

Gender Norms Barriers

Digital Personas

Decodis' Final Analysis and Insights Deck for:

- Urban Kenya
- Rural Kenya
- Lagos
- Urban Northern Nigeria
- Rural Northern Nigeria
- Urban Senegal
- Rural Senegal

Plus annexes with country segmentations

May 2026



Not actual participant

Key Insights

(1/4)

In Kenya and Nigeria, when women were asked to comment on two scenarios that demonstrate ways that women may encounter barriers to digital access based on gender norms. During our inductive analysis of the responses that women gave, we most commonly saw responses that reflected whether women thought these situations are acceptable, unacceptable or conditional on certain circumstances.

The first scenario talks about a woman needing to give up her phone to her husband who lost his.

- Kenyan women in both urban and rural areas were split evenly about whether they thought this was acceptable, unacceptable or conditional on the situation.

- In Nigeria, there were many more women who said this is acceptable than in Kenya, especially in Lagos. Urban Northern Nigerian women were the most likely to say that the situation is unacceptable, while women in rural Northern Nigeria were the most likely to say it was acceptable.

But how strongly did women really feel about this question? Were they expressing their opinion in a casual way, i.e. accepting prevailing norms? Or were they passionately agreeing or disagreeing? We used acoustic analysis to answer this question.

- In Kenya, women were statistically significantly more activated when talking about this topic than any other in the survey.
- In Nigeria, women were no more passionate than when they answered any other question in the survey.

THE BOTTOM LINE: We interpret these acoustic results as suggesting that this is more of a “hot button” topic in Kenya than Nigeria. However, it is inconclusive where or to what extent this is a barrier to digital in women’s lives.

Key Insights

(2/4)

We then investigated whether women had their phones checked. In a single open-ended question about whether they themselves had their phones checked, nearly all women in Kenya and Nigeria said no one checked their phones.¹

However, when we gave women a scenario where a man checked a woman's phone on a regular basis, they gave us rich perspectives on whether they found phone-checking acceptable, unacceptable or dependent on the circumstances.

- In Kenya, almost no women said it was acceptable for someone to check a woman's phone. Two-thirds of urban Kenyan women said it was unequivocally unacceptable, but more than half of rural Kenyan women prevaricated and said it was acceptable in specific situations.
- In Nigeria, a higher percent across all areas, but especially rural Northern Nigeria, said that it was acceptable for a woman's phone to be checked. Still, approximately one third of the Nigerian sample said it was unacceptable.

¹ In Senegal, phone checking was reported as more frequent: Twenty percent in urban Senegal and 30% in rural. However, opted to have other scenarios in Senegal as other norms were shown to be more acute in Quicksand's field work.

These results were so diverse across regions that it is difficult to see clear take-aways. Therefore, we again used acoustic analysis to see how passionately women spoke about women having their phones checked.

- Overall, women in Nigerian were more passionate than women in Kenya, indicating that this is an issue that gets women engaged.
- Women in urban Northern Nigeria had the highest level of engagement from those saying it is unacceptable. Patterns in Lagos and rural Northern Nigeria are not quite as stark.
- In Kenya, a low percentage of women said that a woman having her phone checked is acceptable, but they were also the most activated. These women might be seen as the die-hard traditionalists.

THE BOTTOM LINE: Kenyan women are less passionate about this issue and accept that sometimes checking phones is acceptable. For women in Nigeria, this is more of a "hot button" issue with more disagreement.

Key Insights

(3/4)

After Quicksand's fieldwork, it was clear that community perception of women being on their phones was particularly acute in how women spoke about normative pressures.

Therefore, we created a skit about a young woman from the rural areas, but studying in Dakar, posting photos about her upcoming wedding. The questions were about how the community would feel about seeing her active on her phone.

- In urban Senegal, about 75% of women said their community would see active phone use as a problem. In rural Senegal, less women – roughly 60% – said their community would see active phone use as a problem.

Women also talked about why their community would say active phone use is a problem.

- Overwhelmingly, women said the community would criticize that spending too much time on the phone would prevent women from their work obligations in the home. Fifty-seven percent mentioned this in urban Senegal, while 67% talked about this in rural Senegal.
- Very few gave social inappropriateness as a response – only 10% in urban Senegal and 12% in rural Senegal.

THE BOTTOM LINE: Women in Senegal are under pressure to keep active use of their phone in check, for fear they will be criticized for neglecting their work in the home.

Key insights

(4/4)

A common strategy to assess how well equipped a person is to protect their privacy is whether people use passwords and pins. In our sample, a significant portion – from 55% to 73% – say they use passwords or pins. Nonetheless, we still find high instances of women curbing their behavior to protect their privacy in instances where they are expected to conform to behavioral norms.

In Senegal, after Quicksand feedback about how concerned women were about others seeing what is on their phone, we took a different approach by presenting a skit about a woman being shown how to use privacy setting.

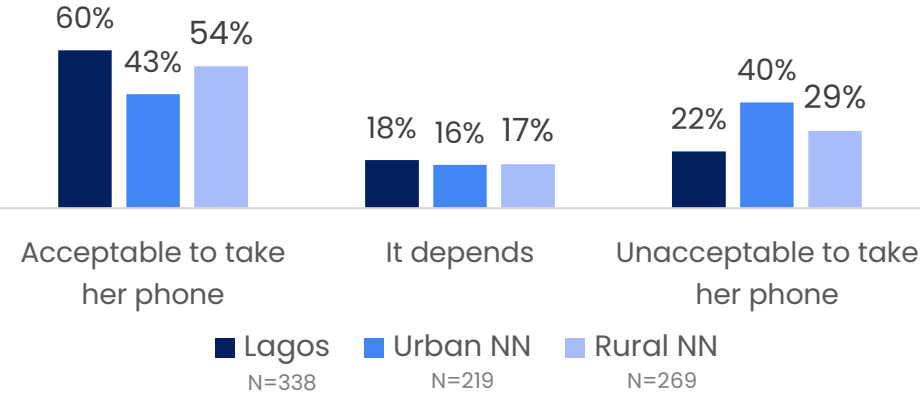
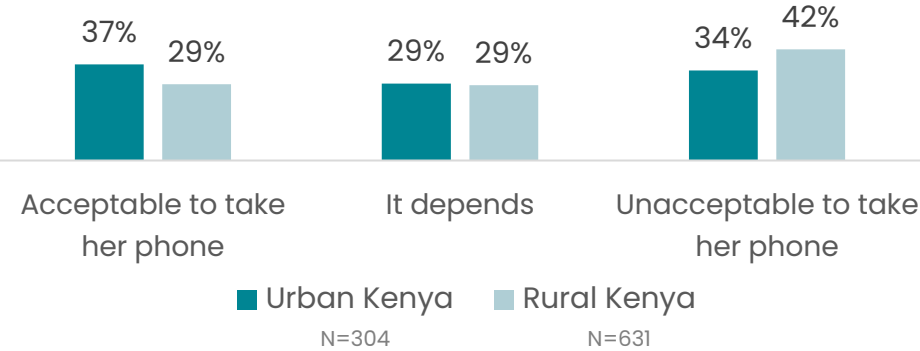
Despite playing a skit being about a woman being shown how to use privacy settings, there was very little mention of using digital strategies to keep their information private.

Rather, the responses women gave were overwhelmingly about being careful not to post compromising items.

BOTTOM LINE: Women in Senegal are prone to curb their behavior online rather than implement digital strategies to protect their privacy.

Insights – Kenya: Is it acceptable for a woman to have to give up her phone?

% of women in each region



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

If someone in the household breaks or loses their phone, sometimes a woman has to give up her own phone. But how do women really feel about that?

Kenyan women are split nearly evenly on this question across both urban and rural areas. This is quite different to their opinions about whether their phones should be checked, which they were much more concerned about.

Nigerian women, on the other hand, were far more likely to say that this is acceptable. This is especially true in Lagos where women talked about the man needing the phone for business and income.

Urban Northern Nigerian had the largest percent of women who said it was not acceptable for a woman to have to give up her phone.

In rural Northern Nigeria, most women said it was acceptable for a woman to have to give up her phone.

Across regions, women talk about the economic impact of the phone, whether in reasoning for the woman to not give up the phone or in justification of the man in taking the phone. This is most pervasive in Nigeria, where there is a strong focus on the phone's role in business whether of the woman or the man

In Kenyan women, there is a greater focus on discourses of privacy and personal ownership of the phones than in Nigeria. Additionally, Nigerian women expressing acceptability often frame this acceptability through as the man being the head of the household and therefore having authority.

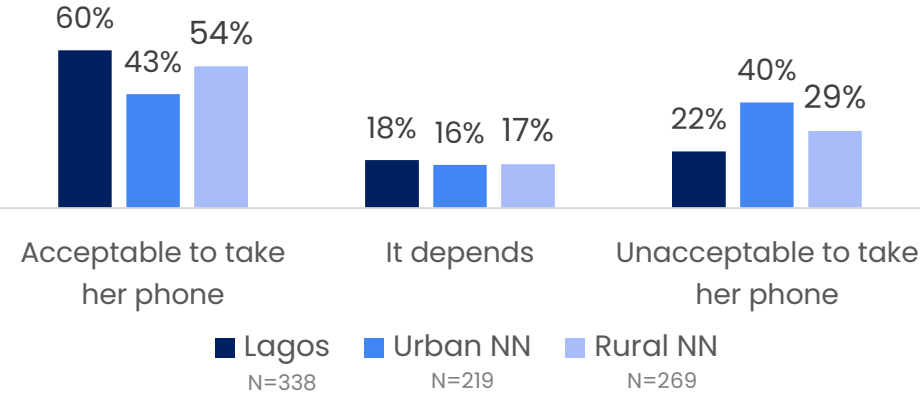
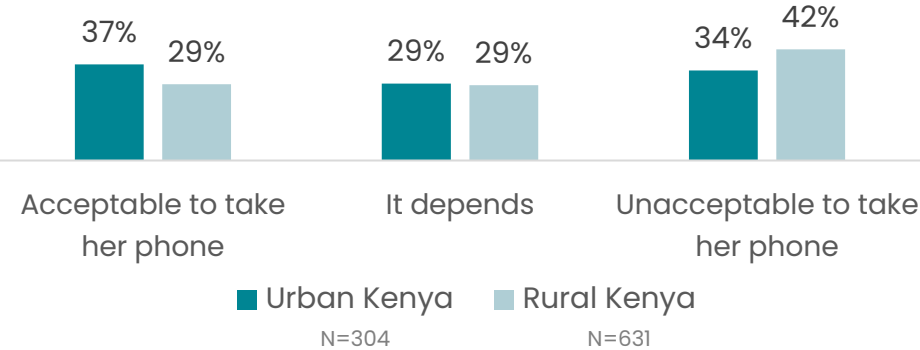
Categories

- Acceptable to take her phone** – Expresses that a man taking the phone, or checking a woman’s phone is acceptable
- It depends** – Expresses some sentiment that is not precise in acceptance or unacceptance of a man taking or checking the woman’s phone. These include expressions indicating that, for example:
 - Taking phone:** everyone should have their own phone, that the man should buy a phone, or that phones are important for income.
 - Checking phone:** that he is checking because he is jealous or that he is checking to see if she is cheating
- Unacceptable to take her phone** – Expresses that taking the phone or checking the phone is unacceptable

KEY INSIGHT – GENDER NORMS – TAKING A WOMAN’S PHONE

Sample – Kenya: Is it acceptable for a woman to have to give up her phone?

% of women in each region



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

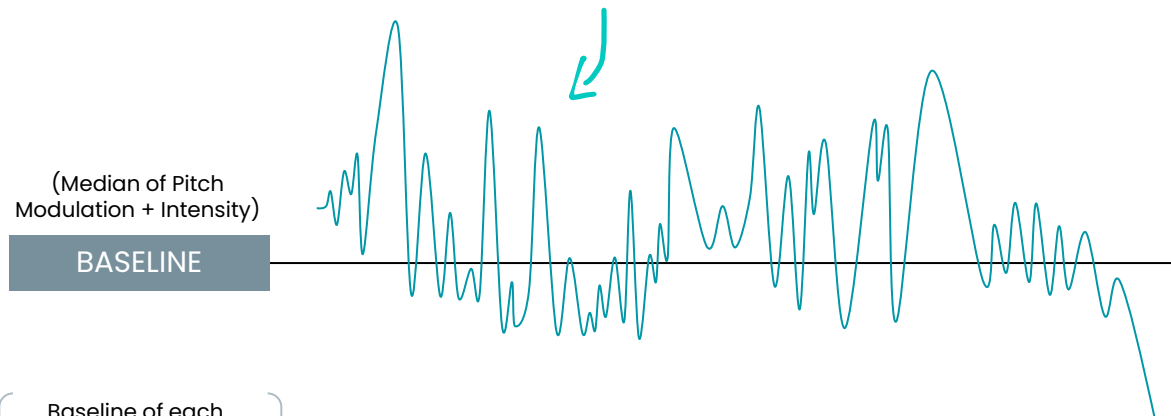
- Survey question analyzed:**
- Skit summary: A skit plays about a woman talking to a friend about how her husband took over her phone after his stopped working.
- What’s your opinion about the husband taking the woman’s phone? (Open-ended)

	Total sample	# of people who were asked	# of people who answered	# of people whose responses were categorized
Urban Kenya	405	405	357	304
Rural Kenya	859	859	726	631

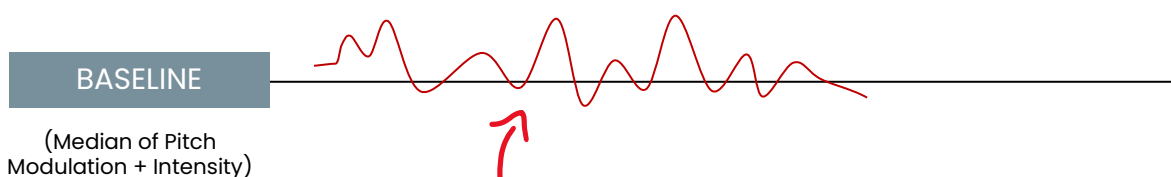
	Total sample	# of people who were asked	# of people who answered	# of people whose responses were categorized
Lagos	454	454	372	338
Urban NN	404	404	250	219
Rural NN	556	556	313	269

Acoustic measure for the next two sections: Activation

High pitch modulation + intensity + longer =
She is **engaged and passionate** about the topic



Baseline of each woman to her own acoustics. Participants are not compared to each other.



Decreased pitch modulation + intensity + shorter =
She is **less engaged and does not care** as much about the topic

These graphic representations are not from actual responses but are illustrative.

A brief explanation of acoustic analysis

For the two sets of insights in this tranche of results, we are looking at two situations that underpin gender norms barriers to digital. In each case, women are responding to a situation where they are expressing whether the situation is acceptable, unacceptable, or conditional on circumstances.

However, to better understand whether a woman is giving an answer she feels very passionate about or if she cares less about it, we use acoustic analysis to extract key signals from their voices.

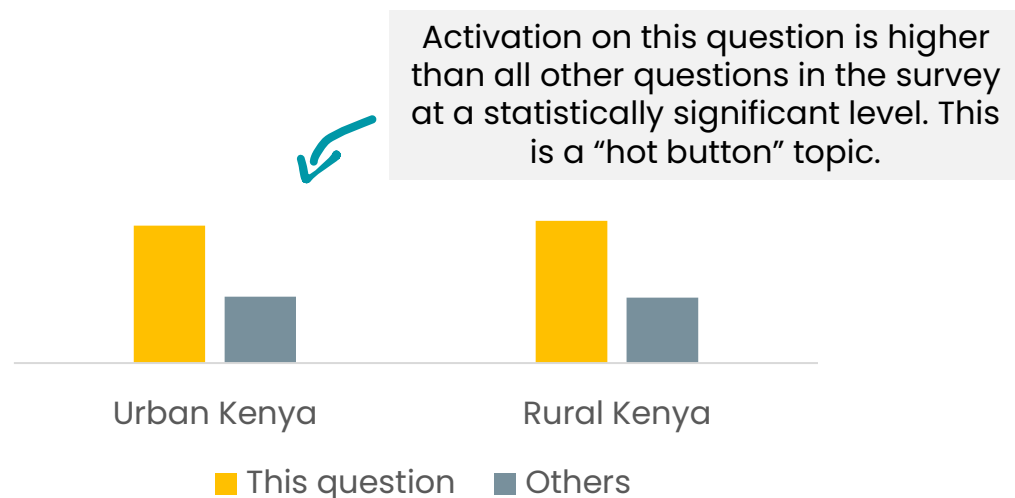
Each acoustic measure we use is a composite of speech signals based on the context in which responses are given. In the case of acoustic analysis in this deck, we use a composite measure of pitch modulation (how much a woman's voice goes up and down over her responses) and intensity (how loud a woman speaks). The charts to the left visualize this composite measure through the degree of rise and fall in their pitch and the overall height compared to their baseline.

Each woman's acoustic measures are baselined against her own voice from other responses, not against other speakers. This personal baseline allows us to normalize for natural variations in speech, such as those influenced by different languages or dialects.

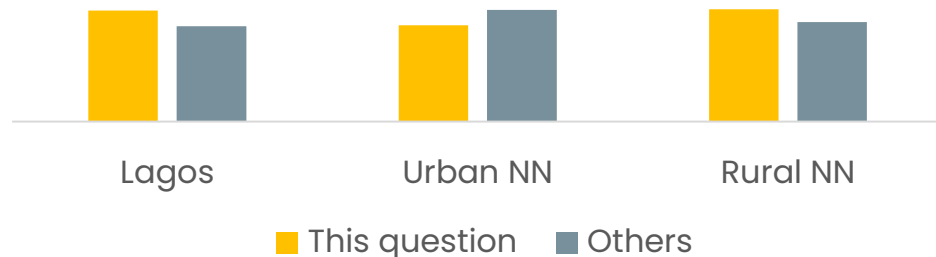
These measures are often associated with a greater degree of emotional intensity and engagement. Given the mixed context of this speech as both positive and negative, we characterize these patterns simply as "engagement".¹

¹ Freeman, V. (2019). Prosodic features of stances in conversation. *Laboratory Phonology*, 10(1).

Insights – Acoustic analysis: How activated were women when speaking?



In Nigeria, activation is the same for this question as all the others in the survey. This is not a “hot button” topic.



[Page 6](#) showed that Nigerian and Kenya women had a variety of responses about how whether they thought it is acceptable or unacceptable to take a woman’s phone – but only Kenyan women feel strongly on either side of the debate.

In both countries, there was a broad spectrum of women saying they thought taking a woman’s phone was acceptable, unacceptable or conditional.

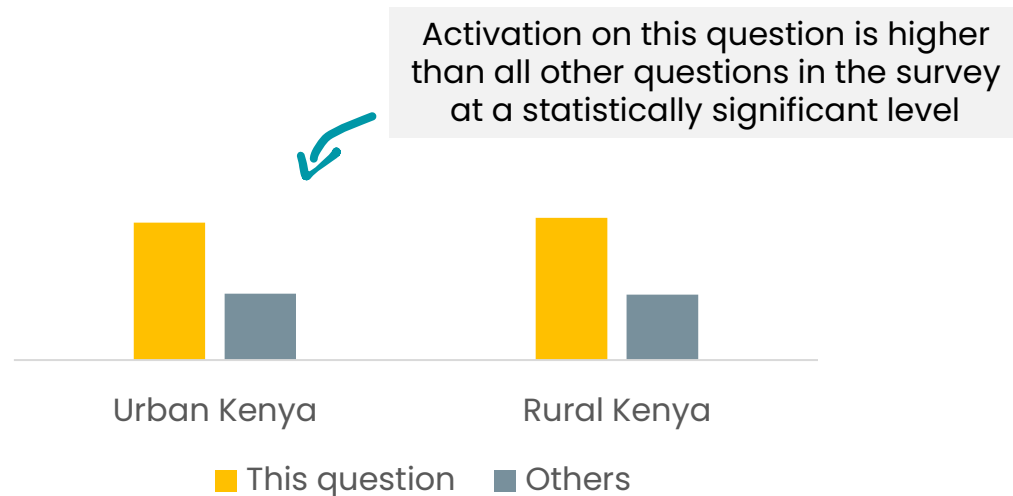
To recap [Page 6](#), in Nigeria, roughly 50% of women across all geographies said they found it acceptable. That’s a large number, and it would be natural to conclude that women in Nigeria reinforce restrictive gender norms that create a barrier for women. In Kenya, that percentage is lower, although not by much.

But do any of these women really mean it? Or are they giving a half-hearted answer?

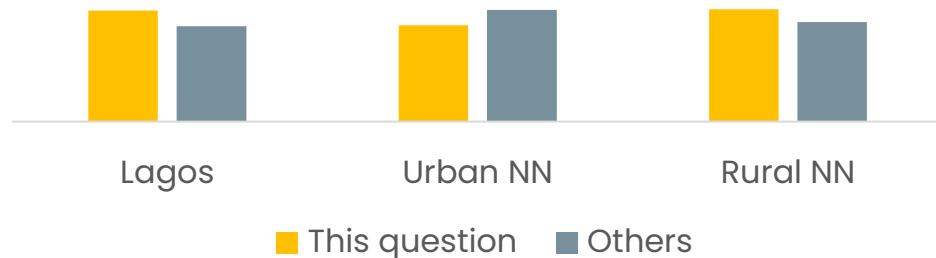
The answer is that, in Kenya, they generally care about this issue more than the rest of the survey as a whole. The charts to the left show activation for this question versus all other open-ended questions in the survey. There is statistically significantly higher activation on this topic than all others.

This is not true in Nigeria, where activation is roughly the same as all other open-ended responses in the survey. That said, there are still some helpful insights that come from comparisons of activation between regions in Nigeria (not shown here). For women in Lagos, 60% of whom say it is acceptable, their voice are less activated than the 20% who say it is unacceptable. The opposite is true in rural Northern Nigeria. Thirty percent said it was unacceptable, but with the lowest activation of all the responses in rural Northern Nigeria. These patterns may indicate an entrenchment of norms in Rural Northern Nigeria while in Lagos those norms are held less strongly.

Quotes – Acoustic analysis: How activated were women when speaking?



In Nigeria, activation is the same for this question as all the others in the survey.



Not Activated

“My opinion is that it is not right to use the partner's phone. She should have found a small phone and bought it because a phone is important.”
Rural Kenya, Swahili



Activated

“Most of the time men think they're the ones who need the phone ,we women often stay at home and they say ah Now your job doesn't require a phone, but we also need a phone. If I were Wambui, I'd buy a cell phone. And if I didn't have the money for the cell phone, I would push my husband because he has a job, to buy his own phone.”
Rural Kenya, Swahili



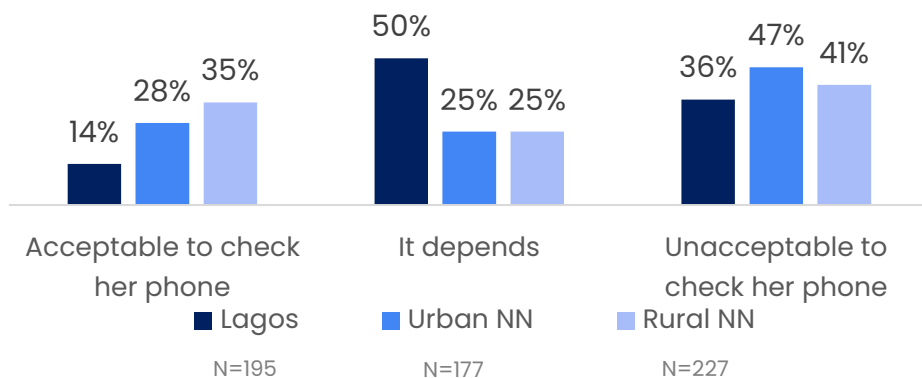
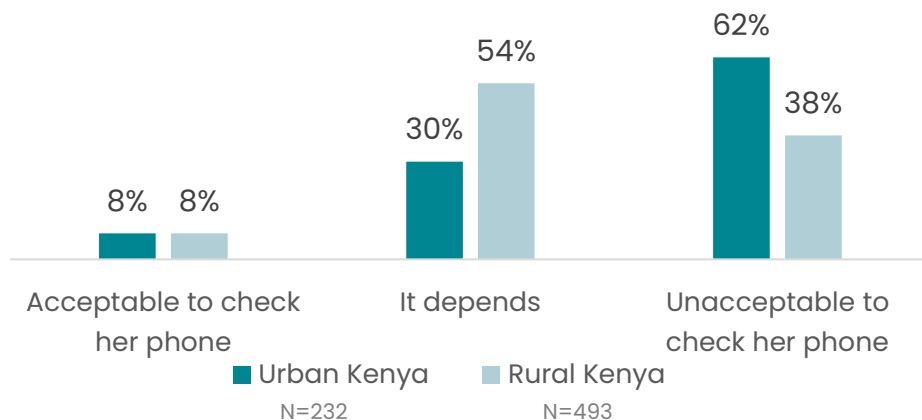
Not Activated

Bisi's dad shouldn't have collected his wife's phone. He has actually intruded into his wife's privacy on the phone and it is not supposed to be so.

Lagos, Nigeria, Yoruba

Insights – Is it acceptable for a woman to have her phone checked?

% of women in each region



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

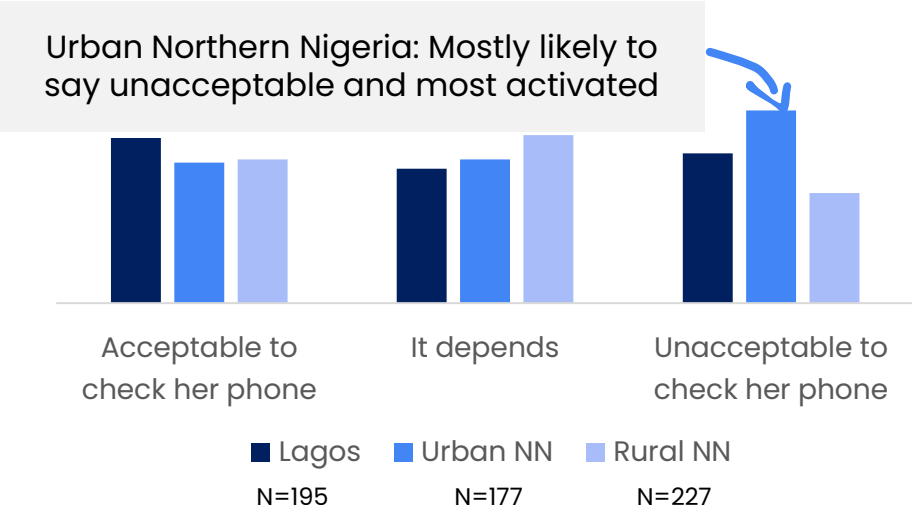
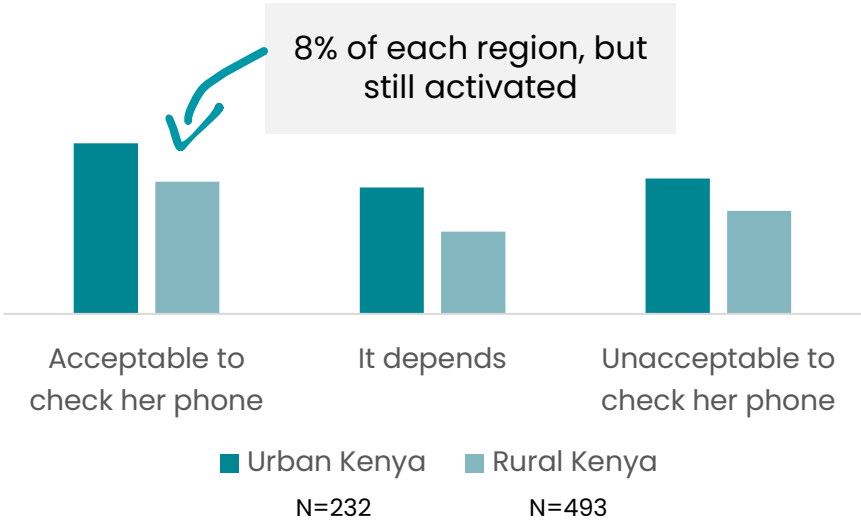
Kenyan and Nigerian women had very different opinions about whether a man checking a woman’s phone was acceptable or not

The charts to the left illustrate the differences across regions. We found the most important points to be:

- The high proportions of women who answer that it depends suggests that the normative shift between acceptable and unacceptable is fuzzy.
- Very few Kenyan women thought checking a woman’s phone was acceptable. Women in urban Kenya had the highest percentage saying that checking a woman’s phone was unacceptable, while more rural Kenyan women indicated some sort of prevarication or justification. Many spoke about privacy concerns, especially about their M-Pesa balance.
- In Nigeria, 50% of the women in Lagos prevaricated: they spoke more about the conditions where it might be acceptable for someone to check a woman’s phone. Only one third said it was unacceptable, which is lower than in urban or rural Northern Nigeria.
- The highest percentage of women who said a woman’s phone should not be checked is in urban Northern Nigeria.
- Women in rural Northern Nigeria were most likely to say that it was acceptable to have her phone checked. However, these women were fewer than those who said it was unacceptable.

However, similar to the previous topic, we need to ask how passionately, or activated, did women get when answering this question? These opinions on both sides are generally expressed strongly (see next slide) indicating that these positions on (un)acceptability do not shift easily, nor are opinions of acceptance supplanted directly by unacceptance – as indicated by the large percent of conditional responses, especially in Lagos.

Insights – Acoustic analysis: How activated were women when speaking?



Women in urban Nigeria are more activated than in Kenya. And they are the most opposed in the sample.

Contrary to the question about a man taking a woman’s phone, women in Nigeria are more activated than women about having a man check her phone.

What is the most striking result is that women in urban Northern Nigeria are not only the most likely (50%) to say that checking a woman’s phone is unacceptable but also the most activated. This means that Urban Northern Nigerian women feel strongly against this practice.

On the other hand, though 35% of women in Lagos said checking a woman’s phone is unacceptable and 50% were conditional, neither were exceptionally activated.

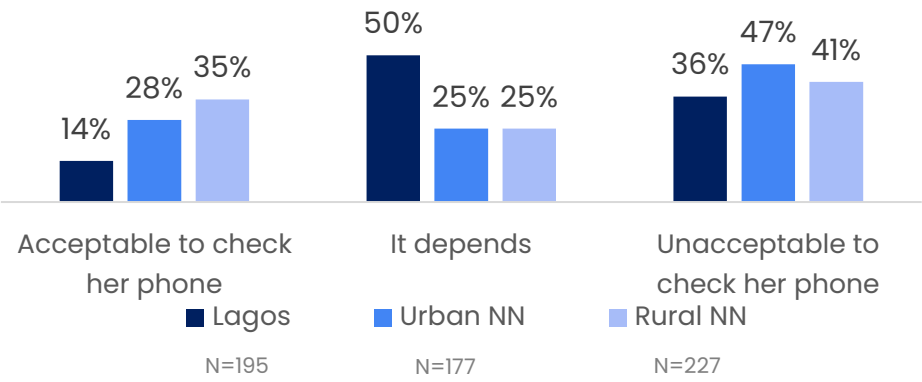
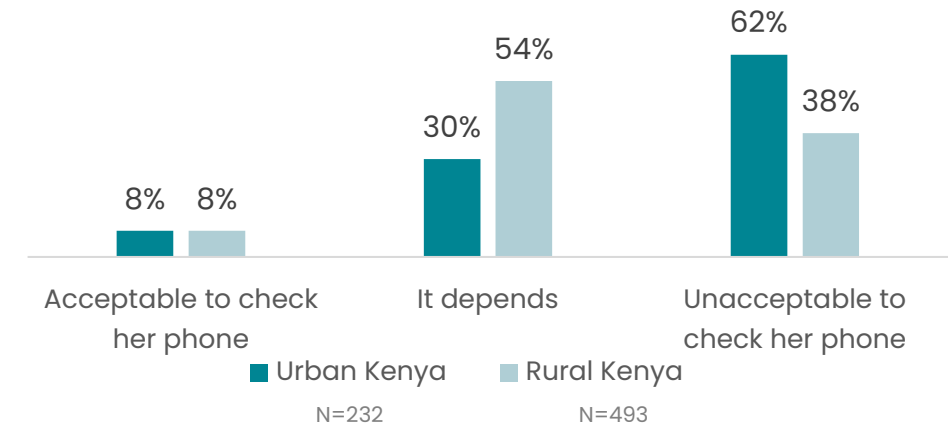
In rural Northern Nigeria, where women predominantly were divided between whether it was acceptable or unacceptable to check a woman’s phone, those who said it was unacceptable did so with the lowest activation, suggesting they felt a lack of empowerment or conviction about saying so.

In Kenya, the most striking result is the high activation of those few who said that checking a phone is acceptable. These could be defined as the few die-hard traditionalists.

Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

Sample Ns– Is it acceptable for a woman to have her phone checked?

% of women in each region



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

Survey question analyzed:

[Vignette] Zara uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Zara's husband comes from work, he checks Zara's phone to see who she is messaging and calling and what she is posting.

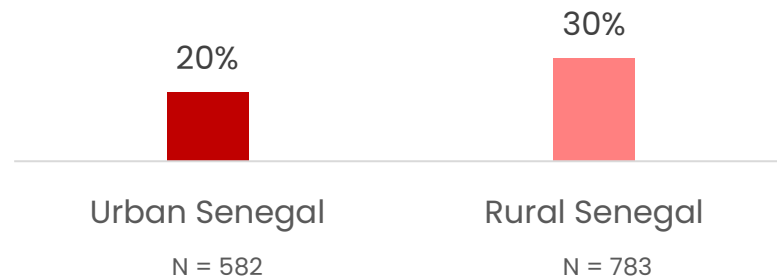
- What's your opinion about what Zara's husband is doing? (Open-ended)

	Total sample	# of people who were asked	# of people who answered	# of people whose responses were categorized
Urban Kenya	405	405	349	232
Rural Kenya	859	859	715	493

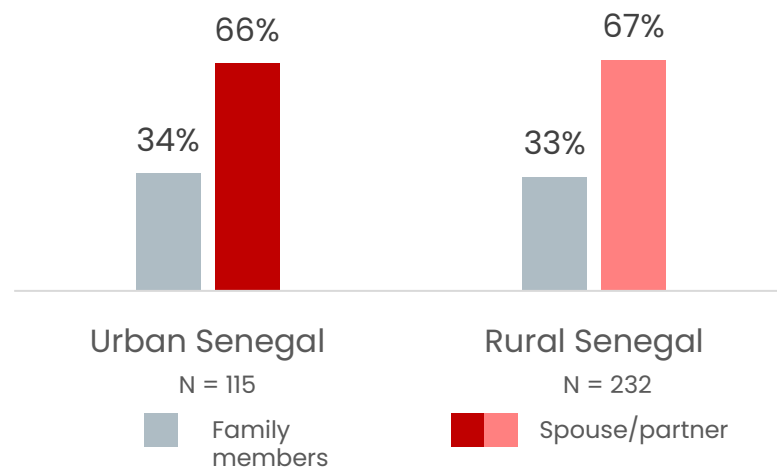
	Total sample	# of people who were asked	# of people who answered	# of people whose responses were categorized
Lagos	454	454	450	195
Urban NN	404	404	397	177
Rural NN	556	556	547	227

Insights – Senegal: Do women have their phones checked?

Women who say their phone gets checked
(% of total in each area)



For those who said their phone are checked,
who checks it (% of total in each area)



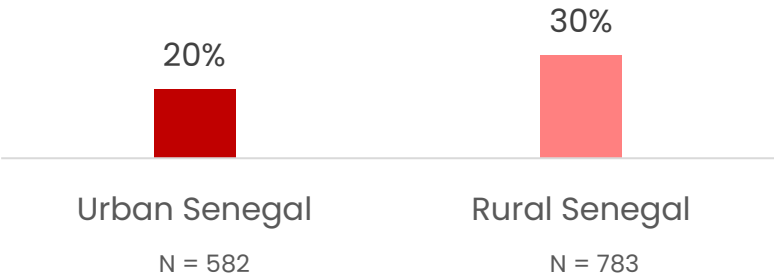
In Nigeria and Kenya, very rarely did women say that someone checks their phone, but the results above show that it is a live normative discussion.

But in Senegal the charts to the left suggest that more women were willing to admit that their phones are being checked.

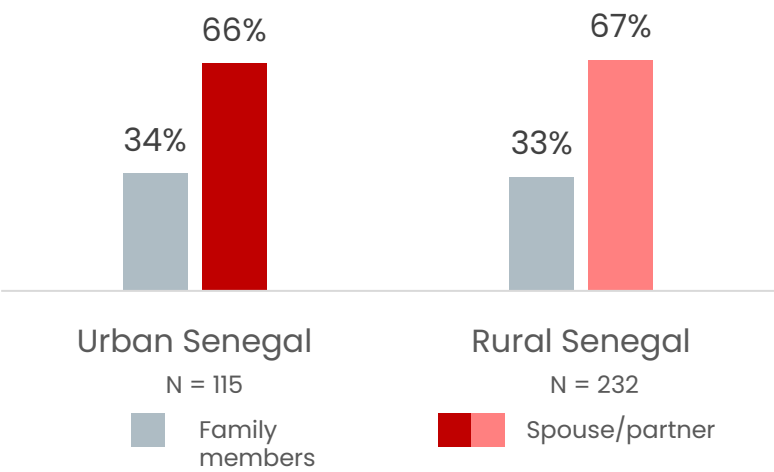
Two-thirds said this checking was by their spouse, which one-third said it was by other family members.

Sample Ns – Senegal: Do women have their phones checked?

Women who say their phone gets checked
(% of total in each area)



For those who said their phone are checked,
who checks it (% of total in each area)



Survey questions asked

[Vignette] Now I'm going to tell you about another woman named Penda. Please listen carefully to Penda's story and tell me what you think. Penda uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Penda's husband comes from work, he checks Penda's phone to see who she is messaging and calling and what she is posting. Now I'm going to ask you about your situation.

- 1. Think about your home and tell me if there are times someone checks how you use your phone, check your messages, or ask to see what you are doing on it? Press 1 for Yes or 2 No (All were asked, responses in the upper chart.)
- 2. If yes, who is that person? 1 for spouse/partner 2 for other family member

Sample Ns for question 2, shown in lower chart.

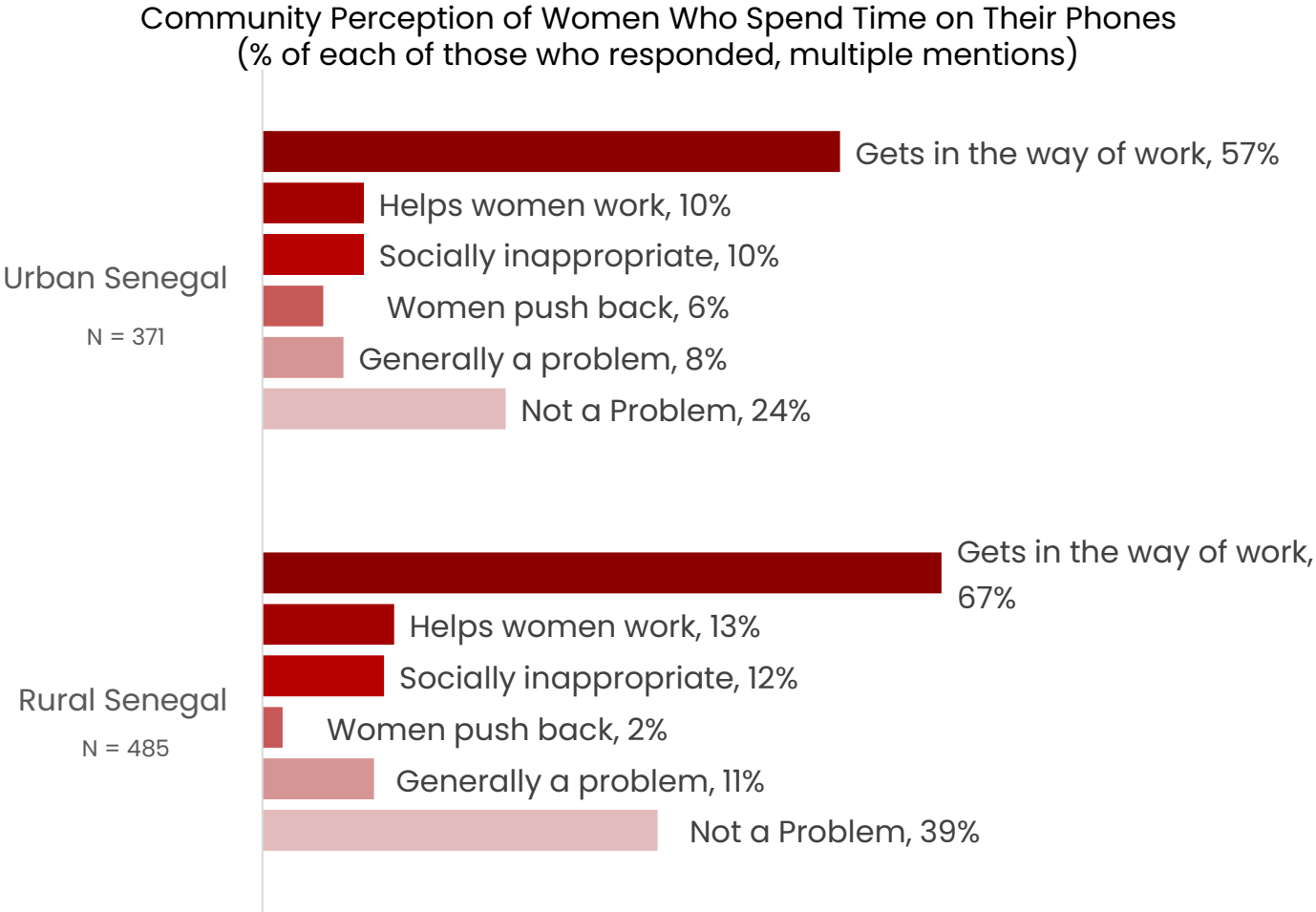
	Total sample	# asked Q1	# of people who answered yes to Q1 and were asked Q2
Urban Senegal	582	585	115
Rural Senegal	783	783	232

Senegal – How do you think the community views women using their phones “a lot”

During Quicksand’s field research, it became clear that community perception of women on their phones was important. Therefore, in Senegal, we did not ask about the husband taking the phone, as we had in Kenya and Nigeria. Instead, for Senegalese women, we focused on how their community viewed women who used the phone “a lot”, examining the perceptions and expectations placed on women with respect to their phone use.

Labels	Definition
Gets in the way of work	Expressions focusing on phone use as a barrier to a woman and her obligations (usually work). This includes expressions stating that phone use must be limited, is a distraction, an addiction, or that phone use is predicated on having a lack of work.
Helps women work	Expressions focusing on the woman fulfilling her obligations (usually work). Includes statements indicating that the phone is useful or a tool as well as those that saying a woman using her phone must have already completed her work.
Socially inappropriate	Expressions focusing on the social status of women with respect to phone use, including statements indicating social ineptitude -- such as a woman “lacking shame” -- or statements indicating a social status requirement to phone use -- such as stating that unmarried women shouldn’t use a phone.
Women push back	Expressions of community viewpoints that are then challenged by the respondent.
Generally a problem	Expressions indicating that there’s a problem or harm in using the phone a lot, but they do not further specify what that harm is.
Not a Problem	Expressions indicating that the community does not see a problem or harm in using the phone a lot.

Insights – Senegal: Community perceptions of women using the phone



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

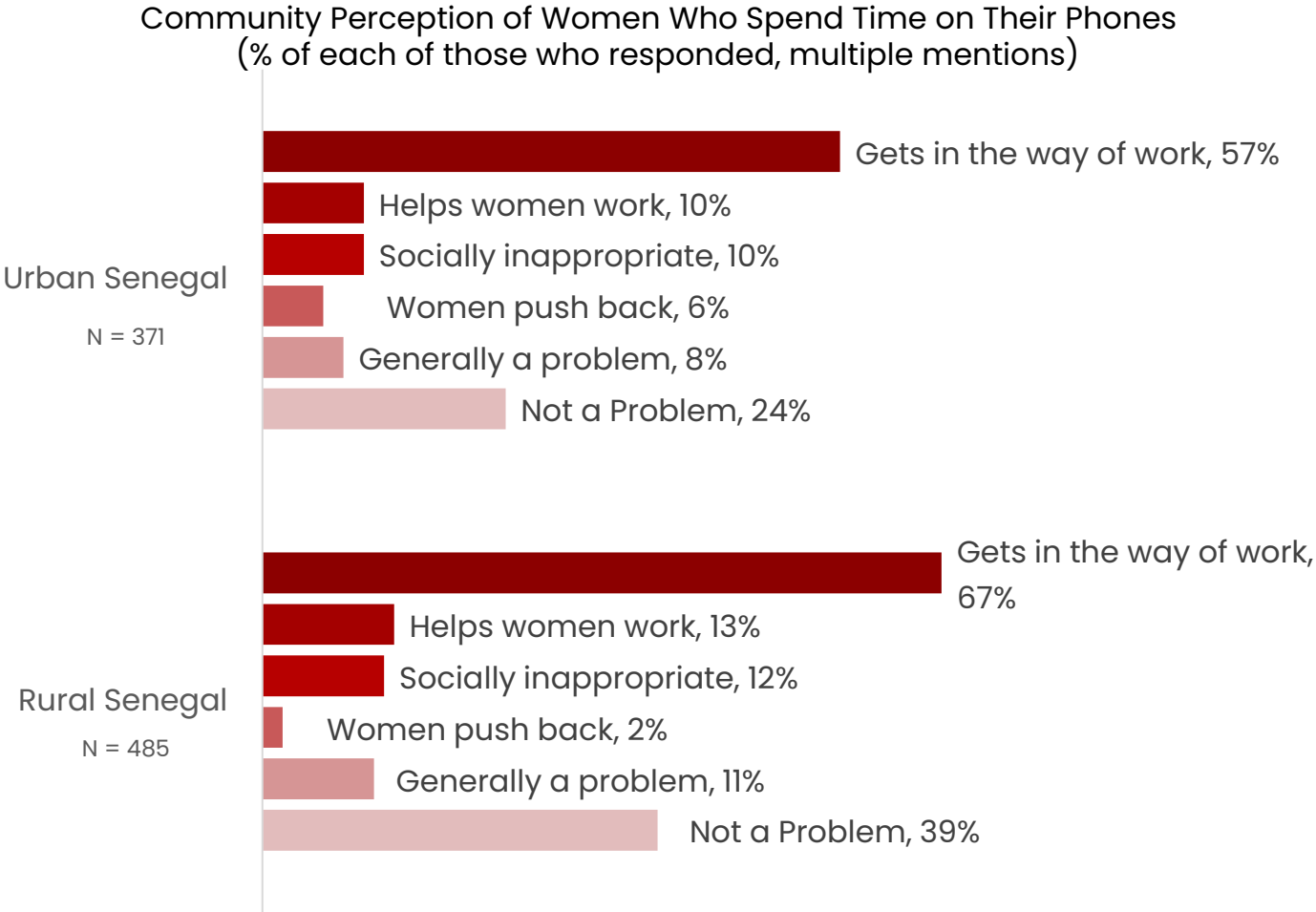
Communities are critical of women spending too much time on their phones because it gets in the way of their work

In Senegal, across both Urban and Rural women, the most frequent reported community perception with regards to excessive phone use is that it gets in the way of women fulfilling their work obligations.

Interestingly, despite the potential priming in the question for negative responses (i.e. "a lot" implies a "more than expected" or "more than what is normal" meaning), many women (24% and 39% respectively) indicate that their communities would not see a problem with this behavior, especially in rural Senegal.

Note: In Senegal, we did not ask about the husband taking the phone, as we had in Kenya and Nigeria. Instead, for Senegal Women, we focused on how their community viewed women who used the phone "a lot", examining the perceptions and expectations placed on women with respect to their phone use.

Sample – Senegal: Community perceptions of women using the phone



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

Survey question asked

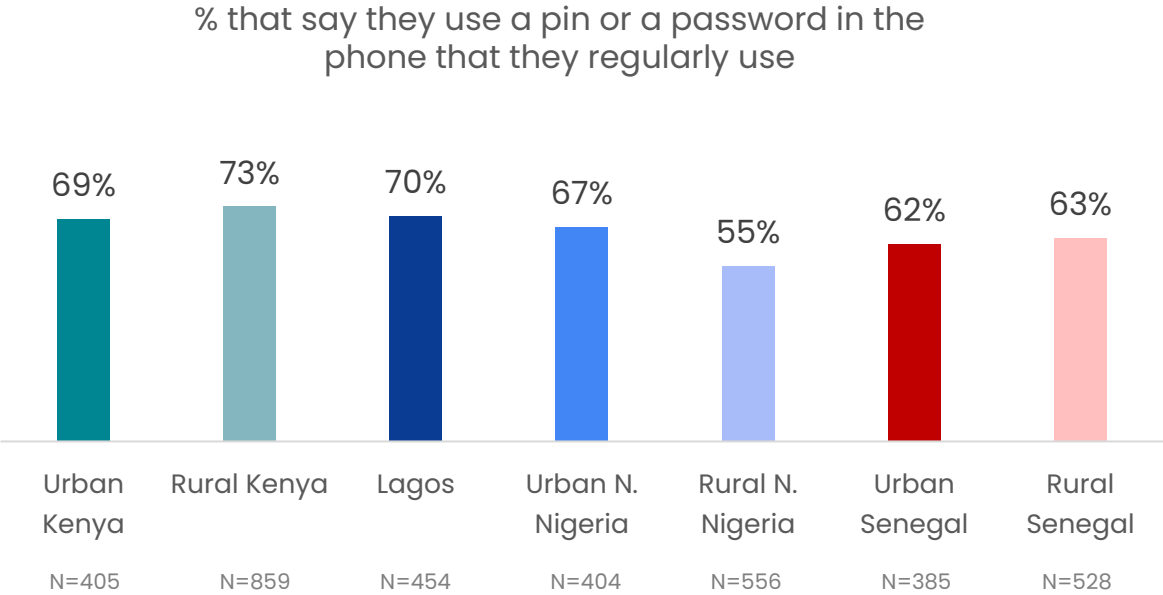
In your community, what do people say about women who spend a lot of time on their phones?

[Category descriptions here](#)

	Total sample	# of people who were asked QC8	# of responses given	# of respondents who gave at last one categorized response
Urban Senegal	582	582	396	371
Rural Senegal	783	783	537	485

Note: In Senegal, we did not ask about the husband taking the phone, as we had in Kenya and Nigeria. Instead, for Senegal Women, we focused on how their community viewed women who used the phone "a lot", examining the perceptions and expectations placed on women with respect to their phone use.

Insights – Kenya, Nigeria and Senegal: Use Passwords and pins



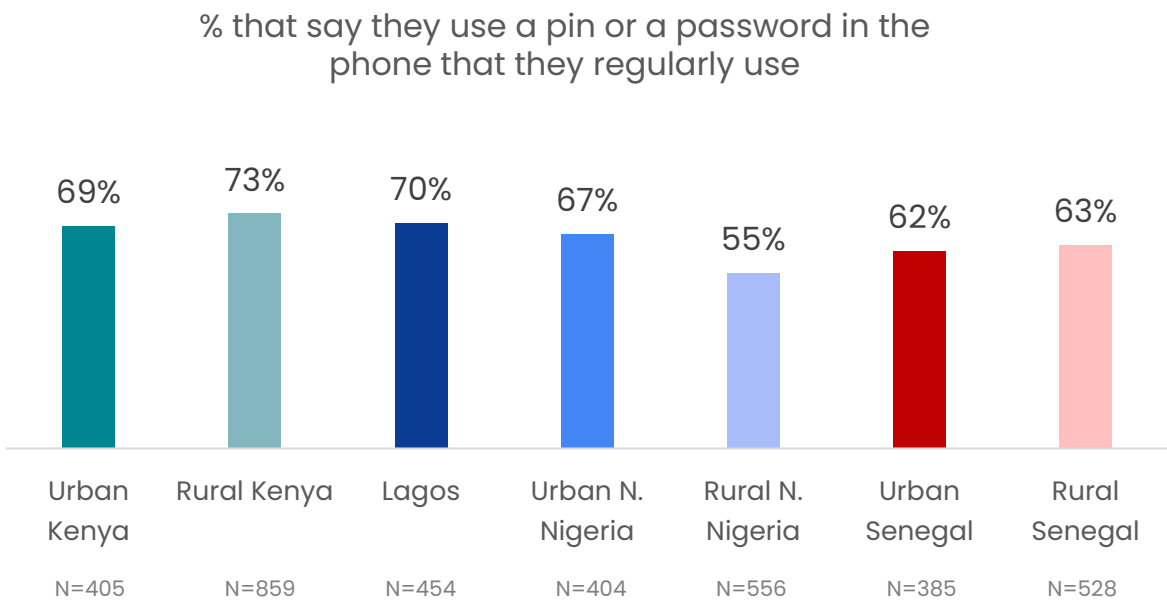
A substantial percent of women say they use passwords and pins

A typical question to test whether women know how to protect their privacy is to ask whether they are using passwords and pin.

Within this sample, a substantial percent of women say they use passwords and pins.

However, in the next sections, we'll see that women still may not trust digital strategies to protect their privacy.

Insights – Kenya, Nigeria and Senegal: Use Passwords and pins



Survey questions asked:

QA91 (Closed-ended in Kenya and Nigeria) Did you say you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

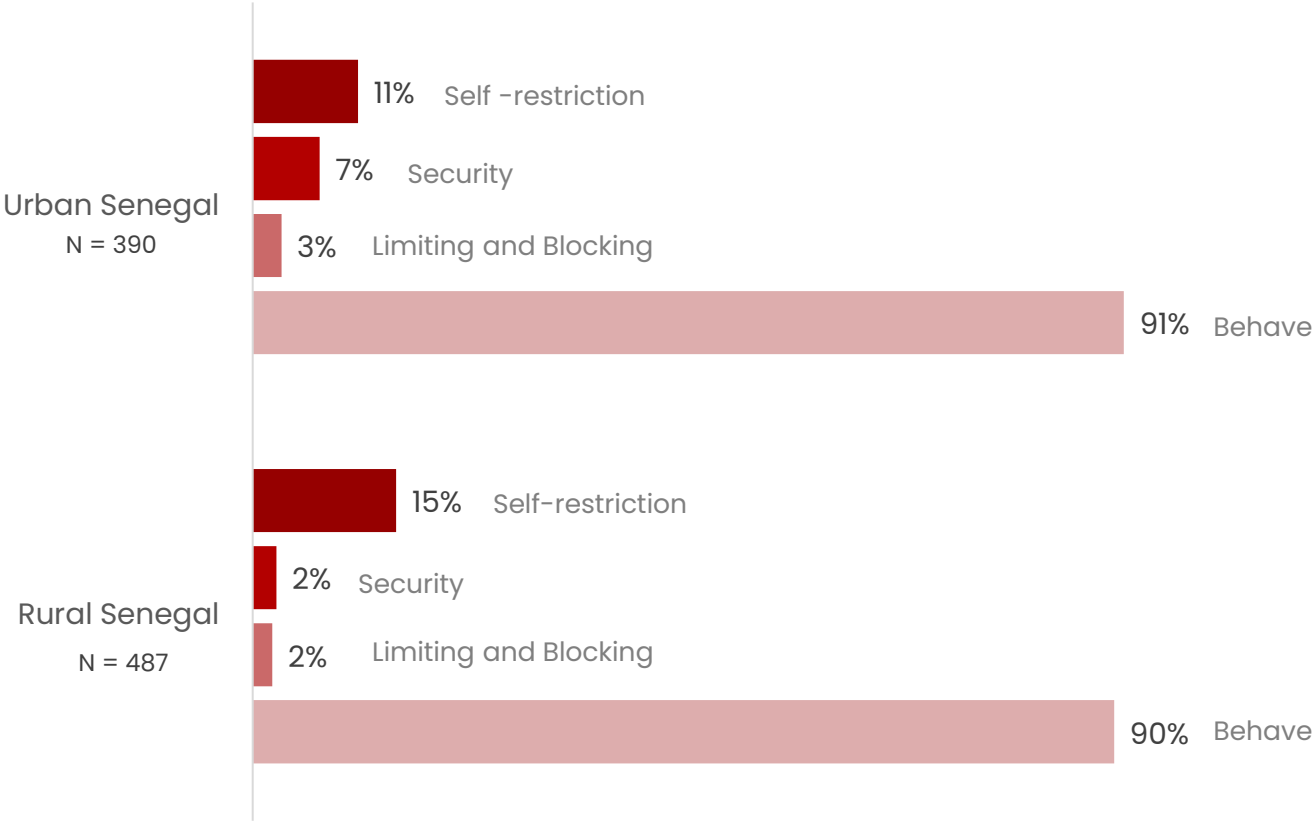
	Total sample	# of people who were asked QA91	# of people who answered
Urban Kenya	405	405	405
Rural Kenya	859	859	859
Lagos	454	454	454
Urban NN	404	404	404
Rural NN	556	556	556

QC18 (Open-ended in Senegal) – Do you use PIN codes or Passwords on your phone? Who else knows your PIN or Password and why did you share it with them?

	Total sample	# of people who were asked QC18	# of people who answered QC18	# of people whose responses to QC18 were categorized
Urban Senegal	582	582	432	385
Rural Senegal	783	783	570	528

Insights – Senegal: The strategies women would use to avoid community censorship

Women who would protect their privacy online with each strategy
(% of women in each region, multiple mentions)



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

In Senegal, after listening to a skit where a woman is taught how to protect her privacy, women overwhelming would constrain their behavior instead.

An inductive review of the data showed that categories of digital or non digital strategies were not the types of responses most women gave. Instead, nearly all women spoke about changing their behavior in terms of how they shared online. Women’s restriction of what she shared online was front and center in terms of how women chose to answer this question.

Overwhelmingly , women said they would advise to “Behave” by suggesting they stay aware of what they are posting online and to not post anything online that they did not others to see.

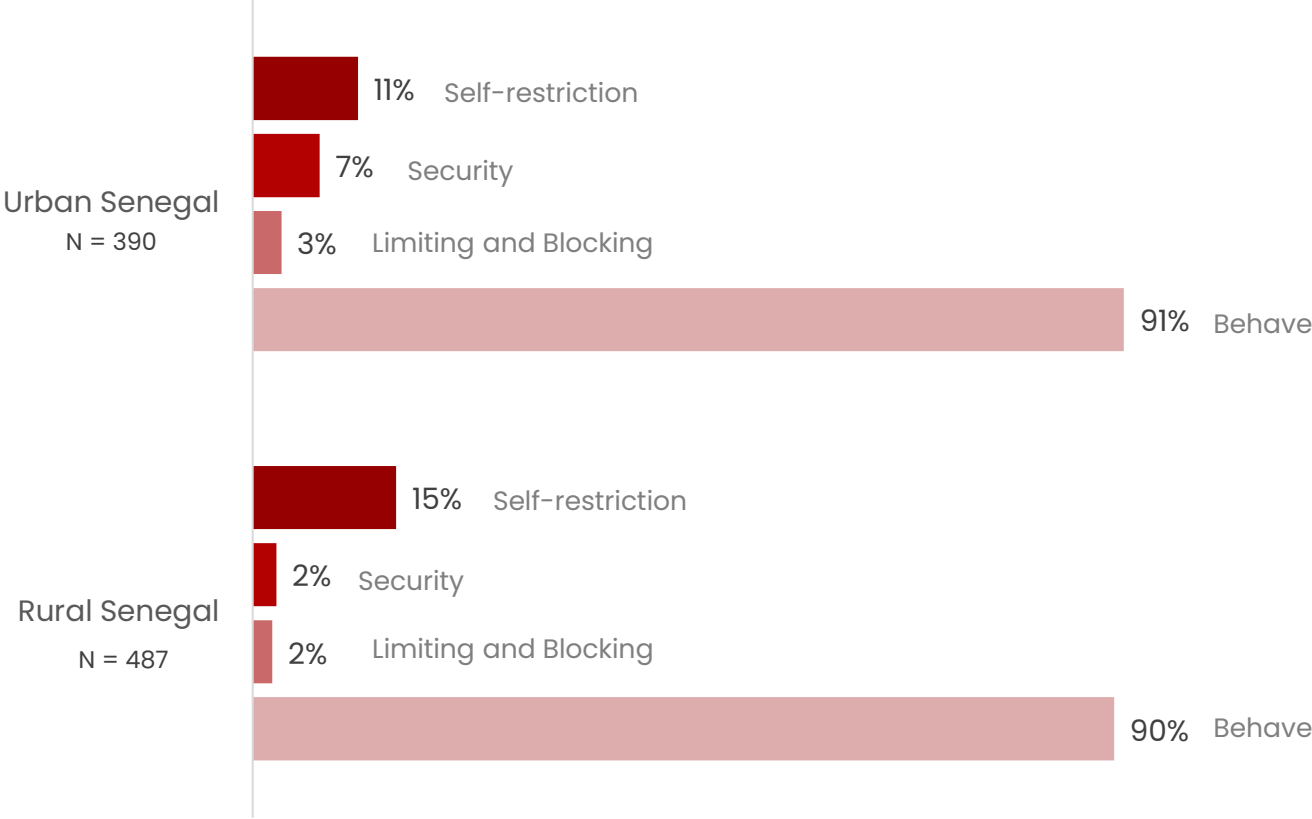
Even though this skit was about a woman showing another woman how to protect her privacy digitally and the question, this is not what was top of mind in women’s responses.

Categories

- **Self-restriction:** Expressions recommending removing or restricting oneself from digital behaviors including deleting accounts, leaving groups, or otherwise stopping digital engagement.
- **Security:** Expressions recommending use of passwords, passcodes, or other digital security measures.
- **Limiting and blocking:** Expressions recommending blocking numbers or limiting account access by other people.
- **Behave:** Expressions recommending being careful and showing moral behavior only.

Sample Ns– Senegal: The strategies women would use to avoid community censorship

Women who would protect their privacy online with each strategy, multiple mentions (% of women in each region)



Note: This percentage is taken out of responses which were categorized. Some responses did not fall into a category, and some participants did not respond.

Survey questions asked

Skit summary: A woman starts using WhatsApp and Facebook, but is concerned about privacy. Her cousin teaches her how to change the privacy settings to protect her information. After a few months, the woman is teaching others what she learned.

What advice would you give to other women about using social media?

	Total sample	# of people who were asked	# of people who answered	# of people whose responses were categorized
Urban Senegal	582	582	423	390
Rural Senegal	783	783	558	487

ANNEX 1

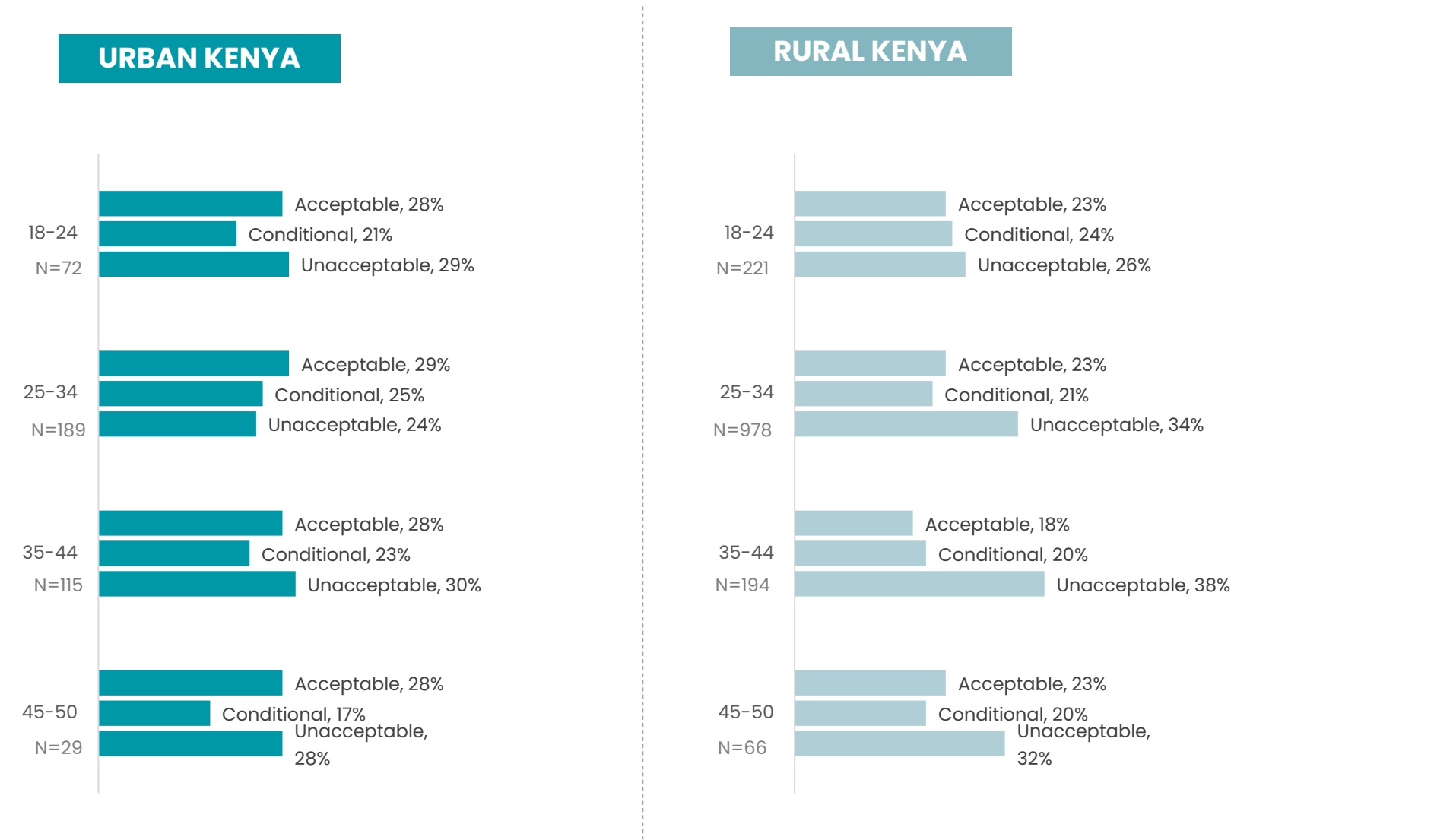
Gender Norms: Others checking women's phones

Responses by country and region segmented by

- Age
- Marital status
- Education level

Age – Kenya: Women’s opinion about partners checking phones

Out of those in age bracket who had an opinion about the vignette, % who mention each category



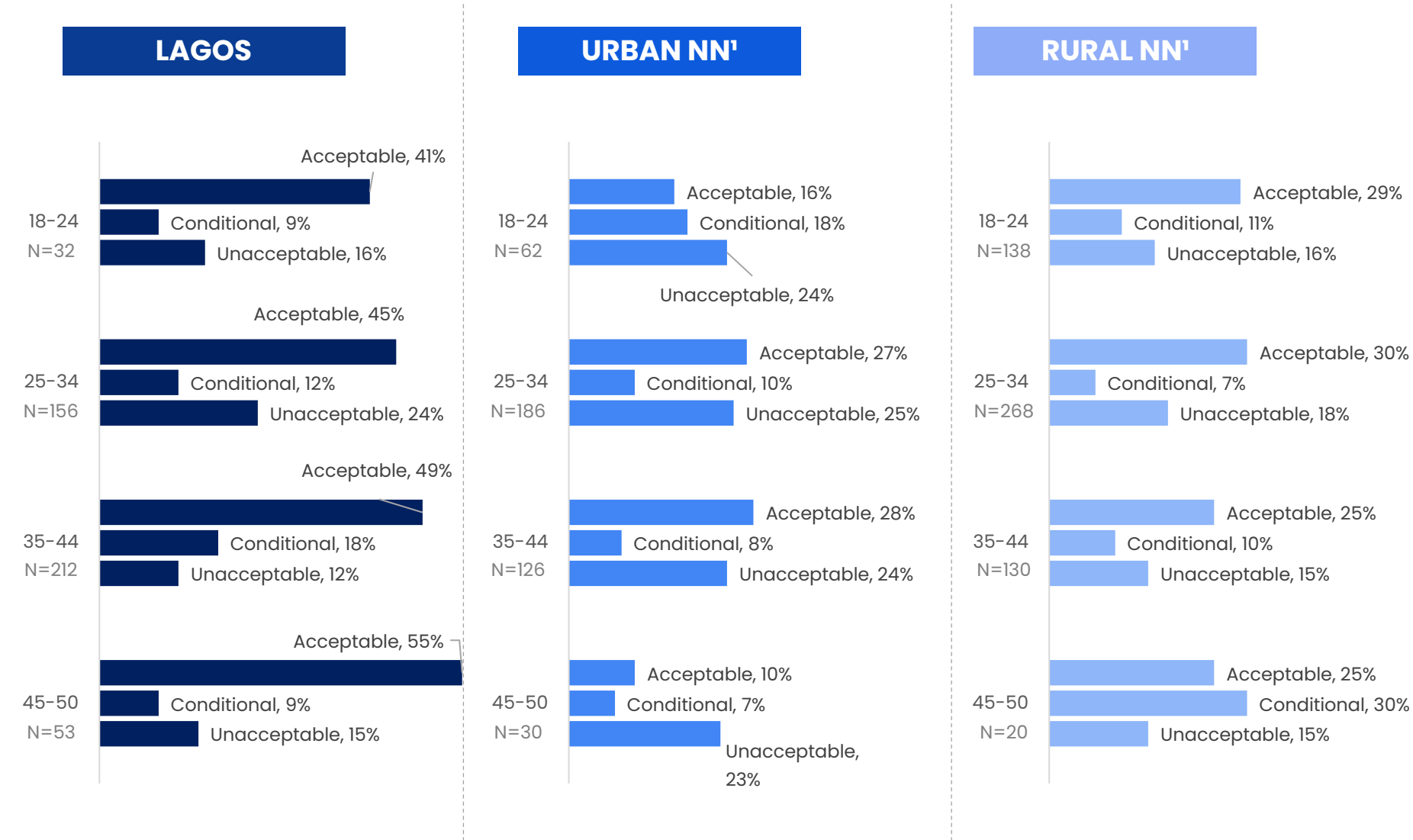
Question

[Vignette] Zara uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Zara's husband comes from work he checks Zara's phone to see who she is messaging and calling and what she is posting.

- What's your opinion about what Zara's husband is doing? (Open-ended)

Age – Nigeria: Women’s opinion about partners taking women’s phones

Out of those in age bracket who had an opinion about the vignette, % who mention each category



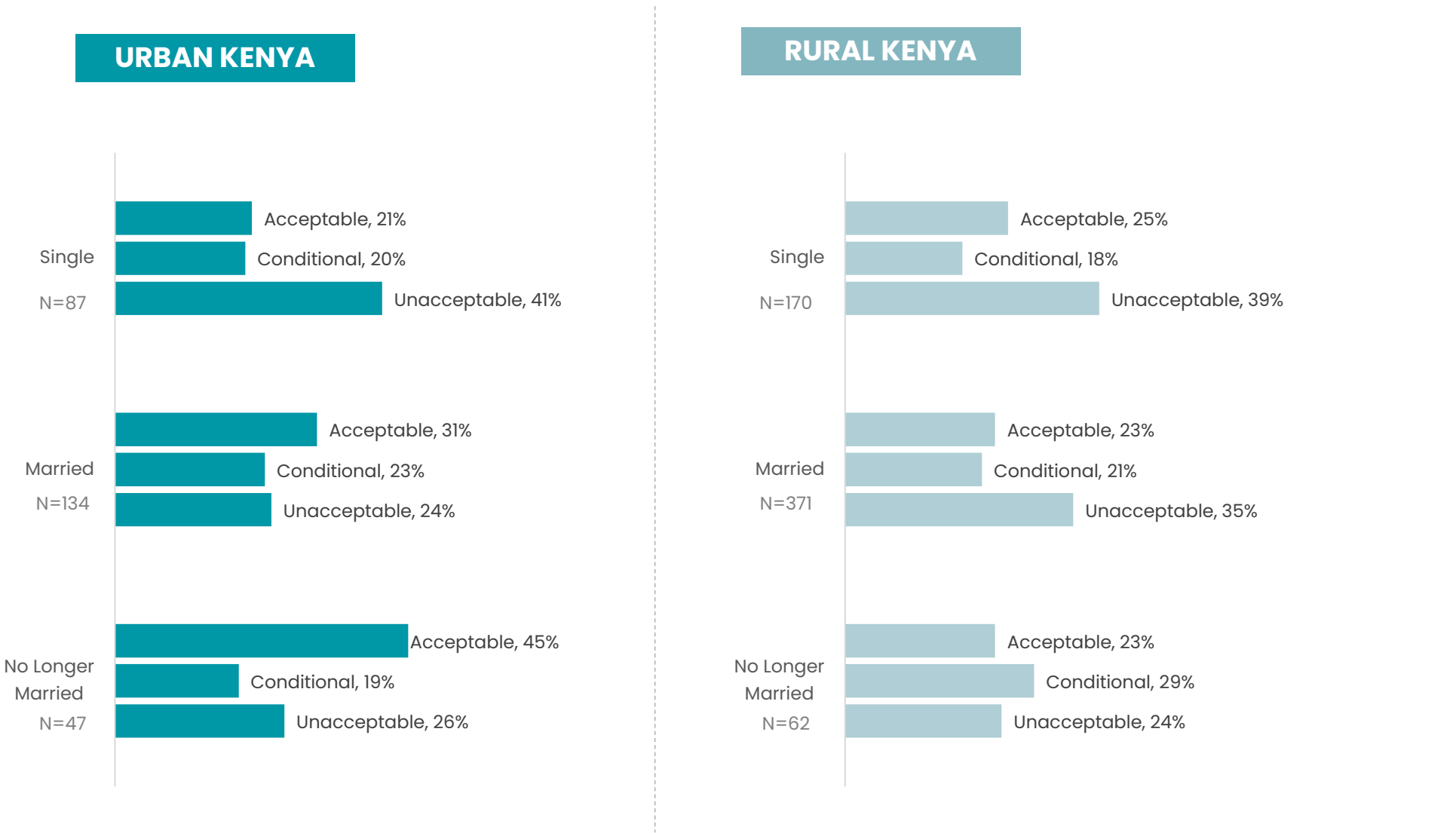
Question

[Vignette] Zara uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Zara's husband comes from work he checks Zara's phone to see who she is messaging and calling and what she is posting.

- *What's your opinion about what Zara's husband is doing? (Open-ended)*

Marital status – Kenya: Women’s opinion about partners taking phones

Out of those in marital status who had an opinion about the vignette, % who mention each category



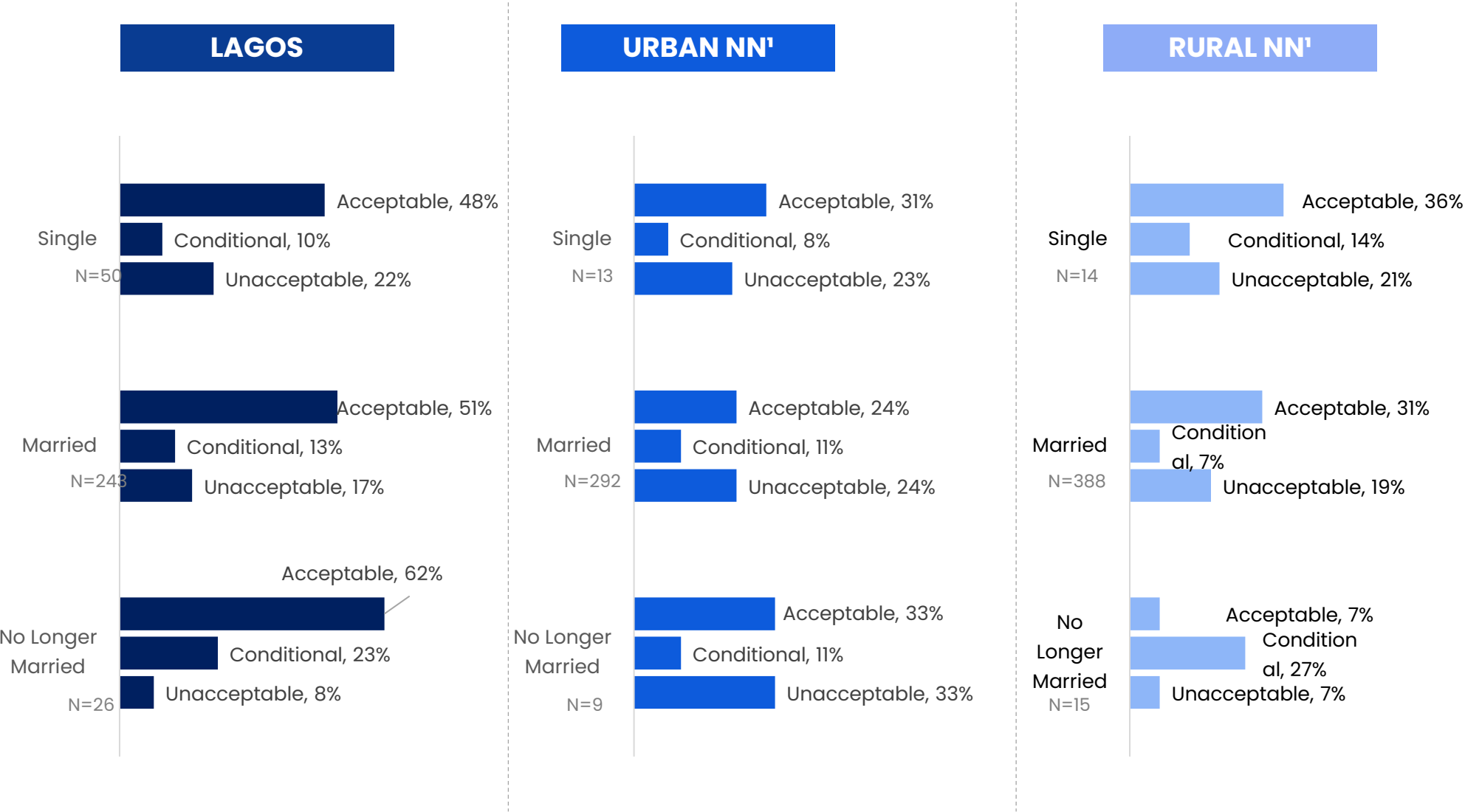
Question

[Vignette] Zara uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Zara's husband comes from work he checks Zara's phone to see who she is messaging and calling and what she is posting.

- *What's your opinion about what Zara's husband is doing? (Open-ended)*

Marital status – Nigeria: Women’s opinion about partners checking phones

Out of those in marital status who had an opinion about the vignette, % who mention each category



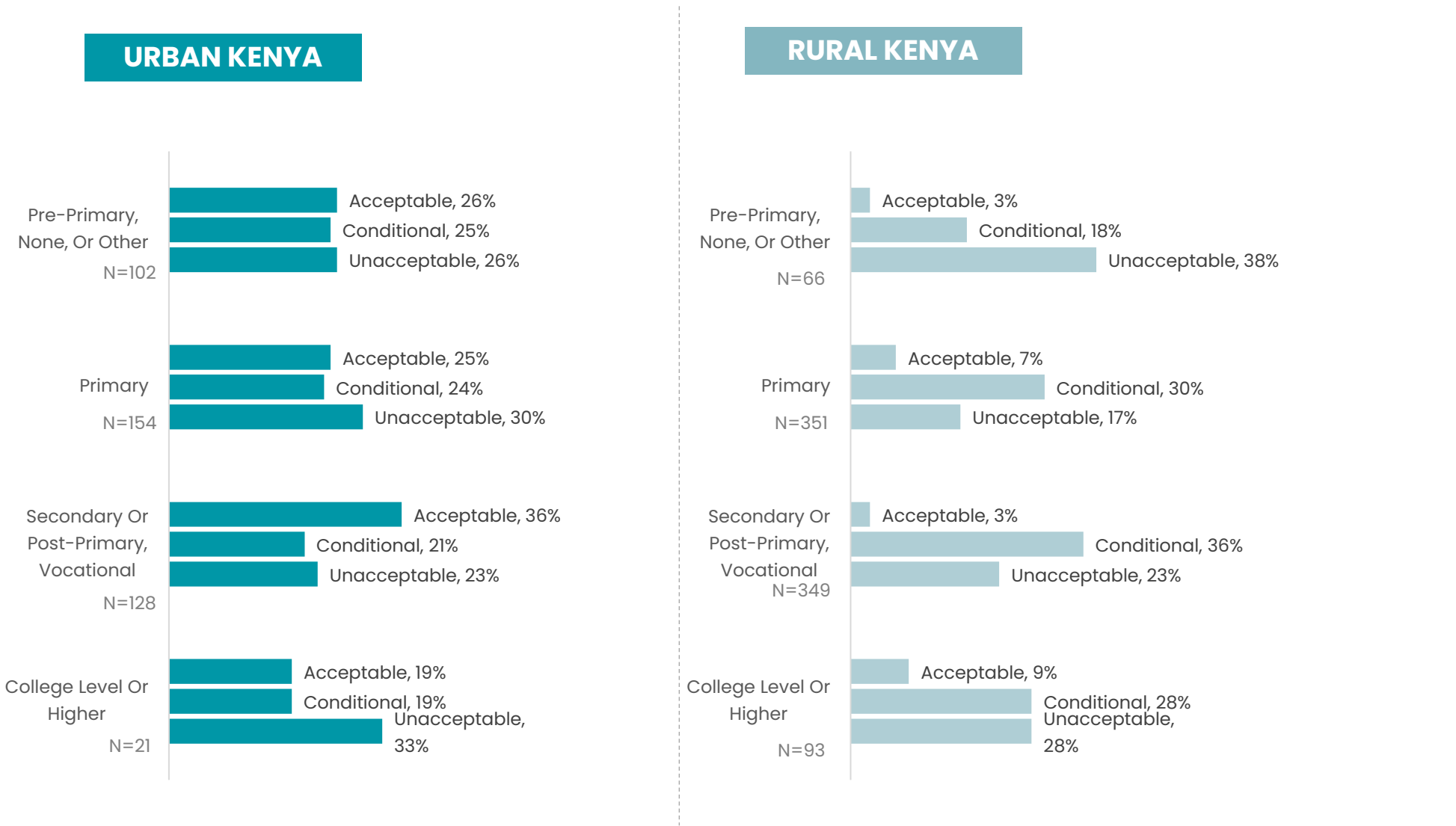
Question

[Vignette] Zara uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Zara's husband comes from work he checks Zara's phone to see who she is messaging and calling and what she is posting.

- What's your opinion about what Zara's husband is doing? (Open-ended)

Education Level– Kenya: Women’s opinion about partners checking phones

Out of those in education level who had an opinion about the vignette, % who mention each category



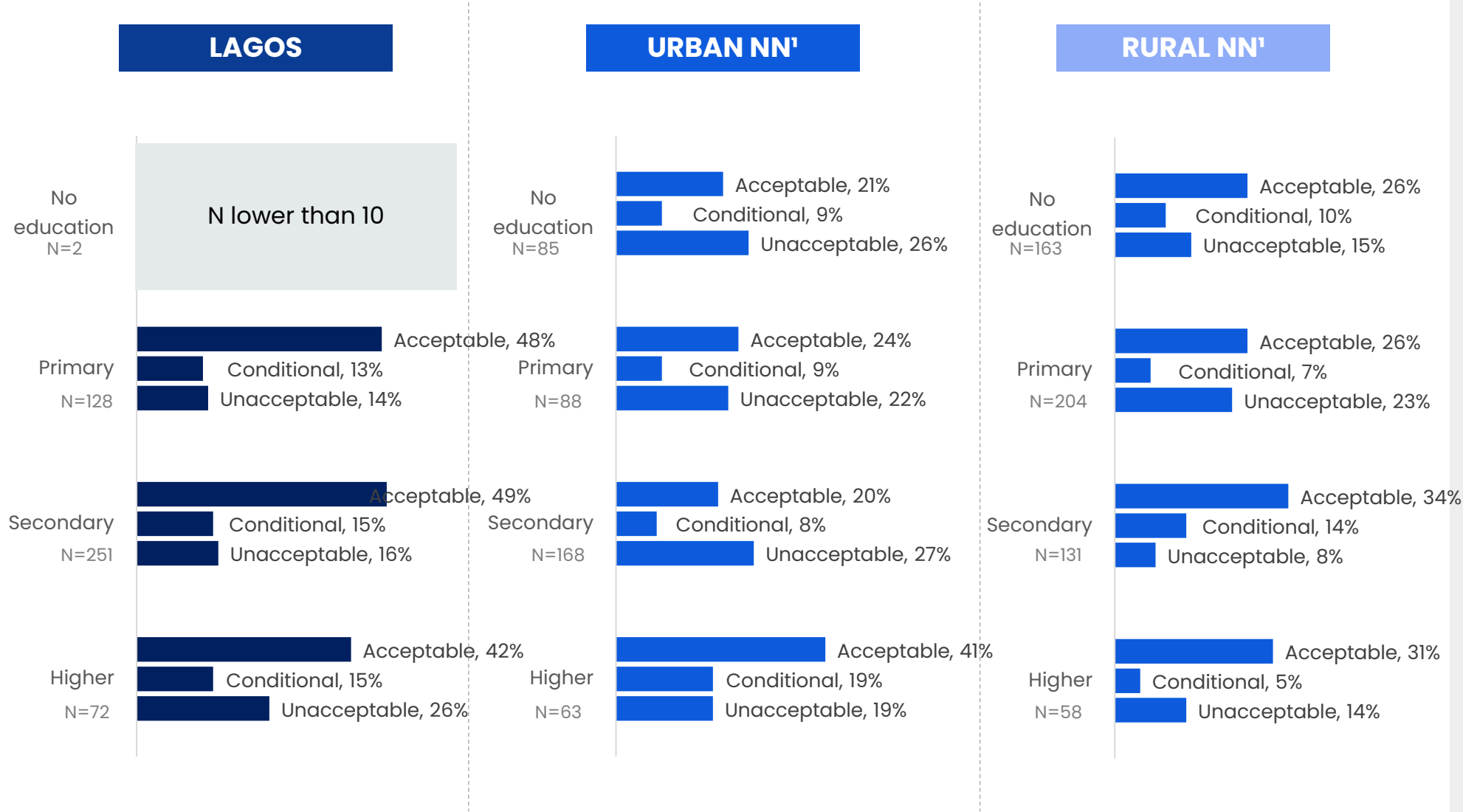
Question

[Vignette] Zara uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Zara's husband comes from work he checks Zara's phone to see who she is messaging and calling and what she is posting.

- What's your opinion about what Zara's husband is doing? (Open-ended)

Education Level- Nigeria: Women’s opinion about partners checking phones

Out of those in education level who had an opinion about the vignette, % who mention each category



Question

[Vignette] Zara uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Zara's husband comes from work he checks Zara's phone to see who she is messaging and calling and what she is posting.

- What's your opinion about what Zara's husband is doing? (Open-ended)

ANNEX 2

Gender Norms – Senegal: Others checking women's phones

Responses by country and region segmented by

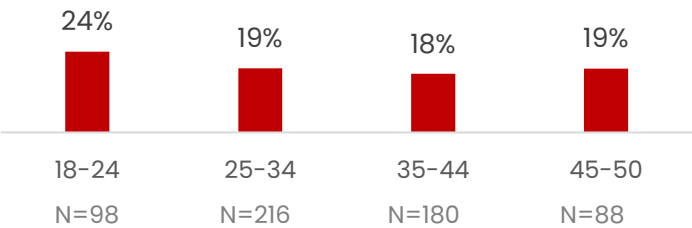
- Age
- Marital status
- Education level

Age – Senegal: Women who have their phone checked

Out of those in age bracket, % who mention each category

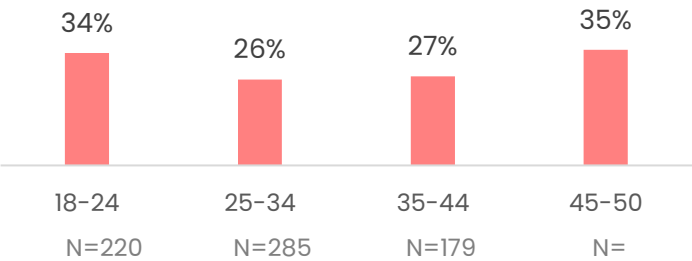
URBAN SENEGAL

Women who say YES to “Does someone check your phone and reads your messages?”

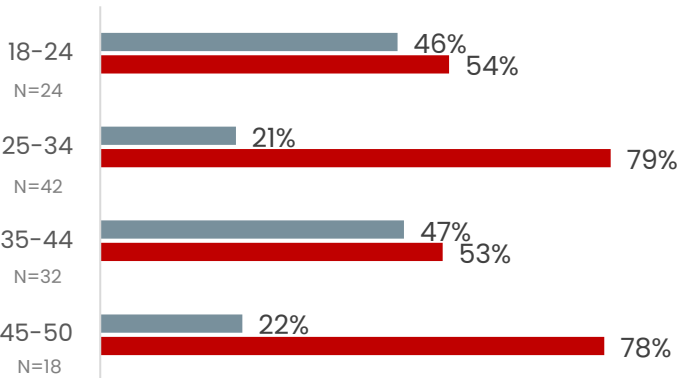


RURAL SENEGAL

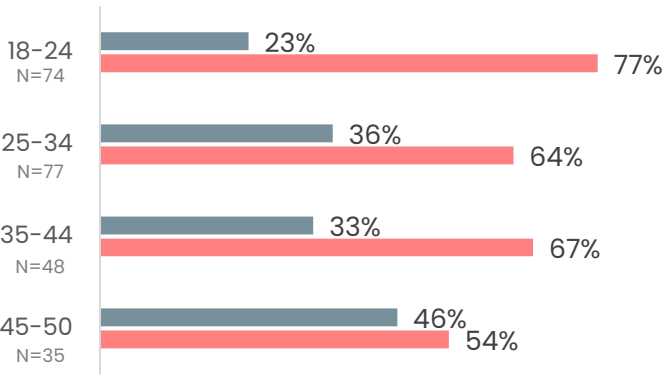
Women who say YES to “Does someone check your phone and reads your messages?”



Out of those above, who they report check their phones



Out of those above, who they report check their phones



Family member Spouse/partner

Question

[Vignette plays] Now I'm going to tell you about another woman named Penda. Please listen carefully to Penda's story and tell me what you think. Penda uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Penda's husband comes from work he checks Penda's phone to see who she is messaging and calling and what she is posting. Now I'm going to ask you about your situation.

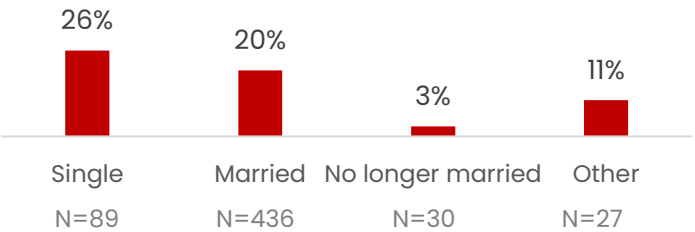
- Now think about your home and tell me if there are times someone checks how you use your phone, check your messages, or ask to see what you are doing on it? Press 1 for Yes or 2 No
- If yes, who is that person? Press 1 for spouse/partner; 2 for other family member

Marital status – Senegal: Women who have their phone checked

Out of those in age bracket, % who mention each category

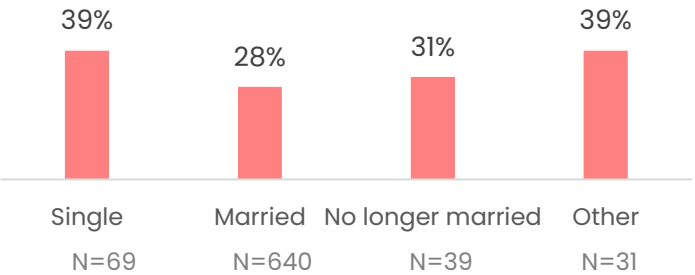
URBAN SENEGAL

Women who answer that they have their phones checked by someone

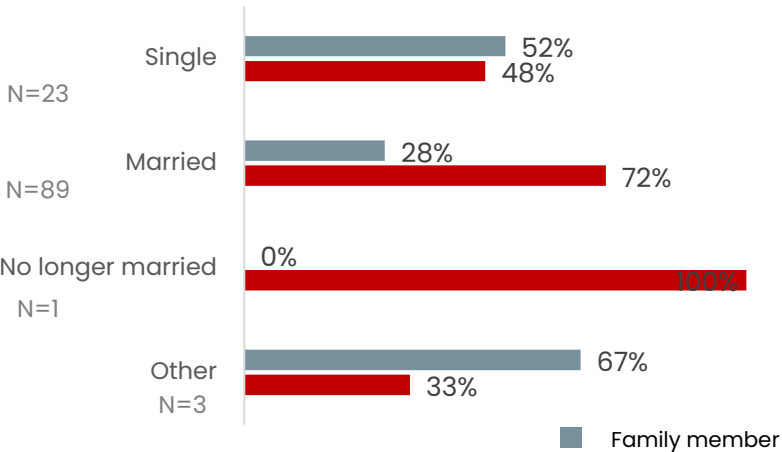


RURAL SENEGAL

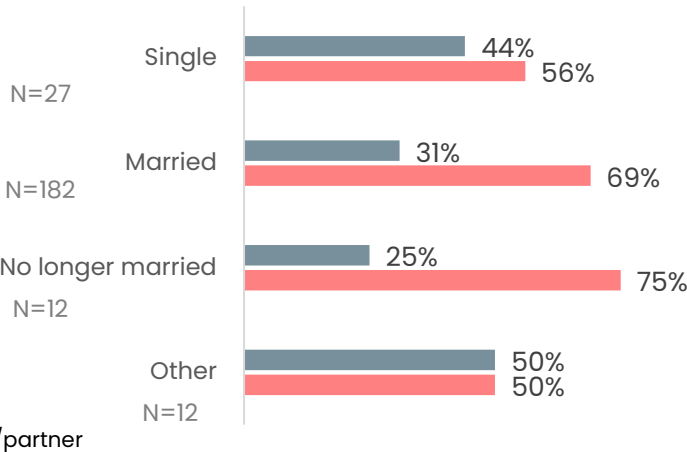
Women who answer that they have their phones checked by someone



Out of those above, who they report check their phones



Out of those above, who they report check their phones



Question

[Vignette plays] Now I'm going to tell you about another woman named Penda. Please listen carefully to Penda's story and tell me what you think. Penda uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Penda's husband comes from work he checks Penda's phone to see who she is messaging and calling and what she is posting. Now I'm going to ask you about your situation.

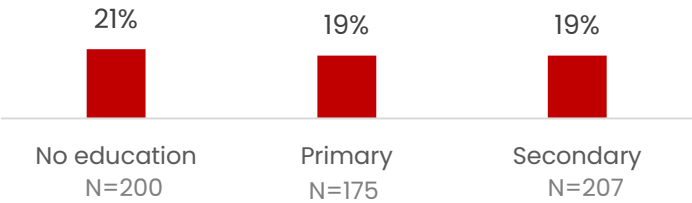
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- If yes, who is that person? Press 1 for spouse/partner; 2 for other family member

Education Level – Senegal: Women who have their phone checked

Out of those in age bracket, % who mention each category

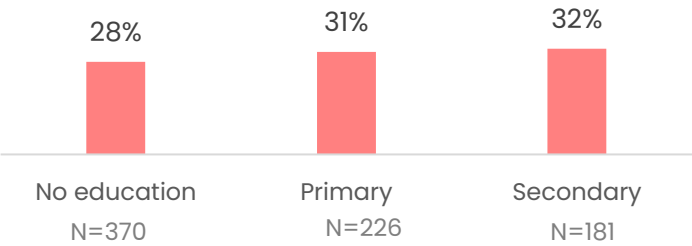
URBAN SENEGAL

Women who answer that they have their phones checked by someone

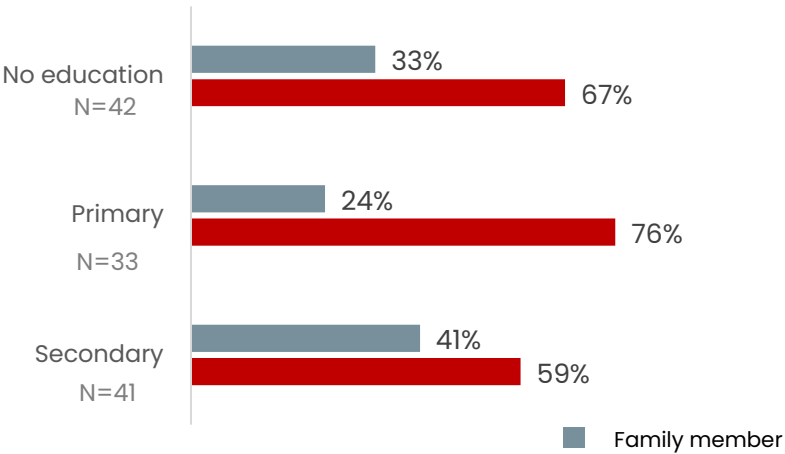


RURAL SENEGAL

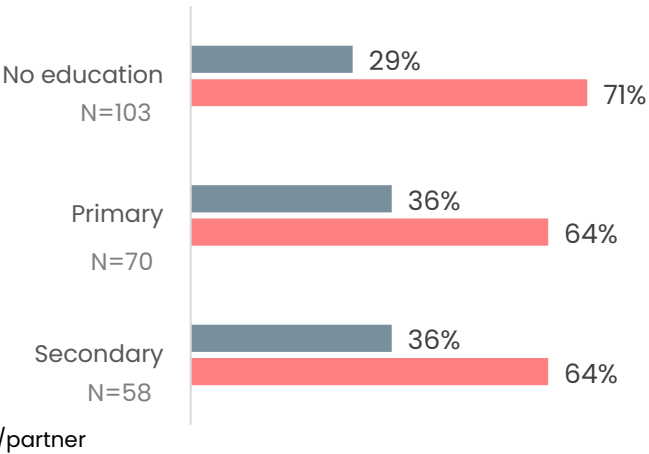
Women who answer that they have their phones checked by someone



Out of those above, who they report check their phones



Out of those above, who they report check their phones



Question

[Vignette plays] Now I'm going to tell you about another woman named Penda. Please listen carefully to Penda's story and tell me what you think. Penda uses her phone to call and send messages to her family and friends. Sometimes she posts on WhatsApp and Facebook. Every evening when Penda's husband comes from work he checks Penda's phone to see who she is messaging and calling and what she is posting. Now I'm going to ask you about your situation.

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- If yes, who is that person? Press 1 for spouse/partner; 2 for other family member

ANNEX 3

Gender Norms: Passwords and pins

General

- Skit
- Definitions of categories

Responses by country and region segmented by

- Age
- Marital status
- Education level
- Poverty Level
as measured by Poverty Probability Index (PPI)¹

¹ <https://www.povertyindex.org/>
PPI data not collected in Senegal.

Explaining the PPI

The PPI is a poverty measurement developed over decades by NGOs that wanted to know whether the people they were serving were above or below the national poverty line. The PPI is a metric based on 10 questions, which are then used to provide the likelihood that the household is living above or below the national poverty lines.

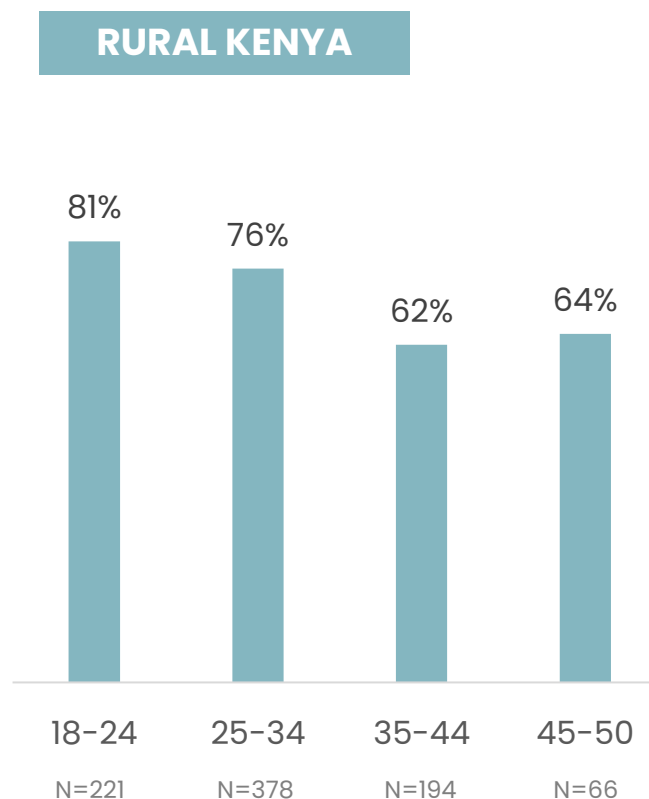
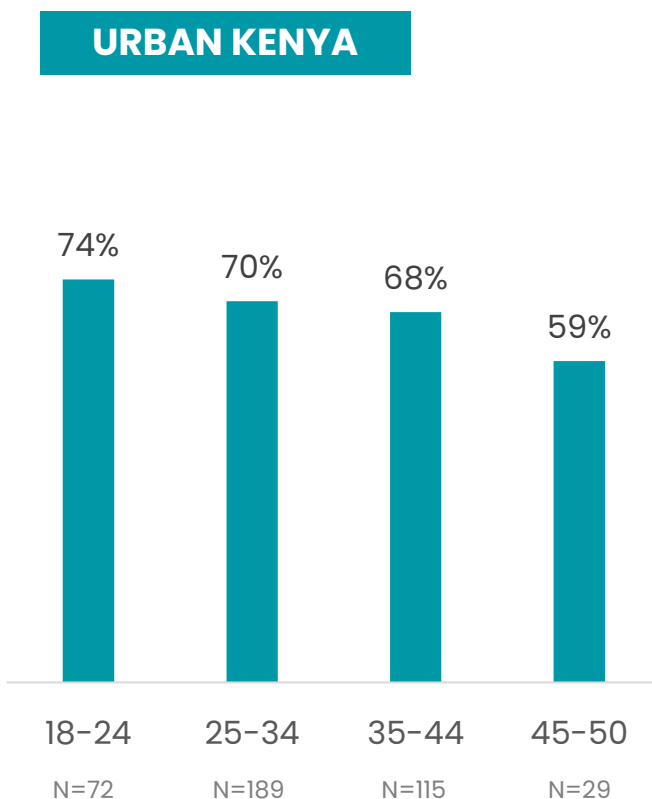
PPI data was collected at recruitment of each woman in the sample.

The PPI is calculated and managed by Innovations for Poverty Action (IPA).

More information is here: www.povertyindex.org/

Age – Kenya: Use Passwords on Their Phones

% of women in each age bracket who use password on their phones



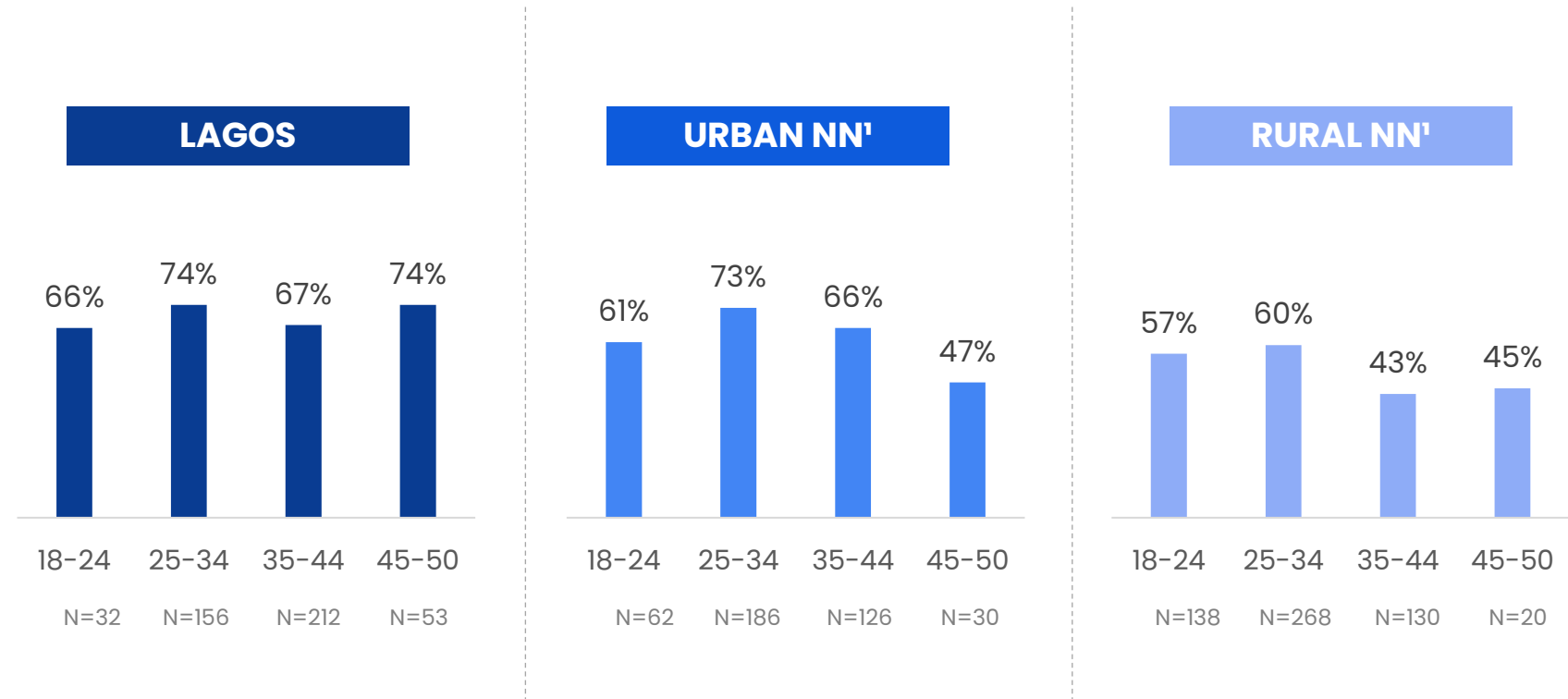
Question

- *Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no*

Age – Nigeria: Use Passwords on Their Phones

% of women in each age bracket who use password on their phones

'NN = North Nigeria

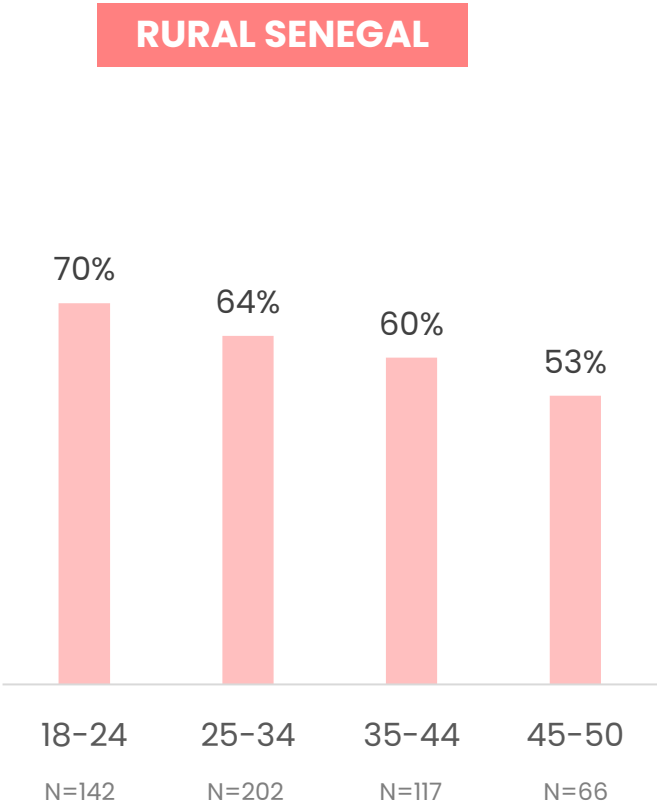
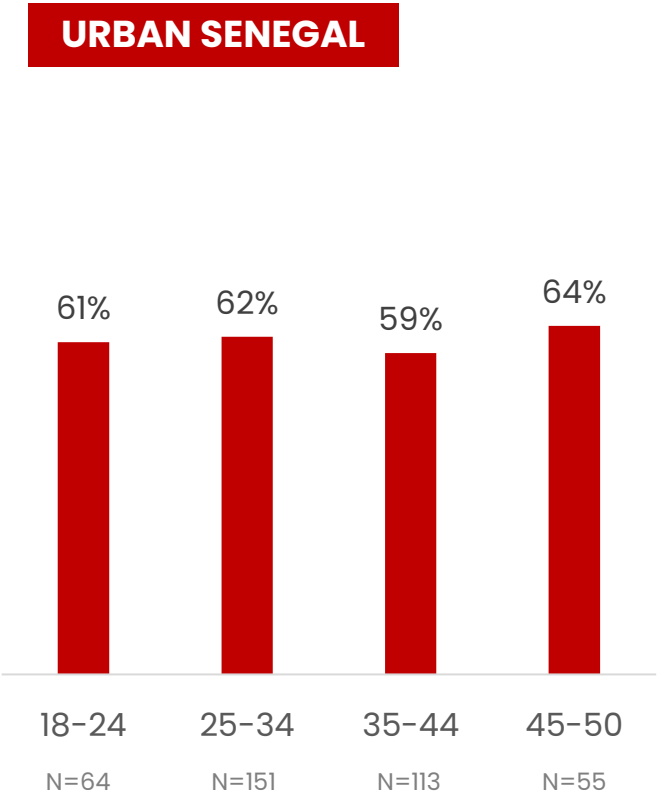


Question

- Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

Age – Senegal: Use Passwords on Their Phones

% of women in each age bracket who use password on their phones

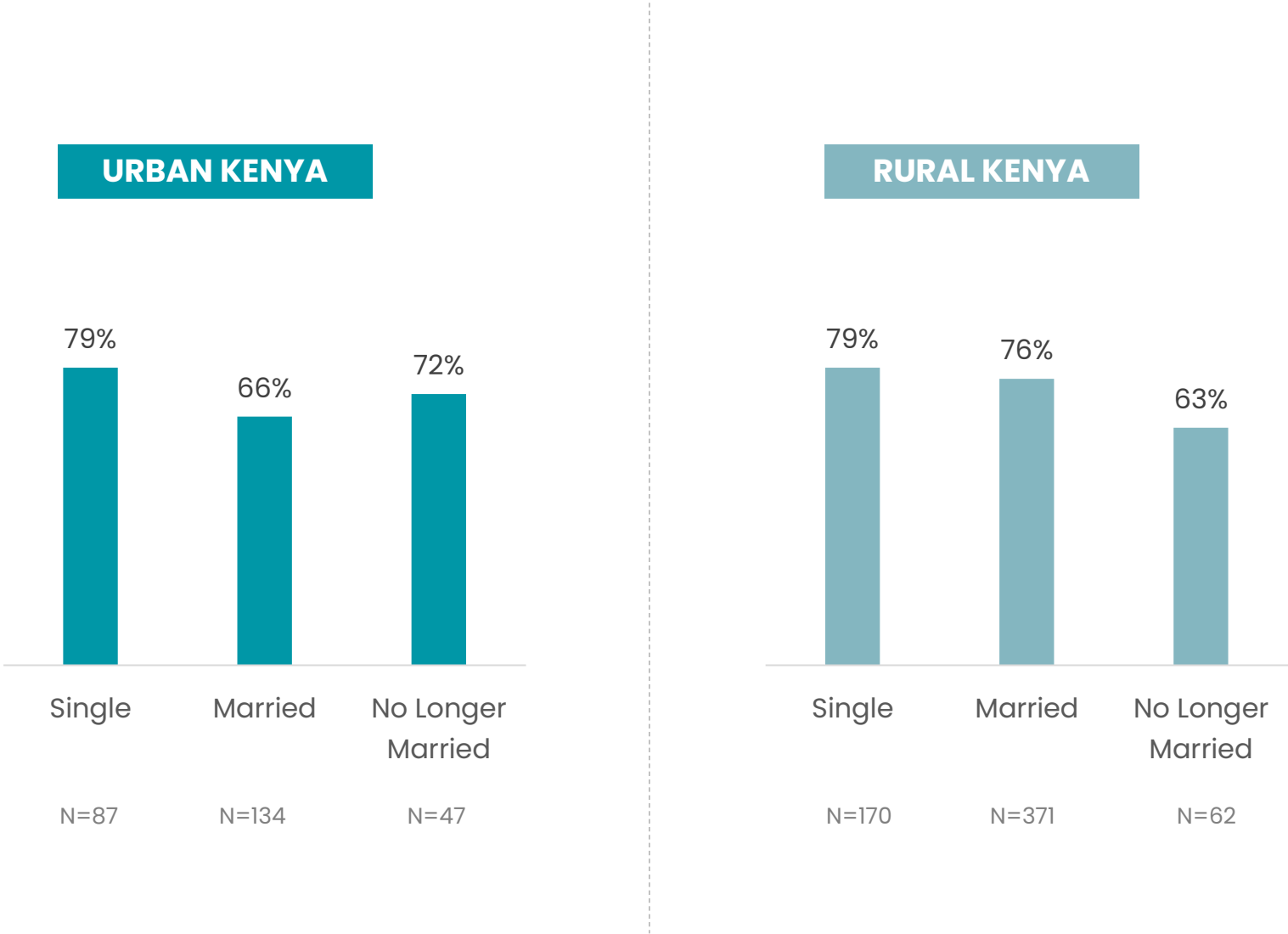


Question

- *Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no*

Marital Status – Kenya: Use Passwords on Their Phones

% of women in each marital status who use password on their phones

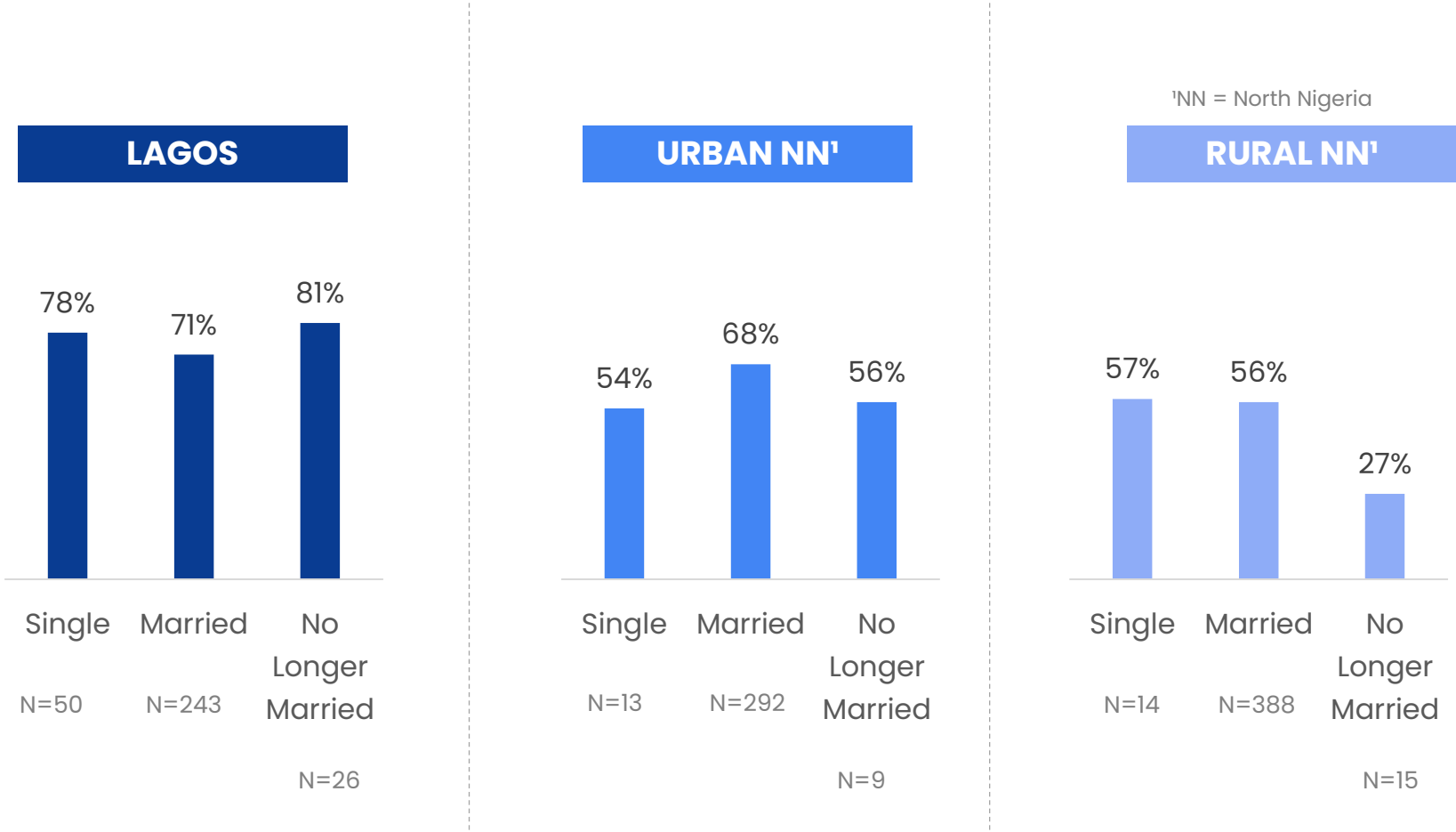


Question

- Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

Marital Status – Nigeria: Use Passwords on Their Phones

% of women in each marital status who use password on their phones

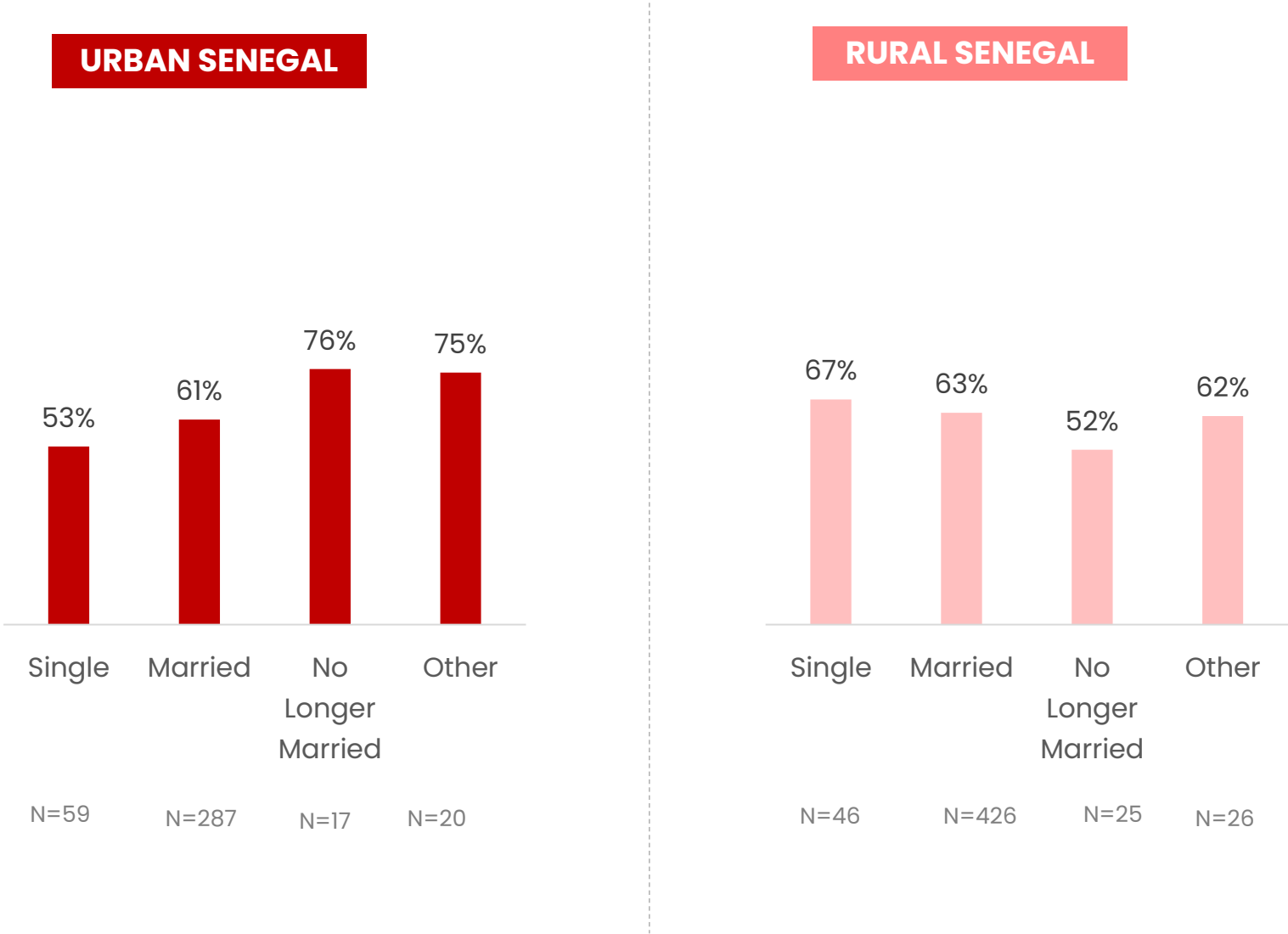


Question

- Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

Marital Status – Senegal: Use Passwords on Their Phones

% of women in each marital status who use password on their phones

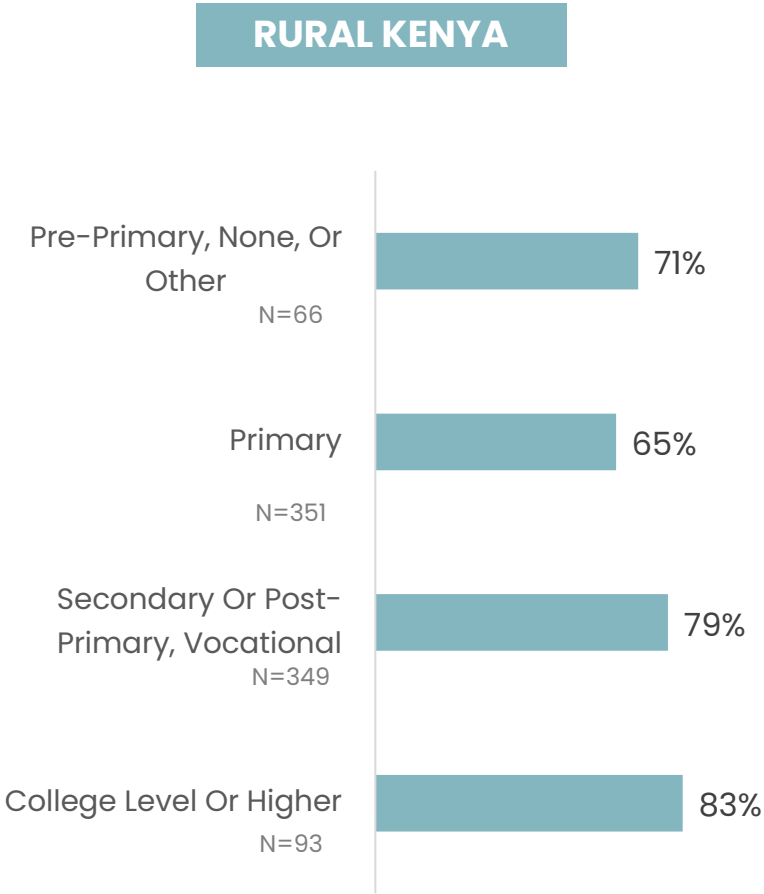
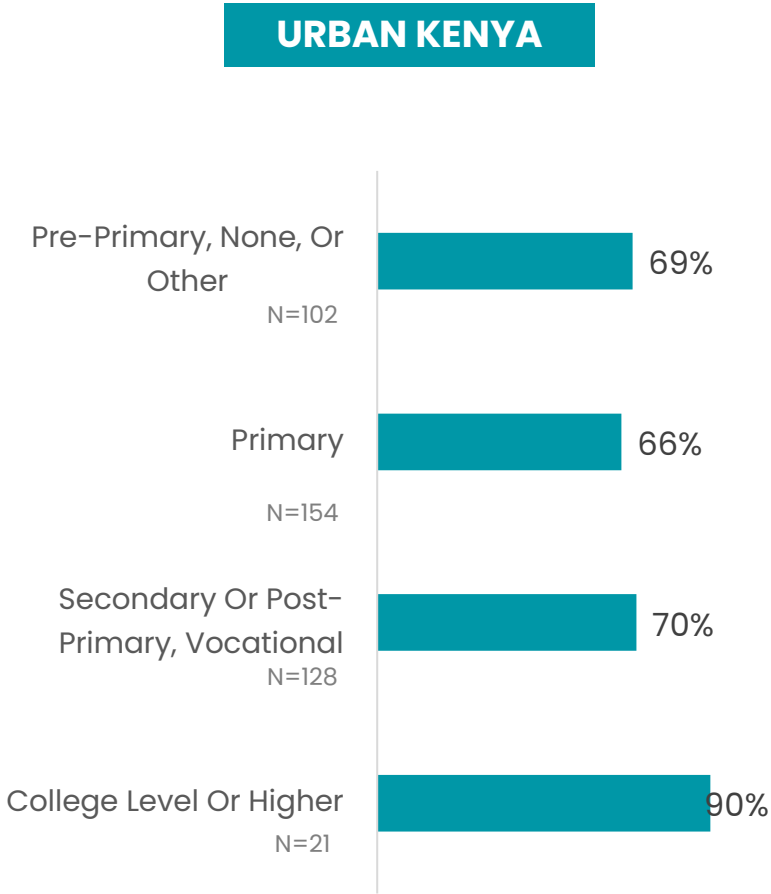


Question

- Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

Education – Kenya: Use Passwords on Their Phones

% of women with educational level who use password on their phone



Question

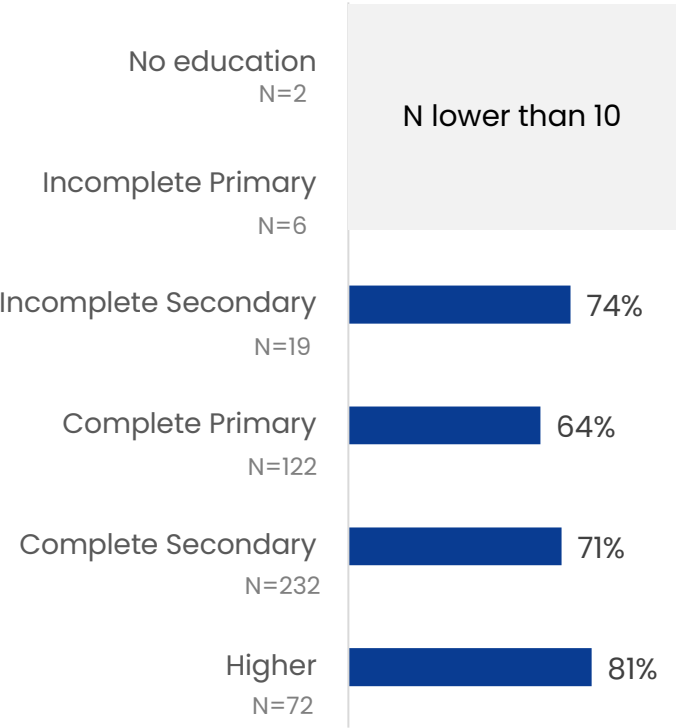
- Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

Education – Nigeria: Use Passwords on Their Phones

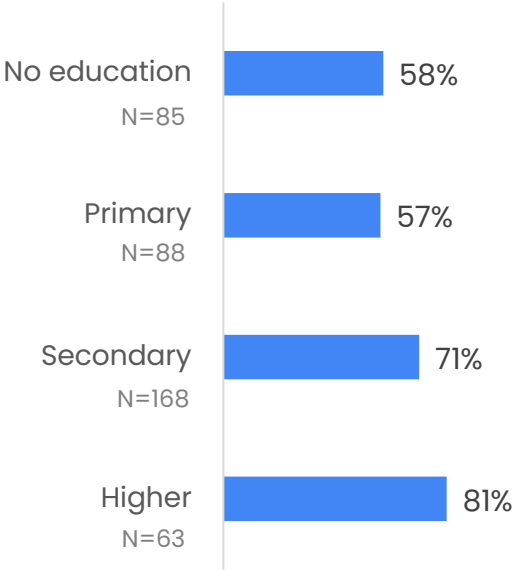
% of women with educational level who use password on their phone

¹NN = North Nigeria

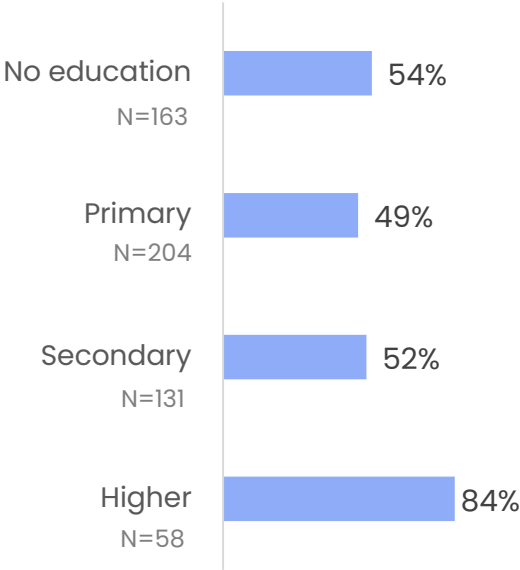
LAGOS



URBAN NN¹



RURAL NN¹

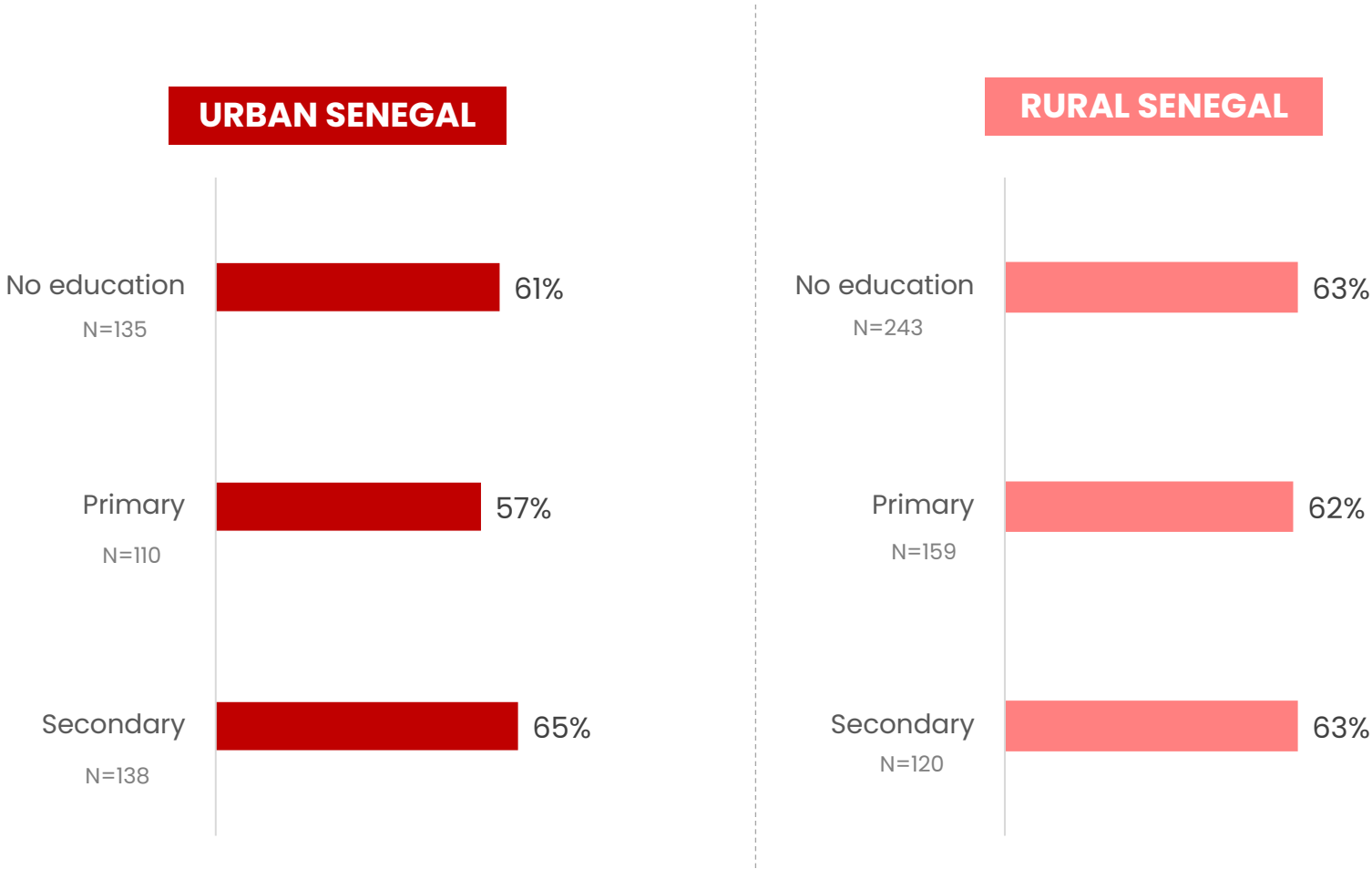


Question

- Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

Education – Senegal: Use Passwords on Their Phones

% of women with educational level who use password on their phone

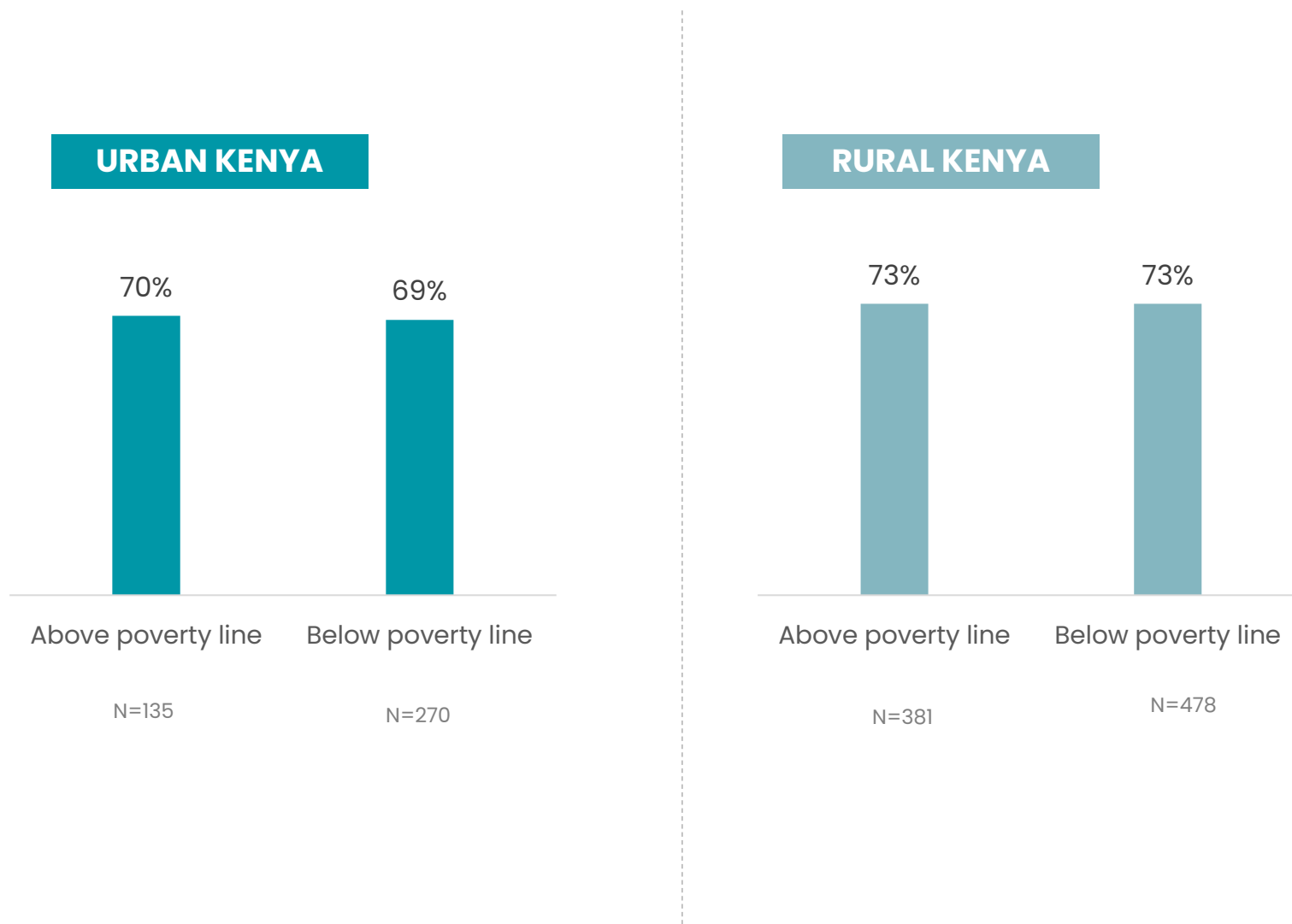


Question

- Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no

Poverty Level¹ – Kenya: Use Password on Phone

% of women with probability of living above and below national poverty line who use password on their phone



Question

- *Do you use pins or passwords on the phone you use? Press 1 for yes or Press 2 for no*

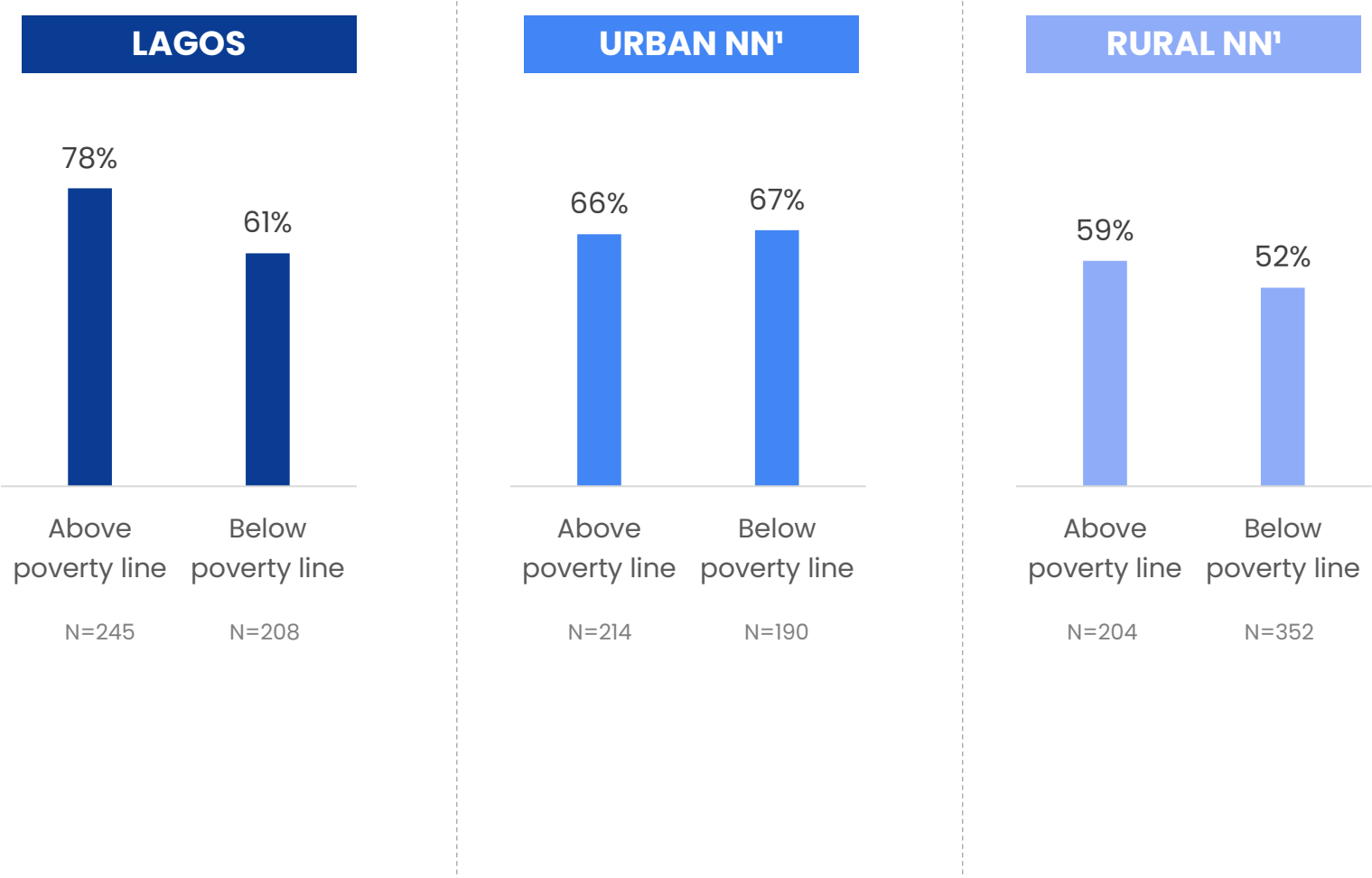
Poverty Level measured by Poverty Probability Index¹ (PPI)

¹ <https://www.povertyindex.org/>
PPI data not collected in Senegal.

Poverty Level¹ – Nigeria: Use Passwords on Their Phones

% of women with probability of living above and below national poverty line who use password on their phone

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Question

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Poverty Level measured by Poverty Probability Index¹ (PPI)

¹ <https://www.povertyindex.org/>
PPI data not collected in Senegal.

ANNEX 4

Gender Norms – Senegal: Purchasing and sharing phones

Who bought your phone

- Age
- Marital Status
- Education level

Do you share your phone

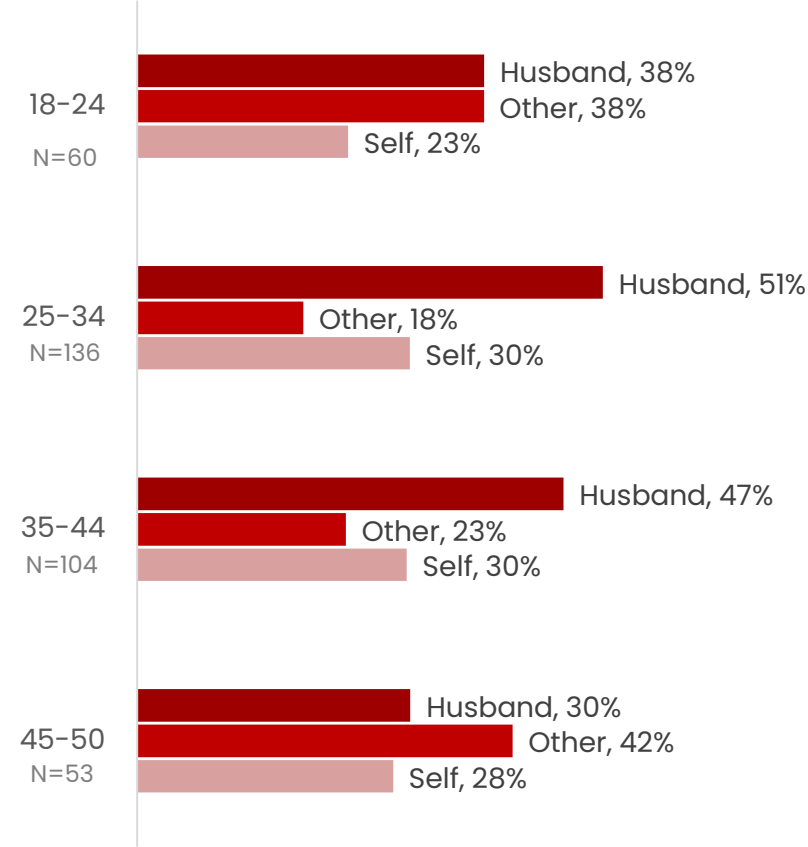
- Age
- Marital status
- Education level

Age – Senegal: Who bought women’s phones

% of those who answered (N)

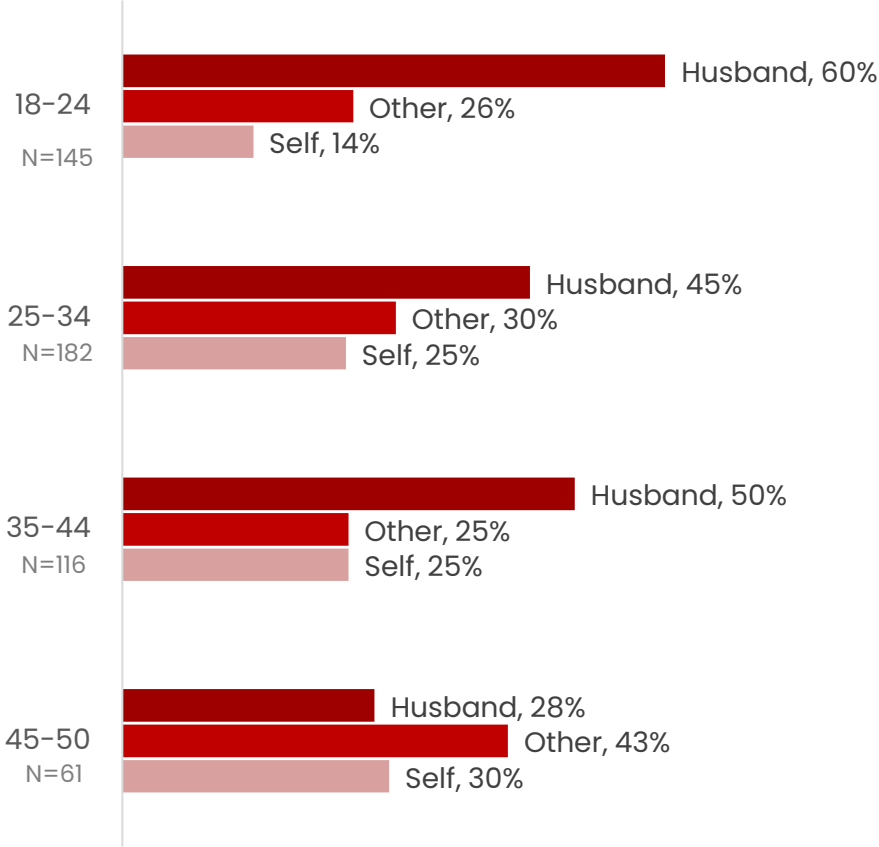
URBAN SENEGAL

Who bought the phone you use most of the time?



RURAL SENEGAL

Who bought the phone you use most of the time?



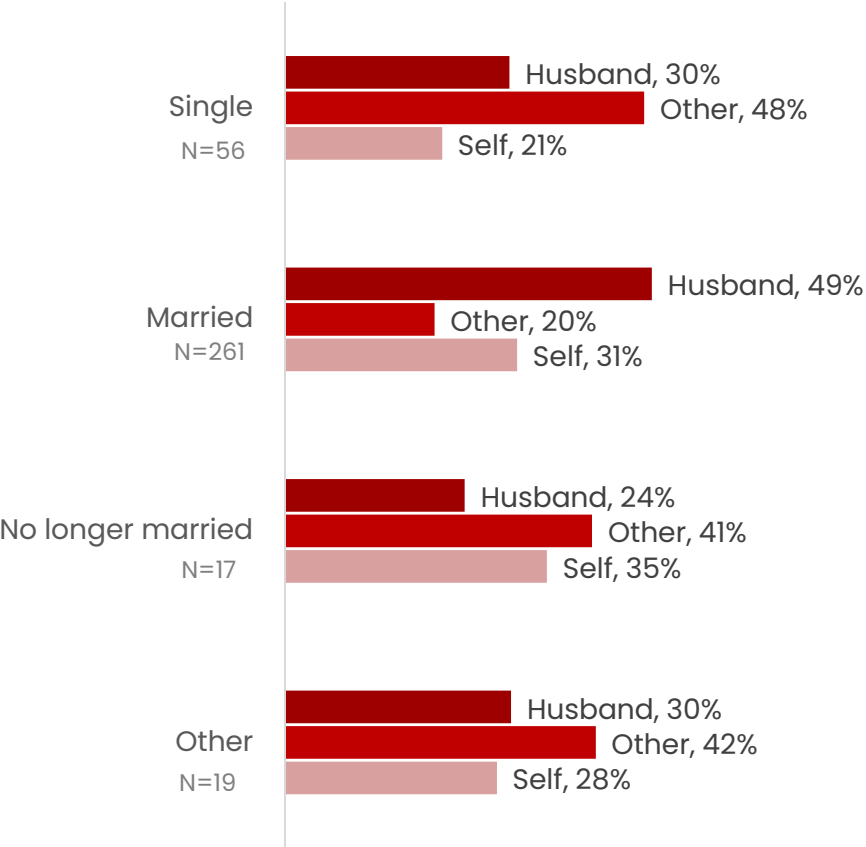
Question (all open-ended)

- Who bought your current phone? Does this affect how you use it or who else uses it?
- In your household, are there expectations about when you should or shouldn't use your phone?
- Do you share your phone with family members? What challenges does this create?
- How do you balance phone use with household responsibilities?
- In your community, what do people say about women who spend a lot of time on their phones?

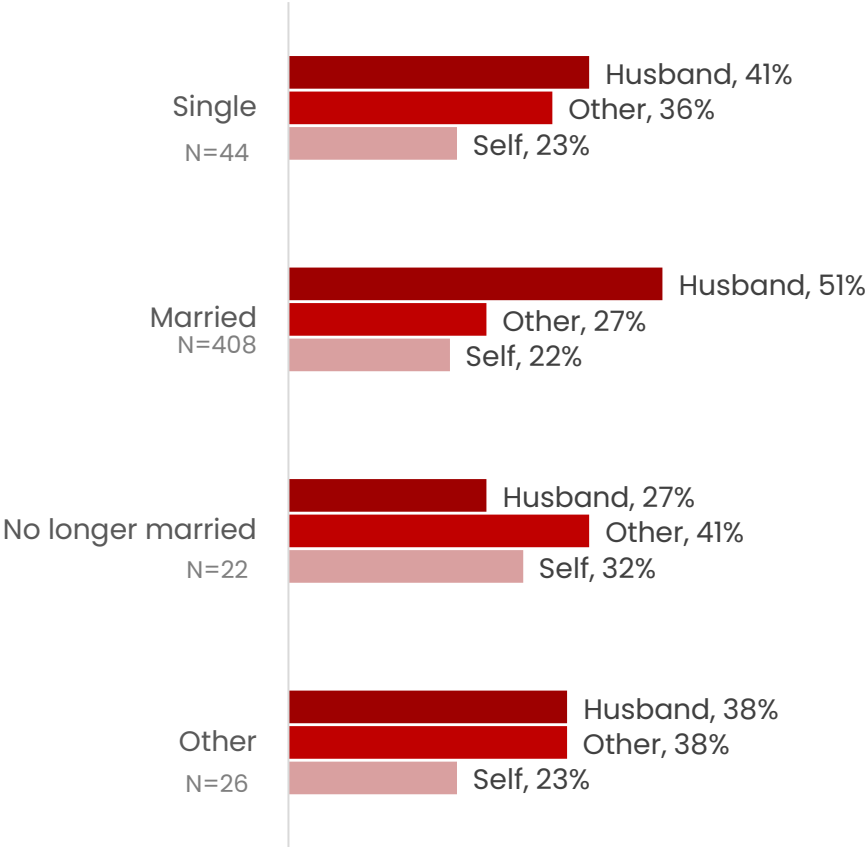
Marital Status – Senegal: Who bought women’s phones

% of those who answered (N)

URBAN SENEGAL



RURAL SENEGAL

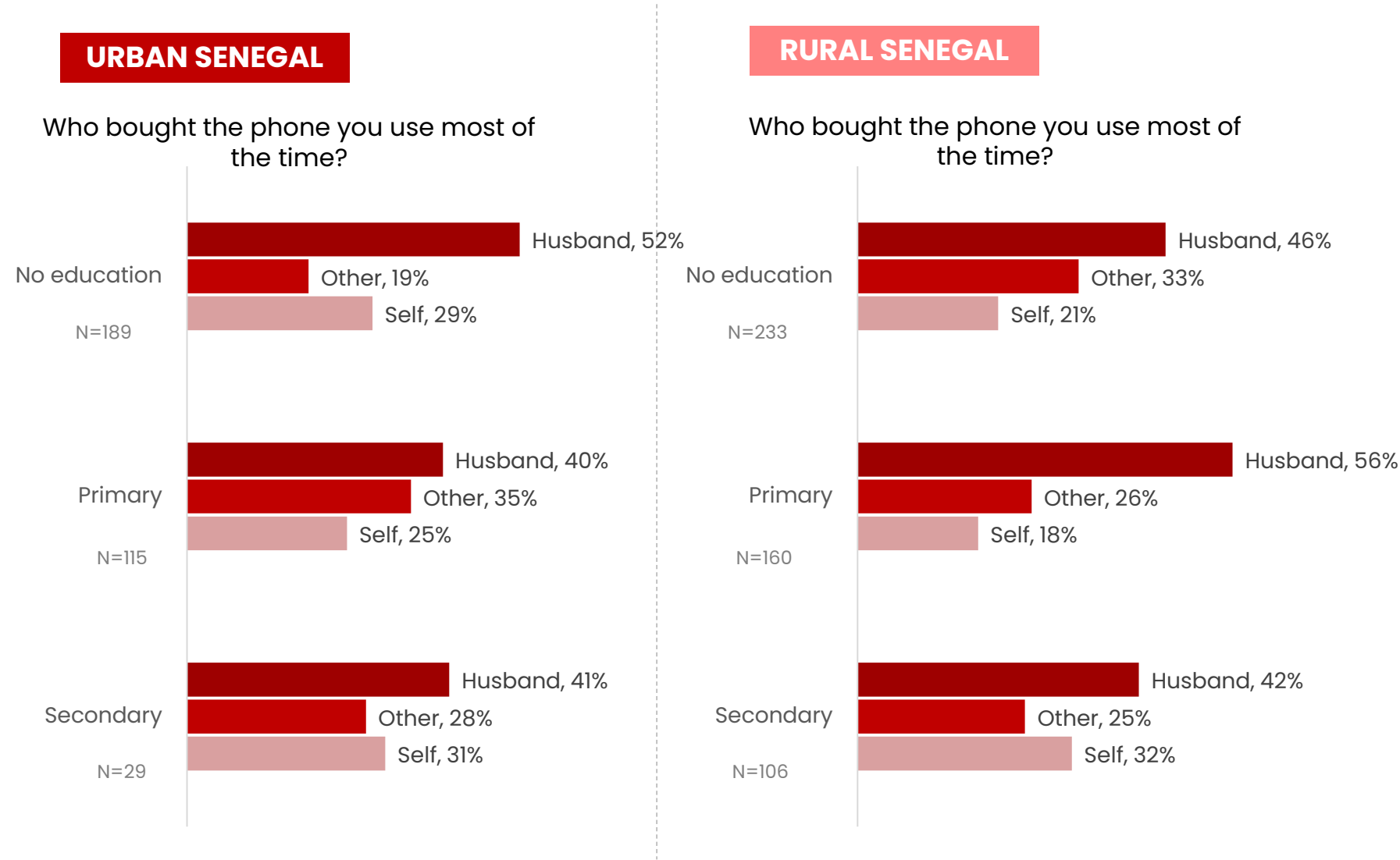


Question (all open-ended)

- Who bought your current phone? Does this affect how you use it or who else uses it?
- In your household, are there expectations about when you should or shouldn't use your phone?
- Do you share your phone with family members? What challenges does this create?
- How do you balance phone use with household responsibilities?
- In your community, what do people say about women who spend a lot of time on their phones?

Education Level – Senegal: Who bought women’s phones

% of those who answered (N)



Question (all open-ended)

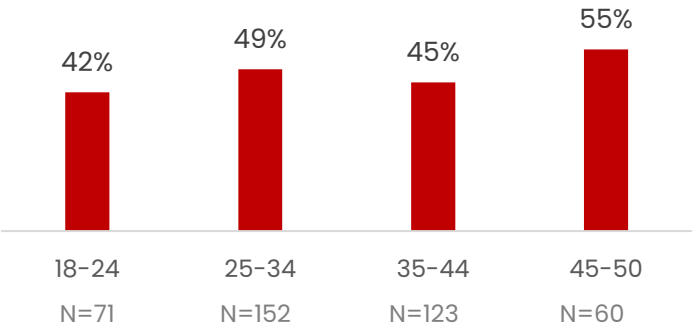
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- Do you share your phone with family members? What challenges does this create?
- How do you balance phone use with household responsibilities?
- In your community, what do people say about women who spend a lot of time on their phones?

Age – Senegal: Women who share their phones

% of those who answered (N)

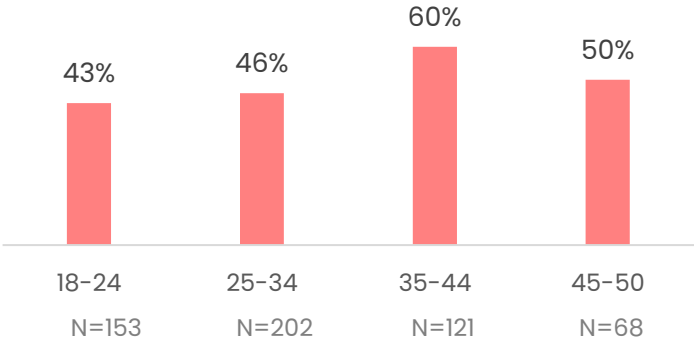
URBAN SENEGAL

Women who report they share their phone



RURAL SENEGAL

Women who report they share their phone



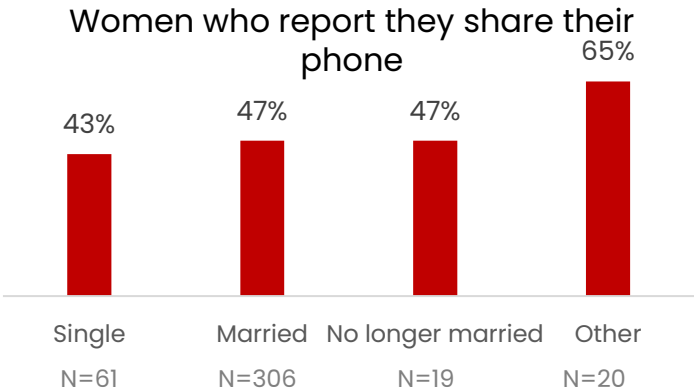
Question (all open-ended)

- Who bought your current phone? Does this affect how you use it or who else uses it?
- In your household, are there expectations about when you should or shouldn't use your phone?
- Do you share your phone with family members? What challenges does this create?
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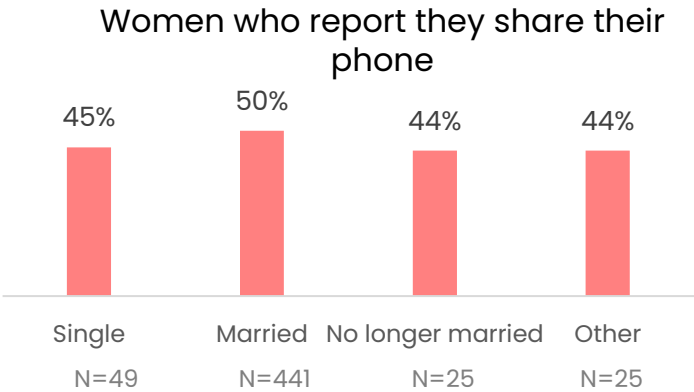
Marital Status – Senegal: Women who share their phones

% of those who answered (N)

URBAN SENEGAL



RURAL SENEGAL



Question (all open-ended)

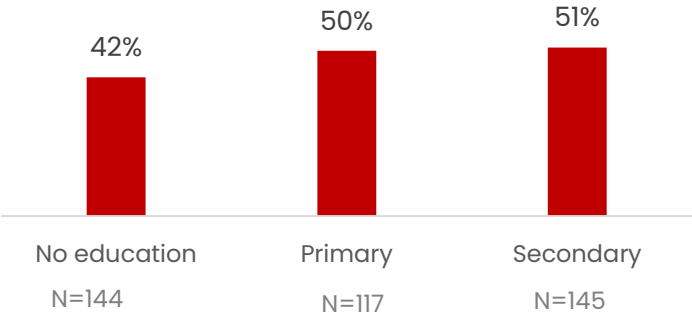
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Education Level – Senegal: Women who share their phones

% of those who answered (N)

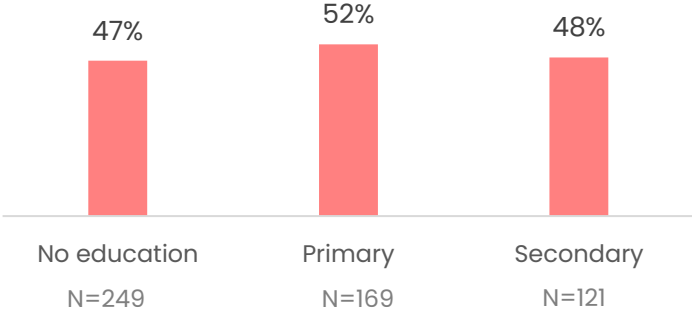
URBAN SENEGAL

Women who report they share their phone



RURAL SENEGAL

Women who report they share their phone



Question (all open-ended)

- *Who bought your current phone? Does this affect how you use it or who else uses it?*
- *In your household, are there expectations about when you should or shouldn't use your phone?*
- *Do you share your phone with family members? What challenges does this create?*
- *How do you balance phone use with household responsibilities?*
- *In your community, what do people say about women who spend a lot of time on their phones?*