



Examine male and female family planning attitudes and behaviors in Niger



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Contents

1

Context

2

Key family planning themes

3

Specific couple dynamics related to family planning

4

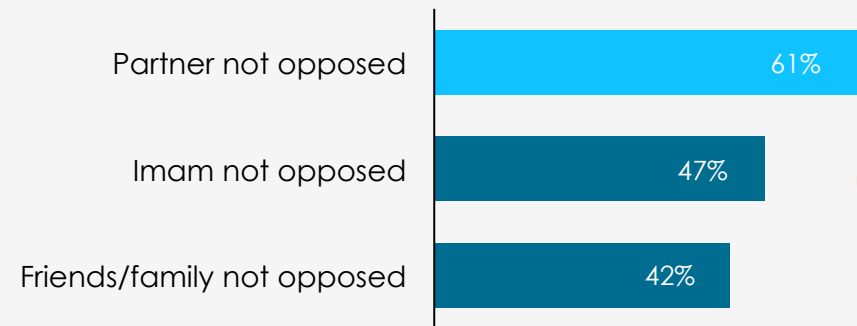
Implications

Context & origins of analysis

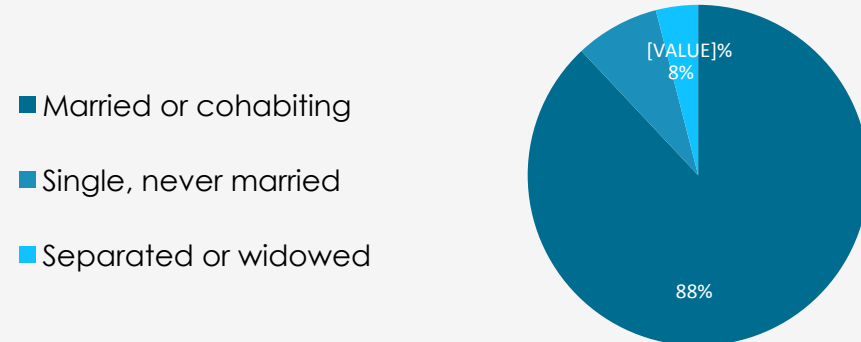
- **Niger has one of the highest fertility rates in the world, rising to 7.6 children per woman in 2012.** At current rates, Niger's population is set to more than triple to 68M by 2050, placing significant strain on limited resource. **Niger's Family Planning Action Plan (2012-2020) seeks to boost demand for, and provision of, FP services** with the ambitious objective of increasing the CPR from 12% to 50% by 2020.
- This analysis contains **insights and recommendations to improve contraceptive prevalence in Niger**, by factoring **common and distinct drivers/barriers to FP among men and women** into future couples programming.
- It is rooted in Camber's prior work on FP attitudes and behaviors in Niger, which includes:
 - **10-month national demand analysis for FP focused on women**, based on a nationally representative sample of 2,000 women and girls of reproductive age (age 15-49) in 2014
 - **6-month in-depth analysis of male FP outlooks and actions**, based on a sample of 1,000 men and boys from Zinder, Maradi and Tillabéri regions (age 15-54) in 2017

Importance of engaging men in Niger (1/2)

PARTNER APPROVAL IS KEY TO FEMALE FP CHOICES*



ALMOST ALL WOMEN IN NIGER ARE IN PARTNERSHIPS



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Importance of engaging men in Niger (2/2)

- There is widespread **consensus on the powerful impact of couple alignment and male-sensitive programming on FP awareness, consideration and use**. If astute, male engagement can also bolster gender-transformative approaches in Niger's domestic context. This analysis contains insights and recommendations to improve contraceptive prevalence in Niger, by factoring common and distinct drivers/barriers to FP among men and women into future couples programming.

“Programs involving men can enhance spousal communication, improve gender equitable attitudes and increase family planning use”¹

- The potential for impact on these metrics is particularly pronounced in Niger. When couples make FP decisions together, women are:
 - **2X more likely to have tried a modern method of contraception**
 - **2.5X more likely to have recently used a modern method of contraception**

1. Croce-Galis, M., E. Salazar, and R. Lundgren. "Male engagement in family planning: Reducing unmet need for family planning by addressing gender norms." (2014).

Questions this analysis aims to solve

- What are the insights we can learn by looking at the **outlooks, behaviors, drivers, and barriers** to FP use among men and women?
- How can we **engage couples** in ways that better address the dominant attitudes, needs and aspirations?
- What **broader recommendations can be made to improve couple communications**, beyond the Nigerien context and its associated segments?

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1 Context

2 Key insights

3 Implications

Overview of findings (1/2)

<i>Demographic trends</i>	Women experience their first sexual encounter and first marriage at a significantly younger age than men
<i>Religion</i>	Men are 2.5X more likely to identify as very religious than women , yet are less likely to consider FP to be a sin, however, religion does not seem to dictate FP behaviors among both men and women
<i>Salience of FP</i>	Women are more than 3X more likely than men to consider it a big problem if they were to learn they were pregnant today
<i>Acceptance of FP</i>	Women are more likely to believe birth spacing and the use of MM are acceptable practices, however they perceive their partner to be far less accepting

Overview of findings (2/2)

*Perception of
FP social
acceptability*

Men and **women** seem to have similar perceptions of FP use in their communities, and those who believe their peers are using MM are significantly more likely to have trialed and used MM

*Couple
decision
making*

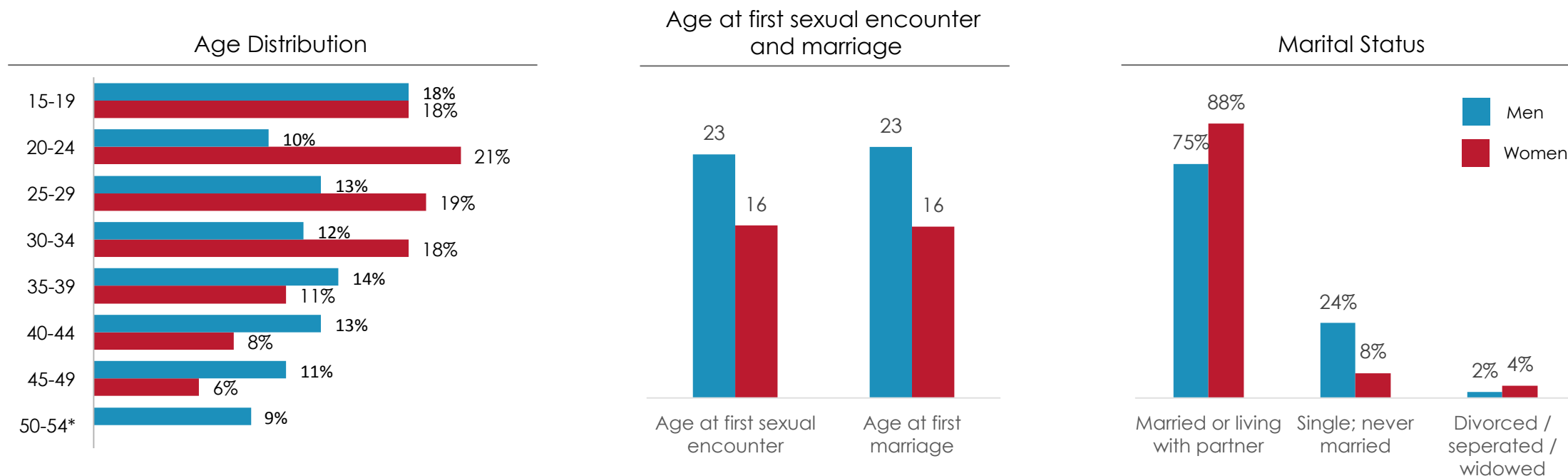
Men seem to think that **women** are more involved in FP decision making than **women** do, and in relationships where **women** are involved in decision making, more **men** and **women** report having trialed and used MM

*Desire to learn
more*

Both **men** and **women** indicate their partners are the most trusted source of FP information, however **women** are far more likely to express a desire to learn more about FP than **men**

Demographic trends

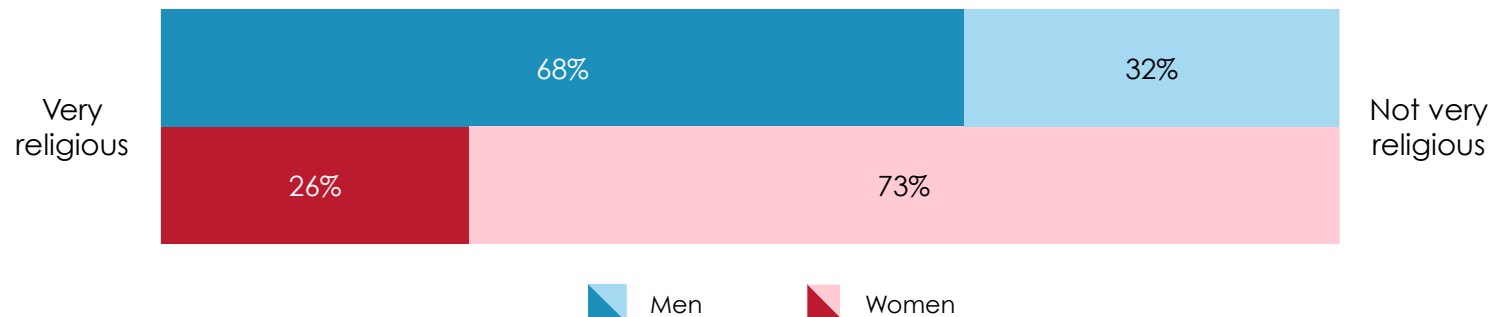
Each study focused on the most relevant age groups for reproductive health and FP decisions for men and women. Both samples were consistent across a number of demographic indicators compared to the most recent DHS study.



On average, **men** have their first sexual encounter and marry later than **women**. On average, **men's** first sexual encounter happens before marriage, for **women** it is the opposite. Despite a slightly older sample, many more **men** in the sample report being unmarried compared to the **female** sample.

*Men's sample includes an older age bracket (50-54)

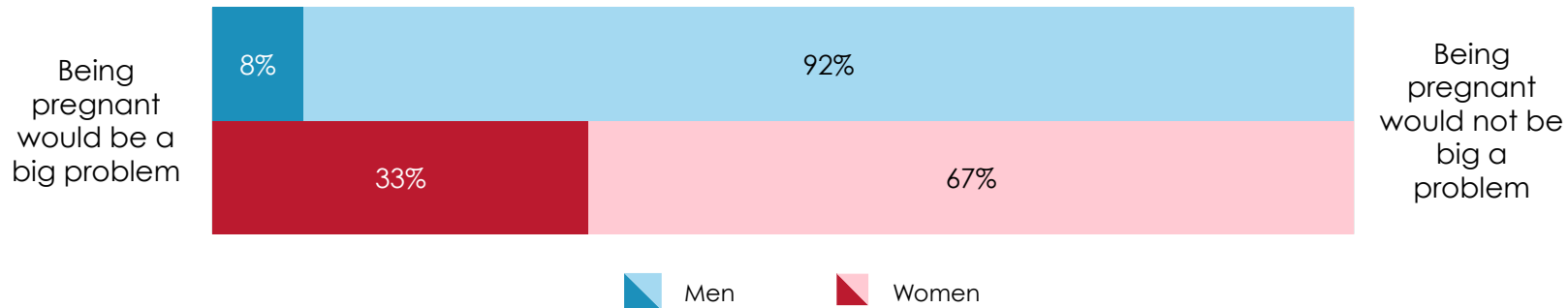
Religion



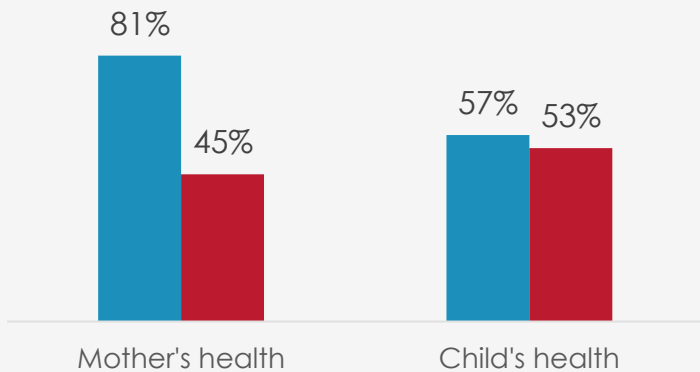
42% vs **31%**
of women vs of men
Consider family planning
to be a sin

- **Men** are **2.5X more likely** to identify as very religious than women, yet are **less likely to consider FP to be a sin**
- **Women** are much **less likely than men to believe imams accept spacing, limiting, or MM use**, in particular **~5X less likely to believe imams accept MM use**
- **Men** self-identifying as very religious are **more likely to have tried MM** than men identifying as not very religious
- Among **women**, those that consider themselves very religious are **less likely to have considered MM**, but **just as likely to have tried or be currently using MM** compared to not very religious women

Salience of FP use



Key concerns among those perceiving pregnancy to be problematic

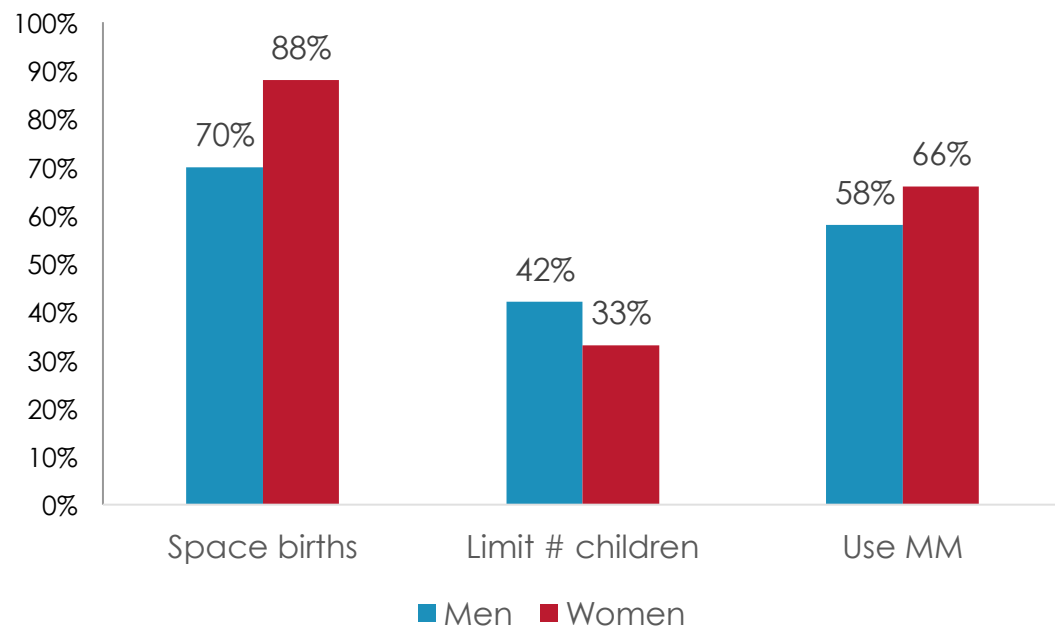


Women are more than 3X as likely than **men** to consider it a “big problem” if they were to learn they were pregnant

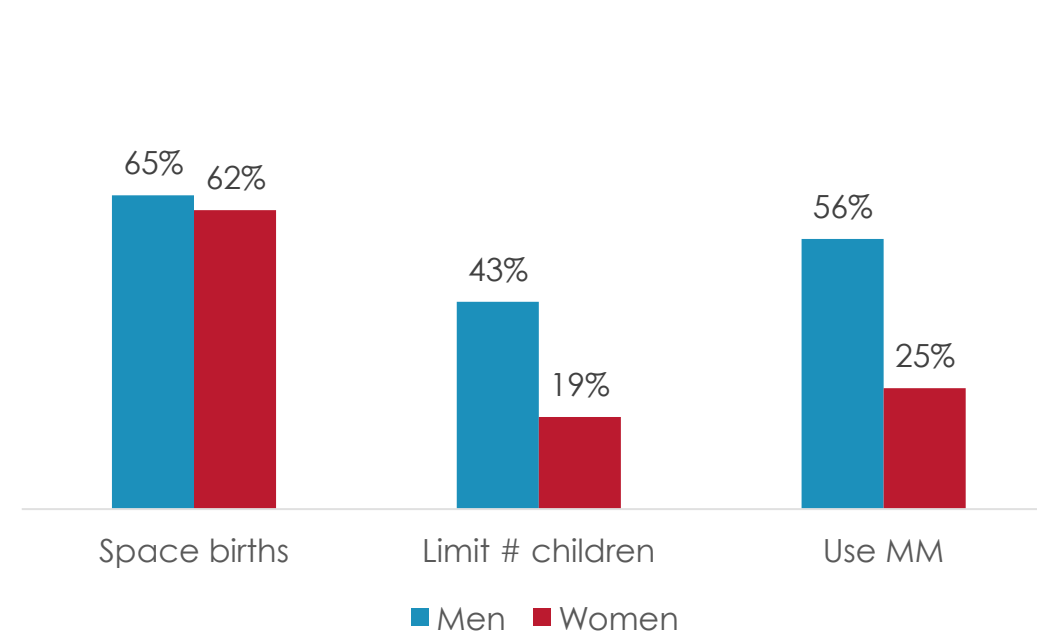
Among those considering pregnancy problematic, **men** seem to be slightly more concerned with the health of the mother compared to **women**

Acceptance of family planning and contraception

Respondent's answer: Belief it is acceptable for couples to...



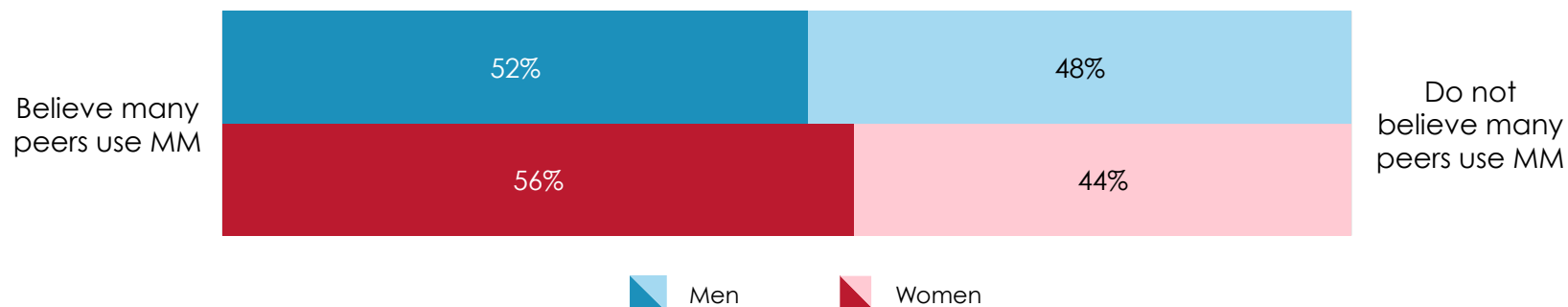
Perception of partner's answer: Belief it is acceptable for couples to...



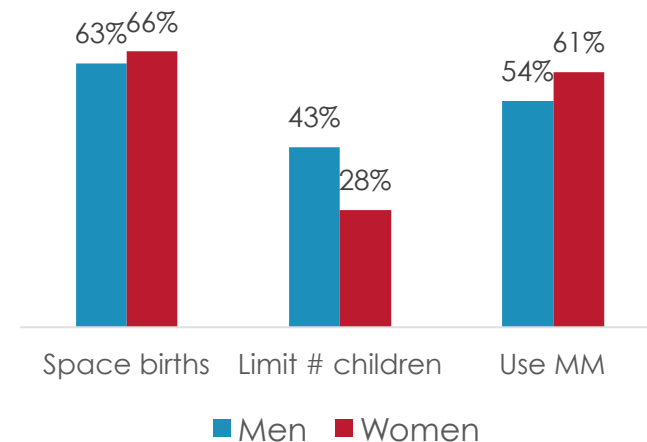
Women are **more likely** than **men** to accept birth spacing and use of MM, but **less likely** to accept limiting

Women are much **less likely** to believe that their partner accepts limiting and MM use

Perception of FP social acceptability



Perception of peer's acceptability

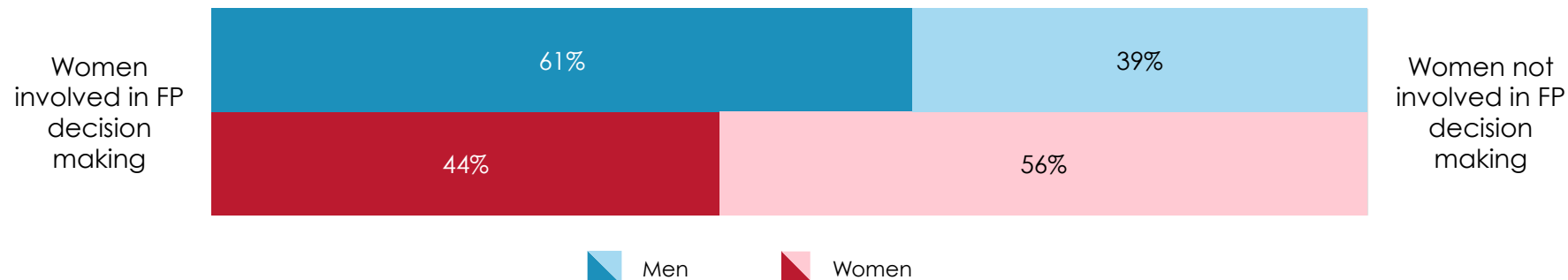


Men and **women** have roughly the **same perception of other men / women in their community's acceptance of spacing and use of MM**, but **men** are more **likely to believe that their peers accept limiting**

Men and **women** who perceive MM use as a social norm are far more likely to have tried and continue to use FP:

- **Men** are **2X more likely to have tried MM** if they believe peers are using MM
- **Women** who perceive MM use as a norm are **more than 3X as likely to have tried, and 4X as likely to be currently using MM** than those who do not

Couple decision making



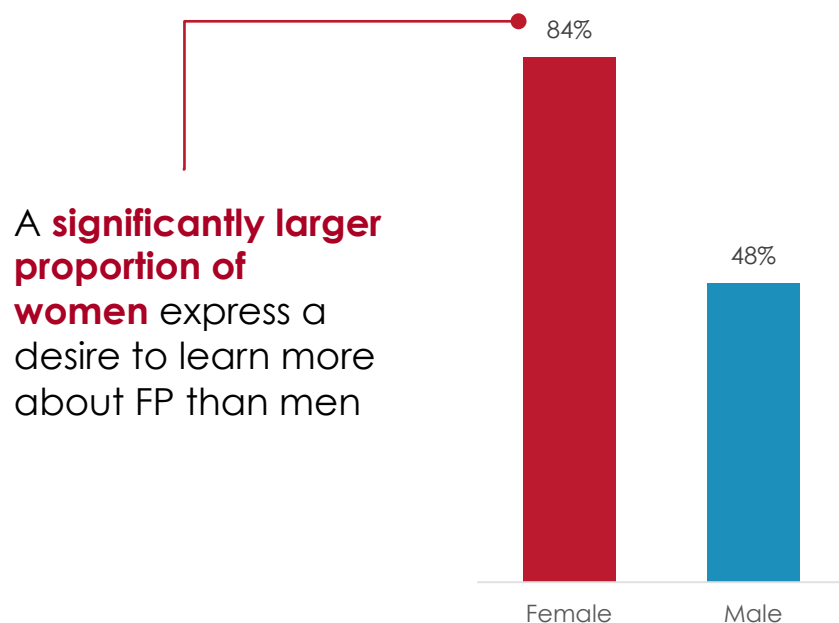
Men are **more likely to cite that their partners are involved** in FP decision making

Among those reporting women's involvement in FP decision making, FP is much more likely to have been trialed and currently used :

- **Men** who involve their partners in FP decision making are **~2.5X more likely to have considered using**, and **3X more likely to have tried MM**
- **Women** who are in relationships where they are involved in FP decision making are **more than 2X more likely to have tried**, and **more than 3X more likely to be currently using MM**

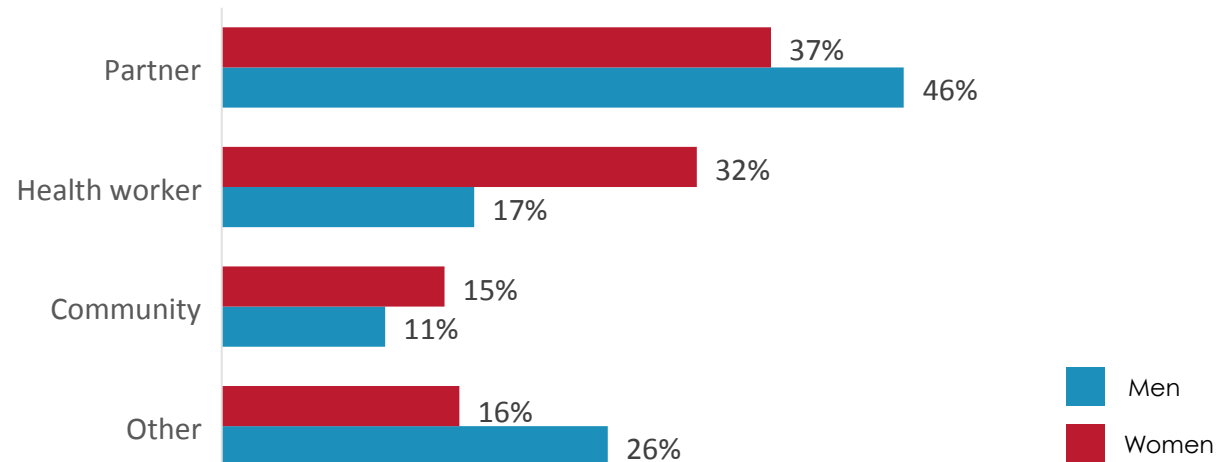
Desire to learn more

Desire to learn more about FP



A **significantly larger proportion of women** express a desire to learn more about FP than men

Most trusted sources of FP information



Both **men** and **women** have high levels of awareness of FP, and both visit health centers at similar rates

Women are much more interested in learning about FP compared to **men**

Both **men** and **women** indicate their **partners are the most trusted** source of FP information, followed by healthcare workers, although **women** are **~2X more likely to state HCW as a trusted source** of info compared to **men**

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2 Key insights

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Key Recommendations for couples communication outreach

RECOMMENDATIONS

RATIONALE

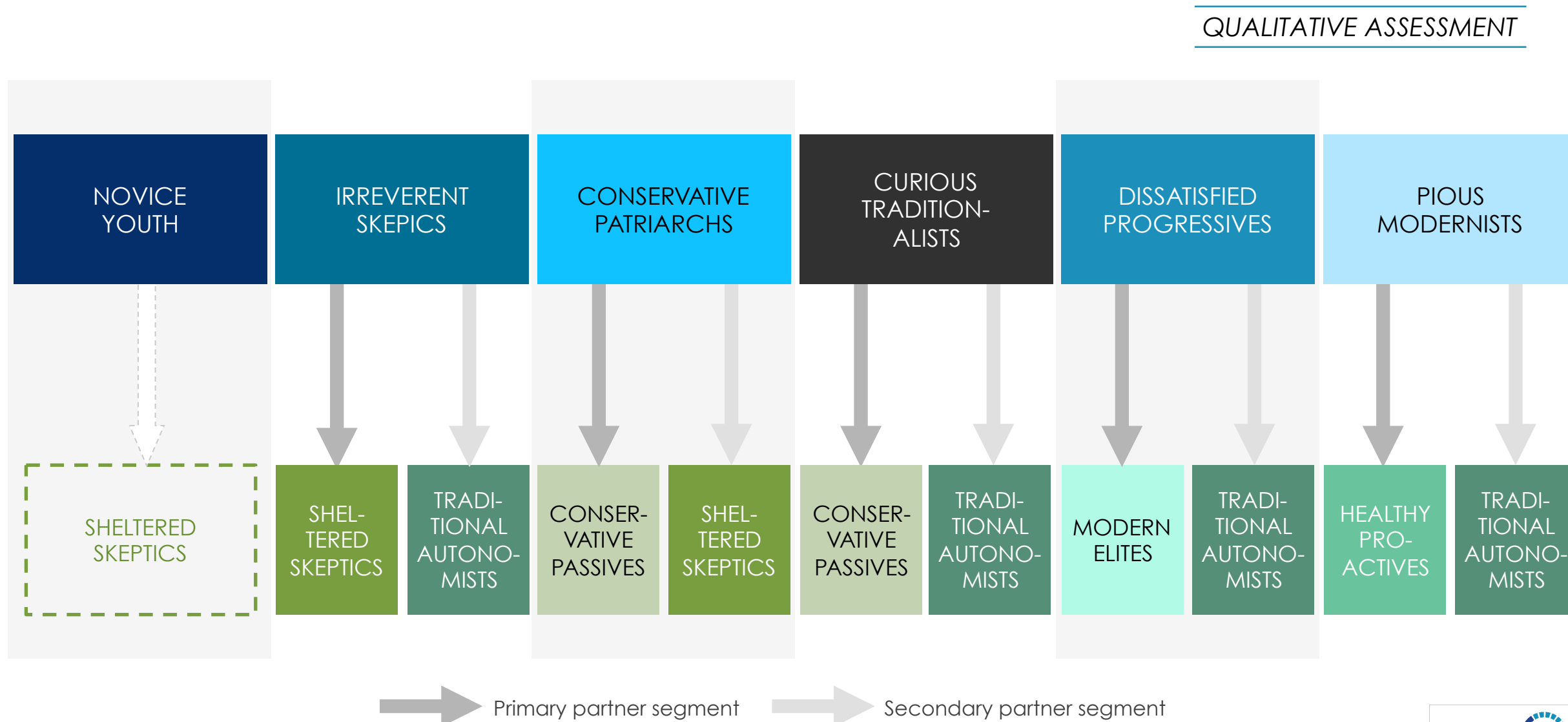
<p>A <i>Encourage clear articulation of FP acceptance</i></p>	<p>Women and men are more aligned regarding MM use than they think they are, and have similar perceptions of use of MM by their peers in the community</p>
<p>B <i>Encourage open conversation on FP health risks, especially for health of women</i></p>	<p>Men don't feel the same level of salience / urgency to avoid pregnancy, and women either don't feel or are reluctant to voice concerns over their own health</p>
<p>C <i>Demonstrate and discuss example of healthy couple engagement in FP decision making</i></p>	<p>Men believe that women are more involved in FP decision making than women perceive to be; 'involvement' may mean different things to men and women</p>
<p>D <i>Foster discussion of interpretation of religious teachings</i></p>	<p>Men and women don't have the same understanding of religious permissivity of FP</p>

Niger male and female segments

	25%	22%	18%	16%	10%	9%
MALE SEGMENTS	NOVICE YOUTH	IRREVERENT SCEPTICS	CONSERVATIVE PATRIARCHS	CURIOUS TRADITIONALISTS	DISSATISFIED PROGRESSIVES	PIOUS MODERNISTS
	<i>"I have different wants and values to my parents, but I'm not very sexually active so I haven't felt the need to consider family planning yet."</i>	<i>"I trust my judgments, and my life and outlooks are very different to my peers' – I don't know much about family planning, but don't trust health advice anyway."</i>	<i>"Men were intended to care for many wives and lead large families – even if sometimes we do lose a child, I see no benefit in changing that."</i>	<i>"I prefer not to stray from the norms I know, but I do feel under-informed about family planning – and generally listen to those who know more than me."</i>	<i>"Islam and my wife's wellbeing are crucial – I'm keen to avoid too many children and know a bit about family planning, but abstinence and condoms are both poor options."</i>	<i>"Islam is important to me, and FP is no sin. My wife and I are ahead of the times, and by learning more we'll build our big family together at the right pace."</i>
	<ul style="list-style-type: none"> • V large, key segment • Grow into other segs. • Pro fem. empower. • Can change mind 	<ul style="list-style-type: none"> • Low current use • Low intention to use • Low trust in advice • Low desire to learn 	<ul style="list-style-type: none"> • Low current use • Low intention to use • Men make decisions • Anti fem. empower. 	<ul style="list-style-type: none"> • High wish to learn FP • High trust of advice • Discuss FP w/ partner • Some starting to use 	<ul style="list-style-type: none"> • Small segment • Some already using • Dislike condoms/ab • V. pro fem. empow. 	<ul style="list-style-type: none"> • Small segment • Most already using • Want big families • Intend use (spacing)

	26%	10%	18%	16%	28%
FEMALE SEGMENTS	SHELTERED SKEPTICS	TRADITIONAL AUTONOMISTS	CONSERVATIVE PASSIVES	MODERN ELITES	HEALTHY PROACTIVES
	<i>"I'm not too familiar with Family Planning methods, but I don't trust them"</i>	<i>"What my husband and I decide is our business, and for now we think traditional methods are better"</i>	<i>"It's important to me that others do not oppose my FP choices"</i>	<i>"I want a good life for myself and my children, and that starts with good family planning"</i>	<i>"My health is important, so I try to learn as much as I can, and reduce my burden by spacing"</i>
	<ul style="list-style-type: none"> • Very low acceptance and use of FP • Tends to be younger • Very low autonomy in decision making generally 	<ul style="list-style-type: none"> • Prefers traditional methods • FP decisions decided with husband, his permission is important 	<ul style="list-style-type: none"> • Most likely to say a pregnancy would be a big problem currently • Low proactivity for info seeking 	<ul style="list-style-type: none"> • High acceptance and use of MM • More likely to consider herself 'very religious' • More educated, wealthy 	<ul style="list-style-type: none"> • High proactivity, goes to health centers and discusses FP with HCW often

Mapping of male and female Niger segments



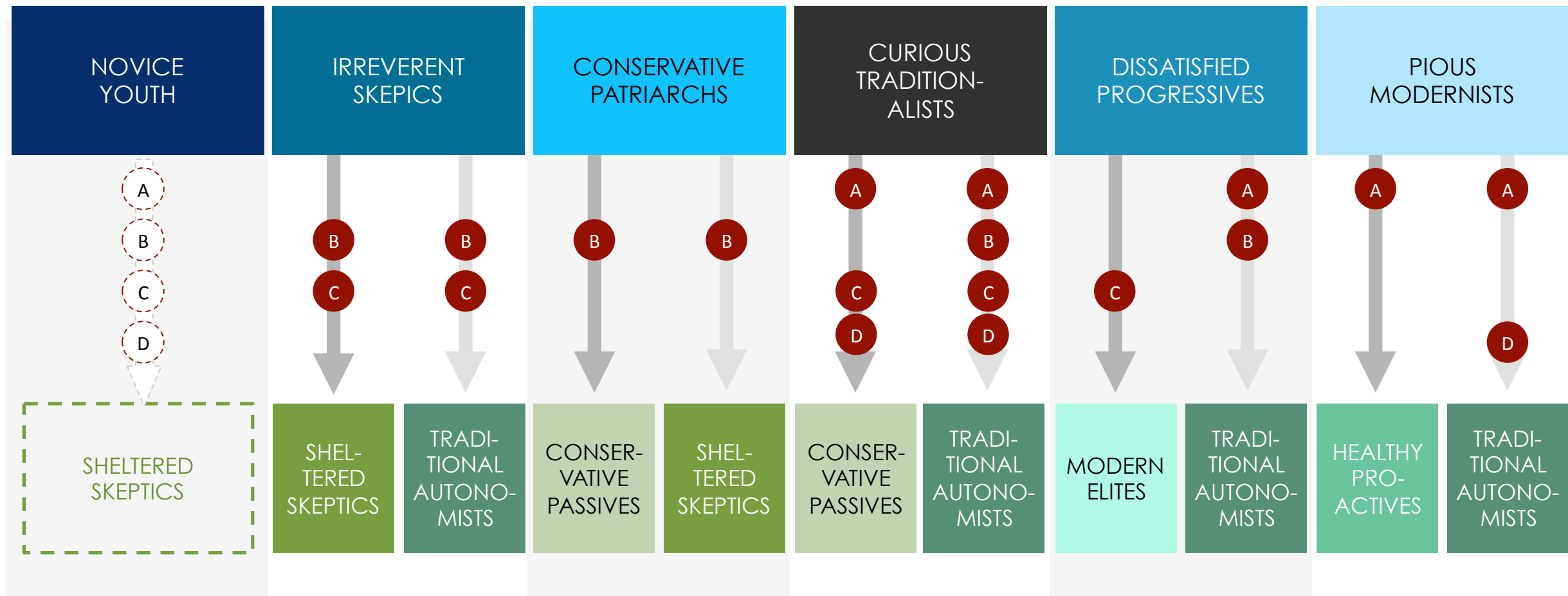
Mapping of recommendations

- A
- B

Articulation of FP acceptance
Open conversation on FP health risks

- C
- D

Demonstrate healthy couple engagement in FP
Discussion of interpretation of religious teachings



➔ Primary partner segment ➔ Secondary partner segment

Appendix

Novice Youth

A

Articulation of FP acceptance

C

Demonstrate healthy couple engagement in FP

B

Open conversation on FP health risks

D

Discussion of interpretation of religious teachings



- Novice Youth are young (average age 21) and currently unmarried, and we can assume that **some men from this segment will eventually form partnerships with women from each of the five female segments**
- However, their **current cohort is the Sheltered Skeptics** for the following reasons:
 - Like Novice Youth, Sheltered Skeptics are the **youngest** segment and **most likely to be single**. This leads us to think that these two segments are **most likely to have similar mindsets and aspirations**.
 - With 72% of **Sheltered Skeptics considering their (future) husband's support for using contraceptives as important**, these women **are likely to value the fact that 62% of Novice Youth support female empowerment**
 - Novice Youth **are less religious than their peers, but still twice as likely to describe themselves as very religious than Sheltered Skeptics** (61% vs. 30%). However, **Sheltered Skeptics are more likely to see contraception as a sin** (49% vs. 27%).

Irreverent Skeptics

A

Articulation of FP acceptance

C

Demonstrate healthy couple engagement in FP

B

Open conversation on FP health risks

D

Discussion of interpretation of religious teachings

IRREVERENT SKEPTICS

1

SHELTERED SKEPTICS

B

C

- Irreverent Skeptics have the highest education levels amongst men (63% have primary or secondary education), while Sheltered Skeptics have the lowest amongst women (31%). **Given their contrarian and opinionated nature, some Irreverent Skeptics may prefer partnerships with less educated women.**
- Irreverent Skeptics and Sheltered Skeptics are **likely to value each others' skepticism, which extends towards FP**. Irreverent Skeptics are the least likely to have ever used FP (21%), and Sheltered Skeptics are the least likely to accept use of Modern Methods (18%).
- **In line with their skeptic natures, both segments are not very religious.** Irreverent Skeptics are the least religious segment amongst men (48% consider themselves very religious), while Sheltered Skeptics are moderately religious compared to peers (30%).

2

TRADITIONAL AUTONOMISTS

B

C

- In contrast to Sheltered Skeptics, Traditional Autonomists are the most educated female segment (48% have primary or secondary education). **Some Irreverent Skeptics may prefer partnerships with strong willed, educated, and autonomous women.**
- **Few Irreverent Skeptics have used FP (21%),** but they **most also don't think it's a sin to use contraceptives (82%),** and therefore **may tolerate when Traditional Autonomists use MM (65% accept use).** Traditional Autonomists are also less likely than other female segments to require their husband's permission to use FP (30%).
- **Both segments are not very religious.** Irreverent Skeptics are the least religious segment amongst men (48% consider themselves very religious), and Traditional Autonomists are significantly less religious (20%).

Conservative Patriarchs

A

Articulation of FP acceptance

C

Demonstrate healthy couple engagement in FP

B

Open conversation on FP health risks

D

Discussion of interpretation of religious teachings

CONSERVATIVE PATRIARCHS

1

2

B

CONSERVATIVE PASSIVES

- Both **Conservative Patriarchs** (25% with primary or secondary education) **and Conservative Passives** (38%) are **fairly uneducated**
- **Both segments are not favorable towards FP.** Conservative Patriarchs are unlikely to have used FP (30%), and a majority of Conservative Passives do not accept the use of Modern Methods (56%). In addition, **53% of respondents in both segments think FP is a sin. Conservative Patriarchs are also least likely to support female empowerment** (37%).
- Conservative Patriarchs and Passives are **more likely to align on their conservative views on FP than religion.** This is because Conservative Passives are surprisingly unreligious (only 28% describe themselves as very religious).

B

SHELTERED SKEPTICS

- Conservative Patriarchs (25% with primary or secondary education) and Sheltered Skeptics (31%) are **among the least educated segments**
- **These couples are unlikely to use Family Planning.** Conservative Patriarchs are unlikely to have used FP (30%), but Sheltered Skeptics are most likely to think husband permission for FP use is important (28%). In addition, **a sizeable portion of both segments** (53% CP and 49% SS) **consider contraception a sin.**
- In comparison with other female segments, **Sheltered Skeptics** are more religious. However, they are **less than half as likely to describe themselves as very religious than Conservative Patriarchs** (30% vs. 63%).

Curious Traditionalists

A

Articulation of FP acceptance

C

Demonstrate healthy couple engagement in FP

B

Open conversation on FP health risks

D

Discussion of interpretation of religious teachings

CURIOUS TRADITIONALISTS

1

2

A

CONSERVATIVE PASSIVES

C

D

- **Curious Traditionalists and Conservative Passives are equally likely to live in rural areas (83%),** and have **similar low education levels** (33% of Curious Traditionalists have a primary or secondary degree versus 38% of Conservative Passives)
- With only 44% of **Conservative Passives** accepting modern methods, these women **tend to stick to social norms**. Conservative Passives **could therefore be encouraged to learn more about FP by their Curious Traditionalist husbands** (50% of CTs have used FP).
- While Curious Traditionalists are significantly more religious than Conservative Passives, **both segments are the most likely to see contraception as a sin** (54% of Curious Traditionalists and 53% of Conservative Passives)

A

TRADITIONAL AUTONOMISTS

B

C

D

- **Curious Traditionalists are less educated** (33% vs. 48% have primary or secondary education) **and slightly less likely to be from rural areas** (83% vs. 89%) than traditional autonomists
- While 65% of Traditional Autonomists accept the use of FP, **the majority of these women only accept and use traditional methods**. Because 70% of these women perceive their husband's permission for FP as important, **Curious Traditionalists may be able to help promote acceptance of modern methods**.
- The fact that Curious traditionalists and traditional autonomists strongly disagree over whether contraception is a sin (54% CT vs. 27% TA), is likely to be linked to their **different degrees of religiosity**: 74% of CT's consider themselves very religious, whereas only 20% of TAs do so,

Dissatisfied Progressives

A

Articulation of FP acceptance

C

Demonstrate healthy couple engagement in FP

B

Open conversation on FP health risks

D

Discussion of interpretation of religious teachings

DISSATISFIED PROGRESSIVES

1

MODERN ELITES

C

- Both Dissatisfied Progressives (25%) and Modern Elites (34%) are **most likely to live in urban areas**, but **Dissatisfied Progressives are almost half as likely to have a primary or secondary education than Modern Elites** (23% vs. 45%).
- **These couples are very likely to use Family Planning**, seeing as 70% of Dissatisfied Progressives have done so in the past and 79% of Modern Elites accept use of modern methods. In addition, Dissatisfied Progressives are most likely to support female empowerment (95%), and Modern Elites are least likely to think their husband's permission for contraception is important.
- Both Dissatisfied Progressives (100%) and Modern Elites (38%) are **most likely to describe themselves as very religious**, but Dissatisfied Progressives are much significantly more religious in absolute terms.

2

TRADITIONAL AUTONOMISTS

A

B

- **Dissatisfied Progressives** (25%) are **more than twice as likely than Traditional Autonomists** (11%) **to live in urban areas**, but **less educated** (only 23% of Dissatisfied Progressives have a primary or secondary education vs. 48% of Traditional Autonomists)
- At 70%, most Dissatisfied Progressives have used FP methods to date. And with 65% of Traditional Autonomists accepting the use of Modern Methods, **it is possible that these couples currently use FP.**
- Dissatisfied Progressives are five times as likely to describe themselves as very religious than Traditional Autonomists (100% vs. 20%). **However, both Dissatisfied Progressives (13%) and Sheltered Skeptics (27%) are unlikely to see contraception as a sin.**

Pious Modernists

A

Articulation of FP acceptance

C

Demonstrate healthy couple engagement in FP

B

Open conversation on FP health risks

D

Discussion of interpretation of religious teachings

PIOUS MODERNISTS

1

2

A

HEALTHY PROACTIVES

- **Pious Modernizers are more likely to live in rural areas** (87%) than Healthy Proactives (78%), and are **slightly less educated** (46% with primary or secondary education vs. 41%)
- **These couples are highly likely to use Family Planning:** Pious Modernists are the most likely to have used FP to date, and Healthy Proactives are the most likely to accept Modern Methods. In addition, Pious Modernizers are likely to support female empowerment (75%).
- **Pious Modernists and Healthy Proactives feel differently about religion.** 86% of PMs describe themselves as very religious, whereas this figure is only 17% for Healthy Proactives. **However, despite being considerably more religious, Pious Modernists are more than five times less likely to consider contraceptive as a sin than Healthy Proactives (6% vs. 32%).**

A

TRADITIONAL AUTONOMISTS

D

- Pious Modernizers and Traditional Autonomists are **equally likely to live in rural areas** (87% vs. 89%), but **Pious Modernizers are less educated** (36% with primary or secondary education vs. 48%)
- With Pious Modernizers being most likely amongst men to have tried FP in the past, and a majority (65%) of Traditional Autonomists accepting modern contraceptive methods, **these couples are likely to use family planning**
- While Conservative Pious are much more religious than Traditional Autonomists (86% vs. 20%), **both segments are least likely to view contraception as a sin amongst their peers** (only 6% of Pious Modernizers and 27% of Traditional Autonomists).