

UNIVERSITY OF GHANA
CENTRE FOR MIGRATION STUDIES

**GENDER BASED VIOLENCE AMONG COUPLES: THE CASE OF GHANAIAN
SECURITY OFFICERS IN MARITAL RELATIONSHIP WITH MIGRANTS**

BY

EVELYN DANQUAH KOTTOH

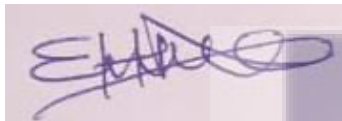
(10938118)

**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN
PARTIAL FUFILMENT OF THE REQUIREMENT FOR THE AWARD OF
MASTER OF PHILOSOPHY IN MIGRATION STUDIES.**



DECLARATION

I, Evelyn Danquah Kottoh, hereby declare that this dissertation is the outcome of my research work. This dissertation was conducted at the Centre for Migration Studies, University of Ghana, Legon, under the supervision of Prof. Mary B. Setrana. All references cited in this work have been duly acknowledged. I, therefore, declare that this thesis has neither in part nor entirely been presented elsewhere for an academic award.



EVELYN DANQUAH KOTTOH

14/11/2025

(STUDENT)

DATE



14/11/2025

PROFESSOR MARY B. SETRANA

DATE

(SUPERVISOR)



26/11/2025

DR. JOHNSON APPIAH-KUBI

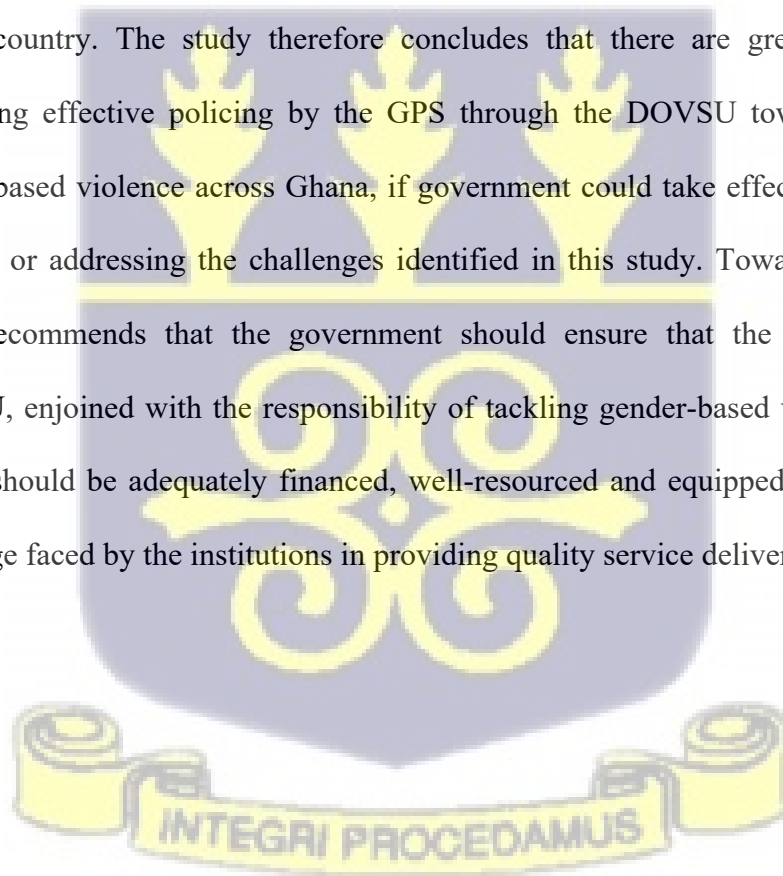
DATE

(SUPERVISOR)

ABSTRACT

The subject of effectively addressing gender-based violence has attracted global attention among governments, scholars, and security experts. However little attention has been given to the topic with regards to the gender-based violence among couples of Ghanaian state security officers and their migrant spouses in Africa. It is this vein that this study focuses essentially in exploring gender-based violence among couples of Ghanaian state security officers and their migrant spouses, with specific reference to the Aflao area. The study is purely qualitative and relies predominantly on literature review for secondary data and primary data from interviews from key informants, particularly migrants and Ghanaian state security officers or experts for data analyses. Major findings from the study reveals that the main causes of GBV among the couples indicated by the respondents include, fault finding attitude, insecurity, cultural norms, alcoholism, lack of commitment, frequent comparisons, frustration, as well as suspicion of infidelity. It was further observed that few of the respondents are going through GBV due to the language barrier and differences in values. The study also pointed out that the forms of GBV between Ghanaian security officers and their immigrant partners which manifest in Ghana include verbal, psychological and physical security violence as obtained from field data. Also, the study reveals that there are some formal and informal channels or mechanisms for seeking redress against GBV. The formal channels include Domestic Violence & Victim Support Unit (DOVSU) and Social Welfare, whilst the informal channels include friends and family members. In relation to the effectiveness of the formal channels for addressing the issues of GBV, it was observed from the study that most of the participants of the study established that they have potentials and prospects of minimizing gender-based violence across the country but are skeptical about their effectiveness. This was observed to be because they have

not used these mechanisms before. A couple of the participants who used the mechanisms indicated that they were not satisfied with the service they provided. More so, the study also revealed that, notwithstanding the above positive impacts of the roles played by the channels and mechanisms for addressing or minimizing the issues of GBV between Ghanaian security officers and their immigrant partners, there are some few challenges which militate against their effectiveness in addressing the crisis the Aflao area. Paramount among them include financial constraints, personnel constraints, ineffective/poor collaboration sometimes between the GPS and other key state/community security agencies/stakeholders due to unnecessary competition and politics, corruption, difficulty in obtaining reliable information and economic hardship in the country. The study therefore concludes that there are great prospects for improving effective policing by the GPS through the DOVSU towards addressing gender-based violence across Ghana, if government could take effective measures to tackling or addressing the challenges identified in this study. Towards this end, the study recommends that the government should ensure that the GPS, especially DOVSU, enjoined with the responsibility of tackling gender-based violence cases in Ghana should be adequately financed, well-resourced and equipped since it a major challenge faced by the institutions in providing quality service delivery.



ACKNOWLEDGEMENT

I am exceedingly grateful to God who through His mercies and grace has seen me through this programme. My heartfelt gratitude goes to my supervisor, Dr. Johnson Appiah-Kubi, I appreciate your careful and timely critique and comments which lead to the completion of this work. I am most grateful. God bless you richly.

I also wish to extend my deepest appreciation to Prof. Mary B. Setrana, Director at the Centre for Migration Studies (CMS), for your timely support during my challenging times.

I am also especially grateful for the support of my husband Richard Kottoh and my lovely sons Chris, Caleb and Declan Kottoh whose unflinching support and sacrifices aided me to complete my graduate studies.



TABLE OF CONTENTS

| | |
|---|--------------------------------------|
| DECLARATION | Error! Bookmark not defined. |
| ABSTRACT | Error! Bookmark not defined. |
| ACKNOWLEDGEMENT | iError! Bookmark not defined. |
| TABLE OF CONTENTS | Error! Bookmark not defined. |
| LIST OF TABLES | x |
| CHAPTER ONE | Error! Bookmark not defined. |
| INTRODUCTION | Error! Bookmark not defined. |
| 1.1 Background to the study | 1 |
| 1.2 Problem Statement | 7 |
| 1.3 Objectives of the Study | 9 |
| 1.4 Research Questions | 10 |
| 1.5 Scope of the Study | 10 |
| 1.6 Significance of the study | 11 |
| 1.7 Theoretical Framework..... | 11 |
| 1.7.1 Gender Reformist | 11 |
| 1.7.2 Gender Resistant | 13 |
| 1.7.3 Gender Rebellious..... | 15 |
| 1.8 Methodology | 17 |
| 1.9 Organization of the Study | 18 |
| CHAPTER TWO | 19 |
| LITERATURE REVIEW | 19 |
| 2.1 Introduction | 19 |
| 2.2 Empirical Reviews | 19 |
| 2.2.1 Gender Based Violence | 19 |
| 2.2.2 Domestic Violence | 21 |

| | |
|---|----|
| 2.2.3 Gender-Based Violence in Africa | 26 |
| 2.2.4 Migrant or Cross-Broder Marriage Violence | 27 |
| 2.2.5 Management of Gender-Based Violence | 31 |
| 2.2.6 Women’s and Men’s Reports of IPV | 34 |
| 2.2.6.1 Implications | 35 |
| 2.2.6.2 Limitations | 36 |
| 2.3 Theoretical Reviews | 36 |
| 2.3.1 Theoretical Discourses on Domestic-Based Violence | 36 |
| 2.3.2 The Feminist Model Critiques | 40 |
| 2.4 Alternate Gender-Based Violence Theories | 41 |
| 2.4.1 System Theory | 41 |
| 2.4.2 Ecological Theory | 42 |
| 2.4.3 The Social Control Theory | 44 |
| 2.4.4 Psychological Theory..... | 46 |
| 2.4.5 Critical Race Theory..... | 48 |
| 2.4.6 Relational – Cultural Theory..... | 49 |
| 2.4.7 Cultural Theories..... | 51 |
| 2.5 Conclusion | 53 |
| CHAPTER THREE | 54 |
| THEORETICAL FRAMEWORK AND METHODOLOGY | 54 |
| 3.1 Introduction | 54 |
| 3.2 Theoretical Framework (Intersectionality) | 54 |

| | |
|--|----|
| 3.2.1 The Origins and Antecedence of Intersectionality..... | 56 |
| 3.2.2 Intersectionality and Critical Theory..... | 58 |
| 3.2.3 Intersectionality and Gendered Violence against Women of Colour..... | 60 |
| 3.2.4 Immigrant Intimate Spouse Violence and Intersectionality..... | 63 |
| 3.2.5 Criticisms of Theory | 68 |
| 3.3 Research Methodology..... | 70 |
| 3.3.1 Research Design | 70 |
| 3.3.2. Case Study Research..... | 71 |
| 3.3.3 Research Setting | 73 |
| 3.3.3 Population | 73 |
| 3. 3. 5 Sample Size..... | 74 |
| 3. 4 Data Analysis | 74 |
| 3.5 Ethical Considerations | 75 |
| 4.10 Conclusion | 76 |
| CHAPTER FOUR | 77 |
| DATA ANALYSIS AND INTERPRETATION OF RESULTS | 77 |
| 4.0 Introduction | 77 |
| 4.1 Demographic Characteristics of Respondents | 80 |
| 4.1.1 Sex and Nationality of the Respondents | 80 |
| 4.1.2 Age range of Respondents | 81 |
| 4.1.3 Marital Status of the Respondents | 82 |

| | | |
|--|--|-----|
| 4.1.3 | The Educational and Religions of the Respondents | 84 |
| 4.1.4 | Occupation of the Respondents | 85 |
| 4.2.0 | The profession of partners of respondents | 85 |
| 4.1.5 | Religion of the Respondents | 87 |
| 4. 1.6 | Head of the Security Agencies Responsible for Addressing Intimate Partner Violence..... | 88 |
| 4.2 | The Nature and the Prevalence of Marital Relationship between Immigrants and Ghanaian Security Officers | 89 |
| 4.2.1 | The Occurrence and Nature of Current Marriage Between Security Officers and Immigrants | 90 |
| 4.2.2. | The Motivation for Marriage and the Decision to Live in Ghana | 93 |
| 4.3. | The State of Living in Ghana with Partner | 99 |
| 4.4 | Remedies for Intimate Partner Violence among Ghana’s Security Agencies | 108 |
| 4.5 | Conclusion | 111 |
| CHAPTER FIVE | | 112 |
| 5. 0. DISCUSSION OF FINDINGS | | 112 |
| 5. 1 The Causes and Forms of GBV between Ghanaian Security Officers and Their Immigrant Partners | | 112 |
| 5.1.1 | The causes of GBV among the Couples..... | 112 |
| 5.1.2 | Forms of GBV between Ghanaian Security Officers and Their Immigrant Partners | 116 |
| 5.2 | The Effectiveness and Efficiency of the Channels, If Any, For Addressing the Issues of GBV between Ghanaian Security Officers and Their Immigrant Partners | 121 |
| 5.2.1 | The Immediate Available Mechanism of Seeking Redress against GBV | 121 |

| | |
|---|-----|
| 5.2.2 Awareness of participants of formal mechanisms of seeking redress against GBV | 123 |
| 5.3. The Effectiveness of Channels for Addressing Issues of GBV | 123 |
| 5.4. The Major Challenges Hampering the Effectiveness of the Channels for Addressing the issues of GBV between Ghanaian Security Officers and their Immigrant Partners in the Aflao Area | 124 |
| 5.4.1 Financial Constraints | 125 |
| 5.4.2 Personnel Constraints | 126 |
| 5.4.3 Ineffective/Poor collaboration sometimes between the GPS and other key State/Community Security Agencies/Stakeholders due to Unnecessary Competition and Politics | 126 |
| 5.4.4 Corruption | 127 |
| 5.4.5 Difficulty in Obtaining Reliable Information | 128 |
| 5.4.6 Economic Hardship | 129 |
| 5.5 Divergence Findings on Cross-Border Marriage and the Proclivity for Gender-Based Violence..... | 129 |
| 5.6. Chapter Summary | 131 |
| CHAPTER SIX | 133 |
| SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION | 133 |
| 6.1 Introduction | 133 |
| 6.2 Summary of Major Research Findings | 133 |
| 6.2.1. Examine the types, nature, and intensity of marital relationship between and among immigrants and Ghanaian security officers..... | 134 |
| 6. 2.2. Study the reasons, conditions, and bases upon which Ghanaian security officers and immigrants enter marital relationship and find out why the immigrant women chose to live with their security personnel spouses in Ghana..... | 134 |

6.2.3. Explore the gender-based violence among such couples, if any, and examine the causes and forms gender-based violence between Ghanaian security officers and their immigrant partners
take.....135

6.2.4 Ascertain the effectiveness and efficiency of the channels, if any, for addressing the issues of gender-based violence between Ghanaian security officers and their immigrant partners.....136

6.3 Contribution of the Study to Theory, Policy Making and Practice.....137

5.3.1 Contribution to Theory.....137

6.3.2 Implications to Research, Practice and Policy139

6.4 Conclusions.....140

5.5 Recommendations140

BIBLIOGRAPHIES.....143

LIST OF TABLES

Table 1: Profile of Respondents77

Table 2: Educational Level and Profession of Participants.....83

Table 3: Religion of the Participants.....86

Table 4: Head of the Security Agencies Responsible for Addressing Intimate Partner Violence.....88



CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Violence may be conceptualized or explained as either an instrument of unfairness, injustice, or an act of impunity (Haldemann & Unger, 2021). Popitz (2017) defines violence as the premeditated or calculated employment of corporeal force or power, threatened or real, against the self, others, or against a social unit or society. Such that it results in or has a high probability of causing an injury, death, psychological harm, mal-development, or deprivation of rights and opportunities). The connotation of the idea of violence is that it is unacceptable as it is dehumanizing and retrogressive. Cronholm, Fogarty, Ambuel and Harrison (2011) defines Intimate Partner Violence (IPV) as any “behavior within an intimate relationship that causes physical, psychological or sexual harm to those on the relationship.” According to the New Brunswick Provincial Government, Domestic/Intimate Partner Violence (D/IPV) occurs “when a person who is currently or previously in an intimate personal relationship uses abusive, threatening, harassing or violent behaviour as a means to psychological, physically, sexually, or financially coerce, dominate and control the other member in the relationship”. Gender-Based Violence (GBV) among couples is a pervasive issue that affects individuals across all cultures, socioeconomic backgrounds, and ages. Within intimate relationships, IPV manifests in various forms, including physical, emotional, sexual, and psychological abuse, often rooted in power imbalances and societal norms that perpetuate inequality between genders. IPV is rooted in gender inequality and the power imbalances that exist in many societies. In couples, it often arises from traditional gender roles that position one partner as dominant. This can lead to situations where the abuser exerts control over the other, undermining their autonomy and well-being. Gender-based violence is often directed against an individual because of that person's

gender or gendered roles. It may also be violence that impacts persons of a specific gender disproportionately. It is an abuse and challenge that both sexes, male and female suffer from. However, cultural, and statistical evidence demonstrate that women or female are often the victims of gender-based violence (Kasungu, (2023).

Violence against women, be it spouse abuse, intimate partner violence or domestic violence, is recognised as a violation of human rights and a form of bias mostly against women. Acts of gender-based violence assume, or are likely to result in, physical harm, sexual harm, psychological, economic harm, or suffering to women. It also dysfunctional impacts or severely harm families and communities. The element of violence is incapacitating, debasing, injurious, and dehumanizing often resulting in pathological cases. Gender-based violence among couples is ubiquitous and has assumed alarming proportions across cultures, civilizations, regions, and the globe. It may be targeted sexual violence during civil strife, warfare, workplace community, dating or marriage. The act of abuse may manifest in verbal, intimacy, and marriage physical, sexual, or emotional violence (Dhanalaksmi, 2023); Meena, 2023).

According to Klugman (2017) Gender-based violence is one of the most pervasive human rights violations and an affront to the tenets of human decency. In the view of Kofi Annan (1999), “we cannot claim to be making real progress towards equality, development and peace as long as this continues.” Gender-based violence against women has been acknowledged as a human rights and public health crisis with far-reaching outcomes for the physical, procreative, and mental health of women. It has been noted to cause disunity that goes beyond the family and affects the entire community (Bullock, 2021). Violence against women is associated with immediate and long-term adverse health outcomes for women and children, both directly and indirectly. In a WHO multi-country study, women who had suffered gender-based violence recounted poorer health, more emotional stress, and more suicidal tendencies and attempts than those who had not suffered gender-based violence (Sithole, 2018). Gendered violence also

negatively constraints a woman's voluntary decision-making capability concerning her reproductive health. This put abused women at higher risk of sexually transmitted infections (STIs) and unplanned pregnancies. Gender-based violence during pregnancy also, often accounts for poor patronage of antenatal and postnatal care. Thereby, augmenting the danger of experiencing pregnancy-related or preterm birth complications (Panaitescu et al., 2021).

IPV is a multifaceted phenomenon, demonstrating the interplay of factors at different levels: individual, community, and the larger society. The extant literature is also replete with causal or explanatory theories and concepts in the quest to understand violence against women. Some scholars argue that violence against women as a structural expression of patriarchal dominance of women by men that is rooted in gendered roles and power disparity (Sikweyiya et al., 2020). Given the patriarchal logic in some societies, men are the warriors or defenders of women and main source of income, while women are expected to be housewives, carers of children, and economically reliant on the men (Abrahams, Jewkes & Hoffman, 2016). Social change often induces changes in the traditional gendered order and roles often spawning gender violence particularly in patriarchal societies (Jewkes, 2002). As such, disobedience or abandoning of gendered role by women, real or perceived, often results in a husband's resort to violence to discipline her, put her in her place and to retain his power and control over her (Meena, 2023).

Women's position and standing is, however, a convoluted phenomenon that varies from society to society, and social units to social unit. Factors that may be detrimental to women's status in one context, may enhance women's status in another (Jewkes, 2002). In the existent literature, the absence of women's independence and self-sufficiency, female empowerment, agency in the control over their lives and circumstances relative to men, and the locations' recognition of women's human rights and gender equality are some factors that promote gender violence as they limit women's power, choice, control in the legal, economic, political, and social relationships in their communities and societies (Henningsten, Erik, & Peris, 2013; Bradbury-

Jones & Isham, 2020). Besides, age, gainful employment, educational achievement, experiencing mother or other women being beaten during infancy, family type, length of union, partaking in household decision-making, partner's alcohol and drug use, partner's work status and educational level relative to woman, perception of wife-molestation, male right to chastise or control female behaviour are some of the factors that promote gender-based violence (Frohman & Meekosha, 2012).

Globally, gender violence kills and disables many people. Women between the ages of 15 and 44, and its toll on women's health surpasses that of motor accidents, war and malaria combined (Erevelles, 2020). Recent global prevalence report from the World Health Organization indicates that about 1 in 3 (35%) of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime. Most of these violent occurrences can be said to be gender based. In addition, almost one third (30%) of women who have been in a relationship report that they have experienced some form of physical and/or sexual violence by their intimate partner. Globally, as many as 38% of murders of women, are committed by an intimate partner (WHO, 2007) and that 35% of women and girls globally experience some form of physical and and/or sexual violence in the lifetime with up to 7 to 10 women facing this abuse in some countries (WHO, 2007).

As stated earlier, gender-based violence, be it domestic violence or intimate partner violence, has become a topical human right issue globally. Studies on domestic violence have been carried out in numerous groups, locations, communities, and societies across the world. Immigrant communities, especially migrants married to spouses in the destination countries are particularly vulnerable to gender-based violence. Cross-border marriages have been found to be associated with domestic violence or IPV due to the migration experiences of the couples concerned and the stress experienced before, during, and after migration. Erez and Harper (2018)

found that immigration status, citizenship, culture, language barrier, diversity/ intersectionality, age, and economic dependence are the risk factors for domestic violence. These often lead to effects such as divorce or separation, racism, loneliness, loss of identity & inheritance, stigma, abandonment, and discrimination.

Marriage migration is a global phenomenon that has come to stay. Technology advancement and the increase in transnational migrations have led to the establishment of complex links and flow of migration between and within the regions of the world promoting marriage across borders (Williams, 2010). Cross-border marriage, according to Md Said and Emmanuel (2023) refer to cross-cultural and intra-cultural marriage across borders due to migration. The phenomenon emphasizes the crossing of natural boundaries that differentiates this type of migration from political and economic across distance and not borders (Md Said & Emmanuel, 2023). Cross-border marriage connects people through mobility across nation state borders and produces new intercultural and interethnic familial relations (Moret, Andrikopoulos & Dahinden, 2021). Many have used cross-border marriage as an excuse or reason for migration (Waldinger, 2015). The rapid expansion of globalization and transnationalism has made cross-border marriages a pervasive phenomenon (Djurdjevic, M., & Roca Girona, J. (2016). Sense of belonging and seeking a future, it is argued, contribute to stress and distress to women migrant (Williams, 2010). Cross-border marriages can occur for various reasons, including cultural exchange where couples often seek to blend their diverse backgrounds, creating a rich cultural tapestry that enhances their family life. Also, as people move for work or education, they may meet and marry someone from their host country, leading to cross-border unions. Again, the rise of online dating has made it easier for individuals to connect with potential partners across the globe (Erez & Harper (2018). In some cases, marriages may be influenced by economic opportunities or social status, especially in contexts where one partner may seek better prospects abroad.

The work of Williams (2013) revealed that, partners in cross-border marriages can learn from each other's traditions, languages, and customs, fostering greater cultural awareness and appreciation. With the exposure to different viewpoints, there is an enhanced problem-solving skills and adaptability, contributing to a more dynamic relationship. Cross-border marriages may also expand support systems, as couples can tap into extended family networks across multiple countries.

Dhanalaksmi (2023) reported that in a transnational marriage, people imagine themselves as being in a different social geographical location leading to mental health stress (Bullock, 2021). Immigrant wives often experience several dysfunctional stress factors such as inaccessibility to health care services, language barriers, discrimination, lack of social support, and employment opportunities (Kasungu, 2023; Meena, 2023; Sithole, 2018).

In sub-Saharan Africa, Gender based violence continues to remain a serious canker for socio-cultural and economic reasons. A survey on among women in Ghana showed that one in three had been beaten, slapped, or physically abused by a current or most recent partner (Sedziafa, Tenkorang, & Owusu, 2016). Immigrant spouses may experience considerable multifaceted and interrelated barriers in the absence of social safety nets that place them at heightened risk for intimate partner violence (IPV). Unfortunately, when women migrate, they leave behind their social networks of family and friends they trusted and could rely on, which may increase dependency on their intimate partners (Osei-Tutu & Ampadu, 2017).; Amoah, Tenkorang, & Dold, 2021). Immigrant women who are victimized by their intimate partners face considerable barriers such as limited financial resources, a lack of linguistically appropriate information, and an inability to access or locate culturally relevant services (Popitz, 2017).

This signifies that cross-border marriages reflect and contribute to increasing global interconnectedness. They challenge traditional notions of nationality and identity, promoting a

more inclusive understanding of family and partnership. Additionally, they can have socio-economic implications, influencing demographic trends and labor markets in both the home and host countries.

This phenomenon therefore presents a complex yet enriching aspect of modern relationships, reflecting the realities of globalization and migration. While they present unique challenges, the potential for cultural exchange, personal growth, and expanded family networks makes them an increasingly appealing option for many individuals. As societies evolve, understanding and supporting cross-border marriages can foster greater acceptance and harmony in an interconnected world.

Notwithstanding, this study examines gender violence among Ghanaian security officers that are married to or in marital relationship with migrants. Security officers are often prone to the use of violence because of the regimentation that characterises their training. The study uses marriages between foreigners to security officers at the Aflao Border Post, in the Volta Region of Ghana as its case study.

1.2 Problem Statement

As stated above, gender-based violence has become a global pandemic that permeates through all borders and affect all people and societies regardless of culture, class, ethnicity, age, race, socio-economic status, political leaning, or religion (Nyangweso & Olupona, 2020 ; Meena, 2022; Santana, 2022). Studies have shown that these acts of domestic violence or intimate partner violence mostly against women continue unabated despite the recognition of the problem and social, institutional, and legal measures put in place to address them. Women are subjected to physical violence such as hits, kicks, pulls, pushes, slaps, or assault with weapons. They also suffer sexual violence like forced sex, rape, nonconsensual sex, and indecent sexual exposure.

They are, equally, imperiled by psychologically injurious behavior in the form of insults, humiliation/shaming, curses, and communication blackouts (Waldinger, 2015; Waldinger, 2015; Nyangweso & Olupona, 2020).

In a multi-country study, Garcia-Moreno, Jansen, Ellsberg, Heise and Watts (2006) found that the lifetime prevalence of physical and/or sexual partner violence among women varied from 15% to 71%. In addition, another cross-country study using 48 population-based surveys, prevalence rates among women ranged from 10% to 69% (WHO, 2007). A Ghanaian survey found that “33% of women have a history of physical partner abuse, and a similar proportion has suffered sexual abuse”. The 2008 Ghana demographic and health survey (DHS) found that 58% and 42.8%, respectively, of ever married women have suffered physical and sexual violence by a current or former husband/partner (Ghana Statistical Service, 2009).

As indicated above, there is a flourish of research on gender-based violence in African societies. Socio-cultural, economic, structural factors, and idiosyncratic behaviours have been identified as conditions that promote and particularly, render women vulnerable to domestic violence and intimate partner violence (Moret, Andrikopoulos & Dahinden, 2021; Waldinger, 2015). The literature also reveals that gender-based violence in African societies are mainly resolved through socio-cultural social units such as through the intervention of spouses’ parents and extended family units (Frohman & Meekosha, 2012). Although, emerging institutional set-ups such as NGOs, Faith-based Organisation, Alternative Dispute Resolution centres, and security-related domestic violence mediation and arbitration units such as DOVSU are increasingly engaging gender-based violence, family and other social units remain the main avenues for addressing such violence in Ghana and the West African sub-region. This is where immigrant spouses in cross border marriages are disadvantaged since they do not have such social units in their destination countries.

A search in the extant literature using six databases, Taylor and Francis Online, Wiley Online, Scopus, Web of Science, Sage Journals, and Springer Online Library for literature on cross-border marriages among security agencies and gender-based violence in West Africa/Ghana returned very sparse no noteworthy results. This study, therefore, is endeavour to cover the gap in the literature on gender-based violence in cross border marriages between security personnel in Ghana, for that matter West Africa. It is on this premise that this study analyses gender-based violence among migrant partners of Ghanaian security officers in Aflao as a case study. The study seeks to identify the prevalence of gender-based violence among such relationships and the avenues available for addressing them, if any.

1.3 Objectives of the Study

The general objective of the study is to assess gender-based violence among cross border marriages between Ghanaian security officers and non-Ghanaians in Ghana with Ghanaian security personnel at the Aflao border post and their marital relationship with foreigners as a case study. The specific objectives are to

1. Examine the types, nature, and intensity of marital relationship between and among immigrants and Ghanaian security officers.
2. Study the reasons, conditions, and bases upon which Ghanaian security officers and immigrants enter marital relationship and find out why the immigrant women chose to live with their security personnel spouses in Ghana;
3. Explore the gender-based violence among such couples, if any, and examine the causes and forms gender-based violence between Ghanaian security officers and their immigrant partners take;

4. Ascertain the effectiveness and efficiency of the channels, if any, for addressing the issues of gender-based violence between Ghanaian security officers and their immigrant partners; and
5. Based upon the findings offer suggestions as recommendations for containing and resolving domestic violence in such marriages.

1.4 Research Questions

The study seeks to find answers to the following questions;

1. What are the types, nature, and intensity of marital relationship between and among immigrants and Ghanaian security officers, if any?
2. What are the reasons, conditions, and bases upon which Ghanaian security officers and immigrants enter marital relationship and find out why the immigrant women chose to live with their security personnel spouses in Ghana?
3. What are the causes and forms gender-based violence between Ghanaian security officers and their immigrant partners take, if any? And,
4. Are there channels for addressing gender-based violence among such couples, and how effective and efficient are the channels for addressing the issues of gender-based violence between Ghanaian security officers and their immigrant partners?

1.5 Scope of the Study

The study is about gender-based violence in cross border marriages and the channels for its effective and efficient mitigation in Ghana. Cross-border marriage in this study shall mean any international marriage partnership between a foreigner and Ghanaian security officers, which results in one of the female spouses migrating from their country of origin to settle in Ghana, as the destination country, with their security personnel spouse.

Cross-border marriages in the Aflao border town in the Volta Region of Ghana has been adopted as the case study for the research. The scope of this study is limited to gender-based

violence among migrant partners of Ghanaian security officers particularly those at Aflao. It is also limited to only security officials who are assigned at the Aflao borders. All other sectors and officers will be excluded from the study.

1.6 Significance of the study

The study comes with several significances. These include the fact that the security service stands to gain in the findings on gender-based violence among Ghanaian security officers. The study will also add to works that have been done in this area, especially in filling the gap in the extant literature. It is also hoped that the study and its findings will provoke further research into the phenomenon of gender-based violence among security agencies and how best to avert and alleviate gender-based violence. The findings will educate and sensitize security agencies and personnel against gender-based violence and eventually help eliminate the menace. It will also help governments, policymakers, regulators, and other stakeholders in mitigating gender-based violence in their setting.

1.7 Theoretical Framework

This study is underpinned by the following gender feminist theories.

1.7.1 Gender Reformist

All gender reformist feminist theories work within the gender binary system to achieve gender equality for both men and women. They “accept the existing gender structure (two classes of people) and work toward erasing the inequalities between the two classes” (Lorber 2012). They recognized that the traditional system harms both men and women, and that gender issues are problems faced by both men and women. They aim to increase women’s presence in positions of power. These theories arose from first- and second-wave feminism, with an emphasis on equalizing power between men and women. Examples of theories that fall into the gender reformist category are Marxist feminism, liberal feminism, socialist feminism, and

transnational feminism (Lorber 2012). Several gender reformist theories have been applied to sociological studies. One example is Margaret Polatnik's (1973) application of Marxist feminist thought to the study of men's role in childrearing. Another example of the application of liberal feminism is Joanna Brewis' (2004) study of the social lives of professional women in London.

Gender reformist theory on IPV focuses on understanding and addressing the social, cultural, and institutional factors that contribute to IPV, with an emphasis on promoting gender equality and reforming societal norms. Some key aspects of this theory highlighted in the work of Baird (2023) includes:

- **Power Dynamics:** It highlights how power imbalances between genders contribute to violence. Men may exert control over women through physical, emotional, or economic means, often rooted in traditional gender roles.
- **Cultural Norms:** Gender reformist theory examines the cultural attitudes and beliefs that perpetuate violence against women, such as notions of masculinity that valorise aggression or the idea that women should be submissive.
- **Legal and Policy Frameworks:** The theory advocates for reforms in legal systems and policies to better protect victims and hold perpetrators accountable. This includes improving access to justice and support services for survivors.
- **Education and Awareness:** It emphasizes the importance of education in changing attitudes towards gender and violence. Programs that promote healthy relationships, consent, and gender equality are seen as crucial.
- **Intersectionality:** Recognizing that IPV affects individuals differently based on factors like race, socioeconomic status, and sexual orientation is vital. A gender reformist approach seeks to address these intersecting identities in its interventions.

- **Empowerment:** Empowering individuals, particularly women, through economic opportunities, education, and community support is essential to reducing IPV. The theory advocates for strategies that promote autonomy and decision-making power.

By focusing on these areas, gender reformist theory aims to create a more equitable society where intimate partner violence is reduced and ultimately eradicated (Baird, 2023).

1.7.2 Gender Resistant

Gender resistant feminisms are “feminist theories of inequality that coalesce around the concept of patriarchy, a system of interlocked oppression and exploitations of women’s bodies, sexuality, labor, and emotions” (Lorber 2012). Resistant feminisms were popularized in the 1980s, and value women’s contributions over those of men. They also value attributes traditionally ascribed to women, like nurturance, over those traditionally ascribed to men, like violence. These types of feminism “focus on standpoint—the view of the world from where you are located physically, mentally, emotionally, and socially,” and claim, “women-only spaces are needed for refuge, recreation, religious worship, and cultural production” (2012). These types of theories still work within the gender binary but look to flip the power dynamic by providing women with spaces of total control (2012). Radical feminism, lesbian feminism, psychoanalytic and cultural feminism, and standpoint feminism are all gender resistant feminisms (2012). An example of the application of standpoint feminism is Cynthia Edmonds-Cady’s (2009) work on understanding the welfare system in the United States.

Rajah and Osborn (2022) noted that gender resistant theory on IPV critiques the conventional understanding of IPV, emphasizing the need to question and challenge dominant gender narratives and power structures. Some key elements of this perspective include:

- **Critique of Traditional Gender Roles:** This theory challenges the binary understanding of gender and how traditional roles contribute to IPV. It argues that both men and women can be perpetrators and victims, thus moving away from the idea that violence is solely a male issue.
- **Focus on Masculinities:** Gender resistant theory often examines different forms of masculinity and how they can contribute to violence. It recognizes that some expressions of masculinity may promote aggression and dominance, while others may advocate for vulnerability and equality.
- **Fluidity of Gender:** It emphasizes the fluidity of gender identities and experiences. This approach acknowledges that IPV can affect individuals across the gender spectrum, including non-binary and transgender individuals, and addresses the unique challenges they face.
- **Intersectional Analysis:** Gender resistant theory incorporates an intersectional framework, recognizing how race, class, sexuality, and other social factors intersect with gender to shape experiences of violence. It seeks to understand how these intersecting identities impact vulnerability and resistance to IPV.
- **Agency and Resistance:** This perspective highlights the agency of individuals in resisting violence, focusing on the ways in which victims can reclaim power and challenge their circumstances. It emphasizes personal and collective resistance strategies.
- **Reimagining Relationships:** Gender resistant theory advocates for redefining relationships and intimacy in ways that reject violence and promote mutual respect, consent, and equality. This involves fostering healthy communication and emotional intelligence.

- **Cultural Critique:** It critiques societal norms that normalize violence, such as media representations of relationships, and calls for cultural change that promotes non-violence and equality.

By challenging traditional narratives and exploring the complexities of gender, gender resistant theory aims to provide a more nuanced understanding of intimate partner violence and contribute to effective prevention and intervention strategies (Gilfus, Trabold, O'Brien and Fleck-Henderson, 2010).

1.7.3 Gender Rebellious

Unlike the other two categories of feminist theories, gender rebellious feminisms are not interested in working within the gender binary to accomplish their goals (Lorber, 2012). Popularized in the 1990s, these theories see the gender binary as the source of inequality between men and women. In fact, they argue that the gender binary hurts men as well as women, and they acknowledge a more inclusive view of gender that goes beyond the binary. They “show how gender is socially constructed and maintained by doing gender,” and argue that the solution is to not do gender. Gender rebellious feminisms also focus on other aspects of inequality like race and class and believe that expectations from ascribed master statuses create unique layers of inequality between people of diverse backgrounds. These types of feminism accept men as both allies and victims of the gender binary and are inclusive of people along the entire gender scale. They attribute inequalities in daily interactions with people and institutions to expected gender roles, and believe the remedy is found by eliminating gender and the associated expectations of behavior. Gender rebellious feminism asks both men and women to give up ascribed roles, like being either a breadwinner or a caregiver, and join to allow equal access to both roles (Lorber, 2012). Social construction feminism, postmodern feminism, queer theory, and third-wave feminism are examples of gender rebellious feminist

theories. An example of the application of postmodern feminism is Sandra Bartky's (1998) application of Michel Foucault's panoptic on to the social policing of women's bodies.

Gender rebellious theory on IPV takes a more radical approach to understanding and addressing IPV by actively challenging existing gender norms and power structures. The study of Weldon and Gilchrist (2012) outlines these key components of this perspective as:

- **Radical Rejection of Norms:** This theory rejects traditional gender roles and norms that perpetuate power imbalances and violence. It advocates for a complete transformation of societal expectations around gender and relationships.
- **Emphasis on Activism:** Gender rebellious theory often emphasizes activism and grassroots movements that seek to dismantle patriarchal systems. It promotes collective action as a means of resisting oppression and violence.
- **Intersectionality and Inclusivity:** Like gender resistant perspectives, it recognizes the importance of intersectionality. It emphasizes that experiences of IPV are influenced by various social identities, including race, class, sexuality, and ability, and seeks to uplift marginalized voices.
- **Challenging Heteronormativity:** This approach critiques heteronormative assumptions about relationships and intimacy, acknowledging that IPV can occur in all types of relationships, including same-sex partnerships. It calls for an understanding of violence that includes diverse sexual orientations and gender identities.
- **Focus on Agency and Empowerment:** Gender rebellious theory emphasizes the agency of individuals, highlighting the importance of empowerment in resisting violence. It promotes self-determination and the right to define one's own identity and relationships.

- **Cultural and Societal Change:** This perspective advocates for cultural change that goes beyond individual behavior modification. It seeks to transform societal attitudes and beliefs that normalize violence and gender inequality.
- **Critical Examination of Power:** It involves a critical analysis of power dynamics in relationships and society, exploring how systemic inequalities contribute to IPV. This includes examining the role of institutions, such as the legal system and media, in perpetuating or challenging violence.

By adopting a gender rebellious framework, the theory aims to create radical change in the understanding and prevention of intimate partner violence, fostering a society where all individuals can experience relationships free from violence and coercion (McCloskey, Boonzaier, Steinbrenner & Hunter, 2016).

1.8 Methodology

The study adopted a qualitative approach as part of the measures to help achieve the objectives of the study. The adoption of mixed method is because several studies either adopted quantitative or qualitative methods with little emphasis on mixed method. Key relevant qualitative studies are Kashbour, Rousseau, Ellis and Thomason (2015) and Twining, Heller, Nussbaum and Tsai, (2017). This helped the research assess the relationship between gender and violence among migrant partners of Ghanaian security officers. Purposive sampling was used for gathering qualitative studies. As part of measuring the main variable, which is gender-based violence, Partner Abused Scale (25 scaled-items) was used to collect data from respondents. Some examples of the items were *“My partner physically forces me to have sex”*, *“My partner pushes and shoves me around violently”*, *“My partner beats me in the face so badly that I am ashamed to be seen in public.”* An interview guide was used to gather information, and thematic analysis was used to analyze the data collected.

1.9 Organization of the Study

The study was structured in five chapters. Chapter One constitutes the introduction to the study and covers elements such as the background to the study, problem statement, objectives, research questions, significance, and scope of the study. Chapter Two comprises the literature review. Chapter Three covers the theoretical framework and the methodology of the research. Chapter Four constitutes the data analysis and results of the research. Chapter Five represents the summary of findings, conclusions, and recommendations.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

As stated in Chapter 1, Gender-based violence (GBV) is a ubiquitous canker that has become a dreadful phenomenon in homes, workplaces, communities, and societies. It negatively impacts the recognition and promotion of human rights. The upshot of the challenge that gender-based violence poses to humanity in an era of emerging normative consensus on the cosmopolitan adherence to human rights, is a flourish of research into various strands of gender-based violence be it domestic violence, cross-border marriages violence, or intimate partner violence. There is a deluge of literature on gender-based violence. For clarity of study, this chapter is divided into two main parts which include empirical reviews and theoretical reviews.

2.2 Empirical Reviews

2.2.1 Gender-Based Violence

Gender-based violence and violence against women are two terminologies that are often employed interchangeably. Largely, violence against women is perpetrated by men for gender-based reasons, and gender-based violence affects and worries women disproportionately. Gender-based violence (GBV) stands for violence targeted or aimed towards an individual or group based on their gender. Gender-based violence was conventionally theorized as violence by men against women. Contemporarily, however, GBV is more and more conceptualized to include a broader variety of hostilities based on sexual orientation and sexual orientation of the victim, to include types of violence against women, and men who do not identify, embody, or conform to the dominant forms of masculinity (Collins, 2014). Most earlier sources such as the

United Nations General Assembly (1993) conceptualised gender-based violence as equal to violence against women. However, Collins, Patricia Hill; Bilge and Sirma (2020) offer a broad definition of gender-based violence to include “any interpersonal, organisational or politically orientated violation perpetrated against people due to their gender identity, sexual orientation, or location in the hierarchy of male-dominated social systems such as family, military, organisations, or the labour force.” This definition is helpful in that it potentially incorporates not only violence against women but homosexuals, transgender, and queer people. GBV is a trend deeply engrained in gender inequality and remains one of the most noteworthy human rights breaches within all societies (Cools, Kotsadam, 2017). GBV as a core violence against women consist of any physical, erotic, emotional, economic, and any torment women suffer amounting to controlling, and inhibiting their freedom in personal or social life (Speed et al, 2020). Nearly all sexual violence is linked to interpersonal or intimate relationships such as domestic violence, sexual violence, forced marriage, female genital circumcision, pestering, violence and abuse, kidnap, and hostage-taking, and human trafficking (Speed, Thomson, Richardson, 2020).

It must be added that GBV definition should include acts of violence that are directed towards an individual rooted in the crave for power and control based on sex, gender identity, or gender expression. This is because GBV occurs when the perpetrator has power and control over the victim. GBV can also take online or digital forms of violence. Sexual violence online includes sending unsolicited or non-consensual appeals to partners or outsiders to forward nude photos or videos or livestream sexual acts to them. Performing erotic performances on webcam without the approval of everyone concerned or in unacceptable settings such as during an online work meeting plausibly constitute GBV. It also involves the illegal sharing of confidential or private pictures or videos without the given permission of everybody involved, otherwise known as revenge porn often when relations go prejudicial. Another online form of

GBV is grooming vulnerable children to facilitate their sexual abuse either online or offline (Filice, 2022). GBV is also linked to violence directed against a person because of his or her gender and expectations of his or her role in a society or culture. As such, GBV can be systemic. As stated earlier, gender-based violence takes forms that are often conceptualized as domestic violence, intimate partner violence (IPV), and cross border marriage violence. These varieties of gender-based violence often overlap in form and meaning and should not be divided into water-tight compartments. As stated earlier, while domestic violence and intimate partner violence is ubiquitous much is not written about the troubling phenomenon and its prevalence in Ghana. This study sought to fill the gap in the extant literature.

2.2.2 Domestic Violence

Domestic violence is a challenge bedeviling people of all ages, races, genders, and sexual proclivities. Domestic and family violence consists of a variety of abuse, comprising economic, physical, sexual, emotional, and psychological violence towards children, adults, and the elderly. Family and domestic violence are injurious behaviours in which an individual acquires and wields power over another individual often in a domestic or conjugal setting. Intimate partner violence normally comprises of erotic or bodily violence, emotional violence, and stalking. This may involve past or ongoing intimate partners. Domestic violence also includes child abuse like the psychological, sexual, physical, or abandonment of a child under 18 by a parent, guardian, or caregiver that leads to probable harm, harm, or a threat of harm. Domestic violence can manifest in elder abuse, such as a botch act or a deliberate act by a caregiver that results in or engenders a risk of harm to an elder. Domestic violence, be it partner abuse, pummelling, or intimate partner violence, is characteristically the abuse of an individual with whom the addict or offender has an intimate or romantic bond (Huecker et al, 2023).

Huecker et al (2023) defines domestic violence as "physical violence, sexual violence, stalking, and psychological aggression (including coercive acts) by a current or former intimate partner." DV is, thus, the power misapplied by one adult or a peer in a relation to manipulate another. It often results in the creation of control and intimidation in a relationship using violence and additional forms of abuse. The rate of recurrence of the violence can be on and off, sporadic, or chronic (Huecker et al, 2023). DV is a burden that negatively impacts several sectors of the social system and inaudibly, yet theatrically, affects the progress of nations. Abusers cost societies fortunes with regards to law enforcement, health care, lost human resources, and all-purpose growth in development. These costs do not only distress the present-day generation. But what starts as an attack by one individual on another, resonates through the family and the community into future generations (Ishida et al., 2019).

According to Susan Jibrin, Rekia, Salem and Sara (2015), family or domestic violence is not just a quarrel but an archetype of bullying control that an individual exerts over another. Molesting addicts use corporeal and sexual coercion, intimidations, emotive insults, and economic deprivation to control their victims and get their way with impunity. Regrettably, each type of domestic violence produces other interrelated forms of violence. The "cycle of abuse" is every so often sustained from exposed or unprotected children into their grown-up relations and eventually to the care of the elderly. In most cultures domestic violence is often underreported for the fear of making family challenges public, having a relation arrested or jailed, that reporting will beget further abuse, self-guilt or internal displacement, or the victim fears she or he will lose a guardian. DV dysfunctionally impacts victims, families, co-workers, and community. It causes diminished psychological and physical health, decreases the quality of life, and results in decreased productivity (Cools, Kotsadam, 2017).

As stated earlier, DBV is a global issue stretching across state borders and socio-economic, cultural, political, racial and class peculiarities. It is a problem that is widely dispersed

geographically, and its occurrence is also widespread, resulting in a typical and ironically an accepted behavior. It is widespread, intensely deep-rooted and has grave impacts on victims' health and self-actualization. It is a phenomenon that is inexcusable, and its continual prevalence is ethically unpardonable. Its burden and cost to individuals, to health delivery systems and to society is massive. Yet, as a major conundrum of public health and criminology, it has been so extensively overlooked and so little understood (WHO, 2007).

Domestic and family violence has no limitations. It occurs in intimate relationships regardless of culture, race, religion, or socioeconomic status. All healthcare professionals must understand that domestic violence, whether in the form of emotional, psychological, sexual, or physical violence, is common in our society and should develop the ability to recognize it and make the appropriate referral.

Mahapatro and Mahapatro (2018) are also of the view that, domestic violence is a pervasive and complex social problem that affects individuals across all demographics, regardless of age, gender, socioeconomic status, or cultural background. It encompasses a range of abusive behaviors within intimate relationships, including physical, emotional, psychological, sexual, and economic abuse. According to Sullivan (2018), understanding domestic violence is crucial for prevention, support, and interventions. The study also adds that, the roots of domestic violence are complex and multifaceted, often involving power imbalances, cultural factors, substance abuse and possibly previous trauma from individuals who have experienced or witnessed violence in their childhood may be more likely to become perpetrators or victims of domestic violence.

The effects of domestic violence extend beyond immediate physical harm (Farmer & Callan, 2012). Victims often suffer from physical health issues, mental health, economic consequences

and social isolation where victims may become isolated from friends and family, further entrenching them in the cycle of abuse.

As stated earlier, the extant literature on DV in contemporary times covers all sexes, given the emerging and increasing recognition of the rights the non-traditional sexual orientations such as gays, lesbians, transgender, and the queer. With society's increasing acceptance of the lesbian, gay, bisexual, and transgender (LGBTQ) identity, and the growth in awareness of violence committed by women against men, the hitherto perception of DBV as violence against women is gradually waning (Filice et al., 2022). From this perspective, DBV is defined as brutality against men and in same-sex relations that had every so often been judged less of a threat to society and to the people concerned. According to Alejo (2014), it is critical to acknowledge that male-on-female violence, female-on-male violence, and same-sex violence all foretell grave repercussions to the victim's and abuser's short-term and long-term health.

The effects or consequences of DV are multifarious (Farmer & Callan, 2012). They largely manifest in short-term and long-term bodily and psychological health difficulties. Some of the corporeal injuries include wounds, bruises, bite marks, concussions, fractures and dislocations, penetrative injuries such as knife stabs, internal injuries such as bleeding, miscarriages, loss of hearing and vision, migraines, permanent disfigurement, arthritis, hypertension, heart disease, and sexually transmitted infections (STDs) (Jibrin, Rekia; Salem & Sara, 2015; Filice et al., 2022). Some of the emotional or psychological health challenges that occurs from DBV include depression, alcohol or drug abuse, nervousness, personality disorders such as bi-polar disorders, post-traumatic stress disorder, mental-illness, sleeping and eating disorders, social dysfunction, and suicide (Speed, Thomson & Richardson, 2020; Barta, 2021).

The adverse consequences of DBV extend beyond the (direct) victims. Sometimes, the perpetrators of DBV endure self-inflicted cuts and defense injuries. Taking into contemplation together male-on-female violence and female-on-male violence, same-sex family violence, and perpetrator's injuries, it is probable that both males and females suffer an equal measure of bodily injuries. In men to women relations, women are likely to suffer the more serious bodily and mental batteries because they are the main victims of DBV. In same-sex family violence, both men and women are liable to suffer parallel levels of physical and psychological health complications. Bearing in mind the entirety of all relations arrangements, family violence likely causes more long-term health problems in women than in men (Batchelder 2015).

Prevalence of Domestic Violence in 2006, the World Health Organization (WHO) conducted a worldwide study to determine the prevalence of domestic violence against women (Garcia-Moreno, Jansen, Ellsberg, Heise, & Watts, 2006). The aim was to estimate the prevalence of different forms of violence, to assess the health outcomes of domestic violence, to identify risk and prevention factors, and to document the women's coping strategies. According to Garcia-Moreno et al. (2006), surveys were done from 2000 to 2003 at 15 sites in 10 countries. Clusters of samples were chosen from each site and a total of 24,097 women, aged 15 to 49, were interviewed. Each participant was asked a series of questions about domestic violence. Whether a partner had physically, sexually, or emotionally abused them, the level of violence involved, and when the abuse occurred. A psychometric analysis, which assesses a study's design, validity, and reliability, was then performed. In most sites, they found that 30% to 60% of women had been the victims of domestic abuse; the absolute range was from 15% to 71%, with physical and sexual violence being the most common. It was determined that domestic violence against women is common across the world, that women are more likely to be abused by a partner than by an unknown perpetrator, and that a large amount of domestic abuse is severe and frequent (Garcia-Moreno et al., 2006).

Similar studies were carried out in 2010 and 2021 on gender-based violence, and sexual violence with support from the World Health Organization (WHO), and the United States Agency for International Development (USAID) countries pointedly augmented endeavours and gathered data on violence against women. More than 1 in 4 women (26%) aged 15 years and older were discovered to have been abused by their partners at least once since the age of 15. Relating this ratio to the 2018 population data from World Population Prospects, the WHO approximates that 641 million women have been abused. And a projected 245 million or 10% of women ages 15 and above have suffered IPV in 2020 alone. Sub-Saharan Africa has a known occurrence of IPV of 33% of women aged 15–49 years who have experienced IPV in their lifetime and 20% in 2020 alone (WHO, 2021). Adolescent girls are found to be more at risk than adult women with women aged 15 to 19 are the most abused. By the age of 19, virtually 1 in 4 adolescent girls (24%) in intimate relationships have already been physically, sexually, or psychologically battered by a partner (WHO, 2007).

2.2.3 Gender-Based Violence in Africa

Flores and Lisa (1996) conducted a study using individual and communal-level factors to study the prevalence of IPV. Women's level of education, women's age, spouse's education, women's empowerment, literacy, and knowledge of the rule of law were the main predictors among individual level predictors, and contextual region and inhabitants were pointedly linked to accepting attitude of IPV among community-level factors. The study found that IPV is higher in communities with higher tolerance of norms that support IPV with the ratio of women's approval of IPV at 69%. This acceptance promotes the social climate that tolerates and legitimises IPV against women and undermines its prevention. Lifelong patterns of rationalizing abusive behaviours and infantile self-concepts predisposes women as victims to male power and violence. Women with higher educational qualifications were less likely to accept IPV. The findings validate earlier findings of Gharaibeh, Abu-Baker, & Aji (2012) study

on the outlooks toward and validation for wife abuse among Syrian medical students, and those of Dhahe et al (2010) on wife beating among Palestinian women in the West Bank. Husbands with higher education levels had lower odds of IPV tolerance than husbands who had no education. This proved that education could help women and men understand what is wrong about IPV and reinforce their attitudes that support victim safety and personal relevance of appropriate decision-making. The probability of women's acceptance of IPV was less for older women than younger women.

Youthfulness and socialization through witnessing parental violence might influence young women to accept IPV. Women empowerment was a defensive factor against tolerance of IPV. Empowerment might contribute to the increasing confidence to justify what is acceptable to them and might influence women's views towards equality in a relation, rather than accepting violence. Women's empowerment is vital towards accepting equality in relation as an emergent social norm against notions of masculinity linked to power and dominance (Atomssa, Medhanyie, and Fisseha, 2021). The well-read woman was shown to be less probable to have tolerated IPV than illiterate women. The results support the evidence from a comparative study carried out in Kenya and Zambia (Lawoko, 2008). It is most likely that literate women have better access to knowledge and education that impacts and forms women's perception towards what is acceptable and unacceptable.

In terms of contextual factors of women's tolerance of IPV, women subsisting in the countryside were more likely to accept IPV than women living in urban settings. This result corroborates studies carried out in sub-Saharan Africa (Ra-Lawson, 2012; Lewis & Marissa, 2022). The contextual region was also associated significantly with women's acceptance of IPV. The study also finds that regions in the countryside were more likely to tolerate IPV in comparison with metropolitan areas.

2.2.4 Migrant or Cross-Border Marriage Violence

Immigrant spouse or cross-border marriage has been found to be linked to intimate partner violence due to adverse migration experiences such as stress experienced before, during, and after migration. Marriage amongst migrants is a worldwide trend. Increased cross border travel, migration, technology progress and transnationalism have led to increased cross border or migrant marriages between and within the regions of the world (Williams, 2010). Migrant or cross border marriages denote cross-cultural and intracultural, or inter-ethnic or inter-racial marriage across border that underscores the traversing of natural boundaries or national borders (Barta, 2021; (Batchelder et al., 2015).

According to Levine-Rasky and Cynthia (2011), migrant marriage has been women's search for personal happiness. However, these immigrant wives ever secure the bliss is altogether different given their diverse experiences (Sullivan, 2018). A sense of belonging, working, and pursuing a future contribute to trauma and distress among migrant women spouses (Lorde & Audre (2007). According to Macfarlane and Dorkenoo (2021) in a transnational marriage, spouses imagine themselves as being in a different social geographical setting resulting in mental health challenges.

Most women might not be acquainted with their spouses well enough before becoming intimate partners or spouses which increases the risk of domestic violence and psychological health problems (Sullivan et al., 2024). The loss of hope and expectation of women in transnational marriages leads to neglect amounts to domestic violence that often forces them into seclusion (Sullivan, 2018). Sometimes, immigrant wives are effectually shed of their "social body" and are supposed to assume on a totally novel identity devoid of their old self (Collins, 2014). Although the experience and effect of intimate partner violence are comparatively alike for

women worldwide, they are different for transnational women (Huecker, King, Jordan, & Smock, 2023).

Studies have shown that transnational wives witness insecurities relating to citizenship, right to residence, job securities, lack of state protection, social citizenship, racism, and abandonment (Cools & Kotsadam, 2017; Kashbour, Rousseau, Ellis & Thomason, 2015). They are also imperilled by the cancellation of their visa where the husband is the guarantor (Weldon & Gilchrist, 2012) and fear becoming homeless (Rajah & Osborn, 2022). As such, they are prone and submit to all forms of abuse because they are far from their countries of origin and are vulnerable to domestic violence, and the citizens tend to overlook than help them (Santana, 2022; Nyangweso & Olupona, 2020).

Said and Kaka (2023) did a systematic review of domestic violence in cross-border marriages and found that immigration standing, citizenship, norms and values, linguistic barrier, diversity/ intersectionality, age, and financial dependency are the risk features for intimate partner violence, which results in marriage annulment or estrangement, racial bigotry, isolation, loss of self & legacy, humiliation, abandonment, and prejudice.

One of the concentrations of scholarly research on the phenomenon of gender-based violence is if women in cross-border marriages are more vulnerable to spousal violence than women in the general population (Alej & Kavita, 2014). Choi, Cheung, & Cheung, (2012) studied the impact of network involvement, social support, and societal control on the violent abuse of female marriage migrants by a spouse using data from a household survey of 492 transnational and 379 homegrown married couples in Hong Kong in 2007. The findings showed that transnational female spouses were more susceptible to spousal abuse and more socially secluded in comparison with native married women.

Similarly, husbands of migrant women were also more socially secluded in comparison with men who are married to local women. The network involvement of both husband and wife was linked positively with intimate partner violence against women, while their apparent social control was linked undesirably with violence. Immigrant wives' higher susceptibility to intimate partner abuse was largely a consequence of their youthful age in comparison with native women. However, cross-border wives' greater liability to husbands' psychological violence and sexual intimidation was partially because of the foreign wives and their husbands taking part in networking and their degree of social control.

Rajah and Osborn (2022), employing illustrations from gender-based violence caregivers, proposed that immigrant wives or marriage migrants suffer greater rates of intimate partner violence by their spouses. Conversely, scholars who have depended on marriage agencies in the recruitment of respondents for their research have contended that cross-border marriages are no more violent than marriages of citizens or natives.

Choi, Cheung, & Cheung (2012) argue that such unsettled results can be ascribed partially to the use of small expediency or convenience samples that were not calculated to make contrasts between cross-border marriages and marriages where both spouses are citizens or locals in the overall residents. Again, they argue that while investigators recurrently have ascribed marriage migrants' susceptibility to intimate partner violence to their social seclusion and their inaccessibility to support networks (Erez & Harper, 2018), the relation of network, support, and violence discrimination, the concerns have yet put to a wide-ranging experiential assessment.

Earlier studies have emphasized the role of the wife's social seclusion in impacting violence but have basically abandoned the possibility that men who tie the knot with foreign women may be a choosy group who, because of social status and social networking motives, are not

able to find a spouse locally (Williams, 2010). Meaning, marriage migrants' susceptibility to violence may be caused by their husbands' seclusion rather than that of the foreign wife's isolation. As such, a husband's profile inclusion in the cross-border marriage isolation-violence nexus is essential.

This literature suggests that violence in cross-border marriages is a serious issue that demands attention and action. By understanding the unique challenges faced by individuals in these relationships, society can better support victims and work toward preventing abuse. Creating a culture of respect, equality, and access to resources is essential for fostering healthier relationships and ensuring the well-being of all individuals, regardless of their background (Stark, 2012). The above writers and their findings have significantly contributed to our understanding of IPV and its exigencies. However, while contributing to a general phenomenon of domestic violence, they differ in their emphasis. The question this study wants to answer is, will its findings confirm or deviate from their findings? This study emphasizes contextualization of the IPV study within the African, West African and Ghanaian context. This will not only help in comparison but will contribute to the extant literature from an African perspective.

2.2.5 Management of Gender-Based Violence

Yet these cross-border wives resorted to NGOs, social & religious groups, and traditional beliefs as coping strategies. The review suggests that legislations on domestic violence should be amended to include a definition of the rights of immigrant women, and the plight of cross-border wives, which should be protected. It is also imperative to propose favourable laws and policies regarding immigration status and citizenship for these cross-border couples.

Although the number of African immigrants arriving to the United States has increased significantly, there has been little investigation regarding their experiences of intimate partner violence or coping strategies. This study used focus groups and individual interviews to explore

intimate partner violence among 32 heterosexual West African immigrants. Results suggest that although cultural expectations influence their coping strategies, West African-born men and women face different realities, with women reporting multiple instances of abuse and a sense of frustration with the existing options for assistance. Although participants discussed multilevel support structures within the immediate West African community to address intimate partner violence, all these options maintained a gender hierarchy, leaving women dissatisfied. Challenges and barriers to partner violence resolution and coping strategies are identified. Results are examined in terms of their implications for addressing the needs of this underserved population. Implications for future research and services are discussed and highlighted.

There is a growing need to evaluate the health care needs and practices of African immigrants in the United States (Grabe, Shelly, Else-Quest & Nicole, 2012)). An emerging body of work has explored and documented the diverse experiences of African immigrants and developed culturally informed therapeutic interventions (Adeyinka et al., 2013; Basile, Hall, & Walters, 2013). Whether they are voluntary or forced, alone or with family, these immigrants face a variety of challenges and stressors, including learning new languages, acquiring new job skills, and adjusting to new sociocultural environments, all while navigating changing family dynamics and negotiating new gender roles (Adewunmi & Bim, 2014; McCloskey, Williams & Larsen, 2016).

Changes in traditional family structures, gender roles, and responsibilities are among the most stressful postmigration challenges for non-Western immigrant families (Collins, Patricia Hill; Bilge & Sirma, 2020; Twining, Heller, Nussbaum & Tsai, 2017). The few studies that have explored issues regarding IPV among African immigrants (McCloskey, Williams & Larsen, 2016) indicated that similar dynamics might be present. In a study designed to increase the awareness of domestic violence within the Latino, Somali, and Vietnamese immigrant

communities in San Diego, Filice et al., (2022) found that changes in gender roles and responsibilities since immigrating to the United States were a major source of family conflict. Their findings suggested that within the Somali community, as the women became financially independent, the men sought to decrease their own mounting sense of financial impotence and regain control through violence. Similarly, a study by Bauer et al. (2008) noted that the more independent refugee Somali women were, the more likely they were to experience both psychological and physical abuse from their partners.

More recent findings by Gilfus, Trabold, O'Brien and Fleck-Henderson (2010) and Batchelder et al., (2015) documented barriers to help-seeking and coping strategies as perceived by 15 immigrant African women who were survivors of IPV. Gilfus, Trabold, O'Brien and Fleck-Henderson (2010) found that among immigrant African women, the culture of gender inequality and acceptance of gender violence were the primary barriers to help-seeking, and additional barriers included self-blame, loyalty, concerns for children, and lack of knowledge about abuse, available services, and legal rights. Batchelder et al., (2015) noted that to cope with IPV, African immigrant women employed a variety of strategies, such as beliefs in spirituality and divine retribution, and minimization of the abuse. Ting also found that, for these women, informal and formal supports and knowledge of available services and resources were a source of empowerment.

Violence between spouses is an ongoing concern among recent immigrants to Western countries (Gustafsson, 2012). In 2009, West Africans made up 36.3% of all African migrants to the United States (Hancock & Ange-Marie (2007). Despite the growing number of African immigrants, there has been limited exploration of IPV within West African immigrant populations, particularly regarding coping strategies, community responses, and resources. The primary goal of this study was to explore IPV and coping strategies among West African

immigrants. Data were collected in focus groups and individual interviews and analysed using a grounded theory approach.

However, managing gender-based violence requires a multifaceted approach that prioritizes prevention, effective response, and comprehensive support for survivors. By fostering a culture of respect and equality, investing in education and community engagement, and ensuring access to essential services, societies can combat GBV and promote the well-being of all individuals. Addressing this issue is not only a matter of public health and safety but also a fundamental human rights imperative (Dillon, Hussain, Loxton & Rahman, 2013).

2.2.6 Women's and Men's Reports of IPV

In their discussion of the types of IPV they encountered within their relationships, male and female participants reported different experiences. The two men who reported instances of IPV described situations in which they felt that their partners tried to take advantage of them or set them up for “trouble” with authorities outside their community (e.g., police, Administration for Children's Services, or U.S. Immigration and Customs Enforcement). A 35-year-old man from Liberia who has resided in the United States for 10 years reported (Batchelder, A., Gonzalez, J., Palma, A., Schoenbaum, E., & Lounsbury, D., 2015).

Both participants captured a sentiment about IPV's root cause that was more subtly expressed by other male participants. Participants often attributed IPV to burdensome economic and financial stressors and expectations. These stressors were further compounded by the lack of appreciation they felt their women showed for their hard work and sacrifices.

In this exploration of IPV among West African immigrants, we noted a hierarchy to coping: First, go to family. If family does not solve the problem, go next to elders or religious leaders

in the community. If neither of these resources works, then go to resources outside the community. However, this multilevel approach to dealing with IPV left women feeling dissatisfied with their options within their communities, whereas men experienced these same options as helpful. Once outside the immediate West African community, attempts at resolution meant going straight to the police. On rare occasions, women took the intermediary step of going to the hospital. Participants seemed unaware of or uninformed about other options (e.g., local resources that offered IPV assistance or counselling services). Those women who did contact police paid a high price: isolation and loss of extended family networks and community.

The findings reported here provide nuance to the limited literature on spousal conflict within African immigrant communities. Unlike the participants in the study by Batchelder et al., (2015), these women did not find informal and formal support systems helpful, nor did they possess knowledge of services available to individuals who experience IPV. However, the barriers to help-seeking reported in these findings are consistent with those faced by African immigrant women as noted by Gilfus, Trabold, O'Brien and Fleck-Henderson (2010). These barriers included a culture of gender inequality, concern for children, and a lack of knowledge about IPV, services, and legal rights. For some of the female participants in this study, their status as undocumented immigrants and their fear of deportation kept them trapped in their abusive relationships.

The perceived hierarchy for resolving intimate partner conflict described by participants reflected pan-African cultural practices, where conflicts are resolved through networks led by immediate and extended family, community elders, and religious and spiritual leaders, described elsewhere (Akinsulure-Smith et al., 2009; Hancock & Ange-Marie, 2007).). When these traditional avenues for help were diminished or non-existent in the host country, it was difficult to find alternatives. It appears that, due to ignorance and fear, many community members were afraid to venture outside their community for additional resources.

Intimate partner violence as a result affects individuals of all genders, and understanding the different experiences of women and men is essential for developing effective interventions. Addressing the barriers to reporting, improving access to support, and challenging societal norms are critical steps in combating IPV. By fostering an environment where all survivors feel safe to speak out and seek help, we can work toward reducing the prevalence of intimate partner violence and supporting those affected (Carthy, Bates, & Policek, 2019).

2.2.6.1 Implications

For many West African immigrant women, dealing with IPV and managing new roles within a new sociocultural setting can be particularly challenging. This reality means that it is vital that service providers ally themselves with progressive religious leaders and engage women leaders within the community. There is a need for active outreach within the community to both men and women to provide information, education, and culturally informed resources through diverse types of media and in different languages. Additionally, given the cultural emphasis on collective problem-solving, potential interventions should draw on collective, group, and family-oriented perspectives.

2.2.6.2 Limitations

This study benefited from several strengths, including a relatively broad sample for a qualitative study, multiple strategies for rigor, and the involvement of community-based service providers in participant recruitment and interpretation. An ongoing challenge that the researchers faced was finding a convenient time and location for all participants to attend the focus groups. To increase the number of focus group participants, focus groups were held at various times, days, and locations. However, the self-selected sample limits the ability to generalize the findings to the larger population of African immigrants in the United States.

To increase generalizability, future research should consider further outreach to the extensive network of African immigrant communities, religious institutions, and refugee resettlement agencies across the country. In addition, due to the stigma surrounding IPV, participants in mixed-gender groups might have been reluctant to share their experiences openly. Future focus group studies exploring IPV within the African immigrant community should consider separate groups for men and women.

2.3 Theoretical Reviews

2.3.1 Theoretical Discourses on Domestic-Based Violence

Gender and feminist theories of domestic-based violence explain male control and violence through the sociological features of a patriarchal society as stated above. The presumptions were promulgated by feminist theories in the 1960s and the paradigm has survived as the most dominant foundation of worldviews that explain domestic-based violence (Ciurria & Michelle, 2019). And that male violence in family or intimate relationships results from historic and contemporary power disparities that keep women marginalised, using domination, intimidation, denial, neglect, and abuse (Cooper & Anna Julia (2016). Male arrogance, entitlement, and the violence used to sustain it, is often learnt through male socialization (Gustafsson & Cox, 2012) with the implied appreciation that what is learned can be untutored. The patriarchal philosophies were not monolithic but manifested in many patriarchal variants such as social exchange theory and gender theory that deem social frustration as a circumstantial stressor that influences individual conduct and etiquette by stressing traditional symbolic configurations of male dominion, thereby engendering violent behaviour amongst men (Courtenay, 2000; Jewkes, 2002).

The feminist model contests male power and privilege and the conventional idea that intimate partner violence is a cloistered domestic issue. As such, feminists request public solutions such

as the founding of packages and facilities for women who are abused, therapy for male partners, and the criminal justice system holding men liable for domestic-based violence. Feminists attribute many problems faced by women, including violence, to social, cultural, and political factors needing remedy at the policy level. This conviction is captured in the feminist cliché, “the personal is political.” This positioning criticises previous efforts at crafting confidential answers for the collective challenges of intimate partner violence against women. The feminist paradigm also recognises the ability, determination, and agency of women to stem the tide against women through female empowerment and self-determination (McPhail et al., 2007).

The traditional dominant form of masculinity that is privileged and upheld by society or hegemonic masculinity paradigm is often defined by behaviours like bravery, controlled emotive exhibitions except for rage, weight on accomplishment, power, alcohol and substance abuse, hazardous sexual conduct, domineering conducts in relations, anti-LGBTQ, anti-feminineness, engaging violent psychological defences during arguments, perpetrating intimate partner violence and homicide (Borsboom & Cramer, 2013). Men dwelling in underprivileged communities are believed to be more susceptible to greater tension and social weakness (Bose & Christine, 2012) are more likely to uphold their dominant male identity and display abusive conduct such as violence against women partners (Bose & Christine, 2012). Nevertheless, the gender symmetry theory of domestic-based violence postulates that women are plausibly as men to perpetrate gender-based violence (Gustafsson & Cox, 2012). However, some doubt the proclivity of women to commit such violence be it in a homosexual or heterosexual relationships (Bottici & Chiara (2017). However, it is believable that both male and female can be the offenders or victims in heterosexual or homosexual orientations. As such, Alejo (2014) concludes that gender theories of domestic violence based on patriarchal sociology are outdated and biased.

Nevertheless, Benfer (2018) posits that a domestic-based violence theory that is gender blind and does not perceive intimate partner violence from the feminist spectrum inexorably perpetuates presentation the dominant hegemonic patriarchal standpoint. Accordingly, the manner male subjects conceive violence is demonstrated, in so doing depicting the theory partial (Benfer, 2018). There is no denying the fact that feminist perspectives on DBV afford a more profound perception and analysis of violence by scrutinizing how it is linked to, and entrenched in, patriarchal edifices (Courtenay, 2000) or cultural vestiges of power. For Courtenay, “Gender power shapes the dynamic of every interaction” (2000). Along these lines, gender norms affect and are influenced by power structures. Besides, the location of human agents within these structures are fundamental to all feminist theory (Courtenay, 2000).

Violence is intrinsically connected to power. Arguably, there are no deeds of violence that does not interconnect with gender. Yet, feminist theories exploring gender definite violence incline to continue within the limitations of the male-female dichotomy or contradictory binary (Jewkes, 2002). However, if the feminist lens is to provide a more holistic perception and explanation of violence globally, the feminist spectrum must be widened to embrace the analysis of violence directed at persons or collectivities whose gender orientations or identities do not follow, hitherto, conventional gender constructions (Jewkes, 2002)

Courtenay (2000) calls for the examination of the hierarchies of masculinity and believes that by so doing a feminist theory can facilitate a profounder appreciation of violence directed at men. His work exemplifies how feminist theory can be useful in analysing gender specific violence against men, women, transgender, and gender queer groups. He employed the two theories of gendercide and femicide in concurrence with related empirical examples exemplifying that gendercide and femicide allow for the study of connecting violence with norms, culture, ethnicity, power constructions, economic edifices, and gender philosophy.

The theory of femicide referred to the gender specific violence directed at females. It was used to examine male predilection and gender inequalities in population ratio to study violence against women in Ciudad Juarez, Mexico (Botham, 2023). It demonstrated that the theory of femicide highlight the universal scale of violence targeted at women and girls. In a follow up analysis using the theory of gendecide, it examined the vulnerability of men and boys as gendered agents. The study of men’s vulnerability focused on gendered violence in Darfur and how it connected to ethnic hierarchies (Cooper & Anna Julia (2016).).

The primary criticism against the gendecide and femicide frameworks was that those at the vanguards in developing the theories, such as Bauer et al., (2021) and Macfarlane and Dorkenoo (2021) erroneously focused exclusively on binary males and females (Courtenay, 2000). Courtenay demonstrated how the theory of gendecide can be operationalised to study violence against transgender and gender queer orientations. The two theories were also used to conceptually explain the demise of a transgender woman because of medical neglect, the murder and torture of Two Spirited Native American groups, and the gendecide connected to the patholization of the transgender identity and body (Jibrin, Rekia, Salem & Sara, 2015).

2.3.2 The Feminist Model Critiques

The Nigerian feminist, writer, and scholar, Oloruntoba (2019) criticised liberal, radical, and Marxist feminist theories for being overly confrontational and a shortcoming that undermines the desired goal of gender justice. Oloruntoba conceptualized the Nego feminism theory as an alternative to other forms of feminism. Nego Feminism, from time to time construed as “no ego” feminism is built on the persuasion that by and large, African cultures have a culture of compromise, conciliation, and intercession when it comes to the attainment of agreements (Oloruntoba, 2019)

As such, Nego feminism theory seeks to create peace between or reconcile sociological patriarchy and matriarchy by way of collaboration, negotiation, and settlement (Emelogu, 2019). From this perspective, Nego feminism takes into contemplation the impacts of patriarchal traditions, values, norms, and practices with the intention of dismantling them and bargain or negotiate for a better arrangement for women (Bukuluki et al., 2023). The leitmotif is that feminization of intimate partner violence, in its numerous forms and strands, comes as a display of the defensive attitude by men due to challenging paradigms espoused by prior feminist theories.

To sidestep the gender polarization triggered by confrontational feminist paradigms, society must espouse a conciliatory and collaborative style that recognizes that, even though patriarchy is the problematic, men still stay a vital part in the matrix of disassembling male domination to attain gender justice. Nego feminism with its negotiation, reconciliatory and cooperation logic offers a plausible alternative lens towards the analyses of “feminist struggles,” some of which takes the various forms of intimate partner violence and its ensuing feminization (Cools & Kotsadam, 2017).

Cooper and Brittney (2016) also contrasted the feminist perspective with three key substitute theoretical explanations for family violence. These are the psychological, sociological, and neurobiological perspectives. These enumerated male shame, male weaknesses rather than controlling, cross-generational diffusion of violent behavioural approaches, psychopathology and behavioural disorders, alcohol and drug abuse, harmful self-identity, male chauvinism, poor couple communication skills, weak anger management skills, major affective disorder, childhood maltreatment or abuse, poverty, and conflict-prone family stresses (McPhail et al, 2007).

2.4 Alternate Gender-Based Violence Theories

Cooper and Brittney (2016) proposed system theory contemplates violence as not an exception but a family norm. Theory posits that the violence among the intimate relationships as an appendage of the wider family system wherein violence and conflict are the regular product of the family system rather than the consequences of insufficient socialization or pathological personality. The exigencies of gender-based violence are, therefore, best explained when studied at the broader family, communal or collective level rather than at the individual level (Kurtis & Adams, 2015).

2.4.1 System Theory

Strauss's system theory stands in contrast to the conventional perception of the family as social unit dedicated to a non-violent integration of its members. This is supported by review of the relevant theory and empirical evidence that clearly shows that violence between family members is so frequent as to be almost ubiquitous. Modern systems theory links into the age-old sociological practice which tries to find out the way fractions of the social structure are interconnected and the consequences of the parts for the characteristics of the social unit as a complete. The theory starts with the heuristic hypothesis that violence between members of a family is a 'systemic product' rather than an accidental deviation or an outcome of a distorted or psychotic personality (Steinmetz & Strans, 1974; see also Melissa et al., 2023; Barta, 2021; Batchelder, et al., 2015; Benfer et al., 2018; Bijlsma, et al., 2022; Borsboom et al., 2015).

Systems theory, particularly in the context of intimate partner violence examines the complex interplay of various factors and influences that contribute to violent behavior within relationships. This perspective emphasizes that individual actions cannot be fully understood in isolation; rather, they occur within a broader context of family dynamics, social systems, and cultural norms. By applying systems theory to IPV, practitioners and researchers can better

understand the multifaceted nature of violence and develop more holistic and effective prevention and intervention strategies (Heyman, Foran & Wilkinson, 2013).

2.4.2 Ecological Theory

Ecological Theory that focuses on the individual's psychological or character development instead of family structure that was proposed by Donald Dutton. It advocates the individual acquires violent character traits through social cognitive process and experiences in the social setting. Dutton categorises quaternary levels of systemic social context that mould individual behaviour. The macro-system is made up of wide-ranging cultural norms, values, and belief systems. The exo-system consists of the collectiveness and establishments that link the family to the added all-encompassing environment. The micro-system represents the family unit proper. The evolutionary or expansion features refer to an individual's personal growth. Factors from all the four systemic levels come to impact on any given intimate partner violence situation (Heise, 1998; Gausman et al., 2020; Ambikile et al., 2020).

Ecological theory, particularly as developed by Urie Bronfenbrenner also examines the various layers of environmental influences that shape individual behavior. When applied to intimate partner violence (IPV), this theory emphasizes that IPV is not solely the result of individual factors but is influenced by a complex interplay of multiple systems such as Microsystem which involves the immediate environment in which individuals interact, such as family, friends, and intimate relationships. Factors like family dynamics, communication patterns, and individual experiences of violence can significantly affect the likelihood of IPV. Mesosystem which has to do with the connections between different microsystems. For example, how a

person's experiences at home interact with their social circles or workplace can influence behaviors. Supportive friendships and community ties can mitigate risks, while negative influences can exacerbate them. Exosystem which encompasses larger social systems that indirectly influence individuals, such as local government policies, community resources, and economic conditions. For instance, limited access to social services or economic instability can increase stress and tensions that may lead to IPV. Macrosystem which includes broader societal and cultural values, norms, and beliefs about gender roles, power dynamics, and violence. Societal acceptance of patriarchal norms, for example, can legitimize and perpetuate IPV, and Chronosystem aspect considers the influence of time and historical context. Changes in societal attitudes, laws regarding domestic violence, or shifts in family structures over time can impact the prevalence and understanding of IPV. By framing IPV within an ecological context, practitioners and researchers can gain a comprehensive understanding of the myriad influences at play, leading to more effective strategies for prevention and intervention (Smith Slep, Foran & Heyman, 2014).

2.4.3 The Social Control Theory

The Social Control Theory holds that violence arises when the benefit of violent behaviour becomes more enhanced or significant than it is punishable. Thus, the remuneration of acting violently is higher than the costs. Often, the individual will approve the way of violence when it assures him more rewards than punishment. This theory argues that the explanation of intimate partner violence lies in societies indifference to domestic-based violence and that to reduce family violence, benefits must be lessened since it is the social veneration of violence that engenders benefits. As such, costs must be increased by imposing severe legal and social consequences for family violence (Alexis 2019; Honkatukia & Keskinen, 2018; Messing, 2011).

Wolfgang and Ferracuti promulgated the social control theory, a macro-level of society, for the analyses of criminal's worldviews towards violence. The hitherto recalcitrant attitudes assumption has been applied to study the violence in intimate partner relations and family. It relays the intensity to the values and norms flowing through the sub-culture of a system. The individual subsisting in that subculture acquires the use of violence from their subsystem and accepts it uncritically. Violence is socially acquired and disseminated by group members thereby, perpetuating the subculture of violence (Nicole, 2020; Creek & Dunn, 2011; Jewkes, & Sikweyiya, 2017; Elischberger et al., 2018; Raj & Silverman, 2002; Jewkes, Levin & Penn-Kekana, 2002; Bishwajit & Yaya, 2016; Zenodo: Rimjhim, & Sourav Dandapat, 2022).

Goode, Allen, and Strauss promoted the resource theory that postulates that for the attainment of their goals, individuals employ the resources that are accessible to them. Violence is a resource that can be employed to realise personal desires in a relation. The accessibility of more resources will deter the odds to use violence. The deployment of force will be used only when added resources are exhausted or non-available. As such, an individual who has short supply of resources such as status, income or prestige might be more disposed to employ violence to accomplish the goal of domination in intimate relations (Atkinson, 2005; Basile., Hall, & Walters, 2013; Abouelenin, 2022).

Cools et al (2017) merging DHS data for 580,000 women from 30 sundry countries in Sub-Saharan Africa (a region with high levels of gender violence), investigated how both the manifestation and the acceptance of intimate partner violence fluctuate across time and space. With the assumption that that violence is a “multifaceted phenomenon grounded in an interplay among personal, situational, and sociocultural factors” (Heise, 1998, p. 263), they employed an ecological (or multilevel) style, permitting the varied types of resources to function at several levels of social organization concurrently. They uncover no indication that resources protect women against abuse at the personal level, though resources are related to lower

acceptance. They discover that resource disparity, both inside the household and at the aggregate level, is related to extra abuse; and that working women meet more risk of abuse in communities with comparatively higher tolerance of intimate partner violence. With regards to the relative resource theory, they find that intra-household disparity in schooling, irrespective of which spouse has more years of education, is linked with more violence (Cools et al., 2017).

The social control theory, developed by Travis Hirschi, posits that strong social bonds to family, school, and community can deter individuals from engaging in deviant behavior. When applied to IPV, this theory suggests that the lack of social controls—such as supportive relationships and community ties—can increase the likelihood of abusive behavior. By understanding IPV through the lens of social control theory, interventions can focus on strengthening social ties, enhancing community involvement, and promoting positive beliefs about relationships to reduce violence (Lawson, 2012).

2.4.4 Psychological Theories

Psychological theories of intimate partner violence (IPV) focus on the individual behaviors, mental health issues, and emotional dynamics that contribute to violent relationships (Eckhardt & Massa, 2021). Prominent among its key elements as indicated in the work of Puente-Martínez, Ubillos-Landa and Rovira (2024) include:

- **Personality Disorders:** Certain personality disorders, such as antisocial personality disorder or borderline personality disorder, may predispose individuals to engage in violent behavior. These disorders can manifest in impulsivity, emotional dysregulation, and difficulty in managing relationships.

- **Attachment Theory:** This theory examines how early attachment experiences with caregivers shape individuals' future relationships. Insecure attachment styles (anxious, avoidant) may lead to difficulties in intimacy and conflict resolution, potentially increasing the risk of violence.
- **Cognitive-Behavioral Theories:** Cognitive-behavioral theories suggest that individuals may develop distorted beliefs about relationships, gender roles, and acceptable behaviors. For example, abusers might hold beliefs that justify violence or see their partners as possessions, leading to abusive actions.
- **Cycle of Violence:** This concept, developed by Lenore Walker, outlines a recurring pattern in abusive relationships, consisting of three phases: tension building, acute violence, and honeymoon (remorse). Understanding this cycle can help identify why victims may stay in abusive relationships.
- **Stress and Coping Mechanisms:** Psychological stressors, such as financial strain, unemployment, or mental health issues, can increase the likelihood of IPV. Poor coping mechanisms (e.g., aggression, substance abuse) can exacerbate conflicts and lead to violence.
- **Emotional Dysregulation:** Individuals with difficulties in regulating their emotions may resort to violence as a way to cope with anger, frustration, or jealousy. Emotional dysregulation can lead to explosive reactions during conflicts.
- **Substance Abuse:** Substance abuse is often correlated with IPV. Alcohol and drugs can impair judgment, increase aggression, and lower inhibitions, making individuals more likely to engage in violent behavior.
- **Victimization and Trauma:** Psychological theories also consider the impact of past trauma on both perpetrators and victims. Individuals who have experienced violence

or trauma in their own lives may be more likely to perpetuate or accept violent behavior.

- **Power and Control Dynamics:** Psychological perspectives explore how individuals may use violence as a means of exerting power and control over their partners. This dynamic can be rooted in deep-seated insecurities or fears of abandonment.
- **Social Learning:** While primarily a behavioral theory, aspects of social learning theory are psychological as well. Individuals may learn violent behaviors by observing them in their family or community, internalizing these behaviors as acceptable responses to conflict.

Understanding these psychological factors can inform interventions and support strategies for both victims and perpetrators, aiming to address the underlying issues contributing to IPV and promote healthier relationship dynamics (Eckhardt & Massa, 2021).

2.4.5 Critical Race Theory (CRT)

This theory offers a lens for understanding IPV that emphasizes the intersection of race, gender, and systemic inequality. Washington, Cannon and Buttell (2023) indicates that CRT outlines these key components as it pertains to IPV:

- **Intersectionality:** CRT highlights how race and gender intersect to shape experiences of violence. It recognizes that women of colour often face unique challenges and vulnerabilities in abusive relationships due to compounded forms of discrimination.
- **Structural Racism:** CRT examines how institutional and systemic racism influences the prevalence and response to IPV. This includes understanding how marginalized

communities may have less access to resources, legal protections, and support services.

- **Cultural Context:** The theory considers how cultural narratives and stereotypes about race and gender can perpetuate violence. For instance, harmful stereotypes about Black masculinity or immigrant women can affect societal perceptions and responses to IPV.
- **Victim Blaming:** CRT critiques how victims of IPV, particularly those from marginalized backgrounds, may face victim-blaming attitudes that further silence their experiences. This can be exacerbated by racial stereotypes and biases within law enforcement and social services.
- **Access to Justice:** CRT emphasizes the disparities in access to legal recourse for victims of IPV in different racial and ethnic communities. It explores how systemic barriers, such as discrimination within the legal system, can hinder survivors from seeking help.
- **Community Resilience:** The theory also highlights the strength and resilience of communities of colour in addressing IPV. It encourages the recognition of culturally specific resources and support systems that can aid in prevention and intervention.
- **Advocacy and Policy Reform:** CRT advocates for policy changes that address the specific needs of marginalized communities, emphasizing the importance of culturally competent services and inclusive legal protections.
- **Historical Context:** Understanding the historical context of racial oppression can shed light on contemporary issues of IPV. Historical trauma and socio-economic factors often contribute to cycles of violence in communities.

- **Media Representation:** CRT critiques how media representations of IPV often reinforce stereotypes and fail to portray the complexities of abuse in diverse communities, influencing public perceptions and policy responses.
- **Collaborative Approaches:** CRT advocates for interdisciplinary approaches that include voices from marginalized communities in discussions about IPV, ensuring that interventions are relevant and effective.

By applying CRT to intimate partner violence, we can better understand the unique dynamics and challenges faced by marginalized groups, fostering more effective prevention and intervention strategies that address both individual and systemic issues (Garza, 2021).

2.4.6 Relational-Cultural Theory (RCT)

This theory also provides a framework for understanding IPV through the lens of relationships and the importance of connection (Joe, Norman, Brown & Diaz, 2020). Its key components as it pertains to IPV from the view point of Barrios, Khaw, Bermea and Hardesty (2021) encompasses:

- **Connection and Disconnection:** RCT posits that healthy relationships are fundamental to well-being. IPV is often seen as a result of disconnection, where one partner exerts power and control over the other, disrupting the potential for mutual support and intimacy.
- **Impact of Socialization:** RCT emphasizes how societal norms and expectations around gender roles shape individuals' experiences in relationships. These norms can lead to unhealthy dynamics, with men socialized to be dominant and women to be submissive, contributing to patterns of abuse.

- **Mutuality and Growth:** Central to RCT is the idea of mutuality—relationships should foster growth and development for both partners. IPV disrupts this mutuality, creating an environment where one partner's needs and experiences are prioritized over the others.
- **Cultural Context:** RCT recognizes the influence of cultural factors on relationships and violence. Different cultural backgrounds may shape beliefs about relationships, power dynamics, and acceptable behaviors, impacting how IPV is experienced and addressed.
- **Emotional Intelligence:** The theory emphasizes the importance of emotional awareness and regulation in relationships. Individuals who struggle with emotional expression or regulation may resort to violence as a maladaptive way of coping with stress or conflict.
- **Healing Through Relationships:** RCT suggests that healing from IPV is possible through the establishment of supportive, nurturing relationships. Building connections with others can help survivors regain their sense of self and agency.
- **Gender and Power Dynamics:** RCT critiques traditional power structures that privilege certain genders over others. It highlights how these dynamics can manifest in IPV, reinforcing cycles of control and oppression.
- **Community Support:** The theory advocates for community-based approaches to support victims of IPV, emphasizing the role of social networks in providing safety and resources for survivors.
- **Therapeutic Relationships:** In therapeutic settings, RCT highlights the importance of establishing a strong, trusting relationship between the therapist and client. This relational foundation can facilitate healing and empower survivors to reclaim their narratives.

- **Collective Action:** RCT encourages collective efforts to address IPV, recognizing that societal change is necessary to create environments where healthy relationships can thrive. This includes advocating for policy changes and community interventions.

By applying RCT to intimate partner violence, Kiely, El-Mohandes, El-Khorazaty, and Gantz (2010) is also of the view that we can better understand the relational dynamics at play and emphasize the importance of connection, mutuality, and healing in both prevention and recovery efforts (Chesworth, 2018).

2.4.7 Cultural Theories

Cultural theories on IPV examine how cultural norms, values, and beliefs shape attitudes and behaviours related to violence in intimate relationships. Some key components of cultural theories as they pertain to IPV as suggested by Pierotti (2013) include:

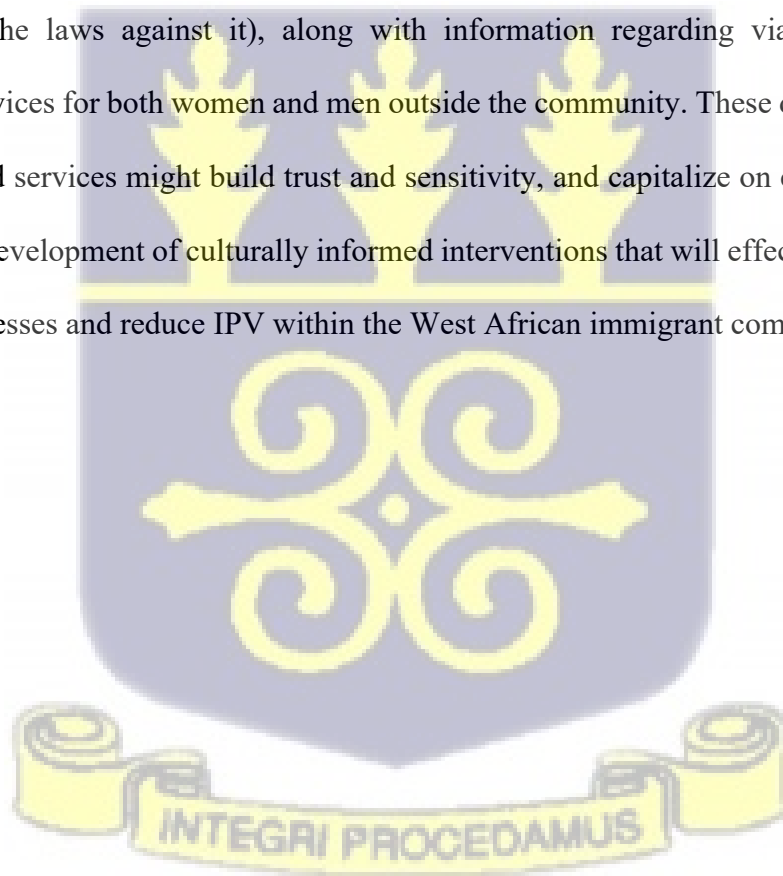
- **Cultural Norms and Acceptability:** Different cultures have varying beliefs about relationships, gender roles, and the acceptability of violence. Some cultures may normalize aggressive behavior as a way of asserting control, while others may promote non-violence and equality.
- **Gender Roles:** Cultural expectations about masculinity and femininity can influence IPV. For example, traditional norms may encourage men to be dominant and aggressive while teaching women to be submissive, leading to power imbalances that can result in violence.
- **Socialization:** Individuals are socialized into cultural norms from a young age, which can shape their perceptions of relationships. Children who witness IPV or are exposed to violent media may internalize these behaviors as acceptable.

- **Cultural Stereotypes:** Stereotypes about certain groups can perpetuate violence. For instance, racial or ethnic stereotypes may contribute to misunderstandings about relationships and violence, influencing how IPV is perceived and addressed within those communities.
- **Community and Family Influence:** Cultural theories emphasize the role of community and family in shaping attitudes toward IPV. In some cultures, family honor may take precedence over individual well-being, leading to reluctance to report violence or seek help.
- **Religious Beliefs:** Religious doctrines and interpretations can influence attitudes toward IPV. Some religious communities may hold beliefs that prioritize family unity over individual safety, potentially leading to tolerance of abusive behavior.
- **Impact of Colonialism and Historical Trauma:** Cultural theories consider how histories of colonialism, oppression, and trauma affect contemporary experiences of IPV, particularly in marginalized communities. These histories can shape attitudes toward authority, violence, and community dynamics.
- **Resistance and Resilience:** Cultural perspectives also recognize the strengths and resilience of communities in addressing IPV. Many cultures have traditional practices and support systems that can be harnessed for prevention and healing.
- **Culturally Specific Interventions:** Understanding cultural contexts is crucial for effective intervention strategies. Culturally sensitive approaches that respect and incorporate community values can enhance support for survivors.
- **Global Perspectives:** Cultural theories also emphasize that IPV is a global issue, with cultural contexts varying widely across regions. International perspectives can inform local practices and policies by highlighting diverse approaches to preventing and addressing IPV.

By examining intimate partner violence through a cultural lens, the work of Wathen and Mantler (2022) makes us gain a deeper understanding of how societal norms and values contribute to the prevalence and acceptance of violence in relationships, informing more effective prevention and intervention strategies (McLeod, Havig, Natale & Pharris, 2020).

2.5 Conclusion

Multilevel support structures to address IPV exist within the West African community; however, these support structures often maintain a strict gender hierarchy, leaving many women feeling unheard and dissatisfied. There is a need to disseminate to the community culturally informed materials and information about IPV (e.g., the impact on individuals and families, and the laws against it), along with information regarding viable options and appropriate services for both women and men outside the community. These disseminations of information and services might build trust and sensitivity, and capitalize on collective values, leading to the development of culturally informed interventions that will effectively encourage protective processes and reduce IPV within the West African immigrant community.



CHAPTER THREE

THEORETICAL FRAMEWORK AND METHODOLOGY

3.1 Introduction

This Chapter covers the theoretical framework and the methodology of the thesis. The thesis uses Feminist Intersectionality Theory as its framework in explaining the various forms and degrees of intimate partner violence migrant spouses suffer. The basic tenet of the theory is presented along the contemporary standing of the theory in extant literature. The criticisms of the postulations of the theory are highlighted. And its relevance to the study is also stated.

The second half of the chapter adopted, outlined, examined, and explained the methods used in conducting the research. to study of intimate partner violence migrant spouses suffer in Aflao as the case study. This chapter provides information on the research design, research setting, population, sample, sampling technique, sample size, research design, knowledge on the measures used as well as procedures and ethical considerations. The study uses the joint or combined qualitative and quantitative research methods to study Gender-based Violence Among Couples: the case of Ghanaian security officers in marital relationship with migrants with the theory of intersectionality as framework.

3.2 Theoretical Framework (Intersectionality)

The study adopts the Intersectionality Theory as its analytical framework. Intersectionality is a scion, critique, and a vital paradigm of feminist theory (Carastathis, 2014). Theories present a systematic way of understanding events, behaviours, or situations (Gengelbach & Weber, 2018). Intersectionality is an analytical or logical framework for appreciating how a person's varied socio-cultural, economic, and political identities come together to engender varied modes of discrimination and opportunities. It reveals the pathways gender, caste, sex, race,

ethnicity, class, sexual orientation, faith, debility, weight, and look manifests as advantages and disadvantages of human agency. (Runyan, 2018; Tucker, 2012). The intersecting and overlapping attributes of socio-cultural, political, and economic identities may, thus, be mutually enabling, constraining, or debilitating (Holley et al, 2016; Zinn and Dill, 1996). It is an implied critique of exclusion and elimination of difference (Kelly et al, 2021). The theory broadens the range of feminism that had hitherto focused on the experience white women, of the middle class the developed world by incorporating the varied experiences of women of colour, deprived women, migrant women, and other disadvantage groups of differing experiences and identities (International Women's Development Agency, 2018).

Kimberlé Crenshaw is regarded as the originator of the theory of intersectionality. In her search for social justice for those who are most marginalised in society from the interlocking systems of power, she authored 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics.' and 'Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color,' in 1989 and 1991, respectively, to expatiate her ideas of intersectionality. As stated earlier, intersectionality disagrees with analytical approaches that analyses each manifestation of identity of repression in isolation. From the standpoint of intersectionality, for example, repression and marginalisation of black women cannot be accounted for as a straightforward sequence of discrimination and racial prejudice, because it is manifestation that is more complicated (Crenshaw, 2016). (9) Intersectionality engages in parallel premises such as three-fold discrimination that is the repression linked with being a destitute or migrant woman of colour.

Criticism includes the framework's tendency to reduce individuals to specific demographic factors, and its use as an ideological tool against other feminist theories. Critics have

characterized the framework as ambiguous and lacking defined goals. As it is based on standpoint theory, critics say the focus on subjective experiences can lead to contradictions and the inability to identify common causes of oppression. An analysis of academic articles published through December 2019 found that there are no widely adopted quantitative methods to investigate research questions informed by intersectionality and provided recommendations on analytic best practices for future research.[12] An analysis of academic articles published through May 2020 found that intersectionality is frequently misunderstood when bridging theory into quantitative methodology. [5] In 2022, a quantitative approach to intersectionality was proposed based on information theory, specifically synergistic information: in this framing, intersectionality is identified with the information about some outcome (e.g. income, etc.) that can only be learned when multiple identities (e.g. race and sex) and known together, and not extractable from analysis of the individual identities considered separately.

3.2.1 The Origins and Antecedence of Intersectionality

While the authorship of the concept of intersectionality have been attributed to the black feminist scholar, Crenshaw (1989 and 1991, op. cit.) who introduced the theory to the discipline of legal studies in her two seminal essays, the thought of intersectionality originated in critical race scholarships establishes a complex link between race, gender, and other classifications that combine to repress, while likewise permitting privilege in other spheres. The theory is contingent because it demonstrates how race, gender, and other variables or components "intersect" to engender the encounters of people. Crenshaw employed intersectionality to convey the idea of how race, class, sex, and other classifications work together to influence the encounters of many by creating opportunity for privilege (Crenshaw, 1991). Intersectionality helps reveal the drawbacks caused by intersecting systems evolving structural, political, and emblematic traits of violence against subgroups at work and in society (Crenshaw, 1991). It

illuminated the underlying forces that utilizing sex, race, and other manifestations of power in politics and academia performs a critical task in intersectionality (Cho et al, 2013).

Nonetheless, before Crenshaw's coinage of intersectionality, W. E. B. Du Bois, the venerable Pan Africanist, conjectured that the intersectional patterns of race, class, and nation might elucidate certain perspectives of the black political economy. He perceived race, class, and nation not first and foremost as individual identity categories but as collective pecking order that influenced black African American route to class, deprivation, and power (Collins, 2000). The exigencies of gender and feminism were, however, not part of Du Bois's hypothesis of the history of black marginalisation history since he considered them more of an individual identity classification. Similarly, the black Combahee River Collective uprisings that was organized in the 1970s contesting the alienation of black women from both white European feminism and the then male-dominated black liberation movement espoused the "interlocking oppressions" of racism, bigotry, and heterosexuality as a norm (University of Rochester School of Nursing, 2022).

Likewise, the 1976 DeGraffenreid v. General Motors case when Emma DeGraffenreid and four other coloured lady automobile employees contended prejudiced compound employment bias against African American because of General Motors' precedence-based scheme of dismissals, dismissed the accusation of compound discrimination and ignored African American women's unique experiences by treating them as only women or only black (HoSang, 2020; Adewunmi, 2014; Coaston, 2019; Crenshaw, 1989). The 'injustice,' as it were, suffered by the Black American women auto workers mirrored the logic of intersectionality theory and demonstrated the existence of the ideas pertaining to intersectional feminism has existed before the intersectionality theory was postulated. Again, the logic of intersectionality was harbingered in Sojourner Truth's 1951 soul-searching "Ain't I a Woman?" lecture, in which she used her

prejudiced racial position as a past slave to evaluate essentialist perspectives of femininity (Brah, 2016). Also, in 1892, Anna Julia Cooper, "The Colored Woman's Office," categorises Black women as the hugely influential agents in social change fronts because of their exposure to numerous issues of persecution Cooper, 2016). According to Collins, the roots of intersectionality lie among Black feminists such Chicana and other Latina feminists, native feminists, and Asian American feminists' intellectuals in the 1960s and 1980s, and at other times and in other localities who espoused like-minded notions about the interplay of diverse forms of discrimination (Collins, 2015).

3.2.2 Intersectionality and Critical Theory

Given the advent and the logic of intersectionality, the Euro-centric notion that gender was the fundamental causal issue influencing a woman's circumstances was challenged with far reaching consequences for both gender and feminist paradigms (Hooks, 2014). In the United States of America, Europe, Latin America, and the Caribbean, the historic omission of Black women from the feminist uprisings in North America and Europe led many Black feminist intellectuals and activists in the 19th and 20th centuries such as Anna Julia Cooper to challenge Black women's historical exclusion from the then feminist discourse. The black feminists contended the ideas of the prior feminist fronts that were organized principally by white middle-class womenfolk and argued that women worldwide were not a congruent class who shared the same life experiences (Davis, 1983). [30] And that the forms of oppression by white middle-class womenfolk were different from those suffered by black, destitute, or physically challenged. From this perspective, the black intersectional feminists revolutionized feminist discourse by including the poor, or disabled women in the feminist discourse and sought to understand how gender, race, and class to understand how gender, race, and class interplay to evolve the female fate (Hooks, 2014).

The concept of intersectionality, thus, illustrates and includes aspects of women suppression that have often been neglected by feminist assumptions and movements (Thompson, 2002)).

[31] Racial discrimination was a component that was essentially overlooked by the pioneer feminist. They fought primarily to gain equal political opportunity for white women like white men. Initial women's rights advocacy every so often utterly concerned members' occupation with rights equality defined in terms of struggles of white women (Fixmer-Oraiz, 2015).[32] Intersectionality identifies with these factors that were overlooked by initial social justice movements.

Several contemporary scholars like Leslie McCall, have contended that the launch of the intersectionality theory was critical to sociology and that prior to the advance of the theory, there was little study was conducted that explicitly spoke to the encounters of people who are exposed to manifold forms of discrimination within societies (McCall, 2005). [34] This idea was advocated by Marion Young, reasoning that variations must be recognized to attain combining social justice issues that generate combinations that facilitate changing society for the better (Carastathis, 2016). [35] Intersectionality equally seeks avenues to emancipate women of colour, race and sex factors that the combine to suppress women.

Historically, intersectionality also has theoretic connections to the concept of simultaneity that was espoused by the during the 1970s by the Combahee River Collective fraternity in Boston, Massachusetts (Wiegamn, 2012). [37] The concept of simultaneity stands for simultaneous impacts of race, class, gender, and sexual orientation that characterizes the member's lives and their confrontation with discrimination.[38] The women of the Combahee River Collective promoted a comprehension of black women's experiences that confronted evaluations evolving from black and patriarchal-centred social movements, and those from conventional cisgender, white, middle-class, heterosexual feminists (Norman, 2007).

3.2.3 Intersectionality and Gendered Violence Against Women of Colour

Kimberlé Crenshaw's 1989 intersectionality work that elucidated the discrimination against black Americans of African descent made a veritable contribution to gendered social justice and helped shaped US legal discourse on racial justice, identity politics, policing, and domestic violence against women (Crenshaw, 1989). In her study (since labelled as Black feminism), Crenshaw articulated the encounters, and intersubjective feelings of life as a black woman. And argued that the experience of African Americans cannot be fathomed and appreciated in conditions separate from either existing as a black or a woman. Instead, such analysis must comprise interfaces joining the two identities that commonly reinforce each and every one (Thomas and Crenshaw, 2004).

According to Crenshaw, coloured women have a hugely dissimilar escapades from that of white women because of their race and/or status and that black experiences are not commonly enunciated or augmented. Crenshaw investigates two varieties of male violence against women, marital or domestic violence and sexual assault or rape. In her evaluation of these two types of male violence against women, she illustrates that the experiences of black American women comprise of a blend of both racialism and bigotry (Crenshaw, 1991). Previously, the discourse on domestic violence and rape were designed to co-join the experiences of both white women and non-white women as similar. And the discourses evolved to focus either race or sex, however, not both at simultaneously. Black American women are oppressed within these two structures of oppression as a consequence (Crenshaw, 1991).

Crenshaw also recognizes three bearings of intersectionality that shape the visibility of black women. These are structural intersectionality, political intersectionality, and representative intersectionality. Structural intersectionality involves how black women encounter domestic violence and rape in a way qualitatively diverse from the experience of white women. Political

intersectionality analyses how laws and policies projected to enhance equal opportunity have in contradiction reduced the perceptibility or conspicuousness of violence against black women. Lastly, representational intersectionality probes into how pop culture depictions of black women can mask their own accurate lived through experience (Crenshaw, 1991).

Intersectionality, as stated earlier, grew in standing in the 1990s as Black feminism. According to sociologist Patricia Hill Collins, Crenshaw's theory of intersectionality swapped her, Crenshaw's, own earlier neologism "black feminist thought," and amplified the common pertinence of her theory from black American women to all women globally (Mann and Huffman, 2005). Comparable to Crenshaw, Collins concurs that socio-cultural patterns of repression are not only correlated but are coupled or co-joined together and manipulated by the intersectional structures or systems of society, such as race, gender, status, and ethnicity (Collins, 2000). Collins calls this manifestation "interlocking social institutions that have relied on multiple forms of segregation ... to produce unjust results" (Collins, 2000).

Collins's contribution to intersectionality took the form of creating frameworks to ponder over intersectionality, in lieu of enlarging the theory itself. She delineated three major spheres in the debate on intersectionality. An area is concerned with the setting, ideas, concerns, conflicts, and arguments within intersectionality. Another area tries to employ intersectionality as an analytical tactic to several social institutions to analyse how they might propagate social discrimination. The last area frames intersectionality as an analytical or critical praxis to ascertain how social justice programmes can use intersectionality to effect positive social change (Collins, 2015).

Audre Lorde, who made known her identity as a Black, Lesbian, Mother, Warrior, and Poet, employed intersectionality and articulated her complex or manifold identity and established her intersectional battles with being a black, and gay woman domiciling in a country where

racism, sexism, and homophobia are indivisible (Andre Lorde, 2007; 2020). Lorde demonstrated the essence of intersectionality, where the separate prejudices are innately connected (Nixon, 2017). Lorde's construction of this linkage stays seminal in intersectional feminism and critical theory (Nixon, 2014)

Although intersectionality commenced with the examination of the interplay between gender and race, particularly, in the USA, later other identities and discriminations swelled the remit of the theory. For example, in 1981 Cherríe Moraga and Gloria Anzaldúa's *This Bridge Called My Back*, a collection of essays examined how taxonomies of sexual leaning and class also fuse with those of race and gender to craft even more distinctive political classifications. Several black, Latina, and Asian writers participated in the anthology and stress how their sexuality interplays with their race and gender to illustrate their perceptions. Likewise, impoverished women of colour demonstrated how their social class inserts a coat of nuance to their identities, overlooked or mistook by middle-class white feminists (Moraga & Anzaldúa, 1983).

Asian American women frequently relate intersectional encounters that distinguishes them from other USA women (Choi and Smith, 2020). However, such appreciations and preferences are not necessarily altruistic. Much research has confirmed that East Asian women are judged more physically desirable than white women, and coloured women. Superficially, this may appear like a social plus. Conversely, if this assessment is motivated by labels of Asian women as "hyperfeminine," it can work to propagate racialized stereotypes of Asian women as dependent or oversexualized (Ciurria, 2019). Such common fetishization of East Asian women's physical attributes results in "racial depersonalization" that separates Asian women from their own personal attributes. (Hall, 2021).

Collins (2000) employs a Marxist feminist paradigm and administers her intersectional tenets to what she labels the "work/family nexus and black women's poverty," by clarifying how, in her opinion, the nodes of consumer racism, gender pecking order, and hindrances in the labour market can be focused on black women's exceptional experiences. Analysing this discrimination from a historical viewpoint and investigating inter-racial marriage laws and property inheritance laws produces a unique work/family relationship that in turn impacts the total models of black political economy (Collins, 2000). For instance, anti-miscegenation rules actually stifled the socio-economic advancement of black women.

Research findings on the intersectionality of race and gender indicate that the interplay of race and gender has an obvious effect on the labour market. It reveals that education, experience, and skills acquisitions do not entirely explain substantial variations in labour market outcomes of in disfavour against Black women (Browne and Misra, 2003). Wages, discrimination, and domestic labour stand out as the three key areas in which the effect, (often discriminatory), of intersectionality are manifest. Evidence exists that citizens or categories of employees who enjoyed the most favoured status in social mobility with respect to race, gender, and socio-economic status are most improbable earn low salaries, to be stigmatized stereotypes and marginalized, or to be employed for abusive domestic jobs. Findings from the labor market and intersectionality afford a superior insight of economic disparities and the inferences of the multifaceted effect of race and gender on social mobility in societies (Browne and Misra, 2003).

3.2.4 Immigrant Intimate Spouse Violence and Intersectionality

Evidence has shown that migrant women after resettling in a new country become susceptible to amplified risk of domestic violence abuse, or of heightened abuse (Erez, Adelman, & Gregory, 2009; Menjivar & Salcido, 2002; Raj & Silverman, 2002; Sokoloff & Dupont, 2005).

Migrant women suffer the similar pressures, irritants, and trauma of intimate partner violence as women born in the destination countries. But the immigrant women suffer additional problems of immigration status and setting, which interplay with socio-cultural and other structural issues such as race, class, culture, ethnicity, and gender that exacerbates immigrant women's ordeal encounters.

The intersectionality hypothesis (Crenshaw, 1991) emphasises the ways in which pecking orders of power and social systems founded on race/ethnicity, gender, class, culture, and immigration status crisscross to evolve instantaneous, manifold, and interwoven discriminations of women (Mann & Grimes, 2001, p. 8). These intersections explain why immigrant women suffer increased risk of domestic violence abuse (e.g., Bograd, 1999; Erez et al., 2009; Sokoloff & Dupont, 2005).

According to Erez et al, the interplay of several aspects of discrimination produces social consequences that are not simply additive but escalate to shape immigrant women's experiences of intimate partner violence (Erez et al., 2009, p. 34). Immigration engenders multiple institutional, legal, and social obstacles that constraint immigrant women's right to assets, assistance, and social networks (Chiu, 2017). It also shapes their assessments of choices and aptitude to search for help; thereby, replicating discriminations linked to gender and immigration status.

The social context of migrant women and families who arrive in destination countries encounter several political, economic, and social hurdles that structure their daily survival. The challenges include immigration policies and rules, different socio-cultural setting, incorporation and cultural adjustment, access to supplies, and employment. These challenges foster anxiety, deepen family worries, and increase their expose to abuse. Immigrant women's relocation experience is reliant on the supplies and skills they carry along and those they

acquire on arrival, including recruitment, education, family, and social safety networks (Crisafi & Jasinski, 2016; Menjivar, 2000; Menjivar & Salcido, 2002).

Migrant women usually marry incredibly young. Sometimes they are given out in arranged marriages. Such arranged marriages or child marriages are the result of social pressure heaped on rather young girls to marry (Erez et al., 2009). Often such young girls do not want to marry or marry the man in question, but their defences or resistance pleas are disregarded, pressurising them into unwanted marriages and intimate relationships that they feel tricked into and ensnared in (Erez et al., 2009). A substantial portion of resettled and abused women felt forced into marriages of compromises made with natal household needs (Chaudhuri, Morash, & Yingling, 2014; Erez et al., 2009).

Sometimes, married also relocate to foreign countries from their countries of origin to flee from intimate partner or domestic violence, poverty, or family violence (Erez, 2002). When they arrive in the destination country, they are often on their own since may lose communication with such social safety units such as family, friends, socio-cultural and faith-based moorings. In intimate partner abuse circumstances, in-laws often back their sons' violent behaviour and contribute to the violence based on patriarchal culture underpinning. The detachment from key relations and care networks, as well as exposure to mistreatment by the spouse and his family, may worsen migrant women's seclusion and dependence. Violent men may manipulate migrant women's financial, psychological, and legal status to retain power and manipulation in their intimate partnership (Erez & Globokar, 2009).

Migrant women's immigration experiences such as language challenges, unemployment, availability of resources, close relations or family and ethnic networks, economic weakness, and indeterminate legal status reinforce and impact migrant women's vulnerability to and experiences of intimate partner domestic violence (Erez et al., 2009). These safety network

weaknesses intersect with ethnic, race, class, stereotypes, and gender discrimination to deepen migrant women's susceptibility to domestic violence abuse that weakens their ability to question and fight patriarchal-sanctioned physical, emotional, and erotic abuse.

Often, several abused migrant women often tend to suffer from internal displacement of the domestic violence or abuse they suffer. This may arise because of internalising patriarchal ideologies and exhibit untiring inclination to sustain the marriage and remain with their husbands regardless of the violence they suffer abuse. Sometimes, this may be as the fear of the stigma of shame over broken marriage or exiting the marriage by leaving one's spouse. (Supriya, 1996).

The above scholarly worldviews make intimate partner abuse in marriage and other intimate relationships an appropriate conduct within the convictions of immigrant women. Thereby, constraining their judgement and resolve to abandon the marriage or contest patriarchal-related domestic violence. These dysfunctional patriarchal viewpoints may also promote the prospect of migrant women's familial members not supporting wives if they choose to leave their intimate partnerships (Menjivar & Salcido, 2002).

From the above discussions, it is obvious that intersectionality is a critical framework for understanding IPV that emphasizes how overlapping social identities—such as race, gender, class, sexuality, and ability—interact to shape individuals' experiences of violence (Cannon, C. (2020). Some key components of intersectionality as it pertains to IPV embrace:

- **Complex Identities:** Intersectionality recognizes that individuals hold multiple identities that can affect their vulnerability to IPV. For example, a Black woman may face different risks and barriers than a white woman or a gay man, due to the interplay of race, gender, and sexual orientation.

- **Systemic Inequities:** This framework highlights how systemic inequalities, including racism, sexism, and classism, contribute to higher rates of IPV in marginalized communities. These inequities can limit access to resources, legal protections, and support services for survivors.
- **Cultural Context:** Different cultural backgrounds shape beliefs about relationships, violence, and acceptable behaviour. Intersectional analysis considers how cultural norms can influence experiences of IPV and the responses of individuals and communities to violence.
- **Access to Resources:** Survivors from marginalized backgrounds may face barriers to accessing support services, including economic constraints, lack of transportation, language barriers, and fear of discrimination from service providers.
- **Victim blaming and Stigmatization:** Intersectionality examines how societal attitudes towards IPV can vary based on identity. Victims from certain backgrounds may experience heightened stigma or victim-blaming, which can discourage them from seeking help.
- **Legal and Institutional Barriers:** The intersection of race and class can affect how victims experience the legal system. For instance, individuals from marginalized communities may encounter discrimination or lack of trust in law enforcement, impacting their willingness to report IPV.
- **Diverse Experiences:** Intersectionality emphasizes that experiences of IPV are not monolithic. Factors such as immigration status, sexual orientation, and disability can create unique vulnerabilities and dynamics in abusive relationships.
- **Community Resources and Resilience:** Understanding intersectionality can highlight the importance of culturally relevant resources and community support

systems. Marginalized communities often have unique strategies for resilience and resistance against IPV.

- **Advocacy and Policy Implications:** An intersectional approach calls for inclusive policies that recognize and address the specific needs of diverse populations. It advocates for intersectional training for service providers to improve support for all survivors.
- **Empowerment through Identity:** Recognizing the strength found in diverse identities can empower survivors. Intersectionality promotes a holistic understanding of individuals, fostering resilience and encouraging community support and activism.

By applying an intersectional lens to intimate partner violence, MacDowell (2013) point out that we can better understand the multifaceted nature of violence and tailor interventions and support systems to address the unique challenges faced by different individuals and communities.

3.2.5 Criticisms of Theory

Intersectionality, just like any social theory, has its fair share of critics. Lisa Downing contends that intersectionality preponderantly centres on group identities that can predispose it to overlook the verity that people are primarily individuals, not just constituents of a class or society. Disregarding individual idiosyncrasies and traits can prejudice intersectionality fashioning overly mono-dimensional analysis and erroneous statements about how a person's principles and behaviours evolve (Downing, 2018). On the other hand, Chiara Bottici states that censures of intersectionality that judges it to be inadequate, or contend that it flops in recognizing the particularity of women's discrimination, can be countered with an anarcha-

feminism that accepting that there is essentially unique issues and concerns, if not factors about the discrimination against women and that to contest, it has to be holistically conceptualized and fought (Bottici, 2017). Anarcha-feminists deem the fight against patriarchy is an important aspect of class conflict and the anarchist fight against the state and capitalism.

Several conservatives deem it that intersectionality induces people of colour to persecute themselves and let themselves solicit to distinct handling. As an alternative, they catalogue the concept of intersectionality as a grading of discrimination concluding or demanding which person should obtain a fairer handling than another. Ben Shapiro (2019) said that "I would define intersectionality as, at least the way that I've seen it manifest on college campuses, and in a lot of the political left, as a hierarchy of victimhood in which people are considered members of a victim class by virtue of membership in a particular group, and at the intersection of various groups lies the ascent on the hierarchy" (Coaston, 2019).

Some Marxist Historians and Sociologists critics of intersectionality claim that the present employments of intersectional theory fail to well handle economic class and socio-economic discrimination (Reed, 2020; Bellows, 2020). Again, Tommy Curry accuses intersectional feminism for indirectly accepting, and by doing sustaining unhealthy and stereotypical perceptions of Black men.] From that perspective, Curry assets that the intersectional feminist theory is a "Double Jeopardy" that is primarily flawed (Curry, 2018).

Rekia Jibrin and Sara Salem observe that intersectional theory promotes a combined idea of anti-discrimination politics that expects a lot from its advocates, time and again that surpasses what can rationally be anticipated. Thus, stimulating challenges that makes achieving praxis difficult. They also observe that intersectional philosophy promotes an emphasis on the matters or factors endogenous to the collectivity rather than focusing on society overall. What is more, intersectionality is a predilection for sophistication and to end generalisation that this has the

equivalent result of stressing internal endogenous variations over powerful structures (Jibrin and Salem, 2015). For Darren Hutchinson, it is not possible to hypothesize or study a collectivity or a people when everyone in that group is made up of an intricate and inimitable pattern of traits that mutate over time, is at no time static, is continually unhinged and endlessly different from all and sundry else in the world (Lewis, 2022).

Brittney Cooper approaches Crenshaw's original idea of intersectionality with more nuance. In Cooper uses Kimberlé Crenshaw's argument that the inability to start with an intersectional mindset or framework would inevitably bring about deficient consideration of black women's ordeals or encounters of discrimination. Cooper's foremost concern rests in the inverse of Crenshaw's debate, whereby she senses that Crenshaw does not appropriately appreciate intersectionality as a frame that is equally an effectual mechanism of reckoning identities at any plane past the structural, and a frame that would “entirely and exclusively account for the array or profundity of coloured women’s encounters (Cooper, 2016).

3.3 Research Methodology

3.3.1 Research Design

Critically analyzing the research topic, “Gender Based Violence Among Couples: The Case of Ghanaian Security Officers in Marital Relationship with Migrants in Aflao,” the researcher thought it best to use a qualitative method design. The study is qualitative study. Non-probability sampling methods are at the centre of it. It presents the basis for the whole research quality and integrity (Marshall and Rossman, 1999; Miles and Huberman, 1994). The study implemented two main non-probability sampling techniques, thus, purposive and snowball sampling techniques (Curtis et al, 2000).

My academic appreciation of the issues on intimate partner violence especially among migrant spouses and ability to gain contact with respondents led me to select respondents who have knowledgeable and/ or have encountered or experienced intimate partner abuse. The selection is not based only on representativeness but to gather valuable data from the chosen few who will be speaking to spouse abuse. It hopes to bring out actual experiences as functional participants and relate experiences as participants in intimate partner abuse.

According to Abrams (2010), purposive sampling enables the investigator to employ some amount of individual judgement to certify that a germane respondent with the vital experiences is chosen to offer understanding and thick account on the topic being investigated. According to Miles and Huberman (1994), such a method will afford “believable descriptions and generate rich information” that augments accuracy and the credibility of the research outcomes.

Johnson and Onwuegbuzie (2004) demonstrated that qualitative research might be indeed vital in that, “the data are based on the participants’ own categories of meaning,” “provides understanding and description of people’s personal experiences of phenomena,” and “can describe, in rich detail, phenomena as they are situated and embedded in local contexts.” This is especially so in the study of intimate partner violence which concerns emotional involvement with intersubjective meanings.

3.3.2. Case Study Research

The study is a case study project. The case study method allows a researcher to closely investigate the data within a given setting. Usually, case study design chooses a small geographic area or a selected number of people or organisations as the unit of the study (Zainal, 2007). This research is based on Gender Based Violence Among Couples: The Case of Ghanaian Security Officers in Aflao in Marital Relationship with Migrants in Aflao. A case

study explores and investigates contemporary real-life phenomena through detailed contextual analysis of a limited number of events and their relationships.

A case study allows for an in-depth and detailed investigation and exploration. The research uses research questions to explore in depth study on a particular aspect of the phenomenon. This research focuses on intimate partner violence between Ghanaian security personnel and migrant spouses. The case study of security personnel in Aflao offers a detailed and rich source of information regarding domestic (Dorneye, 2007). It enables the researcher to observe cause and effect in a natural setting while acknowledging that context is the determinant of cause and effect. In the choice of Aflao, I have chosen a town that allows for the study of intimate partner violence among migrants and indigenes, violence in institutions, and administrative and regulatory mechanisms for addressing domestic violence. Theoretical, it also allows for the study of violence from the intersection of a migrant, ethnicity, poverty, educational level and culture, among others. The investigation procedure is more concentrated on the object of the study than the methodology (Silverman, 2010). It allows for multiple techniques in capturing the rich and in-depth info within the setting under study (Yin, 2010).

There are many benefits to employing the case study technique. The study is done within a particular setting, and data is assessed within the perspective of its usage or within context which the action takes place (Yin, 1984). This allows the investigator to observe and explore data in a real-life setting and aid in explaining intricacies in real-life circumstances that cannot be performed through survey research. Besides, differences in terms of inherent and collective methods to case studies permit for multifaceted evaluation of the data. Human behaviour concerns intricate cognitive processes as such data analysis should not be done in seclusion (Zainal, 2003).

3.3.3 Research Setting

By research setting, this study is undertaken in both Accra and Aflao. Heads of the security agencies of Ghana are stationed in Accra. As such Accra becomes a necessary venue for interviewing lead of the various security agencies that are present in Accra. The essence is to gather information on their (heads) subjective experiences, if any. It is also to find out the occurrence, intensity of intimate partner violence, especially among security personnel and foreign spouses, and what administrative and regulative mechanisms exists in the institutional set up of the security agencies for addressing the vice.

Aflao is a border town in the Ketu South District in the Volta Region, Ghana. It is located on Ghana's border with Togo. It serves as a land port with both official and several unofficial entry points to and from Togo. It has a population of over 96,550 people (World Gazette Online, 2012). In the 18th Century Aflao was one of the main markets along the West African coast. As a result of the dispossession of German territories after World War II, Aflao was split between Togo and Ghana. The Ewe are the main ethnic group in Aflao. But shares ethnic and cultural relations with Nigeria, Togo and Benin. It is a very busy and lively town and on busy days tens of thousands of migrants are processed at the Aflao border post. It is a town also noted for transnational organized crime.

3.3.3 Population

Aflao is the main setting of the study. The security agencies present in Aflao are Ghana Immigration Service, Ghana Customs and Excise Division of the Ghana Revenue Authority, Ghana Police Service, National Investigation Bureau, Ghana Armed Forces, Economic and Organised Crime, and National Security Secretariat Personnel. It was from this group of

security agencies that the sample population was selected. Heads of the security agencies are interviewed for the knowledge and occurrence of intimate partner violence. Security personnel in relationships with foreigners and their spouses are interviewed. In some cases, questionnaires were administered to the spouses.

3. 3. 5 Sample Size

The numbers interviewed are (11 Ghanaian security officers, 14 foreign spouses, and 15 administrative heads), and the sampling techniques (purposive and snowball) were used. The fifteen (15) administrative heads interviewed are officers with responsibility for the day to day running of the security agencies, duties and well-being of the security personnel from both Aflao and Accra on the occurrence and management of intimate partner violence among Ghanaian Security officers in cross-border marriage.

3. 4 Data Analysis

Information gathered was analysed employing rate of recurrence tables and percentages for demographic data since they are only expressive. Since data was collected qualitatively, thematic analysis was used. It was built on Hycner's five steps for thematic analysis which comprises "*Step 1: transcription; Step 2: bracketing and the phenomenological reduction; Step 3: Listening to the interview for a sense of the whole; Step 4: delineating units of general meaning; and Step 5: delineating units of meaning relevant to the research question*" (Hycner, 1985). The data collected is segmented and separating the data and placing it back together to make meaning of the data gathered. After the data gathering phase, the completing phase of the research approach is the data analysis and interpretation. The data analysis of the study was done concurrently during data collection.

In conformity with intersectionality and qualitative methodology, the study applied a thematic data analysis technique: a method of segmentation, categorization and relining of facets of the info prior to the ultimate interpretation (Grbich 2012). The thematic analysis method provides the chance to detect key themes and, given its flexibility, and it allows a large perimeter for in-depth explanation (Dixon- Woods et al, 2006). The thematic data analysis begins with the coding phase, during which data collated is broken into fragments and labelled (Bryman & Bell 2007). The data gathered is coded by arranging them in descriptive and thematic groupings for clarity and initial analysis. After the coding phase, the thematic data analysis of this research goes through five key steps:

- i. Documentation and reading through all data collected to familiarize with the whole data set.
- ii. Organization/ categorization of data into concepts and themes.
- iii. Connection of the data to show how one concept may influence another.
- iv. Corroboration/legitimization by evaluating alternative explanations, disconfirming evidence, and searching for negative cases.
- v. Interpreting the data set and representing the account.

3.5 Ethical Considerations

This study complied with the ethical clearance requirements of Chatham House. In the process of conducting the study, the researcher paid gripped attention to the ethical standards of the University of Ghana. Since the topic is an emotive one, and respondents had to relive their experiences, the researcher sought the advice of a psychologist during the data gathering process.

4.10 Conclusion

The chapter sketched out the theoretical and methodological framework of the research. It provided the basic processes used in the selection and collection of data for the study. The main objective of the chapter was to demonstrate the mode through which data was gathered for the study.



CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION OF RESULTS

4.0 Introduction

This is the fourth chapter of this study. It presents the demography and results of the objectives obtained from the respondents and interpretation of the results. This chapter has been segmented into two sections. The demographic data are presented in the first section. The second section presents results of the research based on the objectives which were to assess: the nature and the prevalence of marital relationship between and among immigrants and Ghanaian security officers; the reasons why Ghanaian security officers and immigrants enter into marital relationship as well as the reason for choosing to live in Ghana; the gender-based violence (GBV) among such couples, if any, and examine the causes and forms GBV between Ghanaian security officers and their immigrant partners take; the effectiveness and efficiency of the channels, if any, for addressing the issues of GBV between Ghanaian security officers and their immigrant partners; and recommendations for containing and resolving domestic violence in such marriages. This study was carried out in Aflao in the Volta region of Ghana. The results of the interview conducted among the participants of this study are presented below.

Table 1: Profile of Respondents

| Pseudonym | Nationality of respondent | Age | Number of years in relationship | Nationality of spouse | Living arrangements Living together/apart | No. of children |
|-----------|---------------------------|-----|---------------------------------|-----------------------|--|-----------------|
| GH1 | Ghanaian | 45 | 12 | Ivoirienne | Living together | 4 |

| | | | | | | |
|------|----------|----|----|------------|-----------------|---|
| GH2 | Ghanaian | 36 | 6 | Nigerian | Living together | 2 |
| GH3 | Ghanaian | 40 | 12 | Togolese | Living together | 3 |
| GH4 | Ghanaian | 28 | 3 | Liberian | Living apart | 1 |
| GH5 | Ghanaian | 33 | 5 | Congolese | Living apart | 2 |
| GH6 | Ghanaian | 42 | 16 | Burkinabe | Living together | X |
| GH7 | Ghanaian | 40 | 9 | Senegalese | Living together | 4 |
| GH8 | Ghanaian | 34 | 6 | Nigerian | Living together | 2 |
| GH9 | Ghanaian | 50 | 20 | Gambian | Living together | 5 |
| GH10 | Ghanaian | 44 | 13 | Guinean | Living together | 3 |
| GH11 | Ghanaian | 29 | 2 | Ivoirienne | Living together | 1 |
| TG 1 | Togolese | 26 | 2 | Ghanaian | Living together | 1 |

| | | | | | | |
|-------|----------|----|----|----------|-----------------|---|
| TG 2 | Togolese | 40 | 10 | Ghanaian | Living together | 2 |
| TG 3 | Togolese | 19 | 2 | Ghanaian | Living together | 1 |
| NIG 1 | Nigerian | 34 | 3 | Ghanaian | Living together | 3 |
| NIG 2 | Nigerian | 36 | 9 | Ghanaian | Living together | 3 |
| NIG 3 | Nigerian | 22 | 2 | Ghanaian | Living together | X |
| NIG 4 | Nigerian | 29 | 7 | Ghanaian | Living together | 2 |
| NIG 5 | Nigerian | 28 | 6 | Ghanaian | Living together | 3 |
| GAM 1 | Gambian | 41 | 11 | Ghanaian | Living together | 4 |
| GAM 2 | Gambian | 19 | 2 | Ghanaian | Living together | 1 |
| GAM 3 | Gambian | 32 | 5 | Ghanaian | Living together | 2 |

| | | | | | | |
|-------|------------|----|----|----------|-----------------|---|
| CIV 1 | Ivoirienne | 35 | 10 | Ghanaian | Living together | 2 |
| CIV 2 | Ivoirienne | 26 | 4 | Ghanaian | Living together | 2 |
| CIV 3 | Ivoirienne | 36 | 8 | Ghanaian | Living together | 3 |

4.1 Demographic Characteristics of Respondents

The demographic variables included sex, age, nationality, occupation, economic status, educational level, marital status, visa or immigration status, and religion. Results of these variables are presented in the following sub-sections.

4.1.1 Sex and Nationality of the Respondents

Out of the 25 participants who were successfully interviewed, 11 of them were male while 14 were females. The 11 males were Ghanaian. Security officers stationed in Aflao. They are made up of 3 Immigration Officers, 3 Custom and Excise Officers, 2 Police Officers, 2 National Security Officers and 1 Bureau of National Investigation Bureau. Through the snowballing process, all the 11 Ghanaian Security Officer were all married to foreigners other than Ghanaian women. Two of the Officers were married to Nigerians; two were married to Ivoiriennes; and the rest were married to Senegalese, Congolese (Democratic Republic), Burkinabe, Guinean, and Gambian, respectively. The spouses of the Ghanaian security officers

were however not interviewed. In the process of data collection gathering, it was realized that the Ghana Armed Forces and EOCO contingents were often deployed for a maximum a month.

Out of the 25 respondents, it was observed that 5 of them were Nigerians, 3 were Togolese, 3 were Côte d'Ivoiriennes and 3 were Gambians. These results indicate that most of the respondents included in this study were Nigerians. The snowballing mechanism is to select the respondent spouse resulted in more Nigerian migrants married to Ghanaian security officers being interviewed. All the foreign female spouses were living together with their Ghanaian husbands in the exception of the Liberian and Congolese wives.

Fourteen spouses of security services personnel's wives were interviewed. This suggests that most of the participants interviewed were females. In terms of gender, similar earlier studies have made diverse observations. While some include more males (Ferrales et al., 2016), others include more females (Bukuluki et al, 2023; Collins, 2014).

4.1.2 Age range of Respondents

During the semi-structured interview with the respondents (11 Ghanaian security agents based in Aflao and the 14 spouses of Ghanaian security agents domiciled in Aflao) that willingly participated in the data gathering for the research. All the respondents were over the 18 years. Through the interaction with the officers, it came out that the oldest among the respondents was 50 years, while the youngest among them was 19 years. Most of the spouses were between the ages of 22 and 35 (see Table 1 for details). This suggests that the respondents were mature and in the best position to respond to questions bothering on the prevalence of marital relationship between and among immigrants and Ghanaian security officers. For all the participants, English was not their first language or mother tongue. But all the participants spoke good English, the medium through which the interview was carried out.

4.1.3 Marital Status of the Respondents

All the respondents were married. The Ghanaian security officers interviewed were married to persons other than Ghanaian females. The Security officers' wives interviewed were all from countries other than Ghana and were married to Ghanaian security officers. The number of years the respondents were in the relationships spanned the period of 2 to 20 years, with the median years of the relationship between 6 to 12 years. Since all the respondents were married, they were significantly relevant to the objectives of this study.

The information gathered from the respondents indicated that all the respondents were in intimate relationships before deciding whether to live together. The years of relationship range from 2 years to 20 years. 23 respondents were living together. Only 2 female respondents who were in relationship for 12 and 2 years, respectively, were living apart and were not domiciled together. 23 of the respondents have children together. The least children from the relationships were 1 and the highest number of children from the relationships was 5. The average number of children was 2 per a relationship. Gh6 aged 42 was in a relationship for 16 years with a Burkinabe intimate partner without a child. NIG 3 was in a relatively young relationship of 2 years without an issue. In a less mobile and culturally-tuned society such as West Africa, children in a relationship manifest in an ambivalent way. It either harmonizes or disorganizes relationships (Sullivan, C. M., Mackenzie Sprecher, Mayra Guerrero, Aileen Fernandez, Cortney Simmons, 2024).

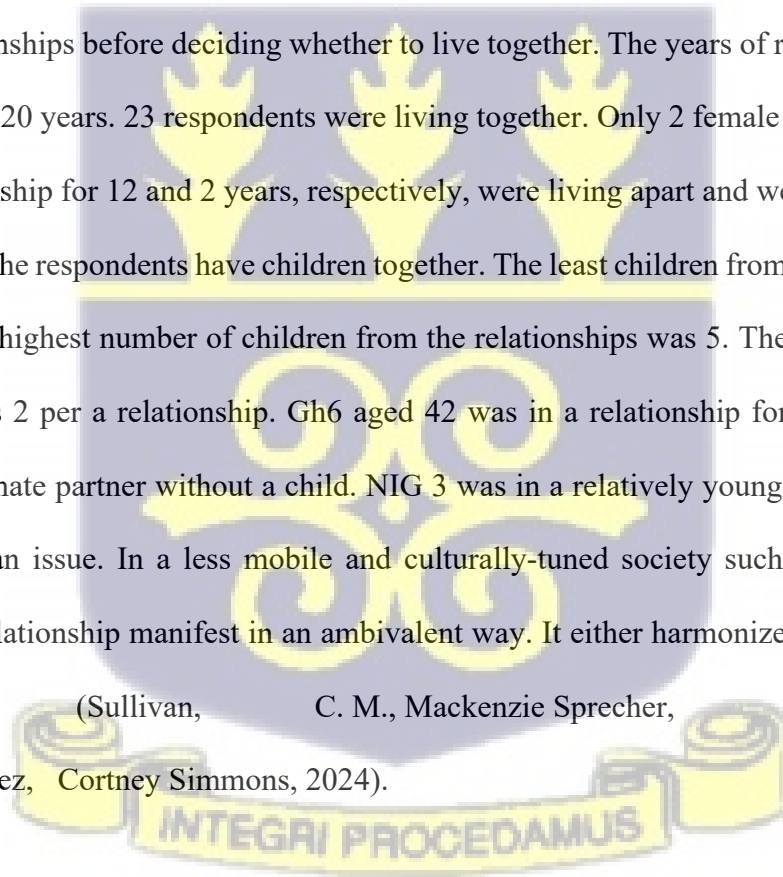


Table 2

| Pseudonym | Educational Level | Profession | Employment Status |
|-----------|-------------------|---------------------------|-------------------|
| GH 1 | Postgraduate | Customs Officer | Employed |
| GH 2 | First Degree | Customs Officer | Employed |
| GH 3 | Diploma | Customs Officer | Employed |
| GH 4 | Diploma | Immigration Officer | Employed |
| GH 5 | Postgraduate | Immigration Officer | Employed |
| GH 6 | First Degree | Immigration Officer | Employed |
| GH 7 | Secondary School | Police Officer | Employed |
| GH 8 | Diploma | Police Officer | Employed |
| GH 9 | First Degree | National Security Officer | Employed |
| GH 10 | Diploma | National Security Officer | Employed |
| GH 11 | First Degree | BNI Officer | Employed |
| TG 1 | Primary School | Petty Trader | Self-Employed |
| TG 2 | Baccalaureate | Businesswoman | Self-Employed |

| | | | |
|-------|---------------------|---------------|---------------|
| TG 3 | Secondary Education | Policewoman | Employed |
| NIG 1 | Secondary Education | Trader | Self-Employed |
| NIG 2 | First Degree | Businesswoman | Self-Employed |
| NIG 3 | Primary Education | Housekeeper | Housewife |
| NIG 4 | Secondary Education | Trader | Self-Employed |
| NIG 5 | Diploma | Trader | Self-Employed |
| GAM 1 | Diploma | Trader | Self-Employed |
| GAM 2 | Secondary Education | Petty Trader | Self-Employed |
| GAM 3 | Secondary Education | Petty Trader | Self-Employed |
| CIV 1 | Baccalaureate | Teacher | Teaching |
| CIV 2 | Baccalaureate | Teacher | Teaching |
| CIV 3 | Baccalaureate | Businesswoman | Self-Employed |

4.1.3 The Educational and Religions of the Respondents

The interaction also centred on respondents' educational level. Out of the 25 respondents, 2 spouses had only primary school education, 6 respondents had formal education up to secondary level, 6 had tertiary educational level, 8 of them had education up to first degree level and with 2 holding postgraduate degrees. Indicating that all the respondents included in this study had forms of formal education. This was encouraging for this study since the

respondents were very capable of responding to the various questions. Also, the mode of communication, which was in English, was effective.

4.1.4 Occupation of the Respondents

4.2.0 The profession of partners of respondents

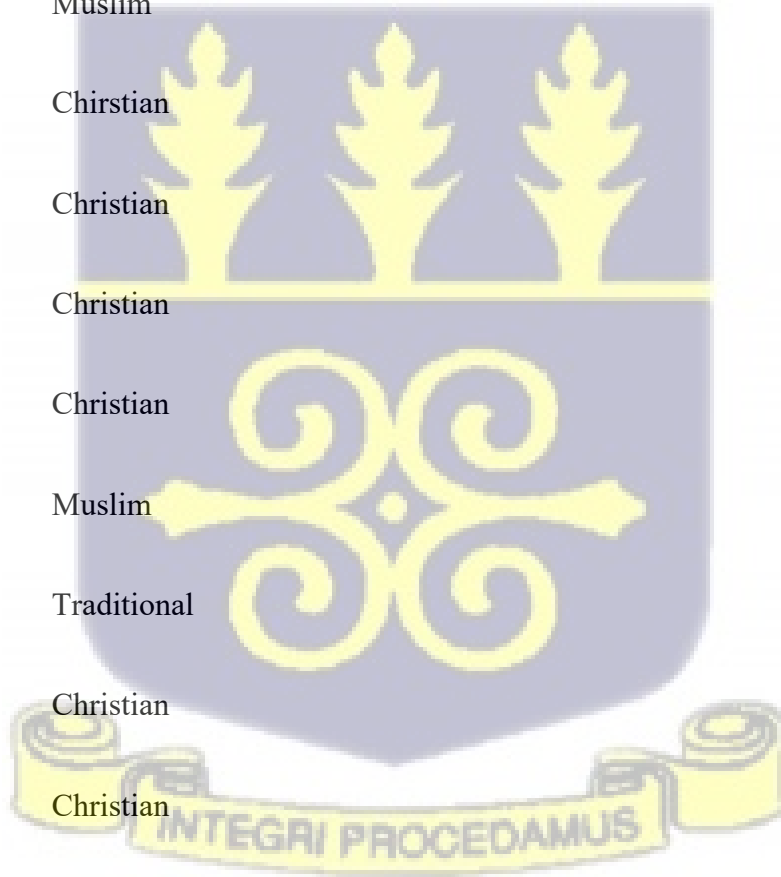
Regarding the profession of the partners of the participants, it came out that some are Custom officers in Ghana, while others are Immigration officers in Ghana. It was also observed of the respondents, GAM 1 and CIV 2 are married to military officers in stationed in Aflao. A Ghanaian security participant stationed in Aflao is married to Togolese policewoman (TG3). The Ghanaian respondents, 11 in number, who were males were gainfully employed in the various Ghanaian security agencies. In relation to the occupation of the foreign female respondents married to Ghanaian security officers stationed in Aflao, 11 spouses were self-employed, 2 were teachers, 1 was full-time housewife, 3 identified themselves as businesswomen, 4 identified themselves as traders, whilst 3 were petty-traders. These results suggest that most of the respondents were traders mostly engaged in cross-border trading.

The intermarriage of immigrants and Ghanaian security officers potentially has ramifications for social cohesion both within the security sector and the wider society. Comprehending the intricacies of these connections is crucial in assessing their influence on the cohesion and efficacy of security forces, as well as their wider incorporation into Ghanaian society.



Table 3: Religion of the Participants

| Pseudonym | Religion |
|-----------|-------------|
| GH 1 | Traditional |
| GH 2 | Harikrishna |
| GH 3 | Muslim |
| GH 4 | Christian |
| GH 5 | Atheist |
| GH 6 | Muslim |
| GH 7 | Christian |
| GH 8 | Christian |
| GH 9 | Christian |
| GH 10 | Christian |
| GH 11 | Muslim |
| TG 1 | Traditional |
| TG 2 | Christian |
| TG 3 | Christian |
| NIG 1 | Muslim |
| NIG 2 | Muslim |



| | |
|-------|-----------|
| NIG 3 | Christian |
| NIG 4 | Muslim |
| NIG 5 | Christian |
| GAM 1 | Christian |
| GAM 2 | Muslim |
| GAM 3 | Muslim |
| CIV 1 | Christian |
| CIV 2 | Christian |
| CIV 3 | Christian |

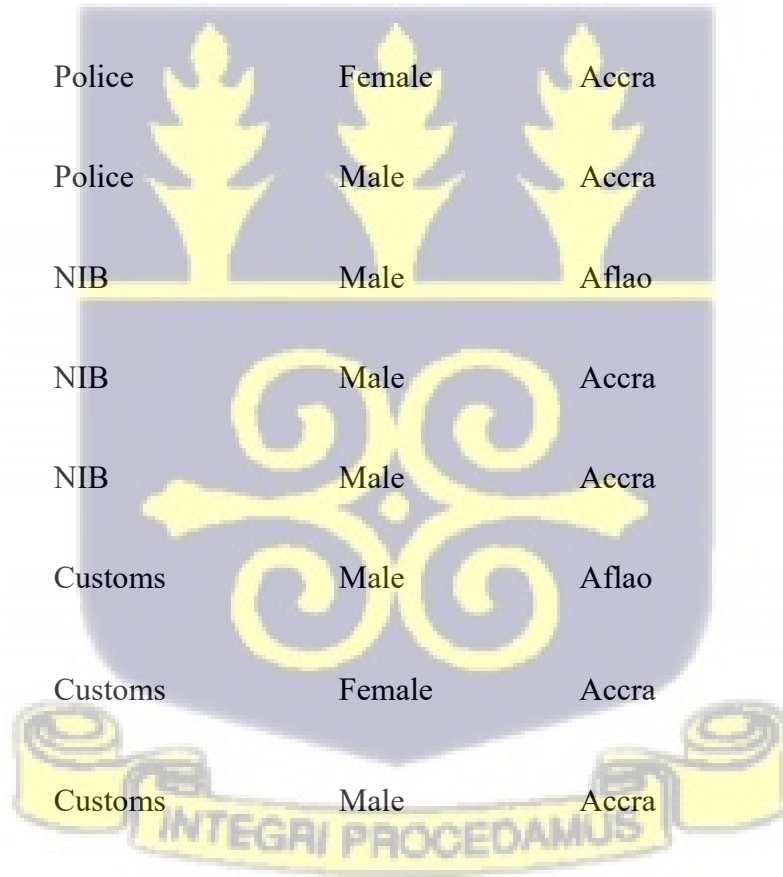
4.1.5 Religion of the Respondents

Religion is often prescriptive in all aspects of life, especially marriage. The research treats the impact of the respondents' religious beliefs on their proclivity to intimate partner violence or otherwise. 13 of the respondents identified themselves as Christians, 8 were Muslims, 2 were traditionalists, 1 was an atheist, and 1 was of the Harikrishna faith. This suggests that majority of the participants were Christians. While these two major religions in Ghana, Christianity and Islam, were represented in this study, it just happens that Muslims are few among the participants. In their response, they asserted that their relationships and marriage are largely influenced by the values of their respective religions.

4. 1.6 Head of the Security Agencies Responsible for Addressing Intimate Partner Violence

Table 4

| Identity | Agency | Sex | Location |
|------------|---------------|--------|----------|
| Officer 1 | Immigration | Male | Aflao |
| Officer 2 | Immigration | Female | Accra |
| Officer 3 | Immigration | Male | Accra |
| Officer 4 | Police | Male | Aflao |
| Officer 5 | Police | Female | Accra |
| Officer 6 | Police | Male | Accra |
| Officer 7 | NIB | Male | Aflao |
| Officer 8 | NIB | Male | Accra |
| Officer 9 | NIB | Male | Accra |
| Officer 10 | Customs | Male | Aflao |
| Officer 11 | Customs | Female | Accra |
| Officer 12 | Customs | Male | Accra |
| Officer 13 | Nat. Security | Male | Aflao |
| Officer 14 | Nat. Security | Female | Accra |



| | | | |
|---------------|------------------|------|-------|
| Officer 15 | Nat. Security | Male | Accra |
|---------------|------------------|------|-------|

Fifteen (15) administrative heads with responsibility for the day to day running of the security agencies, duties and well-being of the security personnel from both Aflao and Accra were interviewed on the occurrence and management of intimate partner violence among Ghanaian Security officers in cross-border marriage. Out of the 15 administrative head participants who were successfully interviewed, 11 of them were males while 4 were females. Five of the security heads, all males, were stationed in Aflao and ten, four females and six males, were stationed in Accra. The five all male security head were made up of 1 Immigration Officer, 1 Custom and Excise Officer, 1 Police Officer, 1 National Security Officer and 1 Bureau of National Investigation Bureau Officer. The 11 head of security officers stationed in Accra that were interviewed were made up of 2 Immigration Officers (male and female), 2 Custom and Excise Officers (male and female), 2 Police Officers (male and female), 2 National Security Officers (male and female), and 2 Bureau of National Investigation Bureau Officers (all males). All the interviews were conducted through the snowballing process.

4.2 The Nature and the Prevalence of Marital Relationship between Immigrants and Ghanaian Security Officers

This section assessed the nature and the prevalence of marital relationship between immigrants and Ghanaian security officers. This objective was addressed through the interaction with the respondents. Several observations were made from the data obtained from the respondents. The

issues identified include the occurrence and nature of current marriage between officers and immigrants, decision to live in Ghana, and the profession of partners of respondents.

4.2.1 The Occurrence and Nature of Current Marriage Between Security Officers and Immigrants

The results indicated that 14 of the participants were immigrants who were married to Ghanaian security officers. The participants were also asked to describe the nature of their marriage currently. Through the interaction, some of participants indicated that initially, the relationship between them and their partners was very fine, but things are not the same anymore. Most of the foreign participants said the courtship and early relationship periods were rosy and blossomed. There were some of the respondents who even indicated that their marriage is nearing divorce. While few of the respondents indicated that though they have issues in their marriage, but still working through it, most of the respondents indicated that their marriage is going through trials.

Again, it was observed from the interaction with the participants of this study that they met their partners under different circumstances. One participant, NIG 3, indicated she met her partner who is an Immigration Officer at the Aflao border when she was crossing over to Ghana. She intimated that she was then a trader in Ghanaian African Prints. She said Immigration Officers were usually hostile to cross-border traders. However, her partner to be, was exceedingly courteous towards her. The politeness of the Immigration Officer made her give him a gift of perfume and the Officer took her contact number. She said despite her low level of education, they communicated friendly and later romantically thereafter. Another respondent, CIV 2, indicated that they met at a funeral in the Western Region of Ghana. The Customs Officer she eventually married, was then stationed in Elubo border town and was at

the funeral. She said they had a couple of drinks together and the Customs Officer was surprised she, being an Ivoirienne, could speak English fluently. She revealed that, perhaps, they were both tipsy, and the conversation hovered from one topic to the other. She spent a week in Ghana after the funeral and one thing led to the other. She fell in love, but her main problem was if she could find a job as a French Language teacher in Ghana. She said before long, two years into the relationship she realized she was carrying his baby. Her partner was transferred from Elubo to Aflao and after having the baby she joined the partner in Aflao.

GHA 5 met his Congolese partner in Bordeaux, France, when he was in France for his postgraduate studies. They first met at a social gathering and the lady invited him to a Catholic Church service though he told her he was an atheist. Her patience and charm of her smile won him over. The relationship blossomed and they have been in a relationship for 5 years and had 2 children. But have been living apart because of their jobs. However, the long-distance relationship was having a negative effect on their relationship.

Most of the foreign respondents met their partners while crossing the Ghana-Togo border either from Lome to Aflao or Aflao to Lome. The highly educated partners met their partners in the university where they studied together. when he was on holidays in Ghana. A couple of the participants noted that they met while on holidays in Ghana. Others said they were either introduced to their partners or influenced by friends to start a relationship with the Ghanaian Security Officers.

However, perhaps the most dramatic was the narrative by GAM 2. She said she was introduced to her Ghanaian partner, who was visiting Banjul by a Gambian Police officer, they became friends during the Ghanaian's stay in Banjul. One day while with the Ghanaian Officer, he made love to her, which she describes as a rape. After the Ghanaian Officer left Bnajul she realized she was pregnant. She contacted the Ghanaian Officer through his Gambian Police

friend. The Ghanaian returned to Banjul, though being a Christian, married her according to her Muslim customs and they have since been living together in Aflao. Asked why she did not report the rape case, she said she was influenced by her Muslim values; besides she voluntarily visited the Officer at his residence and was afraid of the stigma of the rape case being made public.

The participants were further asked whether their expectations in the relationship have been met and while some said yes, others said no. According to one participant, her expectation has largely been met because his desire was to marry a Ghanaian man. But she quickly, added that with every form of social relationship there are challenges and difficulties that must be daily managed (TG 3; October 2023).

Re-echoing the mixed perceptions of respondent TG 3, NG 2 explained that “yes, to some extent, my expectation has been met, because I do not currently have issues with my residence status in Ghana. I will also say no because, we do not really have a peaceful marriage. I think I underrated the negative impacts of our cultural differences on our relationship.” (Participant 3; October 2023). Generally, it was observed that most of the participants were skeptical about whether their expectations have fully been met. Some of the participants explained:

I have a principle in life and as a religious person, I have learnt that love doesn't keep records of mistakes of partners. But rather pardons their weaknesses in lieu of overcoming their lapses. I thought although, as a uniformed person, his perspective about making a family will influence an environment that will enhance our growth despite the challenges that come with our jobs. Anyway, time will tell (GH 11; October 2023).

No! Not at all. It is widely known that Ghanaians are generally hospitable and fun to be with. This informed my decision to settle with a Ghanaian man. Men in Gambia are typically gendering stereotype and do not regard women to be equal with them. My previous relationship with my country man was full of abuses which is normal in my setting. So, I thought I will find happiness with a Ghanaian man. However, it has not been the case so far and rather got into an abusive relationship with a man who expect me to do everything at home without which he physically abuses me (GAM 1; October 2023).

The issue of the level of education of partners also came up. It was observed that most of the partners of the participants were university graduates. Nine of the participants indicated that their partners are Degree holders. Seven of the respondents also indicated that their partners are SHS graduates. Moreover, 4 of the participants indicated that their partners are professional degree holders. This suggests that educational statuses are also critical determinant or consideration of marital relationships between immigrants and Ghanaian security officers.

4.2.2. The Motivation for Marriage and the Decision to Live in Ghana

The second objective of the study aimed at assessing the reasons why Ghanaian security officers and immigrants enter marital relationship as well as the reason for choosing to live in Ghana. Through the interaction with the participants of this study, this objective was addressed. The main issues that came up include factors influencing the choice of partner, the reasons for choosing to live Ghana with partner, and the state of living in Ghana with partner.

Marrying from different races, cultures, ethnic groups and countries entails a wide range of intercultural unions. This section highlights the motivations for choosing partners from countries other than Ghana to tap into the marital dynamics of immigrant individuals and Ghanaian security personnel. This suggests that individuals hailing from diverse cultural origins, potentially characterized by unique customs and principles, are entering into marital unions within the framework of the security industry. On the motivation to enter into a cross-border relationship or marriage, the respondents cited many reasons. The 11 Ghanaian security officers that entered relationship with foreigners other than Ghanaians cited beauty, openness, romantic sex, accommodation, love and coincidence as the reasons or motivation in engaging in relationships with other females than Ghanaian females. GHA 5 who met his Congolese partner in Bordeaux, France, said before meeting his Congolese partner, many ladies including

Ghanaian females that he had met frowned upon his being an atheist. He was often ridiculed and ostracized for not believing in the existence of God. He said he was overwhelmed by the magnanimous patience, accommodation and tolerance the Congolese lady in accepting his believe in the non-existence of God and treating him as a normal person. He added that though his partner tried to covert him to Catholicism, and she often accompanied her to church, she respected his views, and their religious difference never negatively affected their feeling and love for each other.

TG 1 said she was looking for a husband who is of the same ethnic group, Ewe, as herself for cultural reasons. She believed that socio-cultural sameness necessarily works for compatible relationships since the values, traditions, cultural norms are essential prerequisites for a harmonious marriage. Her parents are Ewe nationalists who had frowned upon her earlier relationships who were not Ewes. She also said that because of her poor educational background, and as a petty trader she was living from hand-to-mouth. She revealed that she therefore jumped at the chance when a Ghanaian Custom Officer proposed to her. In her assumption, their relationship was made in heaven since the characteristics ticked all the boxes she was holding as prerequisites for marriage. Thus, she was motivated by cultural and economic security requirements.

GH 4 said he was looking for fun and not relationship he met his Liberian partner on holidays in Jamaica. They first met at a music carnival in Kingston Town. The festive atmosphere promoted careless indulgence. And the scant dressing and gyrated dancing of the lady swept him off his feet. He offered the lady a Caribbean rum and after several tots of the drink. The lady proposed if they could retire to their hotel rooms. He said he later discovered that the lady was a Liberian and not a Jamaican, but the realisation did not change his affection for her. For him, the romantic no bar holds sexual encounters placed his partner above all other ladies he has met. And every day thereafter has been worth the decision and choice. He added that as

security men life is stressful and unpredictable, therefore home and partner must primarily be stress relieving.

CIV 3, a Côte d'Ivoire businesswoman, she met her Ghanaian partner in Yamoussoukro. She said she fell in love with the Ghanaian Bureau of National Investigation officer because of his looks and soft voice. As she puts it, "his romantic voice." She revealed that she was from a very wealthy family and her personal business was flourishing, therefore what she was looking for was a strong and an adorable man who could satisfy her emotional needs. She said she proposed to the officer and when they started having children, she suggested she and the children join her partner to raise the kids together.

A recurrent factor, or a main factor which influenced the choice of partner among the respondents was observed to be love. Twelve out the entire number of respondents indicated that they were influenced by love for the choice of partner. NIG 4 explained that love was what made her chose her Ghanaian security officer partner. She however, said, it was difficult for her to explain what she meant by love; because other factors or manifestations of relationship like companionship, jokes, romance and emotional satisfaction made her happy and influenced her to choose her partner. "Love has no barrier just as age doesn't limit people from falling in love so, I sincerely didn't marry him because of his security uniform" (NIG 4; October 2023).

There were a couple of the respondents who indicated that they were influenced by factors like security and the desire for a settled life. Some of the participants explained that relationships with the opposite sex is one of inquisition, adventure, assurance of identity that you belong and emotional one. They further explained that after trials and many kinds of episodes, one decides for a change from bachelor and spinster life for a settled and secured lifestyle. One of the participants explained:

There were several factors. However, I would say love, security to regularize my residence status in Ghana and then economic activity since she is gainfully employed were the main factors. So, you see, though all must centre on love, others are definitely important too (GAM 3; October 2023).

I have always desired to have a Ghanaian wife mostly because I lived with my uncle who lived in Benin-city with his Ghanaian wife for so many years before migrating to England. So, for me, this has been the main influential factor. Besides, I must say that I was fortunate to get a Ghanaian security officer as a wife (NIG 5; October 2023).

NIG 3 revealed that it was the socio-economic downturn in Nigeria and the relative better chances of livelihood in Ghana was what motivated her to relocate to Ghana. She said relationship let alone being a full-time housewife was not among her plans when she was relocating to Ghana. But a fate would have it, on her arrival at the Ghana side of the Aflao border she met this yellow-man Immigration Officer who ask her if it was her first day in Ghana. She said yes. And the officer asked her if she was going to a known address or relation? And she said responded no. The Officer's work shift ended, and he asked NIG 3 to accompany him to his residence which was a security residence. She said the Officer was very nice to her, took her for shopping and bought her toiletries and other essential hygienic things a female need. She spent two weeks staying with the Officer, who showered praises on her looks and good cooking. But apart from hugs and pecks, the Officer all this while did not make any romantic move towards her. She said she nit was when her mother called to find out if she has arrived in Ghana safely, that she narrated her situation to her. When the Officer returned from work, NIG 3 and the Officer spoke to the mother. She said that my story and how I became a housewife, and my husband will not allow me to work. And he provides all my needs. So, for her, it was a love at first sight from her partner. Though the decision to come to Ghana was hers, the decision of relationship and living in Aflao was that of her partner.

Through the interaction with the respondents, they were asked about their decision to live in Ghana with their partners. Generally, the respondents indicated that the decision to live in Ghana with their partners was consensual. Nevertheless, one of the participants indicated that “it was initially unintended but, later it became consensual when we realized we became fond of each other and the love between us was getting stronger. I can say that it helped because we were able to cater for our 2 boys to get them through good education” (GAM I; October 2023).

NIG 1 highlighted the exigencies of relationships and naturing children in contemporary times which demands that presence of both parents. She said, it was ok to visit her partner once a while, but she gave birth to her children, the need arose that she settles in Ghana with her partner. She also said her decision to settle in Aflao with her partner was equally influenced by the security of her relationship. She said many ladies travel across Aflao as passengers and traders. This poses a lot of temptation to the officers working at the borders, she therefore felt her presence in Aflao works to discourage her husband from engaging in extra marital affairs. She added that the prevalence of sexually transmitted diseases and other epidemics also influenced her decision to relocate to Aflao.

Analyzing the decision to live in Ghana of marriages between security officers and immigrants can contribute to providing a broader and comprehensive understanding of the long-term social impacts by analyzing the forms, nature, and intensity of these marital connections. This knowledge is valuable for fostering a cohesive and inclusive society that appreciates diversity within its key institutions.

The analysis of the reasons for choosing to live in Ghana with partner invites the examination of the possibility for social integration between immigrant wives and their Ghanaian partners within the security industry. Examining the characteristics of these matrimonial unions might

offer valuable perspectives on the degree to which individuals from various origins are assimilated into the societal framework of security establishments.

During the interaction with the participants of this study, they were asked about the reasons for choosing to live in Ghana with their partners. It was generally observed that the decision was basically due to the profession of the Ghanaian partners. Though a couple of the participants indicate that they came to Ghana to carry out their business and want to remain here due to the peaceful environment in the country. It also came to light during the interviews that some of the ‘foreigners’ Ghanaian security personnel at Aflao were married to West African citizens who were born in Ghana to parents from other West African states and claim citizenship of such states. GH 2, a Ghanaian security personnel participant noted that “my wife was born and bred in Ghana to Nigerian parents. She claims allegiance to Nigerian but has never travelled to Nigeria. Besides, her work did not allow her to travel to Nigeria (GH2; October 2023).

GAM 1 also explained that Gambia is a small country with reified traditions, values, socio-cultural exigencies that are so exacting and stressful that one hardly lives an independent life free of the social trappings and ramifications. And that once she entered intimate relationship with her partner who was gainfully employed, she decided to move to Ghana for an independent nuclear family life. She said, ‘my husband is a Ghanaian and gainfully employed as a custom officer in Ghana and, I just wanted to leave Gambia and go somewhere else, and that somewhere is Ghana. I will follow my husband to wherever he will go.’ (GAM 1; October 2023).

A Nigerian spouse, NG 1, said she came to Ghana to do my business and want to remain in Ghana due to its secured, stable and peaceful nature. My husband and I live in Aflao because of his work. The location is good for my business because we’re living close to Lome and

Nigeria where I buy my goods from (NG 1; October 2023). She said enamored by the locale they are living in and the new friends she has made since joining her husband in Aflao. The decision of NG1 to marry and remain in Ghana with her children confirms earlier studies on why people migrate and marry foreigners (Nazli Choucri, 2002).

The union of immigrants and Ghanaian security officers in matrimony potentially carries ramifications for both social cohesiveness within the security sector and the wider society. Comprehending the intricacies of these interconnections is crucial in assessing their influence on the cohesion and efficacy of security forces, as well as their wider assimilation into the Ghanaian social fabric.

4.3. The State of Living in Ghana with Partner

From the above motivations for and expectations of cross-border relationships, love and marriage relationships suffer or deteriorate largely because of the same for the same reasons over time. It must be added that as a social phenomenon such relationships blossomed. In the extant literature, among all people, cultures, setting, regions, and countries relationships, relationships evolve. More so, in the study of intimate partner violence and intersectionality reveal that migrant spouses often suffer heightened domestic violence because of several factors such as migration status, racial and ethnic differences, lack of social safety nets, gender, class, cultural differences, religious difference, and language differences, among others (Williams, 2010; Statham et al, 2020; Yeung and Mu, 2020; Dennis and Özgür, 2021). Said and Kaka (2022) plausibly found that immigration standing, citizenship, culture, language barrier, multiplicity or intersectionality, age, and economic vulnerability serve as vulnerability influences that engender intimate partner violence. Frailties that often affect and negatively lead to divorce or separation, alienation, racial discrimination, isolation, loss of identity & inheritance, stigma, rejection (Said and Kaka, 2022).

To find out the extent to which cross-border marriage between foreigners and Ghana's security officers stationed at the Aflao border town replicates the existing findings on IPV, the respondents were asked to indicate the issues associated with living in Ghana with their partners. It was observed that while most of them are going through challenges, just a couple are comfortable living with their partners in Ghana. Nevertheless, based on the responses given by the participants of this study, it was observed that most of them are currently not enjoying their stay in Ghana due to their marital challenges. One participant (TG 3) narrated:

My decision to be and remain in Ghana, Aflao to be precise is voluntary and beneficial to me and my partner. It was initially comfortable and exciting but, the current situation has rendered my stay in Ghana with my partner extremely uncomfortable and a nightmare. I really liked it here in Ghana, but currently, I don't know what to do (TG 3; October 2023).

Respondent, TG 3, revealed during the interview that she moved across the Togolese border to live with her Ghanaian Police Officer partner just after one-month whirlwind romance. The love, affection, and trust they shared flourished during the first year after she moved to Aflao. They ate, showered, shopped, and visited places together. However, one and a half year into her moving to Aflao to live with the partner things changed dramatically for worse without any warning. This was after she became pregnant and had a baby boy. The husband started returning home late, and when he eventually returned home, he goes straight to bed sometimes without bathing. Conversation and other forms of communication between the two partners suffered badly. Her partner hardly talked at home and even if he did it was one-word answers to her questions. Not long after, the husband took to drinking which was out of character.

She (TG 1) said, soon her partner's clothes smelled of a strange woman's perfume and sometimes saw lipstick stains on her partner's shirts. She is in a dilemma whether to leave the marriage or stay. However, she is worried about the socio-cultural stigma of

a failed marriage. She is also concerned about the psychological impact divorce would have on her young impressionable son. When she complained about the adverse changes in the relationship, the partner replied that she, TG1, as a traditionalist must accept a polygamous husband.

A Ghanaian customs officer respondent, GH 7, married to a Senegalese and they were living together in Aflao. They have been in a relationship for 9 years and have four children. He complained about the degeneration of their hitherto exemplary relationship. It all began when the officer was assigned to a night patrol taskforce aimed at controlling smuggling across the Togo-Chana border. He said heard of rumours that his partner was having an extra-marital affair with a Nigerian-based Senegalese businessman who was engaged in cross-country trade. He said, his suspicions were amplified when their eldest son aged 7 informed him that an uncle from Senegal had been taking their mother out in the evenings and nights.

He said he decided to monitor the wife's movement and verify if the suspicions were true. He got permission on a Friday night to visit home without informing the partner. He arrived home midnight and the wife was absent. He called her mobile phone; it rang but she did not answer the call. At six in the morning, the following day, a car arrived at their residence and the wife, and a man entered the living-room. When the wife and stranger (man) saw him in the living-room neither of them greeted the officer. The wife made her way to the children's room, while the stranger retreated to the car outside and drove away. He said since that day his marriage and home had not been the same. The wife has taken to drinking and smoking. Habits that she was not known for. He said, he has forgiven the wife but the trust they had shared ceased to exist. And the wife was asking for a divorce, an outcome that he believed would tear his family apart.

A respondent, CV2, disclosed that apart from the first year of the four years she had lived with her Immigration Officer partner in Aflao the rest had been a nightmare. The husband belonged to the preventive and enforcement wing of the Ghana Immigration Service that handle weapons. She said the physical qualities that so much attracted her to the husband became a source of worry as the years wore on. The partner was often in merry making companies with his security colleagues. But gradually he was coming home very drunk. The drinking habit over time perceptibly negatively impacted on their finances. Soon the husband stopped contributing to the upkeep of the household, especially for maintenance for the children. Attempts to have his parents talk to him to change for the better transforms the incipient conflict between the spouses into a wider acrimonious family feud. This was because, the family of the immigration officer partner never agreed to the son marrying a foreigner. And the perception of the husband's family was the attribution of their son becoming an alcoholic and his financial challenges to the bad influence the foreign wife had on their son. Soon, the respondent, CV2, suffered isolation and had no source of recourse. The family troubles soon resulted in intermittent physical abuse. And the incidence of verbal and physical attacks was worsening, and she had to report to the partner's superiors at work. The husband was asked to undertake counselling and rehabilitation.

A participant in the study, NIG 4, who was living with the Customs and Excise officer partner confessed that her relationship that started off well had become riddled with challenges and her husband had threatened to divorce her and make sure she is evicted from Ghana. The correspondence said she could not pinpoint what exactly triggered the deterioration and degeneration of their once beautiful relationship. She said the courtship period and before she relocated to live with the partner in Aflao all was rosy. But after relocating to Aflao and the start of her cross-border trading business. The

husband casually complained that she, the spouse, was no longer giving him the attention he needed. And that he wants her to always prepare and serve his dinners. And that he was not comfortable with housemaids or helping hands preparing his food, attending to their children or running the house chores.

She, N1G4, dialogued with her husband and told him that she had invested all her life savings before marriage into her trading business, the trading business was thriving, and she will delegate the management to her storekeeper when the business stabilizes. But the husband countered that he had married her to be a housewife and to nurture their two sons. And that he has wanted their children to be cared for and influenced during their vulnerable years by only their parents. She pleaded with the husband to bear with her for a while. Within a year, the business grew from a retail to a lucrative wholesale business. The husband initially rejoiced at the growth and profitability of the trading business. But their relationship became acrimonious when the partner wanted to invest in the business to make it a joint-partnership business. The respondent was uncomfortable with the joint-partnership suggestion because she was not sure of the true motive of his partner's suggestion. Soon, the partner wanted to end the marriage and take custody of the children. Friends and family intervention yielded no reprieve. The respondent revealed that she suffers isolation, psychological abuse and recently physical violence. The partner had threatened to divorce her and have her deported from Ghana.

The interviewee GAM 1 said the partner was affectionately the same since he relocated to Aflao to live with him. He provided for her and children's needs. And she had no cause to complain about dereliction of his responsibilities. However, she had come to the realisation that her partner was a pathological womanizer without end. She spent a lot of time on her trading business and closed quite late in the evenings. Because of her

absence from home during the day, the partner had acquired the habit of pleasing himself emotionally while she was at work. She said her husband's philandries had often become the gossip of the town. Her concern was that her husband was exposing her to contracting sexually transmitted diseases. Besides, the partner became disinterested in making love to her; and even when it happened it was ineffectually mechanical. She said she had reported her partner's polygyny to many family friends and his superiors at work to no effect. Womanizing appears to be a widespread canker among the security personnel stationed at the Aflao border town to the extent that those that she complained felt she was rather the odd one.

One respondent, NIG 3, maintained that since her relationship with her National Security Council officer partner and since she moved in the live with him 2 years, the relationship had blossomed and the warmth with the partner remained the same. Contrary to concerns other expressed that Nigerians often have turbulent relations with their Ghanaian partners, our relationship prospered beyond all imaginations. My partner was always there for me.

She continued that nevertheless, she was overwhelmed by the partner's immediate and extended families' demand that she must bear a child for the husband since the husband was the only male child of his parents. She said the husband stoutly supported her during the trials and assured her that children were gifts from God and at the appropriate time the children would come. She said it was however not an easy trial as she was referred to as a man because she was childless. Despite her husband's continued love and assurances, she became lonely and alienated from the partner's family. My trials and emotional torture were almost palpable, especially on occasions when friends and other family members gave birth to offsprings. She said, she took to abusing painkillers. The husband eventually became worried and feared that her negative demeanor would

not augur well for conception. He therefore advised her to maintain a positive outlook and eat well to be healthy. She however pondered that the life was not easy for her.

A respondent, NIG 2, contemplated that her marriage had been blissful. And she had no reason to complain about the way her Customs and Excise Officer partner had handled their relationship since she moved to Aflao to live with him. She revealed that the partner had lived up to her dreams, emotional desires, and expectations to the fullest. She said had had a daughter before getting married to her partner. And her partner took and cared for her daughter from her earlier relationship as his own daughter. He had placed the daughter in the best elementary school available in the Aflao Municipality and cherished her.

NIG2, however revealed that the partner also had three children from an earlier relationship. Though the partner and the mother of her partner's earlier children are divorced. According to rumours, the hitherto partners ended their relationship in a spiteful manner. The earlier children of her partner are now adolescents. Two of them, males, are in the university, while the third one, a girl, was on secondary school. The children live with their mother when on holidays. The mother, NIG2's partner's x, sometimes visits to demand for the upkeep of her children. She treated her, NIG2, decorously, though, they hardly communicated beyond ordinary felicitations.

She, NIG2, however, had rancorous problems with the elderly children from her partners' earlier relationship. They verbally abused her whenever and wherever they met her. When the children visited and stayed over, they refused to eat the food she prepared. She tried proactively to be friendly to the children. But as often and as much as she tried, the more malicious they turned against her. They called her a witch, husband snatcher, gold-digger and a 419 Nigerian fraudster. And they hate to see her

daughter of her earlier relationship. They shouted at her, called her a glutton and demanded that she must leave their father's house and look for her own father. Her joyful relationship severally became nightmares when the earlier children of her partner are on holidays. Her partner had advised the elderly children to respect her wife but to no success.

A respondent, TG 2, a 40-year-old who had been in relationship with a Ghanaian Police Officer for over 10 years and they had two children, had a really disturbing narrative of an intermittent intimate partner violence to relate. She said, her partner truly loved her, but alcohol, the mistrust of his extended family, and traditional or cultural superstition had her on the edge for most of the 10 years they had been together. She said alcohol was not good for her partner. And that anytime the husband drank he quickly became intoxicated. He often beat her up when she complained about his sporadic drinking habit and advised him to stop drinking. The partner time and again apologized to her for drinking and being abusive towards her when drunk. This he did in all sincerity and promised not to drink again. However, whenever he socialized with his security colleagues, the cycle of drunkenness and violence ensued.

Erroneously, however, TG2's extended family or relatives blamed her for the security officer's habit of drinking. Their reason was that their relation, the security officer, was a teetotaler until he married TG2. For some of the relatives, the desire to drink was a spell cast on the police officer that was helping TG2's business to thrive. The police officer explained to his relations that it was his own carelessness and desire to socialize with his security colleagues that made him degenerated into occasional drinking and his erratic violent behaviour. The respondent said, she was still happy in the relationship, but the occasional dinking and the alcohol-related violence was her concern. She had come to accept the accusations of her partner's extended family with

abeyance or selective cognition. Initially, these incidences and superstitious accusations seriously hurt her and badly affected her daily and conjugal relation with her partner; but she has since accepted them as inevitable vicissitudes of life.

A respondent, GH 1, opined that marrying foreign ladies other than Ghanaian citizens has its benefits. But from his experience, the disadvantages outweigh the benefits. His problem was being a traditionalist with crucial exoteric traditions, values, norms and socio-cultural tenets different from what his non-Ghanaian Christian partner believed and practiced. He claimed from a hindsight he believed that his foreign spouse married him and decided to live with him in Aflao as an economic migrant for a better or richer lifestyle. But she was not ready to manage the complexities and advantages associated with intercultural marriages, especially their differing religious faiths. Their differences encompassed numerous factors like the approaches to raising children, language utilization, religious worship and upbringings of their kids, differing cuisines and adjustment to diverse societal standards. Having insight into family dynamics was essential in fostering a conducive atmosphere for security officers and their foreign spouses, he concluded.

He contemplated:

Though we are not from the same country, initially, we were a great couple. We married out of love, but it's all gone now. We've been married for 6 years now. I know that every marriage goes through challenges, however, sometimes it becomes difficult to understand why you are experiencing all those challenges. Currently, things are not good. I can't tell you everything, but what I can say is that things are not looking good for our relationship (GH 1, October 2023).

Interviewee GH 6 had this to say;

“My partner and I were married for close to 8 years. We're now separated. We've been separated for a few months now. The divorce is not through yet; we're waiting to end it completely. It got to some point; we were always

having misunderstandings. So, the only thing left to bring peace was to call it quits” (GH6; October 2023).

4.4 Remedies for Intimate Partner Violence Among Ghana’s Security Agencies

As stated earlier, Gender-based violence or intimate partner violence, especially, experienced by migrant women, is a worldwide public health, societal crisis and human rights abuse concern. In the extant literature, because of the precarious immigration status, language barriers, racism and discrimination IPV victims do not access or receive the necessary official protection and seek redress legally. To gauge the institutional, social, religious, non-governmental organizational avenues available to surviving victims of IPV, fifteen (15) administrative heads of the security agencies under study were interviewed.

It was gathered from the three police officers interviewed that there are many avenues available to surviving foreign victims of IPV who are married to Ghana’s Police Officers, just as Ghanaians married to police officers. Within the police institution a victim of spousal abuse, whether a Ghanaian or a foreigner, may complain or report her or his abusive partner to the head of unit. The Unit Head has power to constitute a committee of fact-finding. Once the investigation is completed, the report of the investigation is placed on the recalcitrant officer’s file. However, the common practice is to report to the offender to the Police Human Resource Department. Adverse findings against a police officer abusing the spouse, depending on the gravity of the offence, results in punitive actions. Very serious abuses may result in the officer’s interdiction or dismissal from the police service. (Police) Officer 5 (female) stationed at the Police Headquarters in Accra, however, hinted that when causes of spousal abuse, in its various forms, are reported to sectoral heads, the practice is often to advise the

offending officer to correct his or her behaviour. However, when the abuse becomes habitual or degenerates into serious human rights abuse such as assault, the case is then reported to the Police Intelligence and Professional Unit (PIPS) that has an elaborate procedure for investigating unprofessional conduct among police personnel.

(Police) Officer 4 insinuated that with the 2007 Domestic Violence Act 732 that exercise power covering domestic violence, protection orders, and miscellaneous provisions such as mediation, arbitration and reconciliation, the practice is for victims to report to and access the services of DOVVSU. DOVVSU, he continued deals with all manner of IPV. The Act provides protection domestic violence mostly for women and children and connected or related purposes. (Police) Officer 6 said, in practice, DOVVSU often does not have the capacity to deal with domestic violence issues such as child custody, property, financial and continued relations between troubled partners. DOVVSU, therefore refers gender-based violence issues to Alternative Dispute Resolution Centres under 2010 Acct 798.

There was, however, consensus among the three police heads that IPV and other forms of Gender-based violence are rarely reported to official institutions. They argued that such cases are often reported to and addressed by families, communal authorities and religious leaders. The reason being that families do not want to wash their dirty linen in public due to cultural reasons since spouse abuse is a love-hate syndrome. (Police) Officer 4 added that in cases of serious abuse bordering on mental health of the victim, the Ministry of Gender and Social Welfare is best placed to address the ramifications of gender-based violence.

Per the responses of representatives of the Ghana Customs and Excise, National Investigation Bureau (NIB), and the National Security Council, the agencies do not

have any institutional mechanisms and processes for addressing IPV for both foreign and Ghanaian spouses of the agencies' officers. The three security agencies regard IPV as a criminal offence and expect and encourage victims of all forms of gender-based violence to report cases of abuse to the police. And the police will handle the case under the remit of the 2007 Domestic Violence Act 732. Officers found guilty of gender-based violence would be sanctioned according to the dictates of the Act. The respondents of the three security agencies revealed that cases of IPV are rarely brought before the agencies. They added that such cases are often handled at the family, social, religious, traditional authority levels. Customs Officer 11 said when it comes to the welfare of spouses and children, the Ministry of Gender and Social Welfare is a ready source of support for abused spouses. In essence, while the three agencies acknowledge the prevalence of IPV among their officers who are married to foreign, the institutions do not have their own institutional mechanisms and processes of addressing the social menace and human rights abuse.

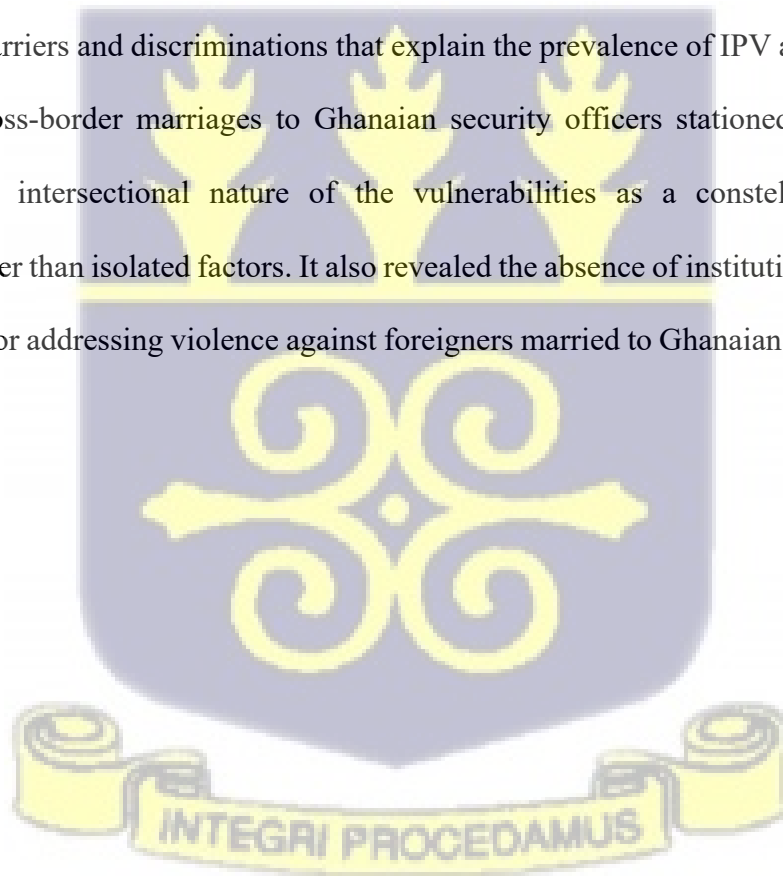
The Ghana Immigration Service, like the above three security organisations does not have its own in-house policy for addressing IPV between its officers and their Ghanaian or foreign spouses. The Immigration Service, however, has a formulated policy on protection from sexual exploitation, abuse and sexual harassment (SEAH) that would be launched in September 2024. However, it must be added that anti-sexual harassment policies are different from policies aimed at addressing IPV among partners.

The findings on the avenues available for cross-border spouse victims to have their abuse and rights addressed confirm earlier research findings. According to Williams (2010) cross-border spouse victims are often covered by protective agencies and social services because of institutional and legislative constraints leading to their experiences of domestic violence. Even when they face domestic violence, research discovered that they are incapable to report to the

police and even after they report, some respondents say no action is taken against the perpetrators despite legislations against domestic violence (Kalunta-Crumpton, 2017; Roy et al., 2019; Tang & Wang, 2014; Williams, 2010a).

4.5 Conclusion:

Gender-based violence in its varied forms is identified as a worldwide health and social crisis, and egregious human rights abuse. The findings highlighted the complexities of intimate partner violence in its variegated form between foreigners married to Ghana's security officers based in Aflao. The findings reveal social, educational, cultural, religious, financial, ethnic and idiosyncratic barriers and discriminations that explain the prevalence of IPV among foreigners involved in cross-border marriages to Ghanaian security officers stationed in Aflao. They underscore the intersectional nature of the vulnerabilities as a constellation of forces reinforcing rather than isolated factors. It also revealed the absence of institutional mechanisms and processes for addressing violence against foreigners married to Ghanaian security officers.



CHAPTER FIVE

5. 0. DISCUSSION OF FINDINGS

5. 1 The Causes and Forms of GBV between Ghanaian Security Officers and Their Immigrant Partners

The third objective of this study sought to GBV among the couples, the causes, and forms of GBV between Ghanaian security officers and their immigrant partners take. This objective was addressed through the interaction with the participants of this study. The key issues identified from the data obtained from them include: the causes of GBV among the couples; forms of GBV between Ghanaian security officers and their immigrant partners; and the frequency of GBV among the couples.

5.1.1 The causes of GBV among the Couples.

Gender-based violence (GBV) occurring in marital relationships between Ghanaian security officers and their immigrant partners is a multifaceted phenomenon driven by a range of circumstances. The main causes of GBV among the couples indicated by the respondents include fault finding attitude, insecurity, financial insecurity, incompatible religious values, cultural norms, alcoholism, lack of commitment, frequent comparisons, frustration, as well as suspicion of infidelity. It was further observed that few of the respondents are going through GBV due to the language barrier and differences in values.

One of the respondents said “well, it could be that she has grown out of love for me, or she feels insecure. I also realise that she is being influenced by friends and colleagues as well as cultural differences (TG1; October 2023). TG 1, whose marriage was almost on the rocks because of her husband’s infidelity, said her husband was adorable and faithful to her. However, her husband’s security officer friends had very negative influence on him that

changed him from a faithful husband to a womanizer. Her efforts as a petty trader to supplement her husband's income for the upkeep of the house and the family, kept her often away from the marital home. Her husband often followed his friends out. And Aflao being a border town and major trade route had many women traders crisscrossing the Aflao-Lome road, with others travelling across to Nigeria. Most of the female traders sought the indulgence, and friendship of the Ghanaian security officers to aid them dodge taxes or have their customs duties reduced for them. This created a promiscuous setting to which her hitherto adorable husband fell for seductive women. As she stated, earlier, her marriage is hanging by the thread for the fear of the adverse impact a divorce would have on her young impressionable son. TG1's husband, however, defended his promiscuous lifestyle, based on his partner, TG1, being a traditionalist in religious orientation. That traditional African religion accepts polygamy and could not understand why his traditional wife is a traditionalist but wants a European and Christian monogamous life.

GH 7, a Ghanaian Customs Officer, married to a Senegalese female and has been in a relationship for 9 years, said his wife started flirting with a Senegalese businessman when he was assigned to a night patrol. He said, initially he ascribed his wife's flirtatious life to his absence on night patrols. But upon a sober reflection, he became convinced that marrying a foreigner of different socio-cultural values was always going to be problematic. And added that, from a hindsight, if he were to have the choice of who to marry again, he would not marry a foreigner whose culture and values are different from his.

GH8, a Ghanaian Police Officer married to a Nigerian lady recounted:

When I got married to her, although we have lots of disagreements most of the time, we had very romantic and good times as well. The problem started when we had two children. How upbringing of the children should go became such a divisive factor in our marriage to the point that my wife became verbally abusive and later physically abusive towards me whenever the manner and where the children should be brought up. She became

violent frequently as argued that Nigerian tradition of upbringing is better than the Ghanaian alternative in comparison. Frequently she took the children on vacations to their grandparents in Nigeria. the frequent taking off vacation for the children to visit my family back in Nigeria. She tells me that the grandparents had once spoken to her about how fraudulent some Ghanaians live. She is therefore pessimistic about how our children would turn out if they are brought up mainly in Ghana. She became paranoid about the influences of others on our children, to the extent that when my children mingle with some of my friends' children, she became violent towards me **(GH 8; October 2023)**.

TG2, a 40-year-old who was married to a Ghanaian Police Officer for 10 years and had 2 children said her rosy marriage turned into a nightmare because of her husband's extended family's mistrust of her, traditional and cultural superstitions that the extended family alluded to every misfortune that the family experienced as caused by their brother's marriage to her. Eventually, the family pressures drove her loving and caring husband to take solace in alcohol. Eventually, her husband often came home drunk and became very controlling and overbearing. Her husband even wanted her to stop her trading activities. She said:

Suddenly, her husband became so suspicious of her. And gives me a time schedule to close from work regardless of what happens there. Sometimes I have many customers, but I can't close late from work. Any time I come home late he says I have become unfaithful to him. Anytime I happen to come home late from work, we had heated verbal exchanges. He has denied me visiting friends during my free times and holidays. And we didn't go out together too. Life has become so solitary for me that the TV became my only companion. **(TG2; October 2023)**.

The gender-based violence suffered by is corroborated by earlier studies. According to Anitha (2019), Chaudhuri et al. (2014), Md Said & Emmanuel Kaka (2015), Roy et al. (2019) and Tang & Wang (2014), cross-border marriage spouse abused also witness the loss of an acquainted social world and the capability to retain contact with their origin home. This is because the continued enjoyment or entitlement to such rights substantially depend on the partner and his family's mindset. Foreign wives soon realize that they had swapped one set of traditional positions for challenging and hurting ones

without the advantage of familiarity (Williams & Yu, 2006). Uneasiness triggered by local women or extended families distresses cross-border wives' prospects of self-esteem (Zani, 2019). By this means, causing prejudice, harassment, and relegation against the migrant wives (Zhang, 2020; Zhang, 2020; Zhang & Yeoh, 2020).

The findings of this study further confirmed the earlier findings that cross-border wives have a reduced social network and devote most of their time to their husbands and their family members at home whilst in the destination state. Their husbands have more control, take key decisions at home, and determine when and where the wives could go. Women remain trapped in their traditional gender roles when they relocate to join the husbands of foreign countries. They go on and play the roles of housewives and caregivers (Fresnoza-Flot, 2017, 2021; Kanchanachitra & Chuenglersiri, 2020).

NG 3 said her marriage to her Ghanaian Security Officer for 2 years, though they were in a relationship for 4 years before marriage, had made her husband's extended family invade their marriage asking her to leave to enable their brother to marry a new wife and have children. Despite her husband's support and continued love for her, she had become lonely and sometimes suicidal. Because she could not attend any public or ceremonial function jointly with her husband without being abused by her husband's extended family and sometimes friends. She said her life had become so spiteful she wanted to leave the marriage and return to Nigeria. NIG3's circumstances resonate with Carver (2016), Williams (2010), and Williams & Yu (2006) findings that because foreigners engaged in cross-border marriages are so far from home, they do not often have a voice in the destination country when they are violated.

The findings on the sources, causes or factors responsible for IPV confirm earlier studies by earlier researchers on IPV through the spectrum of intersectionality. Anita (2019) and Anita et al (2018) posit that migration itself has its probabilities and comprise a key fact for increased

violence among cross-border spouses. The findings of this study have shown that cross-border marriages risk abuse from patriarchal, cultural, and religious belief systems.

True to intersectional discourse, these cross-border wives are not only marginalized in terms of their inadequate resources, dialectal and socio-cultural barricades, immigration standing, or their yearning to change their status alone, but they are expected to behave like the local women, bared of their identities, and maltreated when they contest the way they are treated (Tang & Wang, 2014). They suffer all manner of domestic violence inflicted on them and regard it as the price they must pay to protect their marriage, children, cultural demand and avoid family conflicts (Tang & Wang, 2014; Williams, 2010a, 2010b; Williams & yu, 2006.)

5.1.2 Forms of GBV Between Ghanaian Security Officers and Their Immigrant Partners

The forms of GBV between Ghanaian security officers and their immigrant partners which manifest in Aflao, Ghana, include physical security violence, verbal abuse, psychological abuse, sexual abuse, spousal infidelity, and neglect as obtained from field data. The physical security abuse usually involve the use of weapons or blows to inflict pain and torture on others, which sometimes result in deformities and deaths. Typical forms of IPV physical violence are beating, strangling, pushing, the use of weapons with hitting/beating, kicking, and punching the most common actions.

Verbal security threats involve the use of verbal and media platforms to attack the personalities of partners using intemperate or foul words which usually leads to provocations and hot tempers and subsequently induces or instigates physical security threats. Psychological security threats though a form of verbal violence, involves the machination of propaganda, unfounded

allegations and lies just to score cheap political points or defame an ethnic group, religious sect, or political opponents.

These forms of GBV between Ghanaian security officers and their immigrant partners are usually instigated by media indiscipline in Ghana, drug trafficking with common abuse of drugs such as Tramadol among some Ghanaian security officers or their partners, poverty and economic hardships, religious intolerance among others as derived from field data.

There have some pattern and changing trends of GBV between Ghanaian security officers and their immigrant partners in Ghana in recent times. The GBV between Ghanaian security officers and their immigrant partners as manifested in Ghana are now assuming complex dynamics with varying degree of actors. Culprits are becoming more daring, and violence are becoming more pronounced and sophisticated, with culprits changing their modus operandi in their GBV crimes including clandestine dangerous acts such as the use of social media for defamation. Based on the findings of the study physical violence ranks first among the forms of IPV that spouses suffer from cross-border marriages between foreign women and Ghanaian security officers based in Aflao. The interaction with the participants further centred on the forms of GBV between Ghanaian security officers and their immigrant partners. In all, 13 of the respondents indicated that they would describe their relationship with your partners as very abusive. One participant described her relationship with the partner as an unhappy and lonely one. She explained that:

“My emotional intimacy needs are rarely met by my husband. He does not give me attention. Since I am mostly at home alone while he goes to work and without friends to talk to, I expect my husband to communicate well with me when he is around or even at work. However, this doesn’t happen when he gets back home but always complaining about every little thing I do. He emotionally, verbally and on a few occasions physically abuses me even in the presence of our child (CV2; October 2023).

The participants indicated the forms of the abuse they experience. Based on their responses, it was observed that the other forms of abuse they experience include verbal, emotional, physical, and psychological. One respondent indicated that she is being abused verbally by her husband because she has not been able to conceive to give birth to a second child. Another also indicated that the abuse is because of his wife's negative perception about where he comes from. Some of them recounted:

I don't understand my wife anymore. She knew where I came from before, we got married, but she is making it seem she didn't know. I am unhappy when she is using myths to deny my children from having full sense of belongingness to where they come from. They don't speak their native language and always have the feeling that they are lost with their identity **(GH 10; October 2023)**.

Psychologically, I am not happy and it's rather affecting the nurturing of my children. Since I come from Togo, I have depended on some family relations whenever I am unable to attend to my children. My husband verbally abuses me on the phone whenever he is away from home **(TG3; October 2023)**.

The above assertion is supported by **(Officer 1; October 2023)**, who explains that the GBV between Ghanaian security officers and their immigrant partners now commit crimes and brutalities with impunity and there are higher powers shielding to continue their atrocious acts. They perpetuate ills or evils all in the name of working together with state security agencies.

GH5; October 2023, also added that Prior to the Fourth Republic, the GBV between Ghanaian security officers and their immigrant partners witnessed in Ghana were usually perpetuated by male Ghanaian security officers against their immigrant women partners. However, contemporary trends in the GBV between Ghanaian security officers and their immigrant partners witnessed in Ghana reveals that the current economic hardship in the country has led to GBV being perpetuated by both gender (i.e. both males and females). Also, some foreigners

also perpetuate some dreadful GBV against Ghanaian security officers in the country all in the name of having marital relationship.

Other prevalent forms of IPV were emotional and financial abuses, death threats, and spousal infidelity. Often, the consumption of drugs and alcohol was labelled as triggering factors that started violence. One of the most cited words in the transcriptions was controlling. It was often stated that their partner would not let them exit the house or become engaged in their communities.

GAM 1's relocation and marriage to her Ghanaian husband of 20 years was financed by the latter. At the age of 19, she was much younger. Her 20 years old husband never desired children. But she became pregnant several times. He compelled her into abortions. After five abortions she decided to give birth when she got pregnant the sixth time. Her husband's attitude towards her changed dramatically for worse when she gave birth. His relationships and affection for other women troubled her psychologically. When she complained, he became physically abusive. She was scared that he said many times he would kill her. This finding confirms the findings of Fonteyne et al (2022) on immigrant women's experiences of domestic violence in Canada. The only difference was that GAM 1 was not threatened with seizure of her documents and deportation by her husband as was the case in Fonteyne et al.

In terms of the frequency of occurrence of GBV or IPV, findings from the administrative heads of the security agencies revealed that these forms of GBV between Ghanaian security officers and their immigrant partners have become more pronounced and conspicuous in the Fourth Republic of Ghana due the contemporary economic hardships and degeneration and adulteration of traditional family values. These have resulted in the inability of parents to educate, train and nurture children as future parents and leaders. They argued that the increase in GBV forebodes ill moral fabric for West African societies if effective security and civic

education measures are not taken to curb them. Moral degeneration could plunge the country into anarchy, chaos eventually as domestic violence festers on.

From the interaction with the respondents, it is observed that they frequently experience the abuse from their partners. Misunderstandings between them and their partners mostly become the source of the abuse. One participant indicated that “mostly under the influence of alcohol, he abuses me verbally and physically” (NG 3; October 2023). Two of the respondents suspected that the frequency of the abuse they experience from their partners is because they are cheating in the marriage. Generally, it was observed that while some participants experience the abuse very often, others experience it occasionally. A participant commented that the abuse has been frequent, and it is due to cultural, male power, and frustration. One of the male participants recounted:

Even though the abuse occurs, I can't say it is frequent. However, she doesn't hesitate to say all sorts of things when the opportunity presents itself. It usually happens when she is with her friends, family, or colleagues from work. Sometimes it looks as if it is because of mood swing (GH2; October 2023).

Another participant in support to the above recounted that:

Yes, she's taking advantage, largely because she is a security officer and even worse because I am a civilian and a foreigner. And feeling trapped? Hmm... No, I do not really feel trapped because I can leave for my country at any time and leave the marriage. But to the extent that I have two kids with her, yes, I feel trapped (GH 2; October 2023).

The respondents described the forms and frequency of the abuses as bad and unfortunate. It was observed that there are some participants who feel trapped in their marriage because of the current condition of the marriage. Although other participants indicated that despite the frequent abuse they experience from their partners, they do not feel trapped in the marriage.

Moreover, some participants even felt that their partners are taking advantage of their profession as security officers to abuse them.

5.2 The Effectiveness and Efficiency of The Channels, If Any, For Addressing the Issues of GBV Between Ghanaian Security Officers and Their Immigrant Partners

This objective sought to examine the effectiveness and efficiency of the channels for addressing the issues of GBV between Ghanaian security officers and their immigrant partners. This objective was addressed through the interaction with the participants of this study. The main themes that emerged from the data are the immediate available mechanism of seeking redress, awareness of participants of formal mechanism of seeking redress against GBV, and the effectiveness of the channels for addressing the issues of GBV.

5.2.1 The Immediate Available Mechanism of Seeking Redress Against GBV

As stated earlier in Chapter Four a resilient legal protection system does not obtain in Ghana, in the exception of the Ghana Police Service, for the adjudication of IPV between the security personnel and their spouses. When the participants were asked to indicate the main mechanism available to them for seeking redress against GBV. The main mechanism mentioned included reporting incidence of GBV to family members, friends, colleagues, and Police, particularly DOVSU. Some participants indicated that they find it appropriate to tell family members first about GBV before resorting to any other option. Other respondents explained that they normally complain to their spouses' superiors first. Only a few of the respondents indicate that they report to the Police or DOVSU. Three of the participants indicated that indicated that they normally discuss GBV issues with family members, friends, and church elders. One participant

who revealed that he and his wife frequently quarrel and fight over issues of sex denial by her wife and mismanagement of their finances explained that:

I guess you know that it is normally difficult to discuss these issues with a third party. But I believe I have her family to complain to. I also have some known friends who can talk to her. Sometimes, I must extend the complaint to her superiors in her service **(GH; October 2023)**.

There was a consensus among the security heads interviewed that the main avenue for the redress of cases relating to GBV was DOVSU. They revealed that while there are codes or ethics of behaviour regulating the professionalism, conduct and disposition of the security agencies in Ghana; these ethical codes relate mostly to behaviour at the workplace and how security personnel relate to the public. Most of the policies of governments over the years to improve the conditions of services of the security agencies only indirectly aid sound family lives. Policies aimed at better remuneration, accommodation, and retirement benefits help assuage the challenges of having families, raising children and fostering conducive family lives. They explained that while a sound family life would promote optimal effectiveness and efficiency among the security personnel in the delivery of the duties, it was found sound that GBV and other forms of malfeasance not directly relating to security duties were best handled by the police. A security head explained that:

In very extreme cases, when the GBV abuse becomes threatening to the lives of spouse or children, one has no other choice than to go and report to the Police or DOVSU. However, a lot of the victims do not report these cases with fear of being ridiculed, embarrassed or ostracized by the society. Unfortunately, one of such case I know result in the death of the victim **(Officer 7; October 2023)**.

5.2.2 Awareness of participants of formal mechanisms of seeking redress against GBV

About the participants' awareness of formal mechanisms for seeking redress against GBV, it was observed that most of them are aware of the formal mechanisms. Seventeen of the respondents mentioned Domestic Violence & Victim Support Unit (DOVSU) and Social Welfare. Three of them indicated that they are hearing about these formal mechanisms for the first time. It was further observed based on the responses obtained from the respondents that most of them have not accessed these formal redress mechanisms because family and friends are usually the first line of report. Again, while few of the participants have used these mechanisms, others are unaware of them. It was observed that awareness about these formal mechanisms was through the media, friends, and family members.

5.3. The Effectiveness of The Channels for Addressing the Issues of GBV

It was found out during interaction with the respondents that preparation for marriages, counselling before marriage, and education on where to go in terms of crisis differs markedly between that of Ghanaian security personnel and their foreign partners marriage and that of Ghanaian women married to Ghana's security personnel. While Ghanaian couples have ample time, go for church counselling and other forms of counselling such as family and workplace counselling before marriage; marriage between Ghana's security personnel and their foreign spouses often occur, relatively, in a snappy manner without resources to the institutional, religious and socio-cultural safety. Officer 6 believed most foreign spouses are denied the familiarity of not only Ghana's formal institutions but also the informal acquaintances that would be helpful in times spousal conflicts. Officer 6 was however quick to acknowledge the fact that some foreign spouses were very quick to adapt and orient themselves with the Ghanaian setting and forge new acquaintances that would be handy in time of difficulties.

The extant literature supports the assertion that relatively new migrants, especially spouses or wives are averse to recourse to law enforcement agencies when abused (Ahmed et al., 2016; Holtmann & Rickards, 2018; Hulley et al., 2022). It is plausible to argue and conclude that in a culturally attuned setting of West Africa and being married to security personnel, the reluctance of foreigners involved in cross-border marriage to Ghana's security personnel would be more acute, all things being equal.

In relation to the effectiveness of the formal channels for addressing the issues of GBV, it was observed that most of the participants of this study are skeptical about their effectiveness. This was observed to be since they have not used these mechanisms before. A couple of the of the participants who used the mechanisms indicated that they were not satisfied with the service they provided. One respondent said, "no, I have not visited them because, I do not trust that my issues will be resolved since my partner is also a security officer. My issues were not treated because I did not go there to report anything" (TG1; October 2023).

5.4. The Major Challenges Hampering the Effectiveness of the Channels for Addressing the issues of GBV between Ghanaian Security Officers and their Immigrant Partners in the Aflao Area

Notwithstanding the above positive impacts of the roles played by the channels and mechanisms for addressing the issues of GBV between Ghanaian security officers and their immigrant partners, as discussed above, there are challenges which militate against their effectiveness in addressing the crisis the Aflao area. Paramount among them include financial constraints, personnel constraints, ineffective/poor collaboration sometimes between the GPS and other key state/community security agencies/stakeholders due to unnecessary competition

and politics, corruption, difficulty in obtaining reliable information and economic hardship and insufficient job opportunities for especially the youths in the country.

5.4.1 Financial Constraints

The cost of providing security is expensive as more equipment and personnel are required to clamp the prevailing or emerging GBV threats in Ghana. As revealed by **(Officer 3; October 2023)**, through an interview, “the United States uses about \$ 4 billion in campaign and prosecutions against GBV crimes and this is about twenty times what Ghana is expending in the fight against the same crime.” This aligns with the assertion by Sharkey et al (2017, p. 1214), that financial constraints lead to budget cuts of the Police Service which often results in a reduction in the availability of training and other resources. However, tackling security threats such as GBV among Ghanaian Security Officers and their Immigrant Partners in the Aflao area, requires much revenue to acquire sophisticated surveillance machine and security personnel or intelligence for night patrols and other special operations.

Though, the GPS collaborates with other relevant key security stakeholders or agencies to ensure effective security management, and improved community security in the Aflao area, insufficient financial rewards and benefits for GPS officials and personnel makes most of them susceptible to bribery and corruption, hence militating against their roles and efforts to ensure effective security management and improved community security in clamping such GBV in the Aflao area in particular. In addition to the above, governments’ revenue and resource challenges towards the course of fighting or addressing internal or domestic security threats in Ghana, is insufficient to meet the changing patterns, dynamics, and trend of security of GBV threats in the Aflao area.

5.4.2 Personnel Constraints

Effective policing for improved security management to tackle crimes such as GBV in the Aflao area, requires many trained or expertise GPS personnel due to the changing pattern or dynamics of some of these security threats and the modus operandi adopted by actors who perpetuate them in contemporary times in the area. However, as indicated by **(Officer 5; October 2023)**, through a personal interview, *“the Capacity of the Ghana Police Service is a little above 35,000 personnel, whereas that of the GAF is a little 25, 000 personnel. This is not good considering our population of about 30 million people. This is because per average the ratio of police personnel to citizens at the worst should be 1:3 citizens.”* This also supports the view by Sharkey et al (2017, p. 1214), that financial constraints lead to budget cuts of the Police Service which often results in a decrease in the number of police officers on the streets for effective policing in even dealing with crimes such as GBV.

However, considering the personnel capacity of both the GAF and the GPS, even with the best of collaboration that could exist between them to ensure effective security management to promote effective policing, personnel constraint will always be a snag to their efforts towards effectively addressing GBV cases which are mostly domestic. This makes it exceedingly difficult for them to carry out their core mandates they are enjoined to in dealing with GBV crimes as witnessed in the Aflao area.

5.4.3 Ineffective/Poor collaboration sometimes between the GPS and other key State/Community Security Agencies/Stakeholders due to Unnecessary Competition and Politics

Ineffective or poor collaboration sometimes between the GPS and other key State/Community Security Agencies/Stakeholders sometimes affect the effective channels and mechanisms in

tackling GBV cases in the Aflao area. **Officer 14; October 2023**, through a personal interview revealed that *“there are some operations involving or requiring collaboration between the GPS and the Military or National Security Forces. However, some of these operations lead to leadership, coordination, and capacity crisis. The roles and responsibilities of the various commanders in the stabilization tasks are clear on paper but most often creates some challenges on the field.”* This is because the Ghana Military or National Security Forces are sometimes authorized by the President or Interior Minister due to some political reasons to play the lead role in some security threats operations in the Aflao area whilst the GPS supports or plays a secondary role.

The above situation is somewhat an aberration to domestic or internal security management where the GPS always plays the lead role in cooperation with any other security agency. This sometimes results in several unnecessary competitions between personnel of both agencies, some resulting in tensions in dealing with especially GBV crimes between security officers and their immigrant partners in the Aflao area. For smooth command and control, it is necessary for Government to consider the traditional roles of other state security apparatuses and the GPS before appointing mission or operation leadership to be able to effectively tackle crimes such as GBV crimes between Ghanaian security officers and their married partners as witnessed in the Aflao area.

5.4.4 Corruption

Corruption is always mentioned as one of the major challenges militating against effective channels and mechanisms in dealing with some crimes in Ghana, especially in the Aflao area.

Officer 8; October 2023, also explained in a personal interview that, *“due to government’s intervention or politics coupled with widespread corruption in the country, it sometimes*

becomes difficult for personnel and officials of the GPS, especially DOVSU to collaborate effectively with other key security stakeholders to be able to carry out their mandate of ensuring effective security management in effectively tackling crimes such as GBV as prevalent among Ghanaian security officers and their married partners in the Aflao area.

This supports the views by Worden & Shepard (2016, p. 139), that police misconduct such as corruption has high propensity of creating mistrust between citizens and police officials, thereby, militating against the efforts by the Police, especially DOVSU towards effectively addressing GBV crimes in the Aflao area. Consequent to this, some top officials and personnel of the GPS sometimes rather give updates to the colleagues who commit such crimes and have been reported on every move of the channels and mechanisms to clamp them, instead of providing each other with relevant information of criminals who commit GBV crimes to be arrested and punished by law as evident in most parts of the country, including the Aflao area.

5.4.5 Difficulty in Obtaining Reliable Information

Closely related to the above, the success of effective channels and mechanisms by the GPS to effectively tackling GBV cases between Ghanaian security officers and their married partners as witnessed in the Aflao area, thrives on informants. However, there is difficulty in obtaining reliable information on the clandestine moves and tactics of criminals who commit such crimes in the Aflao area. **Officer 4; October 2023**, in an interview revealed that, *“out of about 100 informants that could be received in a year, only 2 out them will be genuine or reliable.”*

Officer 13; October 2023, also explained through an interview that, *“there is limited in-flow of information. The GPS usually rely on tip-offs from other security agencies before they act, instead of ability to access first-hand information for their security management processes.”*

This has made it extremely difficult in effectively tackling GBV cases between Ghanaian

security officers and their married partners as witnessed in the Aflao area if they are not able to obtain reliable information on the modus operandi and weapons of criminals in carrying out their activities in the area.

5.4.6 Economic Hardship

The IMF and China asserts that, Ghana is one of the Highly Indebted Poor Countries in the world currently, *“if the current economic hardship situation is not tackled by the government now and becomes worse, most people including security personnel who find themselves in woes of the economic would resort to all manner of activities (mostly usually crimes including GBV) out of frustration as witnessed in the Aflao area.*

This supports the assertion by McElvain et al. (2015) that economic hardships have been particularly challenging for law enforcement agencies to address crimes, as people perpetually resort to crimes and vices due to poverty and economic hardships.

The above situation has largely contributed to increase in the prevalent rate and menace of GBV cases between Ghanaian security officers and their married partners as witnessed in the Aflao area, currently. Therefore, despite the roles and efforts by the GPS to ensure improved community security in the Aflao area, crimes such as GBV will continue to be prevalent in the area if the government does not take austerity measures to address the challenge of harsh economic conditions, extreme poverty and jobless lessness which most youths found themselves.

5.5 Divergence Findings on Cross-Border Marriage and the Proclivity for Gender-Based Violence

In the annals of Social Sciences research, and one of the advantages of qualitative approach to social science studies is the need and benefits of contextualisation of studies. Gender-based

violence or intimate partner violence has become topical research area because it is identified as global health and societal crisis that among other ills that it engenders, it constitutes egregious human rights abuse. A budding body of intersectional feminist literature on gender-based violence has identified how immigration, migration or “migration status” impacts and shapes women’s vulnerability to and experiences of intimate partner violence (e.g., Anitha, 2011; McIlwaine et al., 2019; Segrave, 2017; Voolma, 2018). The extant migration studies literature draws on the “precarity” or the consequences of contingent or insecure legal and/or occupation status and has been used to explain the conditions faced by many migrants worldwide (Goldring et al., 2009). Thus, migration status is an “important marker for precarity” and that migrant women are vulnerable to manifold forms of institutional, sociocultural, and economic precarity within and beyond the workplace (Piper & Lee, 2016, p. 477).

In the findings of this study, it was only one migrant wife with flourishing business that the husband demanded a share-holder in, NG2, who was threatened by the estranged husband upon she refused the husband share ownership of the business that he would make sure she leaves Ghana. However, even that threat did not issue from the migration status of NIG2 or the legal migration laws of Ghana. The study, plausibly concludes that the migration status of migrant wives in Ghana, structurally, does not constitute a marker of ‘precarity’ in the sense of migrant wives in Europe, North America or some parts of Asia. Apart from migration and other security agencies intimidating and extorting money from other West African citizens that cross to or live in neighbouring West African countries often go about the economic, social and conjugal life unfettered.

The explanation for deviation from the pressures the irregular migrant status places on migrant wives in other parts of the world but not in West Africa is due to the socio-cultural affinity and interdependent relations that still unite the West African community despite the formal borders instituted by the colonialists. The international boundaries that divide West Africa into separate

modern sovereignties largely divided ethnic groups, communities, traditional areas, towns, mountains, and families into separate entities. But the people, groups and communities continue to relate to each other across the national boundaries as if the international borders do not exist. Citizens of one country own family properties, especially land in the neighbouring countries. Besides, ECOWAS self-help integration designs that seek to correct the wrongs of colonial partitions somehow legitimizes the informal socio-cultural and historical intersubjective meanings the West African people continue to propagate. The ECOWAS Protocol on Free Movement of Goods and Services, Persons Residence and Establishment, though imperfect in implementation has largely promoted a pseudo-citizenship among and across West Africa that qualifies who a stranger is in the West African citizens context.

Thus, using intersectionality to analyze the cross-border marriage between migrants and citizens in the West Africa is still plausible given the different identities that it fosters and in turn, impact on their vulnerability to intimate partner violence. However, the element of immigration status based on the study's findings is almost nonconsequential.

5.6. Chapter Summary

The chapter analysed the types, nature, and intensity of marital relationship between and among immigrants and Ghanaian security officers, the causes, and forms gender-based violence between Ghanaian security officers and their immigrant partners, the effectiveness and efficiency of the channels, if any, for addressing the issues of gender-based violence between Ghanaian security officers and their immigrant partners in the Aflao area.

Though, the effective channels and mechanisms including the GPS's DOVSU has contributed significantly to tackling GBV to some extent, there are some dire challenges which still militates against the roles and efforts by the GPS in eradicating the crisis entirely. Paramount

among these challenges include financial and personnel constraints, corruption among officials and personnel of the GPS, among others. Therefore, there is the need for government to put in many efforts and measures to curtail or address the challenges of GBV cases between Ghanaian security officers and their married partners as witnessed in the Aflao area.



CHAPTER SIX

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

The study was carried out within the conceptual framework of Intersectionality. The concept of Intersectionality was selected amidst other theories and concepts for this study because it is particularly strong in explaining and appreciating how a person's varied socio-cultural, economic, and political identities come together to engender varied modes of discrimination and opportunities, with specific reference to Gender Based Violence among couples, particularly, Ghanaian security officers' marital relationship with migrants at the Aflao area.

In view of the above, the objectives of the study included to investigate the types, nature, and intensity of marital relationship between and among immigrants and Ghanaian security officers, study the reasons, conditions, and bases upon which Ghanaian security officers and immigrants enter marital relationship and find out why the immigrant women chose to live with their security personnel spouses in Ghana; explore the gender-based violence among such couples, if any, and examine the causes and forms gender-based violence between Ghanaian security officers and their immigrant partners take; the effectiveness and efficiency of the channels, if any, for addressing the issues of gender-based violence between Ghanaian security officers and their immigrant partners; and based upon the findings offer suggestions as recommendations for containing and resolving domestic violence in such marriages.

6.2 Summary of Major Research Findings

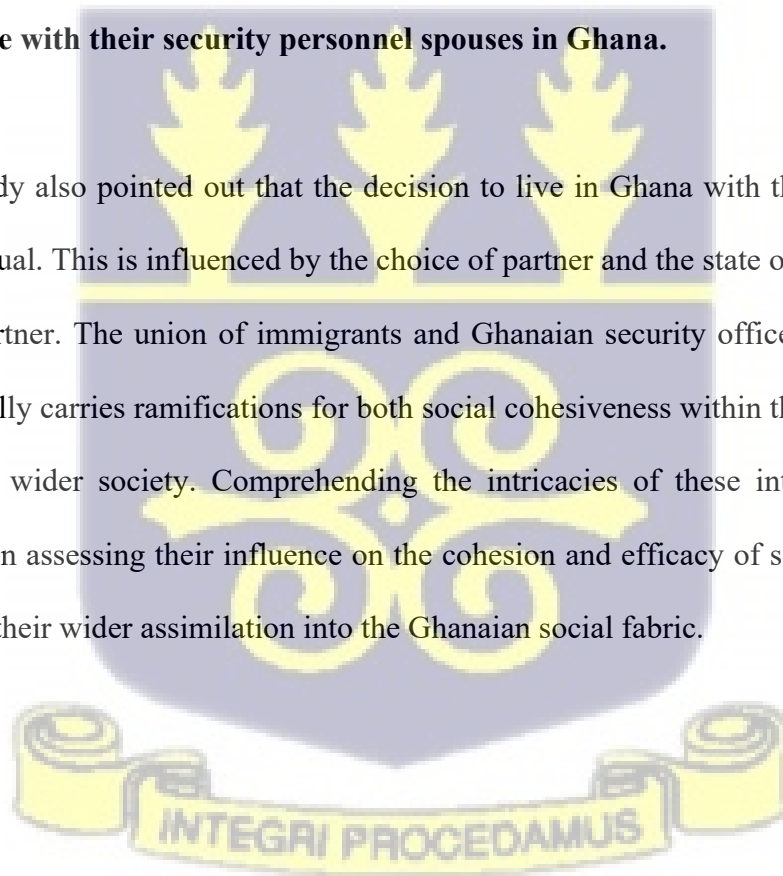
The following findings were derived from the study based on the analysis of data gathered from literature reviews and interviews, bearing in mind the statement of the problem, research questions and objectives of the study.

6.2.1. Examine the types, nature, and intensity of marital relationship between and among immigrants and Ghanaian security officers.

- ❖ The study identified that the relationship between them and their partners was exceptionally fine, but things are not the same anymore. There were some of the respondents who even indicated that their marriage is nearing divorce. While few of the respondents indicated that though they have issues in their marriage, but still working through it, most of the respondents indicated that their marriage is going through trials.

6. 2.2. Study the reasons, conditions, and bases upon which Ghanaian security officers and immigrants enter marital relationship and find out why the immigrant women chose to live with their security personnel spouses in Ghana.

- ❖ The study also pointed out that the decision to live in Ghana with their partners was consensual. This is influenced by the choice of partner and the state of living in Ghana with partner. The union of immigrants and Ghanaian security officers in matrimony potentially carries ramifications for both social cohesiveness within the security sector and the wider society. Comprehending the intricacies of these interconnections is crucial in assessing their influence on the cohesion and efficacy of security forces, as well as their wider assimilation into the Ghanaian social fabric.



6.2.3. Explore the gender-based violence among such couples, if any, and examine the causes and forms gender-based violence between Ghanaian security officers and their immigrant partners take.

- ❖ Also, the study revealed the Gender-based violence (GBV) occurring in marital relationships between Ghanaian security officers and their immigrant partners is a multifaceted phenomenon driven by a range of circumstances. The main causes of GBV among the couples indicated by the respondents include fault finding attitude, insecurity, cultural norms, alcoholism, lack of commitment, frequent comparisons, frustration, as well as suspicion of infidelity. It was further observed that few of the respondents are going through GBV due to the language barrier and differences in values.
- ❖ In addition, the study showed that the forms of GBV between Ghanaian security officers and their immigrant partners which manifest in Ghana include verbal, psychological and physical security violence as obtained from field data. Verbal security threats involve the use of verbal and media platforms to attack the personalities of partners using intemperate or foul words which usually leads to provocations and hot tempers and subsequently induces or instigates physical security threats. Psychological security threats though a form of verbal violence, involve the machination of propaganda, unfounded allegations and lies just to score cheap political points or defame an ethnic group, religious sect, or political opponents. The physical security threats usually involve the use of weapons or blows to inflict pain and torture on others, which sometimes result in deaths.

6.2.4 Ascertain the effectiveness and efficiency of the channels, if any, for addressing the issues of gender-based violence between Ghanaian security officers and their immigrant partners.

- ❖ The study also showed that there are formal and informal channels or mechanisms for seeking redress against GBV. The formal channels include Domestic Violence & Victim Support Unit (DOVSU) and Social Welfare, whilst the informal channels include friends and family members.
- ❖ In relation to the effectiveness of the formal channels for addressing the issues of GBV, it was observed from the study that most of the participants of the study established that they have potentials and prospects of minimizing gender-based violence across the country but are skeptical about their effectiveness. This was observed to be because they have not used these mechanisms before. A couple of the of the participants who used the mechanisms indicated that they were not satisfied with the service they provided.
- ❖ The study also revealed that, notwithstanding the above positive impacts of the roles played by the channels and mechanisms for addressing or minimising the issues of GBV between Ghanaian security officers and their immigrant partners, there are few challenges which militate against their effectiveness in addressing the crisis the Aflao area. Paramount among them include financial constraints, personnel constraints, ineffective/poor collaboration sometimes between the GPS and other key state/community security agencies/stakeholders due to unnecessary competition and politics, corruption, difficulty in obtaining reliable information and economic hardship in the country.

6.3 Contribution of the Study to Theory, Policy Making and Practice

The study sought to make contributions to the topical issue of gender-based violence or intimate partner violence that has been identified as global health and societal crisis that among other tribulations that it creates as an egregious human rights abuse. The budding body of intersectional feminist literature on gender-based violence has identified how immigration, migration or “migration status” impacts and shapes women’s vulnerability to and experiences of intimate partner violence. Intersectionality constituted the theoretical framework and used migration studies literature draws on the “precarity” or the consequences of contingent or insecure legal and/or occupation to explain how it intersects with and amplifies other factors or conditions to render migrant wives vulnerable to IPV.

5.3.1 Contribution to Theory

This study contributes to theory by revealing how the theory of Intersectionality could be utilized in explaining gender-based violence among couples of Ghanaian state security officers and their migrant spouses, with specific reference to the Aflao area. It appears to be one of the few studies to have utilized the theory of Intersectionality to show the relational order that could be maintained by the GPS in addressing the challenges of gender-based violence among couples of Ghanaian state security officers and their migrant spouses, with specific reference to the Aflao area. The theoretical application of this study is very essential because it helps in understanding the threats, efforts, and challenges of addressing gender-based violence among couples of Ghanaian state security officers and their migrant partners in Ghana through the effective roles and efforts by the GPS. It also helps in explaining how the socio-political environment in a developing country, such as Ghana could shape the extent of tackling or addressing the gender-based violence which prevail in the country through effective policing.

However, the findings (contextualized on Aflao in West Africa), revealed that the migration status was not an “important marker for precarity” and that migrant women are vulnerable to manifold forms of institutional, sociocultural, and economic precarity within and beyond the workplace as Piper & Lee (2016) found in their study. The study, plausibly concluded that the migration status of migrant wives in Ghana, structurally, does not constitute a marker of ‘precarity’ in the sense of migrant wives in Europe, North America or some parts of Asia. West African citizens, cross-border wives included, cross to or live in neighbouring West African countries often and go about their economic, social and conjugal life unfettered.

The explanation for deviation from pressures irregular migrant status places on migrant wives in other parts of the world but not in West Africa is due to the socio-cultural affinity and interdependent relations that still unite the West African community despite the formal borders instituted by the colonialists. ECOWAS self-help integration designs that seek to correct the wrongs of colonial partitions, no matter how imperfect, consolidated the informal socio-cultural, historical, and intersubjective meanings the West Africans continue to propagate. The ECOWAS Protocol on Free Movement of Goods and Services, Persons Residence and Establishment has largely promoted a pseudo–West African citizenship among that qualifies a ‘stranger’ in a West African context.

Thus, using intersectionality to analyze the cross-border marriage between migrants and citizens in the West Africa is still plausible given the multiple identities reinforces each other to impact on their vulnerability to intimate partner violence. However, the element of immigration status based on the study’s findings is almost nonconsequential.

6.3.2 Implications to Research, Practice and Policy

This study facilitates better insight and understanding into addressing gender-based violence in Ghana with specific reference to effective efforts by the GPS, particularly, the DOVSU in addressing gender-based violence crises among couples of Ghanaian security officers and their migrant couples, for improved community security programmes, advocacy, and intervention schemes. Most studies on addressing gender-based violence in Africa and Ghana have been given little or no attention to effectively addressing gender-based violence crises among couples of Ghanaian security officers and their migrant couples when dealing with the topic from the perspective of state security organizations. By dealing extensively on the topic from the perspective of state security organizations, this study calls for several scholarships to broaden the scope of study on the topic to look into the partnerships, negotiations, awareness and campaigns as well as budgetary allocations for implementation of measures for the management of security threats and issues in developing countries, with particular reference to addressing gender-based violence crises among couples of Ghanaian security officers and their migrant couples in Ghana.

This study also offers several practical implications for international organizations, as well as government institutions and key security stakeholders and institutions in charge of addressing gender-based violence in Ghana. The implications include: (1) organizations who wish to implement policies towards effectively addressing gender-based violence through effective policing could rely on recommendations from this study.

In terms of policy implications, the study calls for the need for state security agencies, particularly, the Police Services in developing countries, particularly Ghana to promote clearly defined regulatory frameworks conducive to addressing gender-based violence crises among couples of Ghanaian security officers and their migrant couples.

6.4 Conclusions

Following the findings obtained from the study, the researcher reached the following conclusions;

That gender-based violence crises is ubiquitous and constitutes an egergious human right abuse.

That evidence from surviving victims of IPV demonstrated that they had varying identities that made them vulneable to, impact and reinforce how they suffer family violence. Therefore, the theory of intersectionality is very appropriate for studying IPV;

That migration status is an “important marker for precarity” that migrant women are susceptible to multiple forms of institutional, social, and economic precarity within and beyond the workplace holds; but

That the migration studies concept of “precarity” to the effects of contingent or insecure legal and/or employment status and has been used to describe the conditions faced by many migrants worldwide does not apply or it is inconsequential in the West African context.

5.5 Recommendations

The following recommendations are made based on field data collection and literature review to help in improving effective policing by the GPS in the promotion of community security management across the country. Paramount among these recommendations includes the following;

- ❖ There should be a proper mechanism at his workplace that will accord spouses the opportunity and right to report cases of this nature.
- ❖ Education and counselling should also be intensified to prevent the abuse. Counselors must also be available to offer psychological assistance for victims who have some

traumatic experiences. Counselling programmes should be organised for officers and intensify discipline within the security services. Counselling session should be part of the security operations and spouses of officers should have access to this counseling. The churches must also step up their game of counselling potential married couples about all forms of abuse.

- ❖ Stiffer sanctions should be put in place by authorities to deter those who may want to abuse their spouses.
- ❖ There must also be easy access to government established agencies that are able to deal swiftly and impartially with all forms of abuse reported to them.
- ❖ There should be recruitment of competent staff and management in terms of skills and qualifications in the GPS, especially DOVSU charged with the responsibility of gender-based violence cases in the country. This will ensure effective, efficient, and viable policies are formulated and implemented and criminals or citizens are sanctioned accordingly when they violate gender-based violence policies and laws.
- ❖ More so, the government should ensure that the GPS, especially DOVSU, enjoined with the responsibility of tackling gender-based violence cases in Ghana should be adequately financed, well-resourced and equipped since it a major challenge faced by the institutions in providing quality service delivery.
- ❖ To achieve effective tackling of gender-based violence across the country, citizens should also become security conscious to know the human security and national security implications of involving, supporting or not reporting certain criminal acts including gender-based violence perpetuated by close friends, relatives, and other members of society. Such attitudes by citizens will provide readily available information to know to mitigate, clump or eliminated security threats of gender-based

violence, especially among Ghanaian security officers and their migrant couples, for perpetual peace and stability.

- ❖ Of much relevance, more research should also be carried out on the prevailing and emerging security threats of gender-based violence among Ghanaian security officers and their migrant partners and how effective policing through DOVSU could be utilized to curb such threats across the country. This will enable policy makers, security organizations and the government to use the outcomes of such research as planning tools to know the changing trends of the causes, implications, and suitable solutions for addressing such as gender-based violence security threats in the country.
- ❖ The government should take a bold step in the fight against corruption and should not interfere with the work of the Judicial systems so that culprits of gender-based violence crimes, especially those found within top management of state security apparatuses are sanctioned according to serve as a deterrent to others, especially to other officials and personnel of the state security apparatuses.
- ❖ Addressing gender-based violence in the country should not be meshed with partisan politics. In this regard, people with little or no gender-based violence management skills and knowledge should not be recruited or promoted to occupy management positions of particularly the GPS and DOVSU just as political favours. This hampers the objective of effectively addressing the canker of gender-based violence in the country.
- ❖ The last but not the least, there should be a clearly defined National Security Strategy framework for the GPS and DOVSU for effectively addressing gender-based violence cases, which should be reviewed every two years. This will serve as a guide to all security management action plans or measures adopted by the GPS in addressing prevailing or emerging security threats of gender-based violence cases in the country.

BIBLIOGRAPHIES

- Abrahams, N., Jewkes, R., & Hoffman, M. (2016) Intimate partner violence: prevalence and risk factors for men in Cape Town, South Africa. *Violence and Victims*, 21(2), 247-264/
- Adewunmi, Bim (2014). "Kimberlé Crenshaw on intersectionality: *'I wanted to come up with an everyday metaphor that anyone could use'* " (<https://web.archive.org/web/20180518120135/https://www.newstatesman.com/lifestyle>).
- Adeyinka, M. Akinsulure-Smith, Tracy Chu, Eva Keatley & Andrew Rasmussen (2013) Intimate Partner Violence among West African Immigrants, *Journal of Aggression, Maltreatment & Trauma*, 22:2, 109-126, DOI: 10.1080/10926771.2013.719592
- Alejo, Kavita (2014) "Long-Term Physical and Mental Health Effects of Domestic Violence," *Themis: Research Journal of Justice Studies and Forensic Science: Vol. 2, Article 5*.
- Amoah, H. A., Tenkorang, E. Y., & Dold, P. (2021). Experiences of intimate partner violence against women who married as child brides in Ghana. *Journal of family violence*, 36(4), 455-466.
- Atomssa, E. M., Medhanyie, A. A., & Fisseha, G. (2021). Individual and community-level risk factors of women's acceptance of intimate partner violence in Ethiopia: multilevel analysis of 2011 Ethiopian Demographic Health Survey. *BMC women's health*, 21(1), 283.
- Baird, E. (2023). *Transformative justice responses to gender-based violence, intimate partner violence, and sexual violence* (Doctoral dissertation, University of British Columbia).
- Barta, K. (2021). Beacons over bridges: Hashtags, visibility, and sexual assault disclosure on social media. *Information, Communication & Society*, 24(14), 2195–2212.
- Basile, K. C., Hall, J. E., & Walters, M. L. (2013). Expanding Resource Theory and Feminist-Informed Theory to Explain Intimate Partner Violence Perpetration by Court-Ordered Men. *Violence Against Women*, 19(7), 848–880.
- Batchelder, A., Gonzalez, J., Palma, A., Schoenbaum, E., & Lounsbury, D. (2015). A social ecological model of syndemic risk affecting women with and at-risk for HIV in impoverished urban communities. *American Journal of Community Psychology*, (3), 229–240.
- Bauer, Greta R.; Churchill, Siobhan M.; Mahendran, Mayuri; Walwyn, Chantel; Lizotte, Daniel; Villa-Rueda, Alma Angelica (2021). "Intersectionality in quantitative research: *A systematic review of its emergence and applications of theory and methods*" PMC 8095182.
- Benfer, N., Bardeen, J. R., Cero, I., Kramer, L. B., Whiteman, S. E., Rogers, T. A., et al. (2018). Network models of posttraumatic stress symptoms across trauma types. *Journal of Anxiety Disorders*, 58, 70–77.

- Borsboom, D., & Cramer, A. O. J. (2013). Network analysis: An integrative approach to the structure of psychopathology. *Annual Review of Clinical Psychology*, 9, 91–121.
- Bose, Christine E. (2012). "Intersectionality and Global Gender Inequality". *Gender & Society*. 26 (1): 67–72.
- Botham, M. (2023). *Beyond Retribution: Determining an Appropriate Remedy for Intimate Partner Violence*. McGill University (Canada).
- Bottici, Chiara (2017). "Bodies in Plural: Towards an Anarcha-feminist Manifesto". Thesis Eleven. 142 (1): 95.
- Bradbury-Jones, C., & Isham, L. (2020). The pandemic paradox: The consequences of COVID-19 on domestic violence. *Journal of clinical nursing*, 29(13-14), 2047.
- Brewis, J. (2004). Refusing to be 'me'. In *Identity Politics at Work* (pp. 18-31). Routledge.
- Bukuluki P, Kisaakye P, Bulenzi-Gulere G, Mulindwa B, Bazira D, Letiyo E, Namirembe HNL, Schmidt I, Kakande PN, Nissling S. (2023). Vulnerability to violence against women or girls during COVID-19 in Uganda. *BMC Public Health*. 2023;23(1):23.
- Bullock, J. S. (2021). *Disunity in society, fractures at home: Family relating in the context of divisive socio-political issues*. Canterbury Christ Church University (United Kingdom).
- Carthy, N. L., Bates, E. A., & Policek, N. (2019). Promoting Inclusivity in Intimate Partner Abuse Research: Exploring Gender and Age. *Partner Abuse*, 10(3).
- Ciurria, Michelle (2019). *An Intersectional Feminist Theory of Moral Responsibility*. Routledge. p. 274. ISBN 978-1-000-02484-5.
- Collins, A. (2014). Gender-Based Violence. In: Teo, T. (eds) *Encyclopaedia of Critical Psychology*. Springer, New York, NY. https://doi.org/10.1007/978-1-4614-5583-7_121
- Collins, Patricia Hill; Bilge, Sirma (2020). *Intersectionality* (2nd ed.). Cambridge, UK: Polity Press. ISBN 978-1-5095-3967-3.
- Cools, S., Kotsadam, (2017). Resources and Intimate Partner Violence in Sub-Saharan Africa. *World Development*, 95(2), Pages 211-230.
- Cools, S., Kotsadam, (2017). Resources and Intimate Partner Violence in Sub-Saharan Africa. *World Development*, 95(2), Pages 211-230.
- Cooper, Anna Julia (2016). "The colored woman's office". In Lemert, Charles (ed.). *Social theory: the multicultural, global, and classic readings* (6th ed.). Boulder, Colo.: Westview Press.
- Cooper, Brittney (2016). "Intersectionality". In Disch, Lisa; Hawkesworth, Mary (eds.). *The Oxford Handbook of Feminist Theory*. Oxford University Press. pp. 385–406.

- Courtenay, W. (2000). Constructions of masculinity and their influence on men's well-being: a theory of gender and health. *Social Science & Medicine*, 50, 1385.
- Cronholm, P. F., Fogarty, C. T., Ambuel, B., & Harrison, S. L. (2011). Intimate partner violence. *American family physician*, 83(10), 1165-1172.
- Dhanalaksmi, C. (2023). A Study on Domestic Violence. *Indian J. Integrated Rsch. L.*, 3, 1.
- Dillon, G., Hussain, R., Loxton, D., & Rahman, S. (2013). Mental and physical health and intimate partner violence against women: A review of the literature. *International journal of family medicine*, 2013(1), 313909.
- Djordjevic, M., & Roca Girona, J. (2016). Mixed couples and critical cosmopolitanism: Experiences of cross-border love. *Journal of Intercultural Studies*, 37(4), 390-405.
- Emelogu, J. A. (2019). *The Evolution of Feminism in Nigerian Media: A Look At IGBO Culture Films*. The University of Regina (Canada).
- Erevelles, N. (2020). The color of violence: Reflecting on gender, race, and disability in wartime. In *Feminist Theory Reader* (pp. 434-441). Routledge.
- Erez, E., & Harper, S. (2018). Intersectionality, immigration, and domestic violence. *The handbook of race, ethnicity, crime, and justice*, 457-474.
- Farmer, E., & Callan, S. (2012). Beyond violence. *Breaking cycles of domestic abuse*. London: Centre for Social Justice.
- Filice, E., Kavishka D. Abeywickrama, Diana C. Parry, Corey W. Johnson. (2022). Sexual violence and abuse in online dating: A scoping review, aggression and violent behaviour. Volume 67.
- Flores, Lisa A. (May 1996). "Creating discursive space through a rhetoric of difference: Chicana feminists craft a homeland". *Quarterly Journal of Speech*. 82 (2): 142-156.
- Frohman, C., & Meekosha, H. (2012). Recognition, respect and rights: Women with disabilities in a globalised world. In *Disability and social theory: New developments and directions* (pp. 287-307). London: Palgrave Macmillan UK.
- Garcia-Moreno, C., Jansen, H. A. F. M., Ellsberg, M., Heise, L., & Watts, C. H. (2006). Prevalence of intimate partner violence: findings from the WHO multi-country study on women's health and domestic violence. *The Lancet*, 368(9543), 1260-1269.
- Garcia-Moreno, C., Jansen, H. A., Ellsberg, M., Heise, L., & Watts, C. H. (2006). Prevalence of intimate partner violence: findings from the WHO multi-country study on women's health and domestic violence. *The lancet*, 368(9543), 1260-1269.
- Ghana. Statistical Service, & ORC Macro. (2009). *Ghana demographic and health survey, 2008*. Ghana statistical service.

- Gharaibeh MK, Abu-Baker NN, Aji S. Attitudes toward and justification for wife abuse among syrian medical and nursing students. *J Transcult Nurs.* 2012; 23:297.
- Gilfus, M. E., Trabold, N., O'Brien, P., & Fleck-Henderson, A. (2010). Gender and intimate partner violence: Evaluating the evidence. *Journal of social work education, 46(2)*, 245-263.
- Gilfus, M. E., Trabold, N., O'Brien, P., & Fleck-Henderson, A. (2010). Gender and intimate partner violence: Evaluating the evidence. *Journal of social work education, 46(2)*, 245-263.
- Grabe, Shelly; Else-Quest, Nicole M. (May 2012). "The Role of Transnational Feminism in Psychology: Complementary Visions". *Psychology of Women Quarterly*.
- Gustafsson, H. C., Cox, M. J. (2012). Relations Among Intimate Partner Violence, Maternal Depressive Symptoms, and Maternal Parenting Behaviors. *Journal of Marriage and Family, 74(5)*, 1005–1020.
- Haldemann, F., & Unger, T. (2021). The Anti-Impunity Framework: A Critical Appraisal. *Zeitschrift für Menschenrechte, 14(2)*, 223-232.
- Hancock, Ange-Marie (2007). "Intersectionality as a normative and empirical paradigm". *Politics & Gender. 3 (2)*: 248–254.
- Huecker, M. R., King, K. C., Jordan, G. A., & Smock, W. (2023). Domestic Violence. In StatPearls. StatPearls Publishing.
- Jewkes, R. (2002). Intimate partner violence: causes and prevention. *Lancet, 359*, 1423e1429.
- Jibrin, Rekia; Salem, Sara (2015). "Revisiting intersectionality: reflections on theory and praxis" *Trans-Scripts: An Interdisciplinary Online Journal in the Humanities and Social Sciences. 5*. ISSN 2160-6730.
- Kashbour, W. A., Rousseau, N. S., Ellis, J. S., & Thomason, J. M. (2015). Patients' experiences of dental implant treatment: A literature review of key qualitative studies. *Journal of dentistry, 43(7)*, 789-797.
- Kasungu, L. (2023). *The culture of shame and the right to be heard: female-perpetrated gender based violence against men and help-seeking behaviour* (Doctoral dissertation, The University of Zambia).
- Klugman, J. (2017). Gender based violence and the law.
- Kurtis, T.; Adams, G. (2015). "Decolonizing liberation: Toward a transnational feminist psychology". *Journal of Social and Political Psychology. 3 (2)*: 388–413.

- Lawoko S. (2008). Predictors of attitudes toward intimate partner violence: a comparative study of men in Zambia and Kenya. *J Interpers Violence*. 2008; 23:1056.
- Lawson, J. (2012). Sociological theories of intimate partner violence. *Journal of human behavior in the social environment*, 22(5), 572-590.
- Levine-Rasky, Cynthia (2011). "Intersectionality theory applied to whiteness and middle-classness". *Social Identities*. 17 (2): 239–253.
- Lewis, Marissa (2022). Evidence-Based Best Practice for Discharge Planning: A Policy Review (Thesis). University of St. Augustine for Health Sciences Library.
- Lorber, J. (1993). Believing is seeing: Biology as ideology. *Gender & society*, 7(4), 568-581.
- Lorde, Audre (2007). "The Master's Tools Will Never Dismantle the Master's House". *Sister Outsider: Essays and Speeches*. Berkeley, Calif.: Crossing Press. pp. 110–114. ISBN 978-1-5809-1186-3.
- Macfarlane, A, Dorkenoo, E. (2021). Prevalence of female genital mutilation in England and Wales: National and local estimates, London: City University London/Equality Now.
- Mahapatro, M., & Mahapatro, M. (2018). Understanding Domestic Violence. *Domestic Violence and Health Care in India: Policy and Practice*, 1-46.
- McCloskey, L., Williams, C., & Larsen, U. (2016). Gender inequality and intimate partner violence among women in Moshi, Tanzania. *International Family Planning Perspectives*, 31(3), 124–130.
- McPhail, Beverly A. Noël Bridget Busch, Shanti Kulkarni, Gail Rice (2007). An Integrative Feminist Model: The Evolving Feminist Perspective on Intimate Partner Violence. *Violence Against Women*. Volume 13 Number 8 August 2007. 817-841. 10.1177/1077801207302039
- Md Said, M. H. B., & Emmanuel Kaka, G. (2023). Domestic violence in cross-border marriages: A systematic review. *Trauma, Violence, & Abuse*, 24(3), 1483-1502.
- Meena, A. (2023). Domestic Violence On Women. *International Journal of Multidisciplinary Research in Science, Engineering and Technology*.
- Meena, A. (2023). Domestic Violence On Women. *International Journal of Multidisciplinary Research in Science, Engineering and Technology*.
- MEENA, D. R. K. (2022). *Changing Dimensions Of Human Security And Governance*. Interdisciplinary Institute of Human Security & Governance.
- Moret, J., Andrikopoulos, A., & Dahinden, J. (2021). Contesting categories: cross-border marriages from the perspectives of the state, spouses and researchers. *Journal of Ethnic and Migration Studies*, 47(2), 325-342.

- Muhamad Helmi Bin Md Said and Grace Emmanuel Kaka. (2023). Domestic Violence in Cross-Border Marriages: A Systematic Review. *TRAUMA, VIOLENCE, & ABUSE* 2023, Vol. 24(3) 1483–1502.
- Nyangweso, M., & Olupona, J. K. (Eds.). (2020). *Religion in gender-based violence, immigration, and human rights*. London: Routledge.
- Oloruntoba, A. O. (2019). *The Negotiation of Gender and Patriarchy in Selected Nigerian and South African Plays* (Doctoral dissertation, University of Pretoria (South Africa)).
- Osei-Tutu, E. M., & Ampadu, E. (2017). Domestic violence against women in Ghana: the attitudes of men toward wife-beating. *Journal of International Women's Studies*, 18(4), 106-116.
- Panaitescu, A. M., Popescu, M. R., Ciobanu, A. M., Gica, N., & Cimpoa-Raptis, B. A. (2021). Pregnancy complications can foreshadow future disease—Long-term outcomes of a complicated pregnancy. *Medicina*, 57(12), 1320.
- Polatnick, M. (1973). Why men don't rear children: A power analysis. *Berkeley Journal of Sociology*, 45-86.
- Popitz, H. (2017). *Phenomena of power: authority, domination, and violence*. Columbia University Press.
- Rajah, V., & Osborn, M. (2022). Understanding women's resistance to intimate partner violence: A scoping review. *Trauma, Violence, & Abuse*, 23(5), 1373-1387.
- Santana, D. (2022). *No Escape and No Consequences: Gender-based violence in the Rohingya camps of Cox's Bazar, Bangladesh* (Doctoral dissertation).
- Sedziafa, A. P., Tenkorang, E. Y., & Owusu, A. Y. (2016). "He always slaps me on my ears": the health consequences of intimate partner violence among a group of patrilineal women in Ghana. *Culture, health & sexuality*, 18(12), 1379-1392.
- Sikweyiya, Y., Addo-Lartey, A. A., Alangea, D. O., Dako-Gyeke, P., Chirwa, E. D., Coker-Appiah, D., & Jewkes, R. (2020). Patriarchy and gender-inequitable attitudes as drivers of intimate partner violence against women in the central region of Ghana. *BMC public health*, 20, 1-11.
- Sithole, M. (2018). Experiences of gender-based domestic violence among unemployed women in Havana informal settlement-Windhoek. *Unpublished master's thesis*. University of the Witwatersrand.

- Speed A, Thomson C, Richardson K. (2020). Stay home, stay safe, save lives? An analysis of the impact of COVID-19 on the ability of victims of gender-based violence to access justice. *J Criminal Law*. 2020;84 (6):539–72.
- Stark, E. (2012). Looking beyond domestic violence: Policing coercive control. *Journal of police crisis negotiations*, 12(2), 199-217.
- Sullivan, C. M. (2018). Understanding how domestic violence support services promote survivor well-being: A conceptual model. *Journal of family violence*, 33(2), 123-131.
- Sullivan, C. M. (2018). Understanding how domestic violence support services promote survivor well-being: A conceptual model. *Journal of family violence*, 33(2), 123-131.
- Sullivan, C. M., Mackenzie Sprecher, Mayra Guerrero, Aileen Fernandez, Cortney Simmons. (2024). The Use of Children as a Tactic of Intimate Partner Violence and its Impact on Survivors' Mental Health and Wellbeing Over Time. *Journal of Family Violence* 39:153–163 <https://doi.org/10.1007/s10896-022-00483-6>
- Susanne Y. P. Choi, Y. W. Cheung, Adam K. L. Cheung. (2012). Social Isolation and Spousal Violence: Comparing Female Marriage Migrants with Local Women. *Journal of Marriage and Family*, Vol. 74, No. 3 (June 2012), pp. 444-461 (18 pages) <https://www.jstor.org/stable/41507284>
- Twining, P., Heller, R. S., Nussbaum, M., & Tsai, C. C. (2017). Some guidance on conducting and reporting qualitative studies. *Computers & education*, 106, A1-A9.
- Waldinger, R. (2015). *The cross-border connection: Immigrants, emigrants, and their homelands*. Harvard University Press.
- Weldon, S., & Gilchrist, E. (2012). Implicit theories in intimate partner violence offenders. *Journal of Family Violence*, 27, 761-772.
- Weldon, S., & Gilchrist, E. (2012). Implicit theories in intimate partner violence offenders. *Journal of Family Violence*, 27, 761-772.
- Williams, L. (2010). *Global marriage: Cross-border marriage migration in global context*. Springer.
- Williams, L. (2013). 2 Transnational Marriage Migration and Marriage Migration: An Overview. *Transnational marriage*, 23-37.
- World Health Organisation. (2007). Multi country study on Women's health and domestic violence against women. Geneva: World Health Organization.

APPENDIX

INTERVIEW GUIDE

The purpose of the study is to assess Gender based violence among migrants' partners of Ghanaian security officers: A case study of Aflao. Confidentiality is highly assured, and that information disclosed will be solely and purposefully be used for academic purposes. You are therefore kindly requested to answer this interview which forms part of the study.

Interview Identifiers

Name of Interviewer: Signature

Name of Community: Date:

Name of respondent:

Respondent's mobile contact:

Category of respondent: (Security Officer = 1; Migrant Spouse= 2)

Start of Interview End of Interview

PART A: BACKGROUND OF RESPONDENTS

1. Sex: a) Male [] b) Female []

2. Age (Last birthday)

a) 16 – 25 [] b) 26 – 35 [] c) 36 – 45 [] d) 46 – 55 [] e) 56 – 65 [] f) 65 – 75 []

2 (a) What is your nationality? *Ans, I am a Nigerian.*

3. Occupation:

a) Public Servant [] b) Farming [] c) Trading [] d) Student [] e) Security Agency

[]

3 (a) Specify: Migration, Police, Military, National Security, NIB, Customs. *Ans. Not Applicable*

3(b) Since relocating to Aflao or Ghana have you been working? Has your occupation changed? Ans. *Yes, I have been working and my occupation has not changed.*

What work have you been doing? Ans. *I have been engaged in the merchandising business, buying and selling.*

4. Educational level attained:

- a) Primary [] b) JHS [] c) SHS [] d) Tertiary []
e) Others, (please specify).....

5. Marital Status:

- (a) Married [] b) Single [] c) Divorced [] d) Widowed []

5 (a) How long have you been in the present marriage or relationship? Ans. *We have been together for six years now but have been married for four years.*

1. **Religion:** *Christian*

7. How long have you lived in the Aflao Municipality/Post? Ans. *Six (6) years*

What Languages do you speak? *French, English, Hausa, Akan/Twi, Ewe, Others*

Section 2: The nature and the prevalence of marital relationship between and among immigrants and Ghanaian security officers

1. Could you please tell me about your current marital status?

Response: Ans. *I am married, which used to be great but has really become sour now.*

2. How long have you been married or living in your current relationship? Ans. *Living together for 6 years but married for four years now.*

3. If yes, how did you meet your partner? Ans. *At the Aflao border because she is an Immigration Officer and I met her when crossing over to Ghana.*

4. Was the decision to live together consensual, unintended, or forced? Ans. *It was initially unintended but later became consensual when we realized we became fond of each other and the love between us was getting stronger.*
5. If yes, what work does your partner do?
Response: *She is an Immigration officer at the Aflao Border.*
6. How many children do you have with your current partner?
Response: *We have two children together – All Boys*

Section 3: The reasons why Ghanaian security officers and immigrants enter marital relationship and the reason for choosing to live in Ghana.

1. What factors influenced your choice of partner? Economic, Love, Companionship, Security, Coincidental, Arranged, or other reasons?

Response: *There were several factors. However, I would say Love, Security to regularize my residence status in Ghana and then economic since she is gainfully employed.*

1. Has your expectation been met?

Response: *Yes, to some extent because I do not currently have issues with my residence status in Ghana. No because we do not really have a peaceful marriage.*

2. What is the level of education of your partner? Ans. *She is a university graduate with a master's degree.*
3. Kindly, explain the reasons for choosing to live Ghana with your partner? Ans. *I came to Ghana to do my business and want to remain here due to its peaceful nature.*
4. Why do you choose to relocate or live in Ghana or in Aflao? Ans. *I live in Aflao because my wife currently works here and is closer to Lome and Nigeria where I buy my goods from.*
5. Does your decision to relocate to Aflao been voluntary, unintended, consensual, or forced?

Response: *My decision to be and remain in Aflao is voluntary and beneficial to me and my partner.*

6. Please, tell me whether your stay in Ghana with your partner has been comfortable or uncomfortable? Kindly give reasons.

Response: *It was initially comfortable and exciting but current situation has rendered my stay in Ghana with my current partner extremely uncomfortable and a nightmare.*

Section 4: The gender-based violence among such couples, if any, and examine the causes and forms gender-based violence between Ghanaian security officers and their immigrant partners take

1. Have you heard of, or do you know what gender-based violence or intimate partner violence is? Ans. *Yes, I do know about gender-based violence.*
2. What has your relationship been with your partner since began living together? Has it changed over time? Ans. *The relationship used to be exciting but for the past two years, it has changed over time.*
3. How would you describe your relationship with your partner? Ans. *Currently uncomfortable and hostile*
4. Would you describe your relationship with your partner abusive? Ans, *yes, it is abusive.*
5. What form of abuse are you experiencing? Forced sex, *psychological*, physical, financial, *emotional*.

Response:

6. What do you think are the causes or causes of the abuse?
Response: *Well, it could be she has grown out of love for me, insecurity, influence from friend and colleagues as well as cultural differences.*
7. How often does this abuse occur? Ans. *Very often*
8. When does it happen or occur? Ans. *It usually happens when she is with her friends, family, from work or generally mood swing.*
9. Does your partner drink alcohol? Ans. *No, she does not.*
10. Does your partner have multiple sexual partners? Ans. *I don't think so.*
11. Why do you think your partner abuses you? Is it cultural, male power, frustration, or others? Ans. *I believe cultural and probably frustration.*
12. Do you think it is normal, good, accepted, or bad for your partner to abuse you? Ans. *It is unbelievably bad and unfortunate for such abuses.*
13. What causes or under what circumstances does your partner abuse you? Ans. *Well she is very unpredictable because I am not sure what triggers those abuses.*
14. Do you blame yourself for the abuse you suffer?
Response: *Not at all.*
15. Do you think your partner is taking advantage of you and why do you say so?
Response: *Well, to some extent, I think she takes advantage that I am a foreigner and do not really understand her local dialect etc.*
16. Kindly explain whether you feel trapped in your current relationship and why?

Response: *Hmm. No. I do not really feel trapped because I can leave for my country at any time and leave the marriage. But to the extent that I have two kids with her, yes, I feel trapped.*

Section 5: The effectiveness and efficiency of the channels, if any, for addressing the issues of gender-based violence between Ghanaian security officers and their immigrant partners

1. What mechanism of seeking redress is available to you? Family relations, friends, official, community, police, or the relevant security administration?

Response: *Okay, so I believe I have her family to complain to. I also have some known friends who can talk to her and finally, officials in her service.*

Do you know of any available source of redress or solving marital abuse? Ans. *Yes, I do know about DOVSU and Social Welfare*

If yes, where did you get the information from? Ans. *I got it from social media and friends.*

2. Have you accessed this redress mechanism in the past and what were the outcomes?

Response: *Yes, I did but did not get any favorable resolution to the issues I raised*

3. Have you heard of the Domestic Violence & Victim Support Unit (DOVVSU)? Ans. *Yes*

4. Have you ever visited the Domestic Violence & Victim Support Unit (DOVVSU) and what was the outcome?

Response: *No, I have not visited them because, I do not trust that my issues will be resolve since she is also a security officer.*

5. Kindly explain how your issue was treated what sought assistance and whether you were satisfied? Ans.

Response: *My issues were not treated because I did not go there to report anything.*

Given your experience, what is the best remedy or way to prevent, solve or manage gender-based or intimate partner violence? Ans. *I believe both partners need to be educated on matters such as actual and potential abuses and the consequences thereof. There must also be easy access to government established agencies that are able to deal swiftly and impartially with all forms of abuse reported to them. The churches must also step up their game of counselling potential married couples about all forms of abuse.*

