception of abortion was predominantly influenced by his religious believes as a Christian. Also, Kofi argued that the future of the child was oblivious to the individuals neither were they educated on the causes and effects of abortion. He also argued that partners who were immature were those who would decide to abort a child for they did not know the essence of child birth. Kofi would prefer his partner who got pregnant to give birth than aborting because it was part of the plan of God and you as an individual did not know what the future holds. He did not have any experience with abortion because he has not had an abortion before. Some factors Kofi thought influenced women to have an abortion included broken homes. In the sense that parents broke up marriage and lead to neglect of the female child so the child became bait to men and the child fornicates. Due to neglect of parent's children are led to indulge in sexual activities which may result in pregnancies they were not prepared for so she was convinced by others to abort as a better option. In addition, peer influence where the decision to abort was influenced by people around and the partner. Furthermore, poverty. Where the family or the home of the female had no finance to support the upbringing as the female child

wants it so she is advised to abort the child. Men gave financial support as a means to influence the lady to abort. Kofi argued the ignorance of men encouraged them to influence their partners to abort. Couples who decided to abort according to him are immature and acted like children. Basically, public education could be used as a management tool for managing abortion in Ghana.

**Interviewee #3:** Khoby was a 24-year product designer. He is not married. Khoby thought the individual could have prevented the pregnancy so why get pregnant and then abort the baby. The pregnancy should be avoided. Even a victim of rape could still decide to keep the child or not so it depends on the individual. He believed the decision to abort ethically depends on the individuals and morally looking at your environment, society and norms to influence your decision to abort. He also thought the society and the religious bodies should not be judgmental. He thought abortion should be accessible to those who want it. Also, there should be thorough education on abortion prior to the access to abortion to make people well informed to make informed decisions. Systems should be implemented to help people make a decision. People should be educated and the doctor is to direct the people to the right channels per their problems. He emphasized that there should be an all-round education where every single person in Ghana should be educated on abortion. Also attested that abortion is a sensitive topic so most people involved hide the truth so it is difficult find people who have had abortion and are willing to share. However, the environment, the home and partner were the factors that would influence a woman to have an abortion. He said the man is the backbone and should be well informed about abortion. Post abortion care is one of the roles of men and being supportive, listen to the lady and decide together. The man should be enlightened about abortion. He emphasized that educating each Ghanaian on abortion is the best management tool the country can adopt.

**Interviewee #4:** Mr. Kwame was a 44-year-old man. He is married and had his education up to the JHS level. He admitted he heard about abortion from the radio and nurses in the hospital. He disagreed with the practice of abortion. He believed that everyone could abstain if they made up their mind to. He sternly disagreed with the practice of abortion and people who indulged in it. He allowed his partner have an abortion at a younger age which was informed by fear due to the circumstances he and his partner found themselves. They had no means of taking care of the child and were afraid of their parents. As a man, he had no means of supporting his partner should she give birth so she had an abortion. The lady had a special doctor she could go to for the abortion so he allowed her to go for the abortion. He supported her financially to abort the child by paying the bills but he did not go with his partner to the hospital. Also, he had no knowledge of the hospital or of how certified the doctor was. However, there was fear of losing his partner. That notwithstanding, he allowed the lady to have the abortion even with the risk of the partner dying. Presently, he is pained by the decision and wish he had not allowed the baby to be aborted. Also, he thinks the practice of abortion should be banned in Ghana and the use of contraceptives, family planning and abstinence should be trumpeted more. He insisted abortion was not good and should not be an option.

**Interviewee #5:** Kwesi was a 29-year-old graduate of KNUST who read physics. He was not married and was not in a relationship. He obtained his knowledge about abortion from

school, church and family. Interestingly, he was the only person who admitted to have heard about abortion from school. Kwesi thought there were diverse precautionary measures to prevent abortion so if the individuals deliberately got pregnant, they should not be allowed to abort. He also thought people who go to the doctor should be assessed and if it's not as result of rape or any health condition and the individual still wants to go ahead with the abortion, that person should be allowed to undergo the abortion after which you'll serve a jail term because he rendered abortion equal to murder. He also believed people should not have any reason to abort because there were always other options than to abort. For instance, giving your child out for adoption. He thought there was no legitimate factors which warrant abortion. Also, to him, to allow yourself to be pressured by your peer's means you're stupid in the sense that you're not thinking about your life. It was a risk because you might die. He said partners played a very vital role. In fact, a hundred percent role because they should be ready to take full responsibility or say something sensible. Also, he believed the role of the male partner was to say no to abortion no matter the situation they found themselves because circumstances change. He suggested that attention should be given to critical situations as a country as a way of managing abortion because if abortion was discouraged, then rampant sex would be discouraged.

### **Knowledge about abortion**

All participants in this study gave affirmative response to have heard about abortion and exhibited some level of knowledge to endorse their response.

Kofi posited that:

“Oh so much. Let me define about the abortion; when we talk of abortion, is about a medical operation that will end eer pregnancy whereby the female doesn't want to give birth so in view of that she'll try to take some of medication to prevent a baby to be born to live.” (Kofi, male, 29 years old, not married)

"Please yes" “Abortion I've heard a lot about abortion because abortion is not good maybe if you're my sister right now and you have got married, and your husband has impregnated you and you are saying you have to have baby and he is saying no you should not have baby, he will give you some medicine so that you'll get abortion, it is not good.” (Kojo, male, 19 years old, not married).

Participants had some level of awareness about abortion. They were aware of what it meant to have abortion through the descriptions and definitions they gave. Generally, participants acknowledged that abortion involved the termination of pregnancy. For instance, Kofi posited that:

“Let me define about the abortion; when we talk of abortion, is about a medical operation that will end eer pregnancy whereby the female doesn't want to give birth so in view of that she'll try to take some of medication to prevent a baby to be born to live.” (Kofi, male, 29 years old, not married)

Also, participants mentioned two ways abortion was executed that was through the intake of medicine or surgical operation.

“...in view of that she'll try to take some of medication to prevent a baby to be born to live.” (Kofi, male, 29 years old, not married)

“The things they'll insert in the woman can cause damage and negative consequences like inability to conceive again.” (Mr. Kwame, male, 44 years old, married)

Participants equated abortion to killing of an unborn child, termination of pregnancy and murder.

“They should be arrested and prosecuted because it is murder.” (Kwesi, male, 29 years old, not married)

The participants shared their sources of knowledge which included: mass media, friends, family, health workers and church respectively

“Oh most at times we heard it from news, friends and during communication you can get it”. (Kofi, male, 29 years old, not married)

“Okay I'll say since it has been all over the place, I'll say the very first time I heard about it was on TV where they were doing advert about illegal abortion, stop illegal abortion. Then between friends you'll hear people saying oh abortion, abortion. You'll hear people saying oh my girlfriend is pregnant and we're thinking about aborting right. So I've have heard about it on digital platforms, from my friends and all around”. (Khoby, male, 24 years old, not married)

“From the radio, TV and sometimes nurses also teach us”. (Mr. Kwame, male, 44 years old, married)

From this study, the main avenue through which abortion information was accessed was through sources such as the mass media and friends which is similar to the finding of by Kedia et al. (2018). Though friends were one of the most predominant sources of information, the stigma associated with abortion in Ghana prevented men from sharing their experiences about abortion with others. Most Ghanaians preferred to announce pregnancy in marriage than outside marriage because the pride of having children only after marriage was a predominating factor in Ghana (Atakro et al 2019). Interestingly, out of the five participants, only one mentioned the school as a source of information about abortion though all participants are educated and two of them completed tertiary education.

“Basically, from school, church, everywhere”. (Kwesi, male, 29 years old, not married)

From their submissions, the school played the least role in creating awareness about abortion. Also, the family as the first point of socialization was the least mentioned when it came to socializing men about abortion. Only one participant out of five participants admitted to have heard about abortion from a brother which revealed that families in Ghana played the least role in disseminating information about abortion. Participants when asked if they heard about abortion with their family gave negative responses. For instance, Khoby asserted that:

“Let me say family, I've not really heard about it.” (Khoby, male, 24 years old, not married)

According to the intersectionality theory, people do not act independently but are influenced by certain factors such as their age, educational level, and religion. Here, the perception of the individuals was influenced by the source of knowledge. Participants who admonish to have heard about abortion from church had negative perception which is similar to studies which confirm that most religious groups see children as gifts from God and see women as vessels to carry the children so women have no right to interfere with pregnancy (Braam & Hessini, 2004). Most Christians and Muslims indicated their disapproval for abortion whether safe or unsafe (Atakro et al., 2019).

#### ***Accessibility of abortion information***

Two of the participants stated out rightly that abortion should not be made accessible to those who want it no matter the condition, while other participants acknowledged that it was against their religious beliefs. For instance,

“To me, I don't agree with it shouldn't be accessible or accepted”. (Mr. Kwame, male, 44years, married).

Kofi posited that:

“I will still stand by my belief that abortion we shouldn't make it accessible because it is not good because bible talks against it.” (Kofi, male, 29 years old, not married).

Another participant elaborated on the essence of educating the public on abortion before the accessibility otherwise the services would be abused. This proposition was given in the absence of religious beliefs. He gave a different opinion looking at the essence of educating the people before access is given for people to make informed abortion decisions. For instance, Khoby posited that:

“So, per my earlier response, I would say it should be accessible to those who want it.” (Khoby, male, 24 years old, not married)

In general, there were diverse views on this matter but in the long run, in the absence of religious beliefs, participants believe abortion should be made accessible. However, participants who stand by their religious belief think abortion should not be accessible Though participants were educated, their religious and socio-cultural norms have higher influence on participants.

#### **Perception about abortion**

All participants perceived abortion to be a bad practice, some went on say it is evil and should be banned in Ghana. Mostly these perceptions were influenced by their religious beliefs. Most religious groups see children as gifts from God and see women as vessels to carry the children so women have no right to interfere with pregnancy (Braam & Hessini, 2004). Kojo said that:

“Actually, the bible say that is not good...”. (Kojo, male, 19 years old, not married)

Also, Kofi added that:



“Ahh for me, I will say that abortion is not good because bible also speak against it being classified as sin which God doesn't want it so for me, I'll say that when it comes to a Christian side, we will not entertain abortion to be practiced”. (Kofi, male, 29 years old, not married)

Due to the negative connotation religion gives to abortion, participant's perceived abortion to be a bad practice. Participants are concerned about the plans of God while others out rightly said that it is just not good and culprits should be arrested and prosecuted.

“They should be arrested and prosecuted because it is murder.” (Kwesi, male, 29 years old, not married)

Some participants admonished that abortion is great sin. A study postulated that in Ghana men considered abortion as "sin" and an unacceptable community norm (Marlow et al., 2019). This is in agreement with the response of the participant.

“Oh, that is a great sin. I don't think it good.” (Mr. Kwame, male, 44 years old, married)

Also, participants said abstinence and preventive measures were better than abortion which expressed their detest for the practice of abortion.

“...so, if you know you're not ready abstain from sex... Yes, stay chaste until the right time when you get married you can have sex as many times.” (Mr. Kwame, male, 44 years old, married)

Here, the religious beliefs and socio-cultural factors shape the perception of individuals. The intersectionality theory that different factors come together to influence our behavior, from this study the socio-cultural factors and religious beliefs have shaped the perception men have about abortion that it is not good and is sin.

### **Experiences with abortion decisions**

Due to the stigma surrounding pre-marital sex and pregnancy outside marriage in Ghana, people who were not married were not at liberty to become parents without any social stigma, humiliation and disappointment from families. Though Ghana is a pro-natal state giving birth within marriage is more acceptable than childbirth outside marriage, hence making abortion more attractive to stigma and humiliation accompanied by keeping pregnancy outside marriage. The pride of having children only after marriage is a predominating factor in Ghana (Atakro et al 2019). Most people treat abortion as a sensitive topic and mostly concealed abortion experiences from others. In this study though friends were one of the predominant sources of abortion, participants argue that friends conceal experiences from them. For instance, Khoby said:

“You know, the issue of abortion is very sensitive, right? So, most people who actually do it try as much as possible to hide it. I might have male friends, female friends who have either urged their girlfriends on to do it or female friends as I said you have actually done it themselves”. (Khoby, male, 24 years old, not married)

Participants acknowledged that they might have people who have committed abortion but will not be willing share due to the social stigma associated with abortion. Most people

would prefer to conceal the truth. However, one participant out of the five participants acknowledged that he knew three people which shows how secretive abortion is and the way it is concealed from friends and others. Mr. Kwame, a participant posits that: “Yes, I have a friend who did 14...” (Mr. Kwame, male, 44 years old, married)

The profound role mentioned among the participants was financial support. This supports their socially expected identity as men hence, affirming hegemonic masculinity. Other findings indicate that economic success became a central measure of respectable masculinity (Dery et al., 2022).

Kofi's response was that “When the money is there, you support financially...”.

Another participant emphasized the role of the man as the backbone which he referred to as the ability to lead, protect and support as a man. This evidently portrays their hegemonic masculinity. For instance, Khoby posited that:

“Okay so we're meant to be the backbone. You're the one who is supposed to make the decision, it's your job to protect your wife, protect you, protect the family, it's your job to lead, to provide every day”. (Khoby, male, 24 years old, not married)

Other roles of men that were mentioned were: mindful communication, giving financial support, acting as leaders and assuming responsibility. All the factors mentioned portray the socially constructed role of men as leaders, people with financial competence and breadwinners which are evidence of hegemonic masculinity. The older man is concerned about behaviors that will stop abortion while the younger adults are concerned with taking the role of a man during the abortion decision making. For instance:

Mr. Kwame said:

“The men should abstain from sex so the pregnancy doesn't even happen. The use of contraception and preventive measures should be trumpeted more. However, abortion should be totally ignored and should not be allowed”.

Abstinence was hardly mentioned as the role of men in abortion decision making because abortion is where the unwanted pregnancy has occurred however it is mentioned as one of the roles of men in abortion decision making. However, the participant believes the man has a role to play in preventing pregnancy through abstinence, the use of contraceptives and other preventive measures which in the end would prevent abortion.

### **Discussion and Conclusion**

The study was based on the men's perspectives about abortion in Ghana, specifically Abeka-Lapaz. The main objective of the study was to explore the perception men have about abortion. The main findings were as follows:

The first objective of the study focused on the knowledge men have about abortion and the source of that knowledge. All participants in the study had heard about abortion and had some level of knowledge. Participants acknowledged abortion involved termination of pregnancy, murder or killing of an unborn child which was done through the intake of medication or removal of the fetus through surgery. The main source of this knowledge was the mass media and friends. Out of the five participants only one participant acknowledged

to have heard about abortion from family while the rest of the participants admit not to have heard about abortion from the family which shows that the family plays the least role in creating awareness about abortion. Similarly, the school did not give immense support in educating men about abortion which was revealed in this study where only one participant admits to have heard about abortion from the school. Two participants believed that abortion should not be made accessible because it is bad while the others believe it is dependent on the circumstance at hand. Men's perception about abortion was negative which was mainly influenced by their religious beliefs and socio-cultural factors.

Additionally, the study explored the experiences of men with making decisions about abortion. Four out of five men admonished that they do not know anyone who has had an abortion. One participant believed his friends conceal their abortion experiences because it is a sensitive topic to talk about in Ghana. However, one participant acknowledged he knows three people where one was his partner. Apart from financial support to abort the baby, the participant did not escort the partner for the abortion. Also, the participant still had feelings of regret for aborting the child and wish he could retrace his steps. The other four participants argued they would prefer to allow their partners give birth than to abort because they believed abortion was not good and was great sin. The negative perception was predominantly shaped by religious beliefs.

Lastly, men were asked of what they thought would influence women to have abortion and the role of men in abortion decision making. Participants admitted that men had significant influence in abortion decision making. Participants believed the dominating role of men in abortion decision making was financial support. One participant mentioned that the role of men as the backbone and head was linked to their role in abortion decision making. Some roles men admonished they play in abortion decision making include; financial support, mindful communication, acting as leaders, own up your responsibility for the pregnancy, knowing the right ways to support your partner. Also, some of the factors men think influence women to have abortion include: lack of financial support, feeling of unpreparedness, fear for social sanctions and environment, inability of the woman to locate the father of the child due to her habit of having multiple sexual partners at a time and broken homes.

### **Conclusion**

The first objective found out men's knowledge about abortion and how the information was accessed. Intersectionality helped to understand that different factors such as religious beliefs came to play to influence the perception of men about abortion. From the findings, most men expressed similar views on abortion and equated abortion to the killing of the child. The main source of this knowledge was the social media and friends whereas the school and family played the least role. The avenue where the information was accessed influenced the perception of men about abortion where most men who accessed their information about abortion from the church perceived it to be bad and should not be made accessible. However, participants who disregarded religious teachings believed abortion could be accessed on the basis of education.

Also, the second objective of the study focused on men's experiences with abortion decision making. The participants admitted that they do not know anyone who has aborted which was

because abortion was a sensitive topic people did not like to share their experiences about it and their remains hidden even from friends and family. Men in this study preferred their partners gave birth than abort a child which illustrated their desire to be fathers which was a desired goal in hegemonic masculinity. The participant who helped his partner abort a child had feelings of regret and pain and wished to have kept the child. Some reasons he gave for making that decision was predominantly desire to save the reputation of families and fear of disappointment. The intersectionality theory helped illustrate that different factors influence abortion decision making whiles hegemonic masculinity was illustrated through the desire of men become fathers instead of aborting.

Lastly, the study investigated thoughts of men on what influenced women to have abortion. From the study, the men argued a lot of factors but they acknowledged the relevance of the man in abortion decision making especially in the area of assisting the woman financially. The hegemonic masculinity is played out here where the men admonished that the man involved plays a vital role especially financial support.

Public education is needed about abortion starting from schools among adolescent boys and girls who are sexually active. primarily focusing on the effects and consequences of abortion and creation of awareness. Also, even though people would want to shorn the idea about contraception decision and teaching of young people due to the sensitivity of cultural and religious upbringings, it would be prudent in emphasizing the use of family planning and preventive measures to reduce the rate of unwanted pregnancies to curb abortion and abortion related activities among young and older adults. Instead of criminalizing the act, perhaps, there would be the need to inveterate practices and possible measures not necessarily to promote abortion trends but to decriminalize it since the phenomenon shows an increasing trend across parts of Africa south of the Sahara.

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