THE DIGITAL HARM EFFECT:

CONFRONTING TECHNOLOGY-FACILITATED VIOLENCE AGAINST WOMEN AND GIRLS IN AFRICA:

A CASE STUDY OF NIGERIA AND KENYA.

Editor: Abiola Akiyode-Afolabi

WARDC
WOMEN ADVOCATES RESEARCH & DOCUMENTATION CENTRE (WARDC)

The Digital Harm Effect: Confronting Technology-Facilitated Violence to Protect Women and Girls in Nigeria and Kenya

Published by
Women Advocates Research and Documentation Centre (WARDC)
Lagos, Nigeria

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ISBN: **978-978-68-4371-1**

Editor: Abiola Akiyode-Afolabi PhD

Cover and publication design by The Graphic Design Company

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Printed in Nigeria

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Acknowledgement

This report, 'Technology-Facilitated Violence Against Women and Girls (TFVAWG)' in Kenya and Nigeria, is put together in response to the reality of women and girls across the continent of Africa, taking the situation in Kenya and Nigeria as a case study. It is also more than an academic exercise, but a response to a daunting challenge which has become epidemic across many countries. This report is, therefore, not just a document, but a political statement, a call to strident action, and a testament to the power of collective feminist leadership in confronting systemic oppression in digital spaces. It documents the lived realities of women and girls who navigate everyday through online environments fraught with harassment, abuse, and coercion, and captures the tireless efforts of activists, civil society, and intergenerational feminist networks determined to reclaim safety, dignity, and agency.

We extend our deepest appreciation to Dr. Abiola Akiyode-Afolabi, Executive Chair and Founder of the Women Advocates Research and Documentation Centre (WARDC), whose visionary leadership, intellectual guidance, and painstaking editorial commitment brought this publication to life. Her unwavering dedication to feminist knowledge, evidence-based advocacy, and the advancement of gender justice continues to shape transformative conversations on technology-facilitated violence against women and girls (TFVAW) across Africa. This report stands as a testament to her passion for amplifying women's voices, strengthening movements, and ensuring that research meaningfully informs advocacy, policy engagement, and collective action.

We also warmly acknowledge the invaluable contributions of WARDC colleagues who worked on the project — Tomilayo Oduyebo the indefatigable Project Officer, and Emmanuela Azu, Mopelola Omishina, Mary Peluola, Uche George Chibueze, Ololade Awaye, and Olamide Somoye—whose dedication, professionalism, and collaborative spirit were instrumental to the successful implementation of the project and completion of the exploratory research. Their tireless efforts in coordination, research support, documentation, stakeholder engagement, and programme implementation ensured the depth, quality, and impact reflected in this work. We celebrate their commitment to strengthening feminist movements and advancing accountability in addressing technology-facilitated violence against women and girls.

We are also grateful for the support from the United Nations Trust Fund (UNTF), UN Women, and the European Union, whose strategic investments in feminist-led movements provide the energy needed to sustain stands on women's and girls' rights. Their commitment intensifies the range and power of grassroots advocacy, ensuring that survivors' voices shape the narrative of their own lived realities and that justice is pursued not as a mere symbolic response, but as an enforceable demand.

This research has been enriched by key feminist organisations shaping the fight against gender-based violence. In Kenya, FIDA Kenya, CREAW Kenya, End Cyberbullying Association, and the Wangu Kanja Foundation have provided critical insight and direction. In Nigeria, the contributions of TechHer, Gender Mobile Initiative, FIDA, Centre for Women's Health and Information, Association of Women with Disabilities Initiative, Federation of Muslim Women Associations, Kilimanjaro Youth Foundation, Hadejia Foundation for Women and Vulnerable Children, Nigerian Bar Association Women Forum, New Telegraph, Nigerian Pilot Newspapers, and other civil society actors have strengthened the advocacy dimension of this work. Their knowledge ensures that the struggle against TFVAWG is evidence-based, intersectional, and resolutely people-centred.

Above all, this report belongs to the survivors, youth advocates, grassroots leaders, and community participants who shared their stories with courage. Their voices are not just data points; they are the political force at the heart of this research, demanding accountability, systemic reform, and an end to the normalisation of digital violence.

We recognise the leadership and dedication of the research teams. In Kenya, Ms Mercy Muthoni Kamau, Lead Consultant, operationalised feminist principles with rigour, centring survivors' experiences. Samuel Kiiru, Data Analyst, ensured the integrity and clarity of evidence, supported by Alexia Wambui, Levis Kariuki, and Wilfrend Nderitu, whose ethical engagement with participants was indispensable. In Nigeria, Dr. Omowumi Asubioaro Dada, Lead Consultant, combined expertise with strategic insight, supported by Evelyn Ugbe and Helen Akindele, whose meticulous data work and community engagement anchored the research in lived realities. Our gratitude also goes to Tunde Aremu, Jonathan Abakpa, and Faith Oritogun, whose editorial insight and steady hands helped shape this report into a coherent narrative that speaks with both clarity and conviction.

Finally, we salute intergenerational feminist networks and advocacy groups, including Feminist Womenifesto, #AREWAFEMTEVO, Feminist Baddies, the International Federation of Female Lawyers, Nigerian Students, and law enforcement allies. This research demonstrates the political power of solidarity, strategy, and collective advocacy in confronting systemic threats. It is both evidence and a manifesto, a roadmap for action that demands accountability from governments, tech platforms, and society at large.

This is a clarion call: women and girls will no longer be silenced online. Digital spaces are not zones of impunity. Justice, safety, and dignity are rights, not privileges, and it is through sustained political will, intergenerational leadership, and collective feminist action that these rights will be realised across Africa.

Oluwatomilayo Oduyebo
Project Officer, WARDC

Foreword

One of the greatest inventions of humankind is technology, and at present, its pinnacle is the internet. This gift to the world, which has impacted virtually all aspects of life and added value in no small way, however, has also in recent times become a major source of concern, creating a new frontier of abuse, power play and a horrifying tool of violence.

The report, Technology-Facilitated Violence Against Women and Girls (TFVAWG) in Nigeria and Kenya, brings to us the above reality in the most graphic way, detailing experience of girls and women across different generations in the two countries, where technology, designed to bring added value to humanity has been turned to a new frontier of women and girls' rights abuse and troubling violations.

Technology, the internet especially, has, as evident in this report, not merely replaced but has become the amalgam of all of the previous battlegrounds for gender justice. It now appropriates all of the elements from the village square, political space, the media, courtrooms, and street corners, geared at violating and suppressing women and girls in age-long gender struggles. This new frontier, the digital world, which is borderless and invisible, is also a deeply political space where power is contested, identities are policed, and violence mutates into forms which, unfortunately, laws, policies and systems appear impotent against or are not trained to respond to. Rather than an instrument of liberation, as it was earlier envisaged, the internet has since become a monstrous instrument of oppression. This report, Technology-Facilitated Violence Against Women and Girls (TFVAWG) in Nigeria and Kenya, in capturing the realities of women and girls in the troubling ways technology has since become a most vicious instrument of power play, intimidation, psychological and emotional stress, situates itself as both evidence and instrument, both mirror and manifesto.

This is not just another research document. It is a reckoning with the realities of power in the digital age. It reveals stories that algorithms attempt to conceal and data that governments prefer not to disclose. It captures the struggles of women and girls who, in seeking to learn, connect, advocate, or simply exist online, are instead met with harassment, surveillance, blackmail, and silencing. It documents the systemic failures, from gender-blind legislation and indifferent law enforcement to corporate impunity and societal stigma, that enable this violence to flourish unchecked. And crucially, it amplifies the resistance of feminist movements and survivor-led networks who refuse to cede digital space to misogyny and hate.

The findings in this report present sobering, though not surprising, details of how technology now creates new inequalities, just as it digitises and amplifies existing ones. Patriarchal power, as seen in the report, has invaded the online world, reshaping and infiltrating all aspects of our lives, especially women, stalking them at all frontiers, in the shops, schools, workplaces, worship centres and on the streets, leaving no room or space uninvaded. It literally now transformed into a more vicious ogre that employs cyberstalking, non-consensual image sharing, political trolling, and digital surveillance.

The report, while bringing out vividly how the system has failed to address the negative trend, how laws, crafted without gendered realities in mind, fail to offer protection or justice, exposes the deep gaps in institutional capacity, where police lack digital forensics skills, prosecutors are unfamiliar with online abuse, and courts remain ill-equipped to handle cases of technology-facilitated harm, still offers a guide on how a new future where technology positively serves humankind could evolve.

The report, therefore, is not merely a catalogue of harm; it is also a testament to resilience and the determination of the most affected, the efforts of feminist activists, youth-led organisations, and grassroots movements at reversing the trend and converting, against all odds, the internet, the whole of technology, to a positive agency.

This report, with its advocacy voice and actionable recommendations, provides a pathway for relevant stakeholders, policymakers, and state institutions to address issues of technology-driven gender violence. It also provides civil society and feminist movements with relevant tips for shaping the digital future we seek —a safe, inclusive, and just one that will not emerge by accident. It has to be imagined, fought for, and built.

Tunde Aremu,
Member, Board of Directors, WARDC

Acronyms

AI	Artificial Intelligence
CBO	Community - Based Organization
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CEWHIN	Centre for Women's Health and Information
CREAW	Centre for Rights Education and Awareness
CSO	Civil Society Organisation
DCI	Directorate of Criminal Investigations
DPP	Director of Public Prosecutions
FGD	Focus Group Discussion
FIDA	Federation of Women Lawyers (Kenya)
GBV	Gender - Based Violence
GBVIMS	Gender - Based Violence Information Management System
HRC	Human Rights Commission
ICT	Information and Communication Technology
IPV	Intimate Partner Violence
KCS	Keeping Children Safe
KICTANet	Kenya ICT Action Network
KII	Key Informant Interview
KNCHR	Kenya National Commission on Human Rights
LGBTQIA+	Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Asexual and others
MoICT	Ministry of Information, Communications and The Digital Economy
NAPTIP	National Agency for Prohibition of Trafficking in Persons
NBA	Nigerian Bar Association
NCIC	National Cohesion and Integration Commission
NGO	Non - Governmental Organisation
NGEC	National Gender and Equality Commission
ODPP	Office of the Director of Public Prosecutions
PSEA	Prevention of Sexual Exploitation and Abuse
PWD	Person with Disability
SGBV	Sexual and Gender-Based Violence

SOPs	Standard Operating Procedures
TFGBV	Technology - Facilitated Gender - Based Violence
TFVAWG	Technology - Facilitated Violence Against Women and Girls
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
UPR	Universal Periodic Review
VAPP	Violence Against Persons (Prohibition) Act
VAWG	Violence Against Women and Girls
WHO	World Health Organisation

Executive Summary

The digital revolution has opened new frontiers for humanity, and for women and girls across the world, including Kenya and Nigeria. Technology opened a new vista of opportunities, enabling women and girls space for self-development and career advancement, even in the face of other daunting challenges of negative social norms, patriarchy, and unfair social and economic constructs. As much as it has opened up opportunities for women and girls, it has also created new sites of violence where patriarchal control, misogyny, and systemic neglect thrive. The internet, once imagined as a liberating space, has become another battleground where women's voices are silenced, their dignity attacked, and their safety constantly negotiated.

Our findings from Nigeria and Kenya reveal a set of shared and country-specific realities. To ensure a comprehensive understanding, we employed both qualitative and quantitative methods. Through the survey conducted across the two countries, we gathered 515 responses. While the surveys provided breadth, our qualitative engagements offered depth and context.

In both countries, we conducted interviews and focus group discussions with activists, survivors, feminists, and lawyers. In Nigeria, we engaged with key movements such as Womanifesto and ArewaMeToo. In Kenya, we worked closely with lawyers from FIDA and with CREAW, whose insights significantly enriched our analysis.

In Kenya, almost every woman consulted in this study had encountered some form of technology-facilitated abuse, psychological harassment, surveillance, sexual exploitation, or economic control. The ubiquity of smartphones, while empowering, has also expanded the terrain of risk. Just as it breaks through previously existing barriers, technology, in the grip of some misogynists, also breaks through efforts at protection, including legal and social sanctions, and easily takes advantage of the weakness or lame language and frames of some of the statutes, as well as weak institutions. Legal frameworks, like the Computer Misuse and Cybercrimes Act (2018), for instance, exist but remain gender-blind, failing to capture the lived realities of Technology-Facilitated Violence Against Women and Girls (TFVAWG). Survivors continue to be trapped between stigma, poor institutional response, and limited support services. Civil society, especially feminist organisations, shoulders the heavy burden of response, but their efforts are fragmented and underfunded, while government institutions remain largely reactive.

Nigeria reflects a similar paradox. With WhatsApp, Facebook, Instagram, TikTok, and Twitter serving as the primary spaces of engagement, where women and girls face daily harassment, often through private messages, group spaces, or public shaming. The study highlights how non-consensual image sharing, cyberstalking, and online harassment have become everyday realities. Yet, much like in Kenya, the response framework is broken. Survivors confront stigma, distrust in law enforcement, and a justice system out of sync with the pace at which technology advances, unwilling or unprepared to treat digital abuse as real violence. Youth, particularly those aged 15–25, bear the brunt of this exposure, yet remain without adequate protection or targeted interventions.

The two contexts are tied together not just by the prevalence of digital abuse but also by the structural failures that sustain it. Gender-neutral laws that appear oblivious to women's realities, weak institutional enforcement, survivor-blaming cultures, and tech platforms that place a premium on profit and crowd-pulling are thus unwilling to take responsibility for the harm enabled on their spaces. The gap between legal texts and lived experience remains wide.

The way forward is unambiguous and apparent, and requires rapid, determined intervention. Both Kenya and Nigeria need survivor-centred, gender-sensitive, and intersectional responses that go beyond cosmetic reforms. This means legal frameworks that explicitly recognise TFVAWG, survivor-friendly reporting and justice systems, stronger collaboration between governments, civil society, and digital platforms, and serious investment in trauma-informed support services. Feminist movements in both countries have demonstrated resilience and leadership, but without coordinated national strategies and a strong political will, their efforts will remain scattered against a tide of growing digital harm.

Addressing Technology-Facilitated Violence Against Women and Girls (TFVAWG) in Kenya and Nigeria requires a surviviour-centred, intergenerational, and coordinated response. While both countries have made legal progress, women and girls still experience widespread online harassment, stalking, image-based abuse, and other digitally-enabled violations. Our recommendations call for a holistic approach that strengthens laws, institutions, communities, and feminist movements.

First, both countries must update and strengthen their legal and policy frameworks to clearly define and criminalise the full spectrum of TFVAWG, aligning with regional and international standards. Law enforcement and judicial actors need continuous training on trauma-informed and survivor-centred responses, supported by standard procedures for digital evidence and dedicated TFVAWG units.

Survivors require safe, accessible reporting channels and holistic support systems, delivered in strong partnership with feminist organisations such as FIDA Kenya, CREAW, Womanifesto, and ArewaMeToo. Public awareness, digital literacy, and community education, especially among young people, are essential to shift harmful norms, reduce stigma, and normalise reporting.

Multi-stakeholder collaboration between government, civil society, tech companies, and feminist networks is crucial for prevention, accountability, and safer digital platforms. Strengthening intergenerational feminist leadership, investing in youth programming, and ensuring the meaningful inclusion of women and girls with disabilities will deepen impact and ensure no one is left behind.

Finally, sustained funding and improved data systems are urgently needed to support long-term prevention and response efforts, guide evidence-based action, and build a coordinated national and regional architecture for addressing TFVAWG.

Technology is not neutral. In both Kenya and Nigeria, it reflects and amplifies offline power relations. Unless women's safety is placed at the centre of digital governance, the promise of technology as a tool for liberation will remain out of reach, an open door leading not to empowerment, but to yet another arena of violence.

Introduction

Down the virtual halls of Africa, technology's potential shatters daily against the lived realities of women and girls. The smartphone, touted as a tool of empowerment, has proven itself, for many, to be a double-edged sword: an entrance to potential and a path to violence. In Nigeria and Kenya, the internet has transformed for many women and girls, from the promised level playing field into a horrifying space. It captures the widest gaps of society, reinforces patriarchal power, and creates fresh theatres of violence where women are attacked not despite being online, but precisely because they are.

In Nigeria, the spread of mobile technologies and social media platforms has increased access but also grown exposure to violence. From group WhatsApp harassment to non-consensual sharing of naked pictures, survivors recount a culture of violence predicated on anonymity and silence. Digital illiteracy, loopholes in cyber legislation, and an unwillingness on the part of the justice system to treat online abuse as "real violence", leaving survivors open to predation. Young women, activists, and journalists are most at risk, and abusers exploit weak legislation and entrenched cultures of stigma and victim-blaming.

Kenya has its own equally powerful story, one driven by its own context. Hyperconnectivity has introduced a paradox: visibility and danger. The figures are plain and in our faces: nearly every woman interviewed in recent studies has described some form of tech-facilitated abuse, ranging from harassment and stalking to image-based sexual abuse. And yet the country's legislation, while progressive in intention, is gender blind in practice. Survivors are confronted with everyday challenges: poor implementation, suspicion towards the authorities, stigmatisation, and minimal survivor-centred support. Silence is the result, enforced silence that empowers the perpetrator and reinforces cycles of online abuse.

What both situations share is not merely the prevalence of abuse, but systemic failures that make it possible. Laws written with no consideration for women. Institutions that neglect duties, refuse or are incapable of enforcing protections. A culture that shames survivors for the harm done to them. And a virtual economy where technology companies profit from women's participation without investing much in their safety.

But resistance is not universal. In Kenya and Nigeria, feminist movements, most of them young, tech-savvy, and online-led, are pushing back against those systems, mobilising solidarity, and demanding accountability. Their activism, however, is scattered and under-resourced, up against the scale of the problem, without the collective support of state institutions or sufficient donor funding.

This research is therefore not merely a matter of documenting violence. It is about confronting the uncomfortable truth: technology today is not neutral. It is built in manners that reflect offline inequalities online. Given the prevalence, nature, and scope of TFVAWG in Nigeria and Kenya, this research aims to shed light on the harm patterns, expose legal and institutional loopholes, and amplify the voices of survivors and feminist actors already demanding change.

The task ahead is urgent. To build safe and inclusive digital futures for women and girls, Africa must move beyond token reforms to survivor-centred, gender-sensitive, and intersectional strategies that dismantle impunity, strengthen justice systems, and hold both states and tech platforms accountable. The digital space cannot remain another frontier of violence; it must become a ground of liberation.

1. RESEARCH METHODOLOGY: NIGERIA AND KENYA IN COMPARATIVE PERSPECTIVE

The methodology, when unpacked, is never just about tools and techniques. It is about power: who gets to ask the questions, who gets to answer, and whose voices matter in the telling of the story. In both Nigeria and Kenya, this study deployed a mix of desk reviews, surveys, and qualitative engagements. Yet, the contexts in which these methods operated reveal two distinct but connected struggles against the silencing of women and girls in digital spaces.

1.1.0. Desk Reviews: Locating the Problem in Policy and Silence

In Nigeria, the desk review unearthed a dense archive of policies, academic texts, and NGO reports. They speak the language of frameworks and national commitments, but often strip away the gendered realities of online abuse. What is left unspoken in these documents is as important as what is written: the everyday violence that remains invisible in law and invisible in state accountability.

Kenya's desk review mirrored this pattern, albeit with a slightly more progressive legal environment, as reflected in the Computer Misuse and Cybercrimes Act (2018). Yet, the gender-neutrality of its provisions erases the very specificity of technology-facilitated violence against women and girls (TFVAWG). Both countries, therefore, present us with the paradox of regulation without protection, where laws exist but are blunt instruments against sharp gendered harms.

1.2.0. Quantitative Surveys:

The Nigerian survey, with 223 respondents spread across 36 states, highlighted the national spread of TFVAWG but also demonstrated how numbers can flatten complexity. Violence was near-uniform across regions, socio-economic classes, and age cohorts, suggesting that digital harms respect no boundary.

Kenya's online survey, reaching 292 women and girls across multiple regions, showed a similar pattern. The medium of collection, self-administered online, already hints at exclusion: who is not online enough to respond? Whose violence remains undocumented? Thus, while the numbers tell us of prevalence, they also mark the silences of rural women, those without smartphones, and those too afraid to name their abusers even in anonymous forms.

1.3.0. Qualitative Methods:

Where the surveys gave breadth, the qualitative engagements gave depth. Nigeria's key informant interviews and focus groups drew in survivors, feminist activists, lawyers, journalists, and activists, as well as movements like Womanifesto and AREWA MeToo. Here, stories resisted being reduced to data points. They revealed systemic failures, including law enforcement that blames survivors, legal loopholes that embolden perpetrators, and fragmented movements struggling to sustain solidarity across class, age, and regional lines.

Kenya's seven key informant interviews and four FGDs echoed these struggles. Survivors, feminist lawyers from FIDA and CREAW, and activists shared the same refrain: violence online is not simply digital, it is deeply structural. What Kenya's data illuminated more clearly was the centrality of feminist organisations as first responders, doing the work the state should do but does not. Nigeria has a similar pattern, though more deeply entrenched in the politics of north–south divides and intergenerational tensions within feminist organising.

1.4.0. Qualitative Data Analysis

Numbers give us patterns, but voices give us meaning. To complement the survey, the study turned to qualitative inquiry, listening directly to survivors, activists, and those on the frontline of resisting technology-facilitated violence against women and girls (TFVAWG).

Key Informant Interviews (KIIs): In Nigeria, five in-depth interviews were conducted with survivors, youth activists, community leaders, legal experts, and network coordinators from initiatives such as Womanifesto, Feminist Baddie, AREWA MeToo, and law enforcement. In Kenya, seven KIIs engaged policy advocates, legal experts, cybersecurity professionals, and GBV counsellors from organisations such as FIDA Kenya, CREAW, the Wangu Kanja Foundation, and Kenyatta University. These conversations were not mere data points; they exposed systemic silences in law, traced gaps in accountability, and surfaced bold ideas for building stronger advocacy.

Focus Group Discussions (FGDs): In Nigeria, three FGDs brought together survivors, students, feminists, persons with disabilities, journalists, and activists across generational cohorts, intentionally divided between the North and South, with a focus on Gen Z voices. In Kenya, four FGDs engaged 41 participants, including survivors, students, and feminist activists across age groups, with participation facilitated by FIDA Kenya, CREAW, Wangu Kanja Foundation, and Kenyatta University. Whether in physical safe spaces or virtual rooms, the groups created collective reflections on how intersectionality shapes experience and how solidarity is forged across difference. All sessions were recorded with consent and transcribed verbatim to preserve nuance.

ORGANIZATION	NO. OF PARTICIPANT
FIDA Kenya	12
CREAW Kenya	12
Wangu kanja foundation	10
Kenyatta University	9

SAMPLING

This study rejected the idea of neutrality in sampling, deliberately seeking out voices that are often silenced. A multistage, stratified design ensured representation across multiple generations, geographic regions, and socioeconomic statuses. Cohorts of 15–24, 25–40, and 41+ years were included, with careful attention to regional balance between Northern and Southern Nigeria, as well as across Kenya's diverse regions. Persons with disabilities and LGBTQ+ voices were prioritised, acknowledging their unique vulnerabilities to TFVAWG.

Purposive and snowball sampling strategies ensured that survivors and hard-to-reach groups were not excluded. Feminist networks, survivor support centres, legal aid clinics, and student associations became bridges for recruitment, reinforcing the study's commitment to inclusivity.

ETHICAL CONSIDERATIONS

Given the risks participants face, ethics was not a box-ticking exercise; it was central to the politics of research. Informed consent was mandatory, ensuring participants understood the purpose, risks, and their right to withdraw at any time. Data anonymisation was strictly applied, protecting identities, particularly for marginalised groups who face heightened stigma and reprisal.

FGDs and KIIs were conducted in safe, private spaces (physical or virtual), creating environments where participants could speak freely about deeply personal and often traumatic experiences. Confidentiality, respect, and autonomy were non-negotiable principles.

QUANTITATIVE DATA ANALYSIS

Across Nigeria, 223 survey responses and, in Kenya, 292 responses formed the backbone of quantitative analysis. Using descriptive statistics, we mapped demographics and prevalence. Bivariate analysis, including cross-tabulations and Chi-square tests, was employed to explore relationships across subgroups. Notably, no significant associations emerged, suggesting a sobering truth: TFVAWG transcends age, class, and geography. The violence is pervasive and democratic in its reach, sparing no group.

1.5.0 Qualitative Data Analysis

In both contexts, quantitative analysis revealed no significant differences between demographic subgroups: violence is ubiquitous. This apparent statistical flattening is itself political; it shows how patriarchy digitises itself seamlessly. Qualitative thematic analyses in both countries, however, highlighted the distinctions: in Nigeria, stigma and state neglect weigh heavily; in Kenya, mistrust in institutions is slightly cushioned by stronger feminist networks but still undermined by a fragmented state response.

Context, Structural and Power Dynamics Shaping TFVAWG

Technology has created new spaces for women and girls to learn, connect, and organise. Yet, the same spaces have been weaponised against them. Technology-Facilitated Violence Against Women and Girls (TFVAWG) refers to acts of gender-based violence committed through or amplified by digital technologies (Chikwe et al., 2022; Henry & Powell, 2015). It includes cyberstalking, trolling, doxxing, image-based sexual abuse, non-consensual sharing of intimate images, and digitally-enabled intimate partner violence. These are not isolated incidents. They are the digital extension of offline gender inequalities, a continuation of systemic gender violence into the online world (Douglas et al., 2020). As Henry and Powell (2015) argue, digital technologies have simply extended the reach of patriarchal power into new domains, while Chikwe et al. (2022) remind us that what appears "new" is in fact the continuation of systemic gender violence through different tools. The meta-analysis by Benítez-Hidalgo et al. (2021), which reports a global pooled prevalence of 30.6%, serves as a reminder that this is not a marginal but a mainstream issue.

In Nigeria, TFVAWG has become increasingly visible in reported gender-based violence cases, yet the state response remains weak. The Cybercrimes Act (2015) was crafted without a gender lens, leaving survivors to navigate outdated legal categories while perpetrators exploit the anonymity of digital platforms (Chikwe et al., 2022). During the COVID-19 pandemic, the surge in online engagement saw an escalation of digital abuse, amplifying the structural vulnerabilities of women and girls (Bansal et al., 2021).

What is striking is that the very digital spaces that Nigerian women and girls enter for mobility, work, and expression are the same spaces where their identities are policed and attacked. From cyberstalking to image-based abuse and misogynistic trolling, the violence is systemic and persistent (Vitis, 2021; Chikwe et al., 2022). Feminist mobilisation, such as #ArewaMeToo, demonstrates both the dangers and possibilities of these platforms: spaces of silencing, but also spaces of resistance (Marganski & Melander, 2021).

Kenya presents a slightly different picture. Here, TFVAWG is better documented, with studies indicating that nearly 60% of women have experienced online violence, most commonly on social media (Pollicy, 2020). The KICTANet (2023) study is particularly telling: 63% of online gender-based violence cases occurred in urban areas, 76% of survivors were under 40, and 47% came from marginalised groups such as LGBTQIA+ individuals and women with disabilities.

Unlike Nigeria, Kenya has made legislative attempts through the Computer Misuse and Cybercrimes Act (2018), the Sexual Offences Act (2006), and the Data Protection Act (2019). Yet these remain blunt instruments. They criminalise harassment but fail to confront the gendered power dynamics that normalise abuse. Enforcement is patchy, undermined by police inaction, stigma, and societal trivialisation of digital harm (CIPESA, 2020). Civil society organisations, such as FIDA Kenya, CREAW, and KICTANet, fill the vacuum; however, without a coordinated state strategy, their work remains fragmented.

COMPARATIVE INSIGHTS

When Nigeria and Kenya are read side by side, a revealing contrast emerges. Nigeria has weak laws and inconsistent implementation; Kenya has relatively stronger laws but equally weak enforcement. Both contexts expose the limits of legal formalism: legislation exists on paper but fails to protect women and girls in practice. In both countries, TFVAWG disproportionately targets young women, activists, and those with marginalised identities, showing how technology magnifies intersectional inequalities rather than erasing them.

The common thread is the reliance on civil society and feminist movements as the primary actors driving change. Whether in the form of digital safety campaigns in Nigeria or advocacy networks in Kenya, women themselves have become the architects of resistance. Yet these efforts remain underfunded, urban-centred, and insufficiently inter-generational.

STRUCTURAL GAPS

The bigger gap is epistemic. Much of the scholarship and data on TFVAWG still come from the Global North. Nigeria and Kenya both suffer from under-documentation, fragmented responses, and institutional indifference. Research often overlooks rural realities and the experiences of women at the margins. What this reveals is that TFVAWG is not just about technology or crime; it is about power, patriarchy, and the failure of states to reimagine digital spaces as safe for women and girls.

Comparative Policy/Legal Frameworks on TFVAWG in Kenya and Nigeria

The tables below assess the key legal and policy instruments in both countries, highlighting their provisions, strengths, limitations, and recommendations. The analysis shows that while both Kenya and Nigeria have taken steps through cybercrime and data protection laws, gender-responsive gaps remain. Neither country has fully mainstreamed TFVAWG into its legislative and institutional frameworks. A coordinated reform agenda, anchored in survivor-centred justice, feminist advocacy, and cross-border cooperation, is urgent.

Kenya Policy Strengths, Limitations, and Recommendations

LEGAL INSTRUMENT	STRENGTHS	LIMITATIONS	RECOMMENDATIONS
Computer Misuse & Cybercrimes Act (2018)	Criminalises hacking, system interference, cyberbullying; specific offence of "cyber harassment" with steep penalties.	Does not explicitly cover TFVAWG forms like doxxing, deepfakes, or non-consensual intimate imagery. No statutory survivor support; cybercrime units are under-resourced.	Amend to cover non-consensual image sharing, digital stalking, and deepfakes. Establish reporting channels & survivor services with feminist partners. Fund forensic tools and train investigators/judiciary.
Data Protection Act (2019)	Strong privacy rights (access, correction, deletion); empowers the Data Protection Commissioner (ODPC) to investigate breaches.	Focused on data, not TFVAWG; low awareness of rights; ODPC understaffed.	Mandate ODPC to collaborate with cybercrime units. National campaigns on digital rights. Clear redress protocols for doxxing/revenge porn on ODPC portal.
National Cybersecurity Strategy (2014–present)	Whole-of-government approach; created KE-CERT coordination hub.	Outdated; ignores TFVAWG/AI threats; no SMART goals; chronic underfunding.	Revise to include explicit TFVAWG strategies. Convene TFV taskforce (gov't, telecoms, civil society, academia). Allocate budget for victim-support systems.

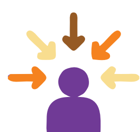
Sexual Offences Act (2006)	Criminalises rape, child pornography, harassment; tough penalties for offences against minors.	No online-specific offences; weak electronic evidence procedures.	Amend to criminalise online grooming, digital luring, and non-consensual content. Build capacity for police/judges in digital evidence handling.
Kenya Information & Communications Act (KICA)	Licenses/regulates telecoms and ISPs; promotes digital inclusion.	Economic focus; no TFVAWG provisions; weak cross-referencing with CMCA.	Amend license conditions to require safety standards (abuse-report hotlines, automated takedowns). Mandate ISPs to file user-safety compliance reports.
Mutual Legal Assistance & Extradition Acts	Provides cross-border evidence-sharing and extradition pathways.	MLA requests are too slow; few prosecutors specialise in cyber MLA.	Negotiate fast-track treaties with major data-hosting states. Establish ODPP cyber-prosecution unit trained in international cybercrime.

Summary of the Gaps in Addressing TFVAWG in Kenya

The desk review shows the persistent and systemic gaps that continue to undermine Kenya's ability to prevent, respond to, and redress technology-facilitated violence against women and girls (TFVAWG). These gaps are legal, institutional, social, and technological, reinforcing a culture where online abuse is normalised and survivors are left without meaningful protection.

1. Fragmented and Outdated Legal Frameworks: Kenya's primary statutes, the Computer Misuse and Cybercrimes Act (2018), the Sexual Offences Act (2006), and the Data Protection Act (2019), do not speak to each other, nor do they speak to the lived realities of women online. Critical harms such as non-consensual image sharing, coordinated trolling, and online sexual coercion fall into grey zones. The overlap between statutes confuses prosecutors, while omissions leave survivors unprotected. For instance, if intimate photos are leaked online, neither the Cybercrimes Act nor the Sexual Offences Act directly criminalises the perpetrator's act. Prosecutors must stitch together charges from multiple provisions, often with limited success.

2. Weak Enforcement and Institutional Capacity: Even where laws exist, weak enforcement hollows them out. Police and magistrates are rarely trained in handling digital evidence, while cyber forensics capacity is nearly absent. Investigations are delayed, evidence is lost, and cases collapse before the rights of the accused can be vindicated. Survivors quickly learn that reporting may not translate into justice.



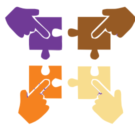
3. Silence, Stigma, and Impunity: Low reporting rates reflect a deeper crisis: survivors fear stigma, anticipate victim-blaming, or do not know where to turn. Those who report encounter slow, fragmented processes with little confidentiality. The result is a cycle of silence that emboldens perpetrators and normalises impunity.

4. Digital Literacy and Public Awareness Gaps: Large segments of the population, especially rural women and girls, remain digitally vulnerable. Basic practices, such as managing privacy settings, identifying online grooming, and understanding the legal definitions of cyberstalking, are often poorly understood. This gap leaves women unequipped to prevent or respond to online harms.

5. Blind Spots in Data and Evidence: Without gender-disaggregated data, TFVAWG remains invisible to policy. The Kenya Demographic and Health Survey 2022, for example, did not ask about cyberbullying or online harassment. Policymakers therefore lack the evidence to design targeted interventions or measure progress.

6. Survivor Support: Patchy and Underfunded: Where services exist, they are urban, donor-dependent, and fragmented. Survivors outside Nairobi often face long journeys to access counselling or legal aid. There is no coordinated national referral system to ensure survivors get psychosocial support, legal representation, and digital safety assistance in one continuum.

7. Digital Platforms with Minimal Accountability: Global platforms operate in Kenya with little oversight. Reporting tools are opaque, takedowns are inconsistent, and harmful content often lingers online. Survivors endure the trauma of re-victimisation while companies face no binding obligations for timely action.



8. Fragmented Movements and Missing Collaboration: The ecosystem of response is fractured. Young digital feminists work in silos, established women's rights groups remain disconnected from tech-savvy activists, and coordination with government or private sector is ad hoc at best. Opportunities for mentorship, referrals, and comprehensive strategies are missed.

9. Absence of a National Strategy: Kenya has no dedicated TFVAWG policy or standing coordination platform. Responses are reactive, triggered only by high-profile scandals. The 2023 deepfake scandal involving a public figure led to a one-off task force that produced no follow-up action plan or budget. Without a long-term strategy, interventions remain piecemeal and unsustainable.

CLOSING THE GAPS

Addressing TFVAWG in Kenya requires more than scattered initiatives; it calls for a coherent national agenda. Laws must be harmonised and updated to recognise gender-specific digital harms. Law enforcement and the judiciary need in-house cyber forensics capacity. Survivors need accessible, nationwide support systems. Citizens require digital literacy tools to protect themselves. Platforms must be compelled to act with transparency and accountability. Above all, Kenya needs a comprehensive, multi-stakeholder national strategy anchored in survivor-centred principles and backed by sustainable funding.

Only through these deliberate steps can the country move from piecemeal responses to systemic protection, ensuring that the faceless violence of the digital age no longer thrives in the shadows.

Nigeria – Policy Strengths, Limitations, and Recommendations

LEGAL INSTRUMENT	PROVISION/STRENGTHS	LIMITATIONS	RECOMMENDATIONS
1999 Constitution	Guarantees fundamental	Rights can be limited "in the	Strengthen judicial

(as amended)	rights: privacy, freedom of expression, dignity, freedom from discrimination. Provides a broad human rights anchor.	interest of the State"; weak enforcement of privacy and anti-discrimination provisions.	interpretation to recognise TFVAWG as a violation of constitutional rights. Build jurisprudence through test cases.
Criminal & Penal Codes	Criminalise extortion where sexual/embarrassing images are published/threatened.	Focus on extortion excludes revenge porn without a financial motive.	Amend codes to explicitly criminalise non-consensual image sharing and digital blackmail, regardless of intent to extort.
Cybercrime Act (2015)	Section 24 criminalises cyberstalking, cyberbullying, blackmail, and revenge porn. Provides a broad cybercrime framework.	No explicit gender lens; omits misogynistic abuse, gendered slurs, or digital GBV as specific offences.	Amend to explicitly include TFVAWG offences. Train cybercrime units on survivor-centred approaches.
Data Protection Act (2023)	Protects sensitive personal data; establishes a framework for online privacy.	Still new; weak awareness and enforcement capacity.	ODPC equivalents should build public awareness campaigns and integrate TFVAWG modules into data protection protocols.
Violence Against Persons (Prohibition) Act (2015)	Covers coercion, intimidation, stalking, psychological abuse, offline and online.	Federal law; adoption by states is uneven (not domesticated in all states).	Accelerate domestication across states. Issue digital-age guidelines interpreting stalking/psychological abuse as TFVAWG.
CEDAW (ratified 1985)	Defines discrimination to include gender-based violence. Creates obligations to protect women.	Poor enforcement and reporting compliance; lack of TFVAWG focus.	Leverage reporting cycles to push government commitments on TFVAWG.
African Charter & Maputo Protocol	Regional obligations prohibiting harmful practices and protecting women's rights.	Weak domestic implementation; low awareness among the judiciary/law enforcement.	Translate obligations into national cyber laws. Train judges/lawmakers on regional standards.
Digital Rights & Freedom Bill (pending)	Would guarantee online privacy, freedom of information, rights of assembly/association online.	Still not passed into law; delays leave gap in digital rights protection.	Fast-track passage. Insert survivor-centred provisions on TFVAWG and safe digital participation for women.

JUDICIAL PRECEDENTS ON RELATED CASES

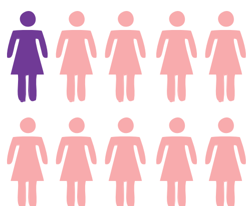
The ECOWAS Court has already spoken clearly: shutting down the internet is not governance, it is repression. In Amnesty International Togo and Ors v. The Togolese Republic (2020), the Court held that access to the internet is not just a technical service; it is a right that flows directly from the freedom of

expression. By cutting off the internet during protests in 2017, the Togolese government did more than switch off connectivity; it silenced its citizens and violated Article 9 of the African Charter on Human and Peoples' Rights. The Court went further than a declaration; it ordered Togo to refrain from such actions in the future, to enact laws protecting free expression, and to pay compensation to the victims.

Nigeria soon stood in the same dock. In SERAP v. The Federal Republic of Nigeria (2022), the Court ruled that the government's suspension of Twitter in June 2021 was a direct attack on freedom of expression, access to information, and media rights. The judgment was another reminder that governments in West Africa cannot wake up one morning and decide to mute their citizens simply because they are uncomfortable with criticism. Rights are not privileges; they are entitlements. Moreover, when governments cross the line, the courts are duty-bound to call them out.

SPOTLIGHTING CATEGORIES OF WOMEN CONSTANTLY AT RISK OF TFVAW

Technology-facilitated violence against women (TFVAW) is not an isolated phenomenon; it is a systemic attack on women's voices, dignity, and safety. While global reports estimate its prevalence at anywhere between 16% and 58%, the lived reality shows us who suffers the most.



TechHer's DDP report makes it plain: one in ten women has faced some form of online abuse since turning 15. Plan International's Free to Be Online study, covering over 14,000 girls in 22 countries, found that 58% had already experienced harassment on social media. The numbers tell their own story: 63% of girls in Europe, 60% in Latin America, 58% in Asia-Pacific, 54% in Africa, and 52% in North America have been targeted. A global survey by the World Wide Web Foundation and WAGGGS reinforces the scale, over half of young women worldwide have endured threats, sexual harassment, or non-consensual image sharing online.

However, the abuse does not fall equally. Female students are targeted with "leverage porn," where intimate content is weaponised to shame or control them. Women who step into public spaces, journalists, activists, politicians, and athletes, face constant digital harassment simply because they dare to be visible, vocal, and unapologetic. Nearly two-thirds of women journalists, according to the International Women's Media Foundation, have experienced online threats.

The pattern is clear: online violence is used as a tool of control. It is designed to drive women off digital platforms, to punish them for speaking out, and to remind them of the patriarchal boundaries they are not supposed to cross. TFVAW is not just about technology; it is about power and the determination of some to silence women wherever their voices rise.

In football, the so-called "beautiful game" has revealed some of the ugliest truths about online violence. FIFA itself admitted that 152 players were hit with "discriminatory, abusive, or threatening" messages. Almost half of this abuse was not random; it was homophobic, sexual, or sexist. Moreover, the disparity is apparent: women were 29% more likely to face abuse than men. At the 2023 Women's World Cup, one in every five players became a target of online violence. Imagine stepping onto a global stage to play sport, only to be met with a flood of misogyny and hate that follows you home through your phone.

Politics is no different. The Inter-Parliamentary Union reports that nearly half 46% of women parliamentarians have faced online sexist attacks. From sexualized misrepresentation to direct death threats, women who dare to hold public office are forced to navigate a digital minefield. Violence Against Women in Politics (VAW-P) has simply extended its frontline into our timelines, feeds, and inboxes. Research is unambiguous: women in politics, media, and public life are disproportionately targeted by technology-facilitated violence (TFVAW).

Nigeria is no exception. Dr. Oby Ezekwesili, a former Minister of Education and 2019 presidential candidate, is regularly subjected to waves of digital attacks, from bots, trolls, and partisan agitators eager to silence her voice. Aisha Yesufu, co-founder of the #BringBackOurGirls movement and leading voice in the #EndSARS protests, continues to face unrelenting online abuse. Their crime? Daring to speak truth to power and refusing to stay silent.

The Nigerian context is clear: women who step into public life, such as journalists, activists, politicians, and communicators, become prime targets for TFVAW. These attacks are not just personal insults; they are political weapons. They seek to delegitimise women's participation, to scare them out of the public square, and to shrink the democratic space itself. In silencing women online, democracy itself is impoverished.

Women activists are not just confronted; they are targeted. Coordinated waves of abuse, often orchestrated in what is now called a "pile-on," are designed to drown out their voices, intimidate them into silence, and remind them of the costs of daring to speak truth to power. Evidence is clear: women and girls in public life carry the heaviest burden, facing higher rates and more vicious forms of online violence, especially when their advocacy challenges patriarchy or calls for gender justice.

However, even within this bleak picture, one silence is louder than others: the absence of specific data on women with disabilities. Their experiences, their vulnerabilities, and the unique forms of digital harm they encounter remain invisible in most research. This gap is not academic; it is political. Because what we do not count, we do not protect.

Our findings underline a brutal truth: no amount of caution, preparation, or careful digital hygiene can guarantee safety for women online. TFVAW is indiscriminate in its reach but deliberate in its purpose. Feminists, social justice advocates, school girls, online vendors, professionals logging in simply to do their work, all are potential victims. Digital spaces replicate and amplify the structural violence of our societies, ensuring that the threat of abuse hangs constantly over women's participation.

The lesson is stark: technology has not only created new opportunities for women; it has also created new battlefields where their right to exist, speak, and lead is under relentless attack.

Implication of this Study

In both Kenya and Nigeria, technology has opened new spaces for expression, participation, and organising. However, for women and girls, these same spaces have quickly become arenas of violence. Whether in Nairobi or Abuja, Kisumu or Kano, the story repeats itself: the more women assert their voice online, the more they encounter new, digitally enabled forms of silencing, cyberbullying, doxxing, image-based sexual abuse, harassment, and intimate partner surveillance. The language of "innovation" and "connectivity" has masked the fact that digital spaces are not neutral; they are profoundly shaped by patriarchy, power, and exclusion.

This study, therefore, is not simply about "measuring" online violence. It is about naming power. In Kenya, we see how a country celebrated for ICT innovation and the "Silicon Savannah" remains unwilling to frame digital harms as questions of gender justice. Laws like the Computer Misuse and Cybercrimes Act (2018) speak the language of "crime" but not of women's rights. In Nigeria, the Cybercrimes Act (2015) tells a similar story: written to protect banks and elites, not women and girls whose everyday dignity is under siege. The laws exist, but they are gender-blind, and by being gender-blind, they become complicit.

The purpose of this comparative research is to fill the silence that law and policy have created. It will generate survivor-centred, context-specific evidence to answer questions the state refuses to ask: How do class, age, disability, and sexuality shape exposure to TFVAWG in Nairobi's informal settlements or Northern Nigeria's rural communities? Why do institutions, from the police station in Mombasa to the cybercrime unit in Lagos, consistently fail survivors, reproducing the very violence they are meant to prevent? And most importantly: who benefits when women's safety is treated as peripheral to the digital agenda?

By placing survivors at the centre, the research will not only document harm but reclaim digital spaces as political battlegrounds. It will draw from the courage of Kenyan feminists resisting online silencing and Nigerian movements, such as #ArewaMeToo, that have forced uncomfortable truths into public debate. It will confront intergenerational gaps within movements, while insisting on feminist solidarity that bridges Nairobi and Abuja, Mombasa and Lagos.

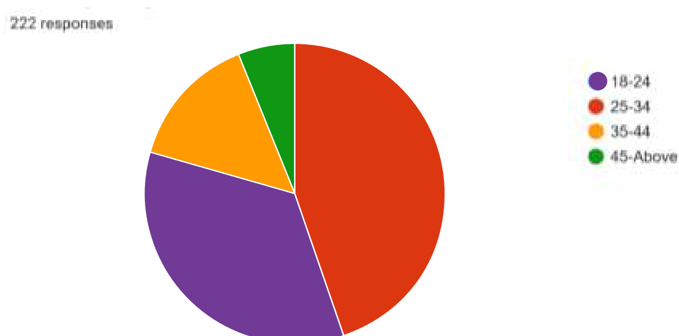
Ultimately, the purpose of this work is to provide both countries with evidence that is both politically informed and transformative: politically, in identifying the structural roots of TFVAWG; practically, in offering survivor-informed strategies for reform; and transformationally, in reimagining justice beyond what current state frameworks permit. Kenya and Nigeria may differ in their legal histories and digital cultures, but they share one truth: until women and girls can safely inhabit digital spaces, neither democracy nor development is complete.

Key Findings

DEMOGRAPHIC PROFILE OF RESPONDENTS
DATA FROM NAIROBI

AGE OF THE RESPONDENT	PERCENTAGE	FREQUENCY (N=292)
18 – 24	26	76
25 – 34	27.4	80
35 – 44	25.7	75
45 and above	20.9	61
Respondents marital status		
Single	55.5	162
Married	33.2	97
Separated	5.5	16
Windowed	2.7	8
Cohabiting	1.4	4
Divorced	0.7	2
Others	1	3
Gender of respondent		
Female	94.9	277
Male	4.5	13
Intersex	0.7	2
Participants highest level of education		
Primary school (complete/incomplete)	0.7	2
Secondary school(Complete/incomplete)	21.2	62
Tertiary/College	34.2	100
University or higher	43.8	128
Occupation of respondent		
Employed	37.3	109
Self employed	17.5	51
Unemployed	16.4	48
Feminist movement activist	12.7	37
Student	11.3	33
Farmer	1.7	5
Casual labourer	1.4	4
Other	1.4	4
Religious leader	0.3	1

Figure Data Visualisation from Nigeria



When you lay the numbers from Nigeria and Kenya side by side, what you see is not just statistics; it is a mirror reflecting the layered realities of who is most exposed to technology-facilitated violence against women and girls (TFVAWG), and why.

In Kenya, the respondents are predominantly women, at 94.9%. Young women dominate the survey, with over half falling within the 18-34 age range. They are educated too; close to eight in ten have a tertiary or university education. Many are employed or self-employed, some identify openly as feminist movement activists, and a few as students. In other words, this is a population that is vocal, visible, and present in both online and offline public life. Their very visibility, educated, articulate women claiming space, is what makes them lightning rods for patriarchal backlash online. As one might say, "the internet punishes women who dare to be seen."

Nigeria's story is told in a slightly different register. Here, the largest share of respondents falls in the 18–24 age group. This age is critical, not just because they are the most active online, but because their lives are still being shaped. The harm of receiving constant unwanted sexual messages or having intimate images shared without consent lands heavily when you are just learning to find your place in the world. The 25 – 34 bracket also looms large, showing that abuse does not stop at adolescence but shadows women into adulthood. Older women, 35 and above, speak less in number, but their testimonies carry a heavy weight: they too face harassment, though often entangled with societal stigma that discourages them from reporting.

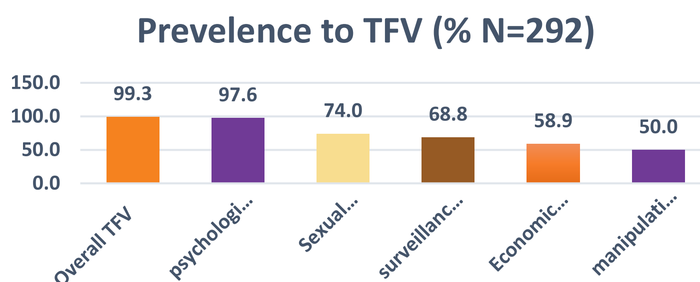
What connects both countries is the centrality of youth and gender in this conversation. In Kenya, young educated women are punished for their visibility. In Nigeria, the youngest online women are targeted at the very age when they should be experimenting with freedom. In both, men also appear in the data, but their experiences follow different scripts, centred more on tribe, corruption, or politics. At the same time, women are dragged back, always, to the body, to morality, to silence.

Look deeper, and another thread appears: class and education. In Kenya, higher education is almost a guarantee among respondents, showing that even privilege does not insulate women from digital violence. In Nigeria, while education levels were more mixed, the vulnerabilities persist across the board; what changes is how victims respond, or whether they report at all.

Taken together, the two datasets tell one story: online violence is not random. It follows fault lines already drawn by patriarchy, youth marginalisation, and societal double standards. Whether in Lagos or Nairobi, whether 18 or 44, women's voices are policed, their presence contested, and their rights undermined.

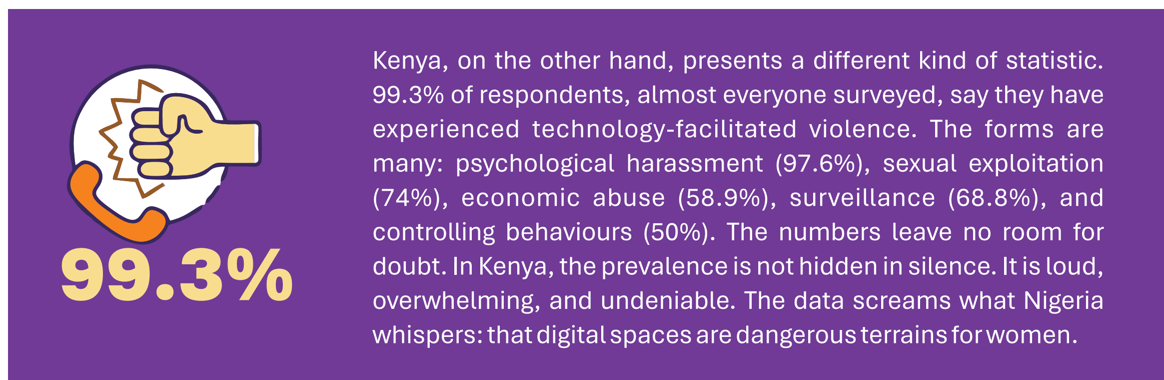
The question is not whether TFVAWG exists. It clearly does. The real question, posed by both sets of numbers, is: how much longer will we continue to allow digital spaces to reproduce the very inequalities we claim technology is here to dismantle?

Prevalence of Technology-Facilitated Violence Statistics from Nigeria



If you follow the numbers from Nigeria and Kenya, you quickly realise you are not reading two separate stories. You are reading the same story told in different accents.

In Nigeria, the conversation is shaped less by the sheer scale of abuse and more by the silences around it. Across every age group, from the 18-year-old university student to the 45-year-old professional, the same pattern appears: unwanted sexual messages and cyberstalking are everywhere. However, what stands out is not just the violence itself, but the weight of silence that follows. Young women, especially those aged 18–24, speak of shame, of the fear that reporting will make them victims twice over, first of the abuse, then of stigma. Women in their late twenties and early thirties are aware that the law exists, at least on paper. However, knowledge of one's rights does not necessarily translate to trust in the justice system. They hesitate, worried about retaliation. Older women echo this same distrust; their silence is shaped by years of seeing institutions fail to protect them. The Nigerian story, therefore, is one where the violence is explicit, but the reporting is broken, undermined by stigma, fear, and a deep distrust of authority.

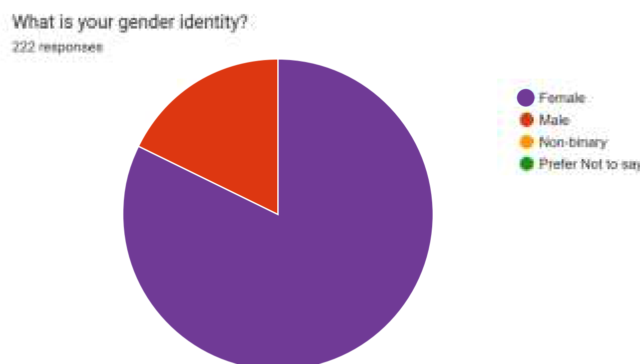


Kenya, on the other hand, presents a different kind of statistic. 99.3% of respondents, almost everyone surveyed, say they have experienced technology-facilitated violence. The forms are many: psychological harassment (97.6%), sexual exploitation (74%), economic abuse (58.9%), surveillance (68.8%), and controlling behaviours (50%). The numbers leave no room for doubt. In Kenya, the prevalence is not hidden in silence. It is loud, overwhelming, and undeniable. The data screams what Nigeria whispers: that digital spaces are dangerous terrains for women.

However, if you look past the numbers, both contexts converge on the same truth. Whether it is the silences in Nigeria or the statistical avalanche in Kenya, women live in digital spaces that echo the patriarchal violence of the offline world. In Nigeria, stigma silences them. In Kenya, the sheer normalcy of abuse risks numbing us into acceptance. In both countries, men's violence online is not a glitch in the system; it is the system, reproduced and amplified through technology.

The comparative lesson here is simple but urgent: Nigeria shows us the cost of silence. Kenya shows us the cost of ubiquity. Together, they warn us that until institutions are rebuilt to protect survivors, until stigma is dismantled, and until platforms are held accountable, the internet will remain less a space of freedom and more an extension of the patriarchal policing of women's lives.

Gendered Patterns of Technology-Facilitated Violence



Across Nigeria and Kenya, the evidence is clear: digital spaces have become the newest battleground for patriarchal power. The women who dare to speak, organise, or simply exist visibly online find themselves under constant siege, targeted with harassment, body-shaming, sexualised attacks, and coordinated smear campaigns designed to humiliate and silence them. While men also experience forms of online abuse, the data from both countries show that women's bodies, sexuality, and morality remain the primary sites of attack, exposing the gendered nature of technology-facilitated violence.

In Nigeria, the majority of women respondents reported daily internet access, with social media being their main entry point into digital life. However, this connectivity comes at a heavy price. Women recount constant abuse that pushes them into withdrawal and silence. Survivors face barriers to reporting, not because they lack courage, but because stigma, fear, and an absence of credible reporting mechanisms make justice unattainable. The examples of Oby Ezekwesili, Aisha Yusufu, and Funke Akindele illustrate how women in politics, activism, or public life are systematically attacked, not for their policies or ideas, but for their marital status, their bodies, or their refusal to conform to societal expectations of silence. Even female journalists documenting gender-based violence are trolled, accused, and dismissed, often by anonymous accounts. For women with disabilities, the abuse is layered with microaggressions and patronising comments that reinforce exclusion. The Nigerian data makes one thing plain: the internet is a mirror of the society, deeply unequal, relentlessly hostile to women who claim visibility.

Kenya tells a parallel, yet equally disturbing, story. Here too, digital violence is distinctly gendered. Men may face attacks tied to corruption or tribe, but women are relentlessly reduced to their bodies. As one informant put it: "If a man gets a role, they talk corruption. If a woman gets the same role, they talk about her body." Women politicians like Millicent Omanga are often remembered not for their policies but for their physical appearance. Young girls who post actively online are met with vitriol, their digital visibility policed through misogyny masquerading as moral judgment. Anonymous accounts fuel a crisis of cyberbullying, with survivors describing waves of harassment, sexualized slurs, and fabricated narratives about abortion. The message is the same as in Nigeria: speak, and you will be punished. Resist, and you will be silenced.

Both countries show that digital violence is not an aberration; it is an extension of patriarchal control. As one Kenyan participant aptly noted, "Ni kama control ya wanawake imehamia online." "It's like controlling women has just moved online." Nigerian women echo this through their lived reality of constant smear campaigns and online surveillance. In both contexts, technology is weaponised to police women's voices, limit their participation, and reinforce offline inequalities.

However, there are critical differences. In Kenya, the violence is wrapped tightly around cultural scripts of morality, shaming women for their sexuality or their visibility. In Nigeria, the violence is politicised, targeting women who dare to enter the male-dominated terrain of activism, journalism, or electoral politics. Nevertheless, whether clothed in morality or politics, the function is the same: to exclude women from public space.

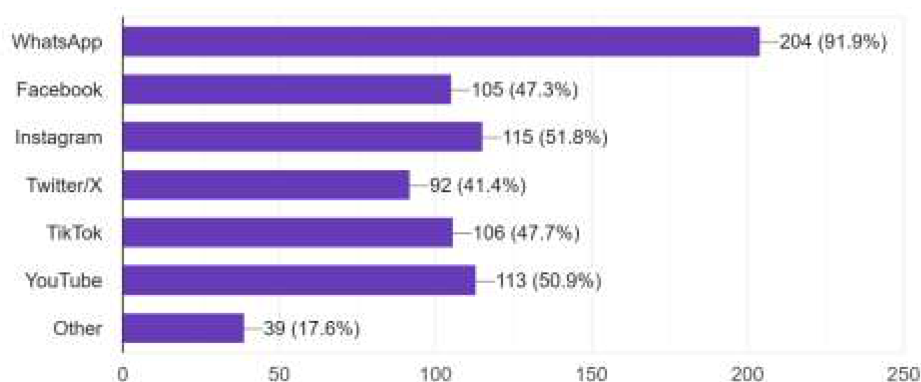
The findings from both Nigeria and Kenya force us to confront the truth: digital platforms are not neutral. They are arenas where power is contested, and where women are made to pay the heaviest price for participation. The internet, celebrated for democraticising voice, has instead become a site of renewed inequality, unless deliberate action is taken.

What emerges is not just data about online abuse, but a pattern of systemic silencing that demands urgent legal reform, platform accountability, survivor-centred support, and stronger feminist organising across borders. If unchallenged, the digital space will remain what it has become: a continuation of the age-old project of silencing women, now upgraded to 4G speed.

DEVICES AND PLATFORMS USED

The numbers may differ, the platforms may shift, but the story is largely the same: digital spaces across Nigeria and Kenya have become both the stage for expression and the terrain of violence. What appears, at first glance, to be "user engagement data" is, in fact, a map of where women's dignity is contested, undermined, and often stripped away.

Nigeria: High Connectivity, High Exposure



Nigeria's data shows staggering engagement: WhatsApp at 91.9%, Instagram at 51.8%, YouTube at 50.9%, TikTok at 47.7%, Facebook at 47.3%, and Twitter at 41.4%. On the surface, this appears to be a vibrant digital society, with women, in particular, being present and vocal. But the lived reality beneath these figures is much darker. WhatsApp's encrypted privacy not only protects communication; it shields harassment, unsolicited sexual advances, and coordinated abuse in private groups. Instagram's visual culture turns into a theatre for body-shaming and derogatory commentary. On Twitter, the platform with the lowest engagement, the fear of targeted harassment has already silenced many women, showing how "low usage" is not a sign of safety but a symptom of exclusion.

The testimonies make this plain. Public figures like Oby Ezekwesili and Aisha Yusufu face relentless attacks not for their politics but for daring to speak at all. Funke Akindele's political ambitions were reduced to questions about her marital status. Female journalists documenting gender violence are themselves targeted with trolling. And women with disabilities endure daily microaggressions disguised as compliments. This is not just "online negativity." It is the systemic disciplining of women who refuse silence.

Kenya: Platform Features as Weapons

PLATFORM	PERCENTAGE	FREQUENCY
WhatsApp	24.12	70
Facebook	22.51	66
Instagram	2.92	9
X space (Twitter)	3.22	9
TikTok	3.22	9
YouTube	0.88	3
SMS	10.96	32
Emails	5.26	15

Phone Calls & Voicemail	13.3	39
Online Marketplaces & Classifieds	0.58	2
Online Dating Platforms	1.9	6
Gaming Platforms & Chat Rooms	0.15	0
Online Forums & Comment Sections	1.46	4
Work & Learning Platforms (Zoom, Microsoft teams , google meet)	1.61	5
Location Tracking & Surveillance Tools (e.g GPS tracker)	0.58	2
MPESa/ online banking)	6.58	19
Smart Home Devices (e.g. smart camera)	0.44	1
Cloud Storage Services (e.g Google Drive Dropbox etc	0.29	1

Kenya's figures tell a different, yet parallel, story. Here, WhatsApp (24.1%) and Facebook (22.5%) dominate as spaces where abuse thrives, joined by SMS (11%), phone calls (13.3%), and even mobile money services like MPESA (6.6%). Abuse is not limited to online platforms; it also infiltrates financial systems, learning platforms like Zoom, and even physical traps disguised as "funding opportunities." In one chilling case, women responding to an emailed invitation were kidnapped and drugged, proof that digital violence is not virtual but violently embodied.

Qualitative insights underscore the same patterns: platform design and inadequate moderation directly facilitate abuse. Telegram's lax rules make it a hotspot for non-consensual image sharing. TikTok's viral comment culture magnifies misogyny. Anonymous accounts on Instagram and X (Twitter) embolden perpetrators, turning visibility into vulnerability. Moreover, as grassroots voices remind us, even seemingly peripheral spaces, such as Discord or online marketplaces, are increasingly being weaponised.

SHARED STRUGGLES, DIFFERENT FACES

What emerges across both countries is not random misbehaviour but a systematic pattern. In Nigeria, tech-facilitated violence against women is politicised, and women in activism and public life are punished most severely. In Kenya, it is deeply moralised; women's bodies, sexuality, and "respectability" are policed online as they are offline. The function, however, is identical: silence women, deter their participation, and reassert patriarchal power through the digital sphere.

The platforms themselves are not neutral. Their structures, encrypted privacy, viral amplification, and anonymous commenting become weapons in the hands of perpetrators. And their failure to implement gender-sensitive protections is not a technical glitch; it is complicity in a system that thrives on keeping women "in their place."

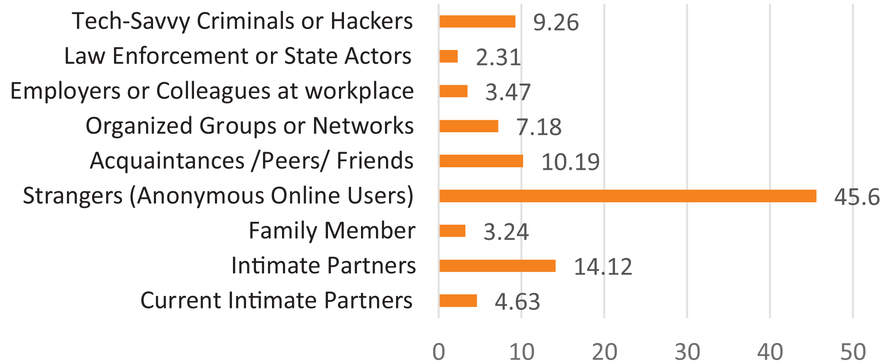
THE IMPLICATION

Comparing Nigeria and Kenya reveals that digital violence is not simply about bad actors; it is about power, platforms, and politics. The internet is not levelling the playing field; it is reproducing, even intensifying, the inequalities women already face offline. Until survivors' voices shape platform accountability, legal reform, and community protection, WhatsApp groups will remain silent courts of abuse, Instagram will continue as a stage for body-shaming, and Telegram will be a marketplace for stolen dignity.

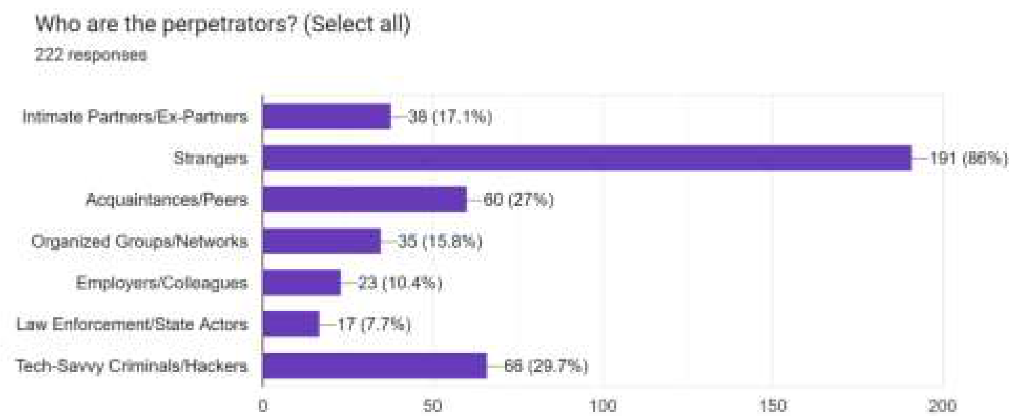
In both countries, the fight against tech-facilitated violence is therefore not only about "digital safety." It is about reclaiming the right to speak, to lead, and to exist fully as women in the public sphere, both online and offline.

Perpetrators of TFVAWG

% of perpetrators by type



Data from Kenya



Data from Nigeria

In both Nigeria and Kenya, technology-facilitated violence against women and girls (TFVAWG) is not an abstract phenomenon; it is lived daily, shaped by the interplay of personal relationships, social dynamics, and the anonymity of digital platforms. Yet, the profiles of perpetrators in the two contexts, while sharing overlaps, reveal distinct patterns that complicate prevention and response.

Strangers and the Anonymity of Violence

The Nigerian data is unequivocal: 86% of perpetrators are strangers. This single statistic reframes the common assumption that digital violence is merely an extension of offline abuse. In Nigeria, strangers dominate the landscape of harm, exploiting anonymity to stalk, harass, and intimidate. The implication is chilling: violence thrives even without prior contact, and the digital space itself becomes the enabler.

Kenya, while not as stark, also records strangers as the leading perpetrators at 45.6%. Survivors recount experiences of cyberstalking, harassment, and intimidation by faceless actors, often hidden behind fake accounts or pseudonyms. As one FGD participant in Kenya put it:

"Cyberstalking... they come to you, you do not know them, but they have been stalking you. You realise this person knows everything about you, yet you have no idea who they are."

The comparative insight here is clear: strangers in both countries exploit digital anonymity, but while in Nigeria their dominance is overwhelming, in Kenya the threat is balanced more evenly with violence from known individuals.

Intimate Partners and the Betrayal of Trust

Across both contexts, the spectre of betrayal is evident. Nigeria's 17% of perpetrators who are intimate partners mirrors Kenya's 14.12%, reinforcing the pattern that relationships built on intimacy can quickly morph into spaces of harm once trust is broken. Survivors describe how intimate content shared in confidence becomes a weapon. A Kenyan key informant captures this poignantly:

"Maybe somebody had a partner, they shared intimate images, and now they spread it. It's someone you trusted, but once things go wrong, they use that trust to hurt you."

In both countries, the continuity of abuse post-relationship shows that TFVAWG is not only about strangers but also about the inability of women to escape the violence of intimacy, even after leaving it.

Peers, Colleagues, and Familiar Faces

Nigeria records 27% of perpetrators as acquaintances or peers, while Kenya notes 10.19%. This disparity suggests that in Nigeria, social circles present a more significant risk, where classmates, friends, or colleagues perpetuate violence under the guise of familiarity. Nigerian testimonies echo this:

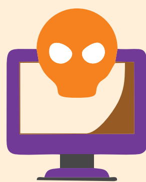
"Young boys in secondary schools have become culpable for perpetrating the exposure of nude pictures of their colleagues... they often do not understand the dangers of their actions."

Kenya, though lower in percentage, still recognises colleagues and peers as perpetrators, with FGDs pointing out:

"Intimate partners, colleagues, classmates, strangers, acquaintances. Anyone can be a perpetrator, ideally. That is what makes it so hard to stop, because they come from all directions."

The comparative picture here is one of scale; Nigeria faces higher peer involvement, while Kenya's violence appears more diffused across categories.

Systemic and Organised Actors



Both countries also highlight the presence of more systemic perpetrators. Nigeria records 15.8% as organised groups or networks and 29.2% as tech-savvy criminals, while Kenya reports 7.18% and 9.26% respectively. This points to Nigeria facing a more entrenched problem of criminally coordinated and technologically enabled violence, compared to Kenya, where the issue is emerging but less dominant.

Similarly, while Nigeria reports 9.7% of perpetrators as employers or colleagues, and 6.9% as law enforcement actors, Kenya shows 3.47% and 2.31%, respectively. The contrast is stark: in Nigeria, even professional and state institutions are implicated more deeply in perpetuating harm, eroding trust in the very structures meant to provide protection.

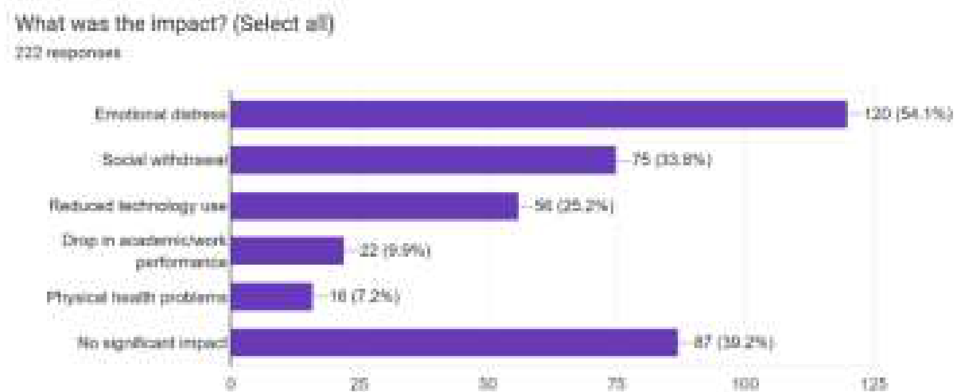
Gender of Perpetrators

Both contexts emphasise that men are the primary perpetrators, though Kenya provides a critical nuance: some women also participate, aided by faceless AI-driven tools and pseudonymous accounts. A Kenyan KII notes:

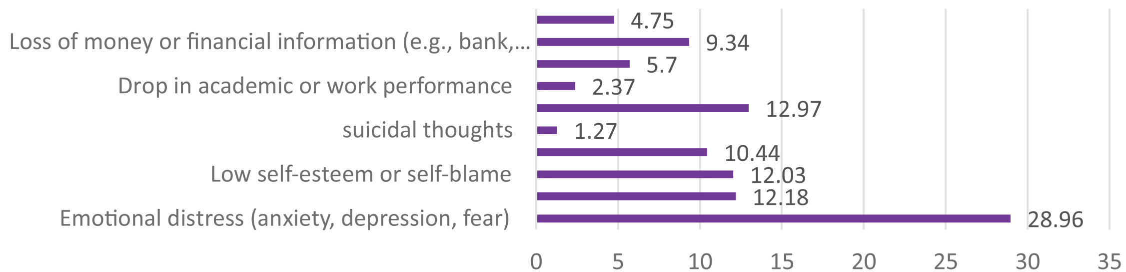
“We have found there are women who are also behind the technology-facilitated gender-based violence. It's not just men anymore.”

This complicates the narrative, showing that while patriarchy structures the problem, technological anonymity is widening the pool of perpetrators beyond traditional expectations.

Impacts of TFVAWG in Nigeria and Kenya



Data from Nigeria



Data from Kenya

Technology-facilitated violence against women and girls is not simply a digital inconvenience; it is an assault on dignity that seeps into emotional, social, economic, and physical spaces of life. When we compare Nigeria and Kenya, two countries with vibrant digital ecosystems and equally complex social fabrics, a troubling picture emerges: online harm does not stay online; it colonises the psyche, fractures relationships, and reshapes opportunities.

Emotional Trauma as the First Casualty

In both countries, the most reported consequence of TFVAWG is emotional distress. In Nigeria, 54.1% of respondents (120 women) reported experiences of fear, anxiety, and depression. In Kenya, the figure was lower at 28.96% (81 respondents), yet the depth of trauma captured in narratives was equally stark. Kenyan survivors describe trembling at the sound of a phone notification, sleepless nights, and suicidal thoughts:

"Nilikuwa na mawazo ya kujiua baada ya video yangu kusambazwa." ("I had suicidal thoughts after my video was circulated.")

A Nigerian key informant recounted how digital harassment forced a woman journalist to consider relocating, fearing for both her career and her daughter's safety. The comparison underscores a shared truth: whether in Lagos or Nairobi, the phone becomes both lifeline and weapon, capable of triggering debilitating fear.

> *Nilifuta akaunti zangu zote. Sasa siamini mtandao.*
>
> *I deleted all my accounts. I don't trust the internet anymore.*

Withdrawal and the Shrinking of Digital Lives

In both contexts, technology, the very tool of connection, becomes the site of exile. In Kenya, 12.97% reduced their technology use, and many simply abandoned social platforms altogether:

"Nilifuta akaunti zangu zote. Sasa siamini mtandao." ("I deleted all my accounts. I don't trust the internet anymore.")

In Nigeria, 25.2% (56 respondents) reported the same retreat, with some journalists losing entire archives of their work when accounts were hacked. A once powerful instrument for activism or education becomes tainted by fear, shrinking survivors' presence in digital spaces.

Social Withdrawal, Stigma, and Isolation

Kenya reports a 12.18% social withdrawal, while Nigeria reports a higher 33.8% (75 respondents). Nevertheless, behind the numbers lies a shared pattern of silence enforced by shame. In Kenya, young women narrated how manipulated content led to families disowning them:

"Mama aliniambia niondoke nyumbani baada ya video ile kuonekana." ("My mother told me to leave home after that video was seen.")

In Nigeria, secondary school students remembered peers so traumatised they refused to leave hostels during exams. In both settings, communities often become enforcers of stigma rather than sources of support.

Economic and Academic Fallout

Kenya records 9.34% of respondents reporting financial loss, and others recounting lost jobs due to fake screenshots or viral shaming. Nigeria presents similar patterns; 8.8% (14 respondents) noted academic or workplace decline, and one activist described how harassment compromised her journalism career after her Facebook account was hacked. Across both contexts, TFVAWG undermines women's economic stability, interrupting not only income but also education and future opportunities.

> “*Baada ya picha kusambaa, wanaume walikuwa wakinifuata mtaani.*
>
> *After the pictures spread, men started following me in the neighbourhood*”

Physical and Health Consequences

Though TFVAWG is digital, the body absorbs the blows. In Kenya, survivors described digital harassment escalating into physical stalking and neighbourhood intimidation:

“Baada ya picha kusambaa, wanaume walikuwa wakinifuata mtaani.” (“After the pictures spread, men started following me in the neighbourhood.”)

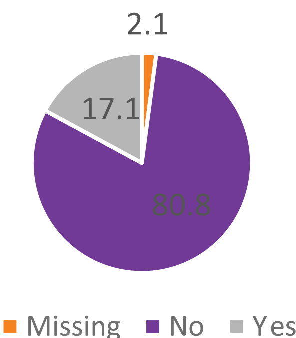
In Nigeria, 7.2% reported physical health effects, including insomnia and fatigue. The psychosomatic and embodied impact reveals that TFVAWG is not confined to screens; it transforms into headaches, fear, and sometimes the threat of physical assault.

The Silent Crisis of Mental Health

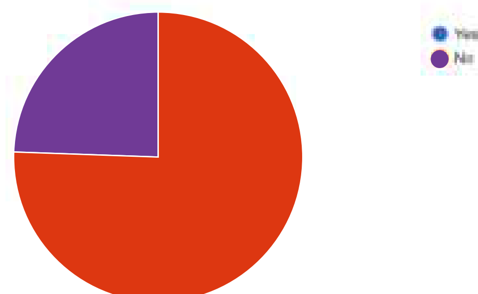
Perhaps most urgent across both contexts is the silent mental health crisis. Survivors in Kenya spoke of PTSD, anxiety, and even plastic surgery as coping mechanisms. In Nigeria, the invisibility of trauma was echoed in the 39.2% who reported no impact, a figure that may mask resilience but equally may signal normalisation of violence or silenced suffering.

Taken together, the Nigerian and Kenyan experiences remind us that technology-facilitated violence is not only about platforms, it is about lives unravelled. The betrayal of trust, the collapse of relationships, the silencing of voices, and the shrinking of digital and physical worlds all converge into a single truth: digital violence is structural violence. And unless systems are reformed to recognise, prevent, and respond, survivors in both countries will continue to bear the weight in silence.

% of participants of reporting of the incidence



Did you report the incident(s)?



Reporting patterns of technology-facilitated gender-based violence expose two very different realities in Kenya and Nigeria, realities that speak less about individual choices and more about the systems that frame those choices.

In Kenya, silence is the dominant response. 80.8% of survivors (236 respondents) did not report incidents of abuse. The voices behind the numbers reveal why: shame, fear, and a justice system perceived as dismissive. As one FIDA Kenya key informant explained, "TFGBV is largely dismissed... they call it soft crime." Another survivor added, "Very few people wish to report such cases. Perhaps because of the shame they face." These testimonies confirm that non-reporting is not about indifference; it is about a culture of minimisation and an absence of trust in institutions that should protect. Survivors weigh the cost of reliving trauma in hostile systems and often decide silence is safer.

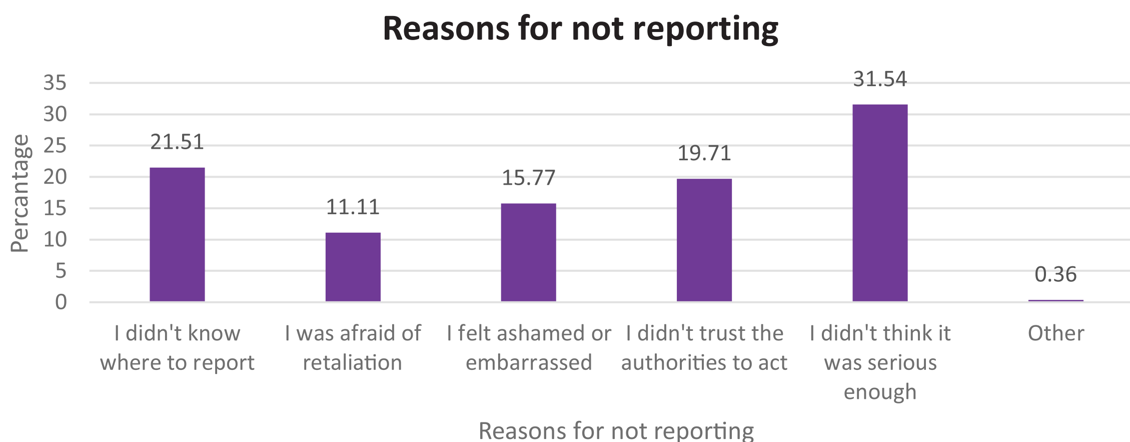
Nigeria tells a strikingly different story. Here, 75.7% of respondents reported their experiences, a figure that reverses the Kenyan pattern. This high reporting rate suggests progress: stronger awareness, advocacy campaigns, and possibly more accessible channels for victims. Survivors in Nigeria appear to feel a greater sense of visibility and protection, suggesting that outreach efforts and shifting social norms may be having an impact.

Yet the contrast between the two countries should not lull us into complacency. Nigeria's 24.3% of non-reporting survivors still represent a large group silenced by fear, stigma, or distrust. And even among those who report, the question remains: what happens after the report is made? If reporting does not lead to protection, justice, or accountability, then the act of speaking up risks becoming another site of retraumatisation.

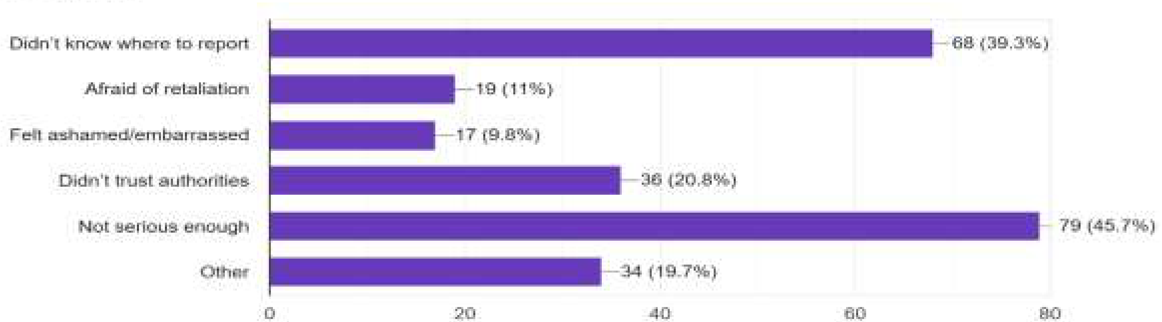
Taken together, Kenya and Nigeria illustrate the two extremes of survivor response: silence enforced by shame and silence broken by awareness. But in both contexts, the root problem persists; systems and institutions are not yet robust enough to guarantee safety, justice, and dignity. Until that changes, reporting rates will remain less a measure of survivor empowerment and more a mirror reflecting the failures of the state, society, and technology companies to confront violence in digital spaces.

REASONS FOR NOT REPORTING

When survivors of technology-facilitated violence choose silence over seeking justice, the question is rarely about whether harm was done. It is about whether the system, society, and culture give them reason to believe speaking out is worth the risk. A comparative look at Kenya and Nigeria shows different configurations of the same problem: barriers that silence survivors, even when their suffering is profound.



In Kenya, underreporting is driven by minimisation and silence imposed by shame. 31.5% of respondents stated that the abuse was “not serious enough” to warrant action, while 21.5% were unsure of where to report, and 19.7% simply did not trust the authorities. Fear of retaliation (11.1%) and embarrassment (15.7%) further cement this culture of silence. A survivor's words capture the weight of stigma: “Very few people wish to report such cases. Perhaps because of the shame they face.” Another adds, “TFGBV is largely dismissed... they call it soft crime.” What emerges here is a systemic delegitimisation of digital abuse. Survivors internalise that message and decide that their pain, however real, does not count as justice-worthy.



Nigeria's story carries a different rhythm but echoes the same systemic failures. Here, 39.3% of respondents were unsure where to report, a stark reminder that awareness and access remain elusive. Distrust of authorities is also significant (20.8%), reinforced by a long history of failed justice delivery and eroded public trust. As one FGD participant put it, “There was a time when people frequently took legal action... but that sentiment is less common today, indicating a loss of public trust.”

Equally revealing is the 44.9% of Nigerians who believed their experiences were not severe enough to report, a perception rooted not only in ignorance of what constitutes violence, but also in a culture that normalises harassment and ridicules survivors for “overreacting.” As a Womanifesto participant explained: “It has become a joke for many, and people think they will be seen as overreacting if they speak up.”

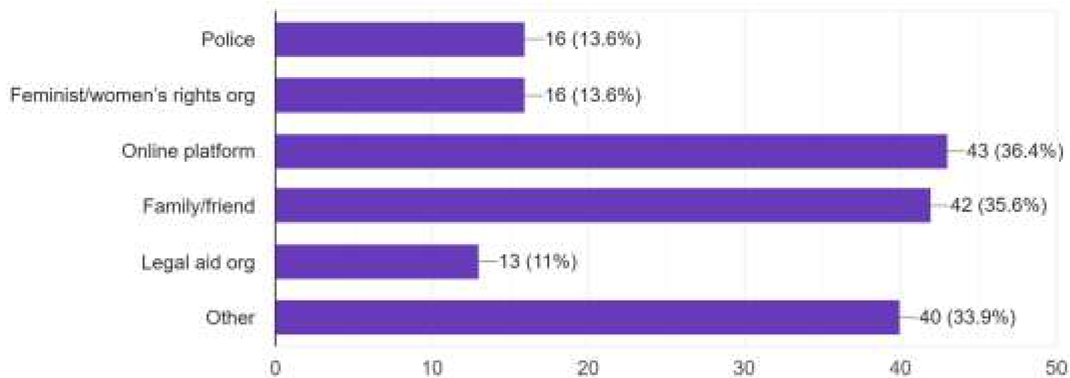
Fear of retaliation also plays out vividly in Nigeria, albeit at a lower rate (10.8%). A young corps member described being pressured by National Youth Service Corps (NYSC) officials to take down her TikTok criticism of government hardship, a reminder that retaliation does not only come from private actors but also from state institutions meant to protect.

What ties both contexts together is that silence is not neutral. In Kenya, it is enforced by shame and systemic trivialisation. In Nigeria, it is sustained by distrust, lack of awareness, and a culture that downplays abuse. The result is the same: perpetrators act with impunity, while survivors are left isolated.

The comparative lesson is clear: Kenya needs to legitimise digital abuse as violence and dismantle the culture of minimisation, while Nigeria must rebuild trust, expand access to reporting mechanisms, and challenge the normalisation of harm. Both countries show that reporting is not just about individual will; it is about the credibility of systems and the weight of culture in shaping whether a survivor chooses to speak or remain silent.

UTILISATION OF REPORT

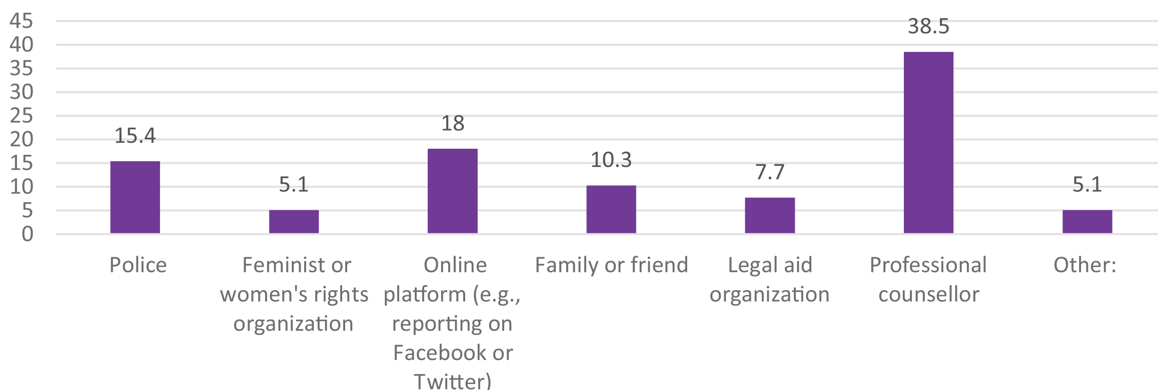
Where do survivors of technology-facilitated violence turn when abuse shatters their digital and personal lives? The answer, as seen in Nigeria and Kenya, reveals less about individual choice and more about the credibility of systems, the visibility of resources, and the weight of trust or distrust survivors place in institutions.



In Nigeria, reporting behaviours are diverse yet fragmented. Only 16% of respondents went to the police, reflecting both the centrality of law enforcement in theory and the deep distrust of it in practice. Survivors consistently questioned whether the police could be trusted to take their experiences seriously, or whether corruption, insensitivity, and cost would stall justice. As one respondent noted: "The Cybercrime Centre exists, but tracking suspects across state lines requires money. The process itself becomes a barrier." In this context, the police represent not a pathway to justice but a reminder of systemic inadequacy.

Instead, Nigerians are turning to alternative pathways. 36.4% chose online platforms as their reporting channel, seeking both anonymity and immediacy. The choice of digital spaces reflects both the reality of the abuse and the recognition that survivors may find platforms more responsive than state systems. Similarly, 35.6% turned to family and friends, underscoring the reliance on social networks for emotional support. Yet, these informal avenues, while comforting, rarely translate into accountability for perpetrators.

Feminist and women's rights organisations received 13.6% of reports, while legal aid groups accounted for only 11%. Both figures are sobering, considering the central role these organisations play in advocacy and justice support. They highlight a dual gap: limited awareness of these services and restricted access for many survivors. The picture is further complicated by the 39% of respondents who reported through unspecified channels, a catch-all category that points to the improvisation survivors employ when formal avenues fail. As one FGD with students revealed, survivors sometimes rely on peer ingenuity to navigate threats, a reminder of the resilience but also the isolation that characterises their journey.



Kenya paints a different picture, though one rooted in similar systemic mistrust. Among the 50 respondents who reported, the largest group, 38.5% turned to professional counsellors. Here, survivors signal not just a need for justice but for healing, placing mental health support above punitive measures. 18% used online reporting tools within platforms like Facebook and Twitter, while only 15.4% approached the police. The choice of counselling and digital spaces over formal law enforcement reflects a scepticism shared with Nigeria: that the state is not a safe or effective place to seek redress.

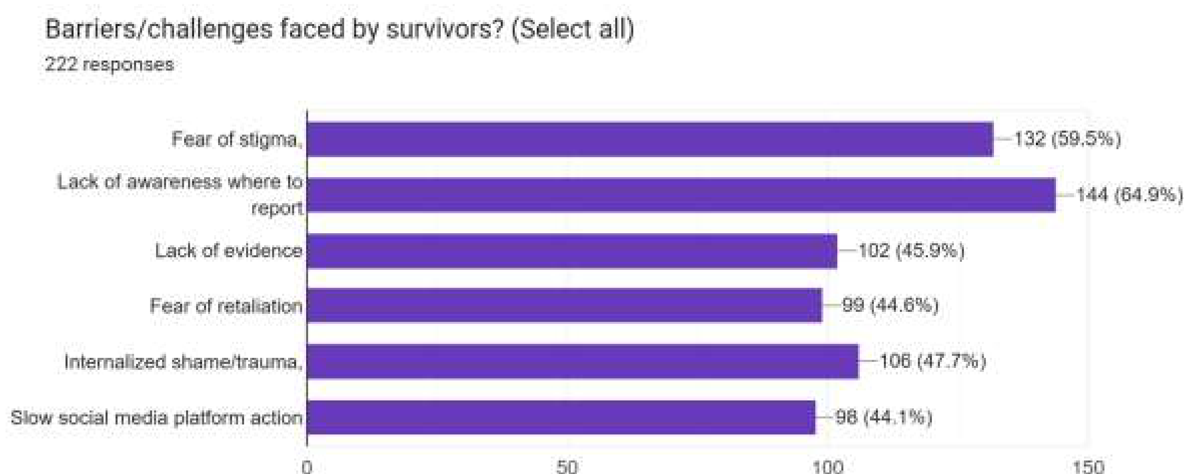
Even more telling is the low engagement with feminist or legal aid organisations in Kenya (5.1% and 7.7% respectively). This contrasts sharply with Nigeria, where feminist groups, despite limitations, still serve as a more recognised outlet. Kenyan survivors instead prioritise emotional care and peer support; 10.3% turned to family and friends, over formal justice, reinforcing the perception that TFGBV is better managed through personal resilience than institutional action.

The comparative insight is striking: In Nigeria, survivors improvise between online platforms, family, and feminist groups, but remain deeply constrained by distrust of the state. In Kenya, survivors' privilege counselling and psychological care signal a recognition of the trauma but also a retreat from institutional justice.

In both contexts, the data confirms that reporting is not merely about whether survivors choose to act; it is about what systems make possible, what cultures normalise, and what trust has been eroded. The channels survivors select are as much a verdict on state failure as they are an expression of survivor agency.

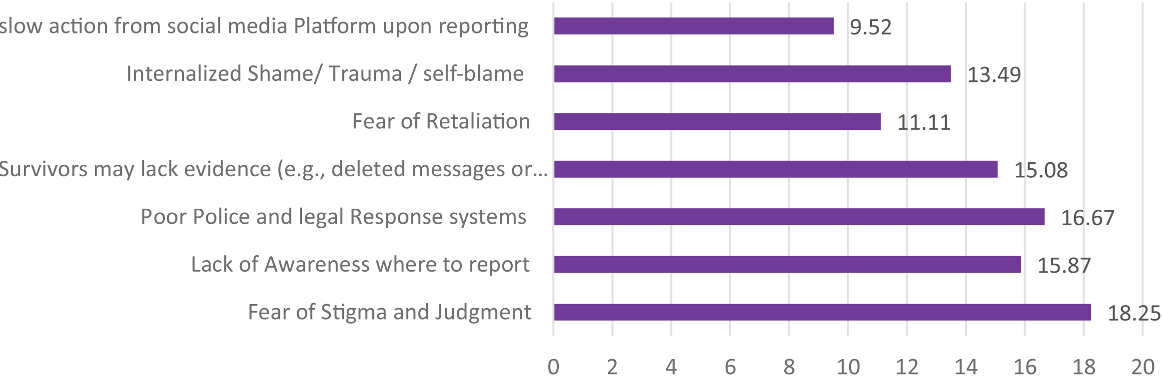
BARRIERS TO NOT REPORTING

In both Nigeria and Kenya, survivors of Technology-Facilitated Violence Against Women and Girls (TFVAWG) confront a web of obstacles that silence their voices and limit access to justice. Yet, the texture of these barriers differs, reflecting not only the institutional environments but also the cultural frames within which survivors navigate their trauma.



In Nigeria, stigma emerges as the most prominent barrier, cited by 59.5% of respondents. Here, survivors are held hostage by community perceptions that often frame them as complicit in their own abuse. Stigma is not simply a social whisper; it is a cultural verdict that shames, isolates, and discourages survivors from seeking redress. Similarly, the 64.9% who noted lack of awareness on where to report reflect the structural opacity of reporting pathways. Survivors are lost in a maze of institutions, uncertain whether disclosure will yield justice or expose them to further harm. Fear of retaliation (44.4%) and lack of evidence (45.8%) further compound this silence. Even when survivors muster the courage to report, they encounter slow institutional responses, including delayed action by social media platforms (44.4%), which deepen their mistrust.

In Kenya, the barriers wear a different face but carry the same silencing weight. Here, stigma and shame are real, but they are intricately bound to a system that trivialises TFVAWG. Survivors describe being told by police, “Ni online tu, hakuna mtu amekuguza”, “It is just online; no one touched you.” This dismissive framing normalises digital abuse as “soft crime” and dissuades survivors from pursuing justice. Practical challenges also loom large: survivors are asked to bear the costs of evidence storage, or to prove abuse in contexts where deleted messages and fake accounts leave little trace. Unlike Nigeria, where reporting is relatively higher despite barriers, in Kenya, the normalisation and minimisation of TFVAWG by both communities and institutions create a double bind; survivors must first convince society that what happened to them is even violence before they can seek redress.

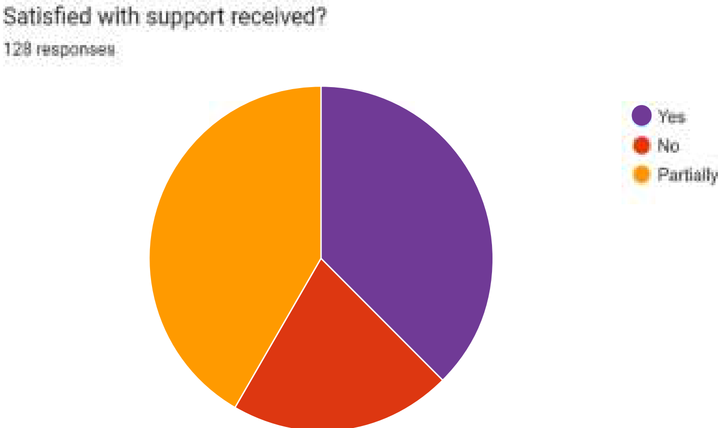


Across both contexts, shame, stigma, and fear of retaliation converge as common deterrents. Yet, the divergence is telling: Nigeria's survivors face institutional opacity and weak follow-through, while Kenya's survivors struggle against cultural trivialisation and infrastructural inadequacies. The Nigerian survivor asks: “Will I be protected if I report?” The Kenyan survivor asks: “Will I even be believed if I report?”

Ultimately, these comparative findings reveal that while the pathways differ, the outcome is the same: a culture of silence that emboldens perpetrators and entrenches impunity. Addressing this requires more than awareness campaigns; it calls for systemic reform, survivor-centred reporting, and accountability that transforms both institutional responsiveness and societal attitudes.

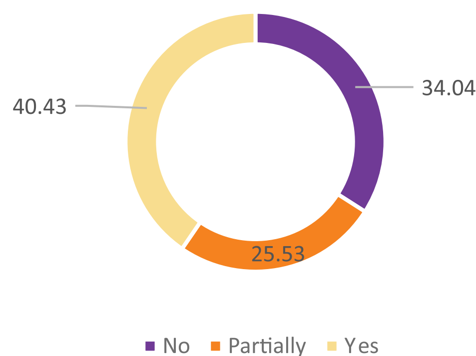
SATISFACTION WITH SUPPORT RECEIVED

When survivors of technology-facilitated violence speak about satisfaction, the numbers tell more than a story of personal experience; they indict or vindicate the systems meant to protect them.



In Nigeria, 41.4% of respondents reported satisfaction with the handling of their cases. On the surface, this is a hopeful number, suggesting that nearly half of survivors found processes responsive enough to restore some measure of confidence. Yet, satisfaction here must be read carefully. It reflects not just resolution, but survivors adjusting expectations to fit into systems that are often slow, opaque, and inconsistent. On the other end, 21.1% expressed dissatisfaction, exposing a critical minority who felt abandoned, unheard, or mishandled. Their stories suggest that justice is not evenly distributed. Between these poles sits 37.5% who said cases were handled "partially well", a liminal space that signals progress, but also exposes persistent cracks. In Nigeria, then, satisfaction is less an outcome of institutional efficiency and more a result of a negotiation between survivor resilience and systemic shortcomings.

% satisfied with support provided post reporting



In Kenya, the picture takes on a different perspective. Of the 47 respondents, 40.43% were satisfied, a proportion close to that of Nigeria, but a larger share reported dissatisfaction (34.04%) compared to Nigeria. A further 25.53% expressed partial satisfaction. Here, the discontent is sharper, grounded not only in delays or opacity but in deeper systemic betrayals. Survivors narrate being dismissed by platforms, "I reported to Facebook, they told me there was no violation", or trivialized by police stations that reduce violence to paperwork and shrugs. Dissatisfaction is not just about unmet expectations; it is about institutional indifference.

Qualitative evidence from Kenya underscores how survivor satisfaction is undercut by victim-blaming cultures, where women are told, "You posted revealing pictures, so what are you crying about?" The legal environment further complicates matters, with survivors left uncertain whether their experiences fall under cybercrime, data protection, or gender-based violence frameworks. Unlike Nigeria, where dissatisfaction often stems from weak implementation, in Kenya it emerges from a cocktail of bureaucratic inertia, cultural dismissal, and legal ambiguity.

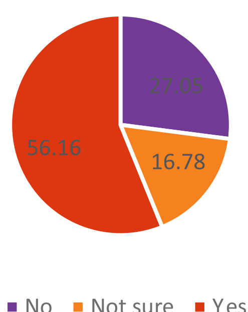
Comparatively, both contexts show that survivor satisfaction is fragile, easily eroded by stigma, delays, or lack of follow-through. Nigeria's survivors wrestle with incomplete justice in systems that sometimes move but rarely transform. Kenya's survivors, by contrast, encounter systems that often refuse to move at all, police who trivialise, platforms that deny, and laws that confuse. Thus, while percentages of satisfaction appear similar, the underlying realities diverge: Nigeria reflects partial institutional responsiveness struggling with consistency, while Kenya reflects structural failure marked by systemic indifference.

In both countries, the verdict is clear: survivor satisfaction is not a measure of justice achieved but of justice rationed. To restore faith, reforms must go beyond procedure to dismantle the victim-blaming cultures, bureaucratic obstacles, and institutional silences that currently define survivor experience

AWARENESS OF THE LEGAL PROVISION

When laws exist on paper but people are unaware of them, justice is already compromised. The data from Nigeria and Kenya lay bare this contradiction.

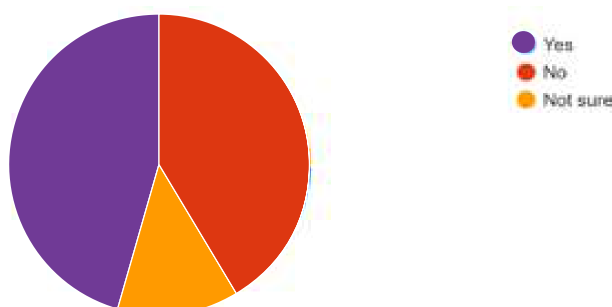
% of respondent aware of existing laws for protection againist TFV



In Kenya, the numbers suggest progress, at least on the surface. Just over half of respondents, 56.16%, say they are aware of laws protecting women and girls from technology-facilitated violence. However, this figure, while seemingly encouraging, masks the gaps: 27.05% openly admit to ignorance, and another 16.78% remain in the limbo of uncertainty. This means that nearly half the population is either unaware of or uncertain about their rights. In practice, this dilutes the effectiveness of existing laws. Awareness that hovers around 56% is not victory; it is fragility. It signals that the law is speaking, but not loudly enough, not widely enough, and not in languages or forms that resonate with those most at risk.

Nigeria paints an even starker picture. Here, only 45.5% of respondents reported being aware of legal protections, while a larger share, 41.4%, said they were not aware at all. Another 13.1% were uncertain. This is not just a gap; it is a gaping hole. In a country where online violence is pervasive, for nearly half the population to live without knowledge of the laws designed to shield them is not ignorance by accident; it is evidence of systemic failure. In Nigeria, the law exists, but its reach does not. It circulates within elite policy spaces but fails to trickle down into the everyday lives of women and girls who face abuse on WhatsApp groups, Twitter spaces, and Facebook pages.

Aware of Nigerian laws protecting women/girls from online violence?
222 responses



Qualitative accounts underline this failure. One respondent noted how the lack of awareness leads people to trivialise their experiences: "Some people fail to see their experiences as violence, viewing them instead as mere setbacks." This reveals that ignorance of the law is not just a matter of not knowing

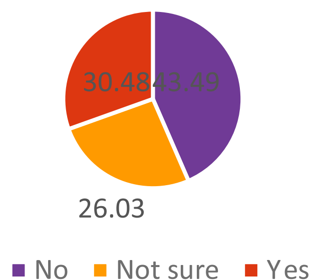
statutes; it is about how social narratives minimise harm, reframing violence as an inconvenience. Without deliberate campaigns to shift both legal literacy and cultural attitudes, many survivors will never name their experiences as violence, let alone seek justice.

Comparatively, then, Kenya appears to be a step ahead of Nigeria in public awareness. However, both countries face a fundamental challenge: laws are ineffective if they remain invisible, inaccessible, or unintelligible to the very people they are meant to protect. Where Kenya struggles to ensure that its slim majority translates into a deep understanding, Nigeria must confront the more urgent crisis of an uninformed public, where ignorance reinforces cycles of silence and abuse.

In both contexts, the question is not simply whether laws exist, but whether women and girls can claim them. Until awareness becomes universal, laws remain paper shields: written, but too thin to stop the blows.

Gaps in Laws and Policies

% of respondents believing that the laws and policies are adequate



Kenya's legal landscape on Technology-Facilitated Gender-Based Violence (TFGBV) is a story of gaps between law and lived reality. While 30.48% of respondents (89 out of 292) believe the laws protect women and girls from online abuse, 43.49% (127 respondents) disagree, and 26.03% (76 respondents) remain unsure. Beyond numbers, qualitative insights from Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) with legal practitioners, human rights defenders, grassroots advocates, and survivors reveal the structural and systemic limitations of existing frameworks.

a) **Inadequacy of Existing Legal Frameworks:** Kenya has several laws, the Computer Misuse and Cybercrimes Act (2015), the Data Protection Act, and the Children Act, but participants repeatedly noted that they are ill-suited to tackle gendered online abuse.

   “The Computer Misuse and Cybercrimes Act mostly addresses corporate offences, hacking, fraud, data breaches, not the kind of online abuse women and girls face daily.” KII, Legal Advocate

   “There's inconsistency in sentencing between the Children Act and the Computer Misuse Act, even for similar offences involving children. That needs harmonisation.” KII, CREAW Kenya

b) **Absence of Explicit Recognition of TFGBV:** TFGBV remains invisible, mainly in Kenyan law. Policies reference general cybercrime or child protection, but rarely the gendered dimensions of technology-facilitated abuse.

"Most laws don't directly address gender-based violence happening through technology." — KII, CREAW Kenya

c) **Poor Implementation and Corruption:** Laws on paper are often inert in practice, with bureaucracy and corruption eroding enforcement.

"Policies are beautifully made documents gathering dust on the shelf... if you have money, perpetrators walk free while victims suffer in silence." — FGD, FIDA Kenya

d) **Outdated Coverage of Online Abuse:** Even comprehensive laws like the Sexual Offences Act are not adapted to online contexts. Survivors of digital sexual violence face gaps in protection.

"Counties developing SGBV policies need to consider technology-facilitated violence, it's happening more and more in digital spaces." — KII, FIDA Kenya

e) **Centralised Response, Limited County-Level Access:** Investigative capacity is Nairobi-centric, leaving rural and county police ill-equipped to handle cybercrime.

"Most police stations lack capacity—they rely on Nairobi's cybercrime unit, causing delays and bottlenecks." — KII, CREAW Kenya

f) **Low Legal Literacy Among Women and Girls:** Awareness of protective laws is minimal, particularly among young women. Many people are unaware of how to report TFGBV or whether helplines are applicable.

"There's a toll number—1195—but I'm not sure it works for TFV... I only know the Cybercrime Act and defamation law, but they're not specific to women." — FGD, Female University Student

g) **Weak Forensic and Investigative Capacity:** The lack of trained personnel and forensic tools undermines justice. Cases are dismissed, or victims are told to "solve it at home."

"Currently, we still do not have working systems for forensic investigation on such cases." — KII, Wangu Kanja Foundation.

h) **Emerging Threats Not Covered:** AI-generated abuse, deepfakes, and non-consensual data manipulation are not addressed in current legislation.

"Unless it's extreme like nudity or pornography, it won't attract attention." — KII, FIDA Kenya

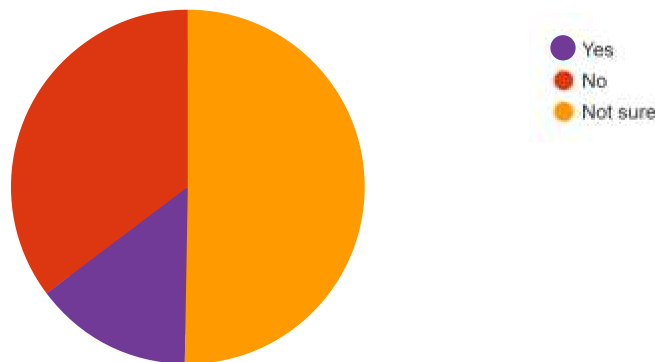
i) **Institutional Unpreparedness:** Law enforcement and justice institutions are unprepared, gender-biased, and uninformed about TFGBV, leaving survivors frustrated.

"The police... don't know where to start... they often treat cases as family matters." — KII, CREAW Kenya

j) **Limited Public Education and Legal Support:** Participants emphasised the urgent need for awareness campaigns targeting women, girls, and marginalised groups.

"Even if you want to report, people are not capacitated to deal with technological violence." — FGD, CREAW Kenya

In short, Kenya has legal instruments on paper, but structural gaps, outdated provisions, centralized enforcement, low legal literacy, and emerging digital threats make them insufficient to protect women and girls from technology-facilitated abuse.



In Nigeria, uncertainty dominates perceptions of legal protection. Half of respondents (50.5%) say they are unsure whether existing laws adequately protect women and girls from online violence. Only 14.3% believe the laws are sufficient, while 35.2% consider them inadequate. This paints a picture of confusion and lack of clarity, with significant implications for victims' ability to seek help.

Nigeria has the Cybercrimes (Prohibition, Prevention, etc.) Act. Act (2015), with Section 24 criminalising cyberbullying and online threats, punishable by fines up to ₦7 million and/or imprisonment for up to three years. Yet, enforcement is weak. Many police officers are unaware of the law, and navigating the justice system is challenging for victims without skilled legal representation.

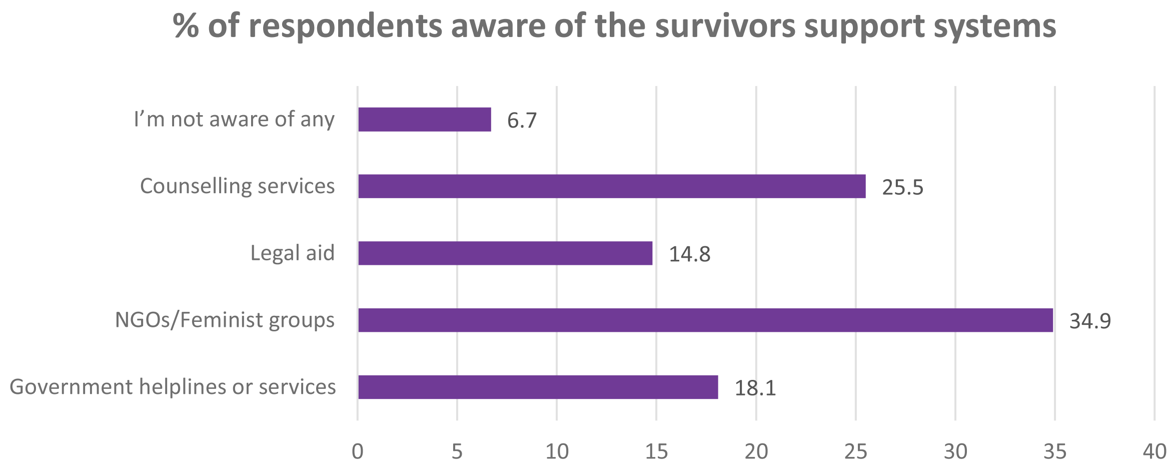
"The laws are vague and narrow, failing to adapt to evolving issues. Many victims depend heavily on strong legal representation to prove their cases, which is a significant barrier." — Womanifesto FGD

High-profile cases illustrate the consequences of weak enforcement. Perpetrators like Darlington openly admitted to predatory behaviour online, targeting young girls with impunity, reflecting the gaps in both law and societal accountability. Without robust legal frameworks, TFVAW thrives, emboldened by inadequate deterrence and low public awareness.

"If effective cybercrime laws were in place, perpetrators would be less brazen. Community engagement and awareness are critical." — Feminist Baddie, KII

Kenya shows slightly more specialised legal attention but struggles with implementation, centralisation, and emerging threats. Nigeria suffers from outdated laws, poor enforcement, and low awareness, leaving survivors vulnerable. Both countries demonstrate that laws alone are not enough; public education, decentralised enforcement, and adaptation to digital realities are critical.

Awareness of Support Services



Kenya's landscape of support for survivors of TFVAWG is shaped strongly by civil society. The data shows that 34.9% of respondents (101 out of 288) recognise NGOs and feminist groups as primary sources of support, followed by counselling services (25.5%, 73 respondents), government helplines (18.1%, 52 respondents), and legal aid (14.8%, 43 respondents). Notably, 6.7% (19 respondents) reported being unaware of any support systems.

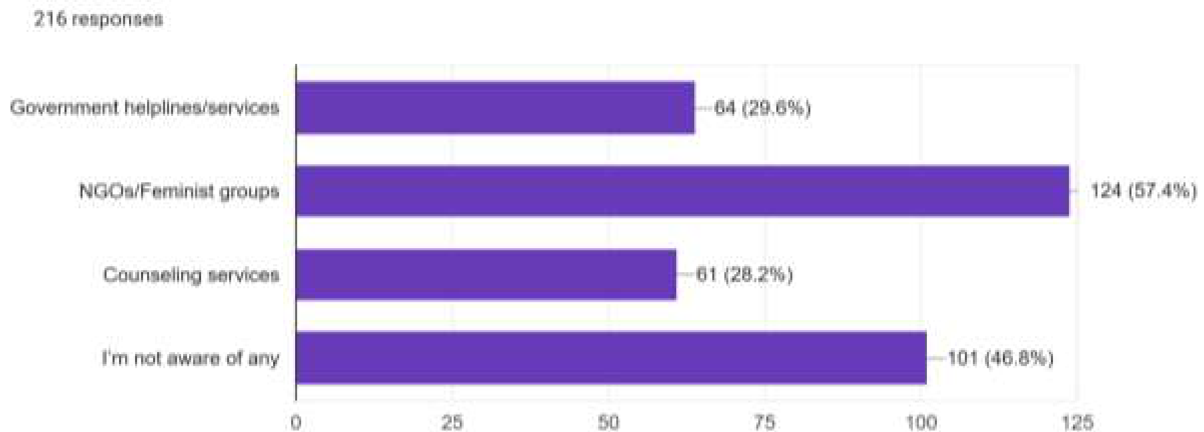
Qualitative interviews shed light on why civil society plays such a pivotal role. Organisations like CREAW and the Wangu Kanja Foundation operate at the frontline, offering awareness campaigns, psychosocial support, and guidance to navigate formal systems. They often serve as the first point of contact, providing survivors with critical tools to understand their rights and access help.

"Our work is... prevention: creating awareness... encouraging people... where can you report, where can you get help. In terms of response, we are heavy on psychosocial support... supporting the survivors." — KII, CREAW Kenya

However, these organisations face resource limitations, especially in rural or underserved areas, leaving gaps in coverage.

"We can provide some form of support... assist them to navigate reporting to the police... they know their rights, because many might not know that somebody is not supposed to take a picture of them without consent." — KII, Wangu Kanja Foundation

This paints a picture of a support ecosystem that is valuable but uneven, where civil society fills critical gaps left by under-resourced state institutions.



Nigeria's picture is more fragmented. Awareness of NGO and feminist groups is higher than in Kenya, with 57.4% of respondents recognising these organisations as sources of support. These NGOs, including TechHer and Womanifesto, are active in raising awareness, providing legal assistance, safe spaces, and digital literacy programs, empowering survivors to navigate technology-related risks.

“TechHer empowers women to learn about technology... collaborates with stakeholders to promote policies protecting women from violence, especially in digital contexts. The Kuram application creates a digital safe space for survivors to report and access legal support services.” — Womanifesto FGD

Yet, awareness of government support is strikingly low. Only 29.6% of respondents are aware of helplines or government services. Counselling services follow closely at 28.2%. Alarmingly, nearly 46.8% of respondents report being unaware of any support systems, highlighting a major gap in outreach and public education.

Government agencies like NAPTIP have made efforts to respond to severe cases, including revenge pornography, by launching investigations, identifying perpetrators, and linking survivors to psychological support. However, these interventions are often reactive rather than preventive, and their reach is uneven.

“A Female Bank Branch Manager faced threats of intimate image exposure, leading to depression and suicidal thoughts. NAPTIP intervened through investigation and referral for counselling.” — Law Enforcement KII

“A classmate's photos were manipulated using AI for extortion. Police identified the individual, and the harassment stopped once reported.” — Student KII

Despite these efforts, nearly half of the population remains unaware of where to turn for help, highlighting a disconnect between formal systems and public knowledge.

Kenya and Nigeria reveal contrasting but complementary patterns in survivor support. In Kenya, awareness is moderately high for civil society services (34.9%), while government support remains weakly recognised (18.1%). In Nigeria, NGOs dominate recognition (57.4%), but nearly half of the respondents remain unaware of any support system, signalling severe gaps in outreach and accessibility.

Both contexts demonstrate that civil society bears the burden of supporting survivors, providing awareness, psychosocial care, and guidance. Government systems exist but are underutilised due to poor visibility, low public education, or reactive responses. Counselling services are recognised but remain under-promoted in both countries.

The key takeaway is that survivor support is strongest where grassroots, feminist, and digital rights organisations operate. However, both Kenya and Nigeria need broader public education, better visibility of government services, and stronger integration between civil society and state mechanisms to ensure survivors can access timely and comprehensive support.

Accountability with Tech Companies

Across Kenya, voices from Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) consistently show frustration with tech companies' failure to protect women and girls from technology-facilitated violence. Survivors, legal experts, and grassroots advocates point to the absence of clear, accountable mechanisms for reporting abuse, leaving victims trapped in digital limbo.

"Technological companies need to be held accountable... there has to be a system for enforcing content moderation and responding to reports of abuse in a timely and transparent way. If TikTok hacked me and blocked me out, I have no starting point. These platforms must provide clear channels for reporting abuse. Right now, you're just left hanging, and no one is answerable." — Participant, FIDA Kenya FGD

The call is for survivor-centred design, where reporting channels are accessible, intuitive, and sensitive to trauma. Participants emphasise the importance of enhancing platform security against hacking, impersonation, and account takeovers. Reporting systems should reflect local realities, offering support in local languages and culturally sensitive frameworks.

"They need to enhance the safety measures... limit issues to hacking of accounts... providing survivor-centred reporting options using local languages." — KII, Wangu Kanja Foundation.

Social media and telecommunications companies are urged to strengthen their internal infrastructure, enabling swift content moderation and removal of harmful material. Tech companies must be proactive, not reactive, and recognise that delays or neglect exacerbate harm.

"If a survivor reports unwanted content, the platforms should take it up swiftly, no delays or excuses when someone is facing harm online." — KII, CREAW Kenya

Participants also demand enforceable content moderation policies, not voluntary guidelines, holding companies accountable systemically rather than selectively.

"There's a need for stronger guidelines... compel tech companies to take more responsibility... moderating content effectively." — KII, Wangu Kanja Foundation

Some platforms, such as Meta, are evolving with enhanced reporting and enforcement features, whereas others, like X (formerly Twitter), are lagging behind, creating uneven digital safety landscapes.

"Current Facebook has reporting, blocking, and guideline enforcement... Twitter could be where real cyberbullying happens... no reporting buttons, no limits." — KII, End Cyberbullying Association

Overall, Kenyan civil society frames tech companies as powerful actors whose neglect perpetuates harm, demanding accountability, robust security, and survivor-centred mechanisms.

The Nigerian context mirrors Kenya in frustrations but highlights additional structural challenges. Transparency in reporting is limited; users often lack knowledge of whether complaints are received, investigated, or resolved. This opacity discourages survivors from engaging with platforms.

"Without visibility into the reporting process, users may hesitate to report incidents, fearing their complaints will go unnoticed or unaddressed." — FIDA KII

"They need to enhance the safety measures... limit issues to hacking of accounts... providing survivor-centred reporting options using local languages.

— KII, Wangu Kanja Foundation."

"Without visibility into the reporting process, users may hesitate to report incidents, fearing their complaints will go unnoticed or unaddressed.

— FIDA KII"

Users recount experiences of receiving explicit content or manipulated images repeatedly, with platforms often failing to act. Vulnerable populations, such as women with disabilities, face compounded barriers due to bias and poorly designed reporting systems.

"Women with disabilities reporting online abuse may not be taken seriously... platforms are not inclusive, not easy to navigate." — PWD FGD

Policy enforcement is inconsistent; high-profile cases receive attention while ordinary cases are ignored, undermining trust.

"Citizens Gavel sued TikTok for public nudity and exploitation of a minor. That got attention, but less-publicised cases often go unaddressed." — Womanifesto FGD

Support for survivors post-reporting is minimal. Counselling, legal assistance, and follow-up communication are rarely provided, leaving victims isolated and retraumatized. User education is equally lacking; survivors often do not know their rights or how to report effectively.

Emerging digital harms, deepfakes, AI-manipulated content, and coordinated harassment outpace platform responses. Lack of collaboration with gender and digital safety experts results in solutions that fail to address survivors' realities. Algorithms, largely opaque, perpetuate biases and fail to prioritise content addressing misogyny or abuse. Language barriers further exclude users who do not operate in dominant global languages, allowing harmful content to persist.

"Inappropriate vernacular like 'big nyash' or 'ashawo' often goes undetected by moderation teams, enabling abuse to continue unchecked." — Womanifesto KII

In both Kenya and Nigeria, tech companies hold enormous power in shaping digital safety. Kenyan survivors and advocates demand accountability, security, and accessible reporting; Nigerian users struggle with transparency, inconsistent enforcement, and exclusionary systems. Across contexts, civil society is the critical bridge between survivors and platforms. Yet, systemic reforms, regulatory pressure, and user-centred innovations remain urgently needed to prevent technology-facilitated violence against women and girls.

"Citizens Gavel sued TikTok for public nudity and exploitation of a minor. That got attention, but less-publicised cases often go unaddressed. — Womanifesto FGD"

THE CONTEXT OF FEMINIST ADVOCACY AND INTERGENERATIONAL COLLABORATION IN ADDRESSING TFGBV

In both Kenya and Nigeria, feminist advocacy confronts a new and complex battlefield: the digital space. Technology-facilitated gender-based violence (TFGBV) has emerged as a pervasive threat, exposing gaps in digital literacy, legal frameworks, and intergenerational collaboration. Across interviews and focus group discussions, a consistent narrative emerges: while women and youth are at the forefront of confronting these harms, institutional, generational, and technological barriers continue to impede meaningful progress.

One of the clearest patterns in Kenya is the tension and potential for conflict between older and younger feminists. Older advocates often carry historical wisdom and institutional authority, but they frequently lack the technical literacy necessary to navigate platforms where TFGBV thrives. Younger feminists, digital natives fluent in TikTok, X, and Instagram, bring urgency, creativity, and reach, but are frequently sidelined in formal spaces.

"Gen Zs see us as old-fashioned. But they need to hold our hands, and we need to learn from their digital expertise so we can fight this battle together." — FIDA Kenya FGD.

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Mentorship emerges as a critical solution. The movement's strength lies in pairing the strategic foresight of seasoned activists with the agility and visibility of youth. In Kenya,

organisations like CREAW andvisibility of youth. In Kenya, organisations like CREAW and Wangu Kanja Foundation are already experimenting with such models, cultivating spaces where older and younger feminists exchange knowledge, build digital resilience, and amplify campaigns.

"The younger generation is vibrant; they voice their concerns and are vocal about protecting themselves online. At the same time, the older ones inspire the young ones. This synergy strengthens our response to TFGBV." — KII, CREAW Kenya

In Nigeria, the story unfolds in similar but uniquely challenging contexts. Movements like the Feminist Womanifesto and #ArewaMeToo demonstrate youth-led innovation, mobilising survivors and allies in regions constrained by conservative norms. Older feminists provide legitimacy, access to networks, and policy expertise, while younger activists utilise social media for awareness, reporting, and advocacy. Case studies, such as the defence of Dr. Abiola Akiyode Afolabi during online attacks, illustrate how intergenerational collaboration fosters solidarity, strategic action, and digital resilience.

Both contexts underscore the power and necessity of education. In Kenya, participants emphasize early, inclusive instruction on digital safety, consent, and healthy online relationships. Knowledge, they argue, transforms both potential victims and perpetrators.

"If students are taught early about the internet and relationships, they are less likely to fall into traps online." — FGD, Wangu Kanja Foundation.

In Nigeria, youth-led initiatives similarly target digital literacy, combining advocacy, awareness campaigns, and safe reporting mechanisms. Mobile apps like Campus Pal enable anonymous reporting, while social media campaigns amplify experiences and educate communities. Emotional resilience programs, often run by organisations like the End Cyberbullying Association, complement these efforts, teaching empathy, digital responsibility, and coping strategies.

Across both countries, legal frameworks exist, but enforcement lags. Kenyan participants call for coordinated, multi-stakeholder responses that leverage technology to connect feminist organisations, community leaders, and state institutions. In Nigeria, activists navigate inconsistent enforcement, cultural pushback, and underfunded programs. Both contexts highlight the need for clearer cybercrime legislation, faster judicial responses, and survivor-centred reporting mechanisms.

"The law needs to be clearer...so that survivors aren't left waiting months or years for justice." — KII, End Cyberbullying Association

YOUTH LEADERSHIP AND GRASSROOTS MOBILISATION

Youth engagement is a cornerstone of effective advocacy. In Kenya, young activists increase online visibility and participate in campaigns that combine digital skills with civic education. In Nigeria, movements like #ArewaMeToo empower survivors to share their stories publicly, challenging entrenched social norms and cultivating solidarity. Grassroots movements serve as first responders, offering support, safe spaces, and mentorship to young survivors.

If students are taught early about the internet and relationships, they are less likely to fall into traps online. — FGD, Wangu Kanja Foundation.

The law needs to be clearer...so that survivors aren't left waiting months or years for justice. — KII, End Cyberbullying Association

"If there are no parents, teachers, or community organisations to help, we young people will suffer in silence. These groups remind us we are not alone." — Wangu Kanja FGD

TOWARDS SUSTAINABLE, INCLUSIVE MOVEMENTS

Across borders, the message is clear: fighting TFGBV requires sustainable funding, flexible programming, and genuine intergenerational collaboration. Older feminists must embrace mentorship and open spaces for younger activists. Youth must be recognised as equal partners in advocacy, bringing their digital fluency and lived experience into strategy and policy discussions. Feminist organisations, supported by legal reform and civic education, become the engines of social transformation.

Kenya and Nigeria reveal parallel truths: TFGBV cannot be addressed through isolated efforts. The digital age demands collaboration across generations, robust legal frameworks, grassroots mobilisation, and innovative youth leadership. When institutional wisdom meets technological fluency, when mentorship blends with agency, the feminist movement becomes both resilient and agile, capable of protecting women and girls, reshaping societal norms, and holding technology accountable.

"Our strength is in working together, older and younger feminists, grassroots and institutional actors, offline and online. That is the only way we can reclaim our spaces and make the digital world safer for women and girls." — KII, Wangu Kanja Foundation

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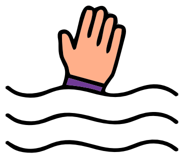
Recommendation

Across Kenya and Nigeria, women and girls continue to navigate digital spaces burdened by harassment, stalking, image-based abuse, and other forms of technology-facilitated violence. While both countries have taken steps, Kenya, through the Computer Misuse and Cybercrimes Act (2018), and Nigeria, through the Cybercrime Act (2015), significant gaps remain. Closing these gaps requires stronger laws, accountable institutions, survivor-centred systems, and intergenerational feminist leadership. The recommendations below present a unified pathway for action in both countries, tailored to their realities.

Strengthen Legal and Policy Frameworks - Both countries need updated, survivor-centred laws that clearly define the full spectrum of TFVAWG, cyberstalking, online harassment, doxxing, trolling, image-based abuse, and digitally-enabled intimate partner violence. Revisions should align with CEDAW and the AU Malabo Convention. Nigeria should include image-based sexual abuse even without extortion and establish a cybercrime register. Kenya should prioritise fully criminalising image-based abuse and expanding protections in the cybercrimes framework.

Enhance Law Enforcement and Judicial Capacity - Police, prosecutors, and judicial officers across both contexts require continuous training on trauma-informed, survivor-centred approaches. Clear, standardised procedures for handling digital evidence, along with dedicated TFVAWG desks or units within police stations and courts, will increase accountability and reduce retraumatisation.



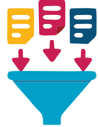
Strengthen Survivor Reporting & Support Systems - Survivors need accessible, confidential reporting channels, mobile apps, community desks, hotlines, and safe physical spaces. Partnerships with feminist organisations remain essential. In Kenya, groups like FIDA, CREAW, and the Wangu Kanja Foundation play a significant role; in Nigeria, community-based NGOs and legal support networks can expand reach. Services must include free legal aid, psychosocial support, peer networks, and follow-up care.

Expand Awareness, Education & Digital Literacy - Awareness remains low in both countries. Schools, communities, and youth networks should integrate digital safety, privacy, rights, and help-seeking behaviour into regular learning. Youth-focused campaigns (15–25) can build safer online cultures. Community leaders, including religious and traditional authorities, must champion messages against online abuse and stigma.

Normalise Reporting & Reduce Stigma - Silence and shame prevent survivors from speaking out. Public campaigns must challenge victim-blaming, uplift survivor voices, and reinforce that TFVAWG is a violation of rights, not a personal failure. Survivor-led storytelling and community dialogues can shift harmful narratives.

Foster Inclusive, Intergenerational Feminist Movements - Both countries have strong feminist organising, Womanifesto and ArewaMeToo in Nigeria, FIDA and CREAW in Kenya. Strengthening these movements through funding, partnerships, mentorship, and joint advocacy ensures that responses reflect lived realities. Intergenerational collaboration bridges experience and innovation, amplifying collective influence.

Improve Coordination Among Government, Tech Companies & Civil Society - Government agencies, tech platforms, civil society organisations, and grassroots feminist movements must work in a coordinated manner. Engagement with tech companies should focus on transparent reporting systems, improved platform safety, stronger content moderation, and the use of technology to detect and prevent abuse.



Prioritise Data Collection & Evidence-Driven Interventions - A robust TFVAWG data ecosystem, disaggregated by age, gender, disability, location, and socioeconomic status, is necessary for targeted interventions. National gender and ICT monitoring systems in both countries should integrate TFVAWG indicators using ethical, survivor-sensitive data frameworks.

Ensure Inclusion of Women and Girls with Disabilities - Accessibility must be central. Digital platforms and reporting tools should meet accessibility standards (e.g., WCAG). Policies and programs must address the intersectional discrimination faced by women and girls with disabilities and include them in design and decision-making.

Strengthen Youth Programming & Leadership - Youth-led workshops, peer-mentoring, digital advocacy, and community mobilisation can create safer online spaces. Young feminists and activists in both countries need platforms to learn, lead, and influence policies and social norms.

Increase Funding & Institutional Support - Sustainable funding remains essential. Donors and governments must prioritise holistic TFVAWG interventions, legal advocacy, prevention, digital literacy, community organising, tech accountability, and survivor support. Feminist-led organisations should be central recipients of these resources.

CUT-CROSSING

ASPECT	KENYA	NIGERIA
Legal Framework	Revise the Computer Misuse Act; align with CEDAW & AU conventions	Revise the Cybercrime Act; establish a cybercrime register
Survivor Support	Accessible rural & urban services; feminist partnerships	Anonymous reporting, community-based NGO support
Awareness & Literacy	Early school curricula integration: prioritise vulnerable groups	Targeted youth programs; engage community leaders
Feminist Leadership	Intergenerational coalitions (FIDA, CREAW, Wangu Kanja)	Intergenerational mentorship; structured networks like Feminist Womanifesto
Data & Evidence	National TFVAWG database; disaggregated data	Evidence-based research for disability inclusion
Tech Accountability	Platform moderation & survivor-centred redress	Tech company engagement & advanced content moderation

Conclusion

Technology-Facilitated Violence Against Women and Girls (TFVAWG) has emerged as one of the most pervasive and rapidly evolving threats to the dignity, safety, and agency of women and girls in Kenya and Nigeria. What this study makes clear is that TFVAWG is not an isolated inconvenience, it is a systemic attack on rights, amplified by the reach of digital platforms and enabled by the silence of weak institutions. In the anonymity of online spaces, abuse thrives, spreading at the speed of virality, while survivors are left to confront stigma, weak laws, and broken support systems.

The evidence is unambiguous: while laws such as Kenya's Computer Misuse and Cybercrimes Act (2018) and Nigeria's Cybercrime Act (2015) exist, they remain blunt instruments. They are neither gender-sensitive nor sufficiently explicit in criminalising the full spectrum of online violence, from cyberstalking and trolling to non-consensual image sharing, deep fakes, and digitally enabled intimate partner violence. The result is that perpetrators exploit loopholes, police and judiciary lack the technical know-how to collect and preserve digital evidence, and survivors are left without faith in justice.

But the problem is not only legal, it is cultural, institutional, and economic. Survivors often remain silent because of stigma, distrust in authorities, and a lack of awareness of their rights. Public understanding of TFVAWG is alarmingly low, especially in rural and marginalised communities. Feminist organisations and civil society have stepped into the gap, providing legal referrals, psychosocial support, digital literacy, and safe spaces. Yet their reach is constrained by inadequate funding, fragmented data systems, and the absence of structured intergenerational collaboration that could marry institutional memory with the creativity of youth-led innovation.

The way forward demands a multi-dimensional, political response. Legal frameworks must be reformed to explicitly recognise and criminalise TFVAWG in all its forms, backed by survivor-centred, trauma-informed enforcement. Law enforcement and the judiciary must be equipped with forensic capabilities to effectively address digital crimes. Survivors need nationwide, accessible reporting and support services, not confined to urban centres but reaching rural areas and marginalised groups. At the same time, governments must compel tech companies and telecoms to move beyond corporate statements to accountability, transparent reporting, timely takedowns, survivor-centred redress mechanisms, and stronger safeguards for user safety.

Equally important is investing in people and movements. Digital literacy campaigns, woven into school curricula, community dialogues, and mass media, must empower citizens, especially young women, persons with disabilities, and LGBTQIA+ individuals, to recognise and resist online violence. Targeted programming for young people, combining peer-led support with digital safety, consent, and rights education, can help build a generation that is less vulnerable and more empowered to demand accountability. Intergenerational feminist collaboration must be institutionalised: older feminists contributing historical wisdom, younger activists injecting urgency and innovation. Together, they can hold governments, tech platforms, and society accountable.

This fight also demands sustainable resources. Project-based grants are not enough; governments, donors, and private sector allies must fund long-term survivor-centred services, national data systems, and feminist movements. With strong evidence, well-resourced advocacy, and cross-sector alliances, TFVAWG can be stripped of the impunity that currently shields it.

TFVAWG thrives because it is hidden. This research sheds light, exposing not just the harm but also the

path forward. The challenge now is political will. To do nothing is to concede the digital future of women and girls to violence. However, to act through law, education, technology, and movement solidarity is to unmask faceless violence and build digital spaces that are safe, inclusive, and just.

The message is clear: online violence is real violence. The responsibility to end it rests not just with survivors and activists but with governments, tech companies, and society at large. Women and girls have spoken. The evidence is here. The time for justice is now.

LIMITATION

While this study provides valuable insights into Technology-Facilitated Violence Against Women and Girls (TFVAWG) in Kenya, and by extension, offers lessons for Nigeria, it is essential to acknowledge certain methodological constraints that shape the findings.

First, the reliance on an online, self-administered questionnaire in English inevitably restricted participation to those with access to smartphones, a stable internet, and sufficient literacy in English. This excluded many women and girls in rural or low-connectivity settings, as well as those who primarily communicate in local languages. In both Nigeria and Kenya, where digital divides remain sharp, this underrepresentation risks silencing the voices of those who are often most vulnerable. Future studies must therefore adapt by incorporating paper-based surveys, local translations, and community outreach to ensure that the realities of rural women, low-income earners, and non-English speakers are fully reflected.

Second, because recruitment leaned heavily on feminist networks, the sample largely skewed toward younger, urban, and highly educated women. While their insights provide valuable activist perspectives, this approach may miss the lived experiences of those outside organised movements or with lower educational attainment, such as market women, adolescent girls in rural schools, or domestic workers navigating online abuse. To capture a more comprehensive picture, future research in Nigeria and Kenya should expand recruitment channels to include health clinics, schools, grassroots associations, religious institutions, and community-based women's groups.

Third, the heavy reliance on self-reported data carries the risk of recall gaps and social desirability bias. Survivors may underreport due to shame, stigma, or fear of reprisal, while others may struggle to recall traumatic incidents in detail. Without complementary qualitative interviews or verification through digital forensics, important nuances remain unexplored. A mixed-methods approach, combining surveys with in-depth interviews, focus group discussions, and selected case studies, would provide richer and more reliable insights into the scope and nature of TFVAWG in both countries.

Finally, the study's design focused primarily on cisgender women and only minimally engaged with intersex, non-binary, and transgender experiences. This creates gaps in understanding the full spectrum of online violence. Given the rising reports of digital harassment targeted at LGBTQ+ individuals in Nigeria and Kenya, future research must deliberately integrate their voices and experiences through dedicated outreach, tailored survey items, and collaborations with LGBTQ+ advocacy groups.

Despite these limitations, the study provides an essential starting point for mapping TFVAWG in Kenya, with clear relevance to Nigeria's digital landscape. By acknowledging these constraints and adopting more inclusive, intersectional, and mixed-methods approaches, subsequent research can generate stronger evidence. Such evidence will be crucial for shaping targeted laws, survivor-centred policies, digital literacy initiatives, and community support systems that protect women and girls in both countries from the rapidly evolving threats of online violence.

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Appendices

7.1 APPENDIX A: SURVEY QUESTIONNAIRE INTRODUCTION

Welcome to the online Survey on Technology-Facilitated Violence Against Women and Girls (TFVAWG) in Kenya!

Thank you for participating in this important survey. This survey is part of a regional initiative supported by the Women Advocates Research and Documentation Centre (WARDC) and the United Nations Trust Fund (UNTF) to better understand the nature, impact, and prevalence of online and digital forms of violence affecting women and girls. Your participation is completely voluntary and anonymous. The information you provide will help improve legal protections, support services, and advocacy efforts for survivors. There are no right or wrong answers — we are interested in your honest experiences and opinions. The survey should take about 10–15 minutes to complete. Before starting, you will be asked to give your consent to participate. You may skip any question you're not comfortable answering and exit the survey at any time.

CONSENT

<table>
<tr><td colspan="3">Thank you for your interest in participating in this survey. Before you proceed, we would like to ensure that you understand the purpose of this study and your rights as a participant. By proceeding with this survey, you confirm that:
1. You are 18 years of age or older,
2. You understand that your participation is voluntary and anonymous,
3. You are free to skip any question or stop the survey at any time without penalty,
4. Your responses will be kept confidential and used only for research purposes to inform advocacy and support efforts on technology-facilitated violence against women and girls.</td></tr>
<tr><td>Do you consent to participate and proceed in this survey?</td><td>☐ Yes, I consent to participate
☐ No, I do not consent to participate</td><td>(If selected "No", the survey will end.)</td></tr>
</table>

QUESTIONNARE

<table>
<tr><th>NO.</th><th>SURVEY QUESTIONS</th><th>RESPONSE OPTIONS</th><th>SKIP PATTERN</th></tr>
<tr><td colspan="4">Section 1: Demographic Information</td></tr>
<tr><td>1</td><td>What is your age?</td><td>☐ 18–24
☐ 25–34
☐ 35–44
☐ 45 and above</td><td></td></tr>
<tr><td>2</td><td>What is your gender identity?</td><td>☐ Female
☐ Male
☐ Non-binary
☐ Prefer not to say</td><td></td></tr>
<tr><td>3</td><td>Which county do you currently live</td><td>☐ Drop list of the 47 counties</td><td></td></tr>
</table>

4	What is your highest level of education completed?	No formal education Primary school (complete/incomplete) Secondary school (Complete/incomplete) Tertiary/College University or higher	
5	What is your occupation	Employed Self –employed unemployed	

NO.	SURVEY QUESTIONS	RESPONSE OPTIONS	SKIP PATTERN
		Student Feminist movement activist Farmer Casual labourer Religious leader others........................	
Section 2 : Technology access and use			
6	How often do you use a digital device?	Daily A few times a week Rarely Never	
7	How often do you access internet ?	Daily A few times a week Rarely Never	
8	Which devices do you use to access internet? (select all that apply)	Smartphones Laptops Desktop Computers Tablets & iPads Smart TVs Gaming Consoles Smart Watches & Wearables Other:............................	
Section 3: Experience of Technology-Facilitated Violence			
Definition: Technology-Facilitated Violence Against Women and Girls is when someone uses phones, the internet, or social media to harm, threaten, or abuse women and girls. This can include sending hurtful messages, sharing private photos without permission, spying on someone using their phone, or spreading lies online. It is a way of using technology to cause fear, shame, or control over women and girls.			
9	Have you ever experienced any of the following technology-facilitated behaviours that were aimed at **sexual abuse or exploitation**? (Select all that apply)	Receiving unwanted sexual messages or images Sharing of intimate photos or videos without your consent (non-consensual pornography) Being secretly recorded or filmed during intimate or private moments	

NO.	SURVEY QUESTIONS	RESPONSE OPTIONS	SKIP PATTERN
		Being blackmailed or threatened with the release of intimate content (image-based abuse) Being pressured or manipulated to send intimate photos or videos (sextortion or coercion) Having your image altered or deep faked in harmful ways (e.g., fake nude images or manipulated videos) Receiving threats of sexual violence	
		None of the above	
10	Have you ever experienced any of the following technology-facilitated behaviours that were aimed at **Psychological/Emotional Abuse & Harassment**? (Select all that apply)	Being persistently followed, threatened, or monitored online (cyberstalking) Receiving threats of physical violence or being killed through digital means Receiving abusive or harassing phone calls, texts, or voice notes Being constantly asked or pressured to share your location or "check-in" Being impersonated via phone, email, or social media to cause harm or deception Being added to unwanted online groups or forums that share harmful, violent, or abusive content Experiencing online shaming, public humiliation, or bullying through comments, posts, or memes Being excluded from online platforms, services, or support groups as a form of control Being digitally isolated (e.g., being blocked or removed from groups) None of the above	
11	Have you ever experienced any of the following technology-facilitated behaviours that were aimed at **Surveillance & Invasion of Privacy**? (Select all that apply)	Someone reading your private messages or listening to your calls without permission Being tracked through GPS or phone location monitoring without your consent Having your online activities monitored via spyware or tracking apps installed without consent Hacking into your personal online accounts (e.g., Facebook, Instagram, email, etc.)	

NO.	SURVEY QUESTIONS	RESPONSE OPTIONS	SKIP PATTERN
		☐ Sharing your private or personal information online without your consent (doxxing) ☐ Someone creating fake accounts using your name or photos (identity misuse) ☐ None of the above	
12	Have you ever experienced any of the following technology-facilitated behaviours that were aimed at **economic abuse and control?** (Select all that apply)	☐ Being asked or pressured to reveal MPESA, bank, or other financial account passwords ☐ Being financially abused through unauthorized transactions or mobile money transfers ☐ Having your online income streams (e.g., social media monetization, freelancing accounts) sabotaged or blocked ☐ None of the above	
13	Have you ever experienced any of the following technology-facilitated behaviours that were aimed at **manipulating and controlling you on digital platforms**? (Select all that apply)	☐ Having smart home devices (e.g., cameras, door locks) used to harass, control, or monitor you ☐ Being impersonated or misrepresented to deceive others or cause social harm ☐ Having revenge posts or false accusations made against you on social media ☐ Being hacked or locked out of important digital platforms ☐ None of the above	
If the response is none of the above for Q 9,10,11,12 & 13 terminate the interview			
14	Which of the following social – media platforms and non- social media platforms did it happen (Select all that apply)	☐ WhatsApp ☐ Facebook ☐ Instagram ☐ X space (Twitter) ☐ TikTok ☐ YouTube ☐ SMS ☐ Emails ☐ Phone Calls & Voicemail ☐ Online Marketplaces & Classifieds ☐ Online Dating Platforms	

		☐ Gaming Platforms & Chat Rooms ☐ Online Forums & Comment Sections ☐ Work & Learning Platforms (Zoom, Microsoft teams , google meet) ☐ Location Tracking & Surveillance Tools (e.g GPS tracker) ☐ MPESa/ online banking) ☐ Smart Home Devices (e.g. smart camera) ☐ Cloud Storage Services (e.g google drive drop box etc ☐ Others :................................	

NO.	SURVEY QUESTIONS	RESPONSE OPTIONS	SKIP PATTERN
15	Who are the perpetrators (select all that apply)	☐ Current Intimate Partners ☐ Ex intimate partner ☐ Family member ☐ Strangers (Anonymous Online Users) ☐ Acquaintances /Peers/ Friends ☐ Organized Groups or Networks ☐ Employers or Colleagues at workplace ☐ Law Enforcement or State Actors ☐ Tech-Savvy Criminals or Hackers ☐ Others:..............................	
16	What was the impact of the experience(s) on you? (Select all that apply)	☐ Emotional distress (anxiety, depression, fear) ☐ Social withdrawal from online or public life ☐ Low self-esteem or self-blame ☐ Feelings of shame, guilt, or humiliation ☐ Reduced use of technology ☐ Drop in academic or work performance ☐ Breakdown of personal or professional relationships ☐ Loss of money or financial information (e.g., bank, MPESA access) ☐ No significant impact ☐ Others:................................	
17	Did you report the incident(s)?	☐ Yes ☐ No	(If "Yes" → Skip to Q11)
18	If you did not report, what were the reasons? (Select all that apply)	☐ I didn't know where to report ☐ I was afraid of retaliation ☐ I felt ashamed or embarrassed ☐ I didn't trust the authorities to act ☐ I didn't think it was serious enough ☐ Other: __________	

19	If you reported, who did you report to?	☐ Police ☐ Feminist or women's rights organization ☐ Online platform (e.g., reporting on Facebook or Twitter) ☐ Family or friend ☐ Legal aid organization ☐ Other: _________	
20	Were you satisfied with the support you received ?	☐ Yes ☐ No ☐ Partially	
21	What are the barriers / challenges faced by survivors while reporting	☐ Fear of Stigma and Judgment ☐ Lack of Awareness where to report	

NO.	SURVEY QUESTIONS	RESPONSE OPTIONS	SKIP PATTERN
		☐ Poor Police and legal Response systems ☐ Survivors may lack evidence (e.g., deleted messages or fake accounts ☐ Fear of Retaliation ☐ Internalized Shame/ Trauma / self-blame ☐ slow action from social media Platform upon reporting ☐ Others:................................	
Section 4: Legal Awareness and Protection			
22	Are you aware of any Kenyan laws that protect women and girls from online or technology-related violence?	☐ Yes ☐ No ☐ Not sure	
23	Do you believe the existing laws are adequate to protect women and girls from technology-facilitated violence?	☐ Yes ☐ No ☐ Not sure	
24	What support systems are you aware of for survivors of TFVAWG? (Select all that apply)	☐ Government helplines or services ☐ NGOs/Feminist groups ☐ Legal aid ☐ Counselling services ☐ I'm not aware of any ☐ Others:.........................	
Section 5: Open Feedback (Optional)			
25	In your view, what should be done to better protect women and girls from technology-facilitated violence in Kenya? (Open-ended response)	☐ Provide space	

26	Do you have any suggestions for improving reporting and support systems? (Open-ended response)	provide space	
Thank you for taking the time to complete this survey. Your responses are valuable and will contribute to important research aimed at understanding and addressing technology-facilitated violence against women and girls in Kenya. Your voice matters, and your input will help shape better policies, advocacy, and support systems. Once again, thank you for your valuable contribution!			

7.2 APPENDIX B: KEY INFORMANT INTERVIEW (KII) GUIDE

1. INTRODUCTION (5 Minutes)

"Thank you for agreeing to this interview. I'm conducting this research on behalf of WARDC to better understand how technology-facilitated violence affects women and girls in Kenya and Nigeria, and how we can enhance advocacy, policy, and legal responses through feminist and intergenerational collaboration. Your insights will be valuable for identifying solutions and shaping recommendations."

2. CONSENT (5 minutes)

Your participation is voluntary, and you may choose not to answer any question or to leave the discussion at any time without any consequences. The discussion will take 45- 60 minutes and it will be audio-recorded (with your permission) to help with accurate documentation. However, your name and any identifying information will not be recorded or included in the report. Your responses will remain anonymous and confidential. There are no risks in participating beyond the potential discomfort of recalling difficult experiences. We will provide referrals for support services if needed. By participating, you agree that the information you share may be used in a research report, but your identity will not be revealed.

Do you consent to participate in this Focus Group Discussion?

Yes, I consent to participate.

No, I do not consent to participate (Terminate the interview)

3. GUIDING QUESTIONS

KEY INFORMANT INFORMATION (Optional)

a) Can you briefly describe your role or work related to women's rights, digital safety, or gender-based violence?

SECTION A: Understanding TFVAW/G (15–20 Minutes)

a) From your perspective, how would you define technology-facilitated violence against women and girls (TFVAWG)?
b) What forms of TFVAW/G are most common in your area or field of work?
c) What are some examples of cases you've encountered or heard about?
d) Who were the typical perpetrators and victims?
e) Which platforms or technologies were involved?
f) Do you think TFVAW/G is increasing in Kenya and Nigeria? Why or why not?
g) What are the main factors contributing to TFVAW/G in Kenya? (e.g. anonymity, low digital literacy, poor laws, patriarchy, tech misuse)

SECTION B: Legal and Policy Frameworks (15 Minutes)

a) what are the existing laws or policies in Kenya and Nigeria that adequately address TFVAW/G? (e.g. Computer Misuse and Cybercrimes Act, Sexual Offences Act)
b) In your opinion, are these frameworks sufficient?
c) What are their strengths and limitations?
d) What institutional mechanisms (courts, police, agencies) exist for survivors to seek help or justice?
e) Are these mechanisms accessible and effective?
f) What legal or policy reforms would you recommend to improve protection and justice for survivors of TFVAW/G?

5. SECTION C: Feminist Movement and Advocacy (10–15 Minutes)

a) How are feminist organizations or networks in Kenya addressing technology-facilitated violence?
b) Are there active campaigns, education programs, or legal support efforts?
c) How would you rate collaboration between intergenerational feminist actors or networks (younger and older)?
d) If not, what's limiting it?
e) What strategies have worked well in mobilizing feminist advocacy around tech-based violence?
f) What more could be done to enhance intergenerational collaboration?

6. SECTION D: Barriers and Opportunities (10 Minutes)

a) What are the main challenges survivors face in reporting TFVAW/G and accessing support? (e.g. stigma, lack of awareness, weak systems, fear of retaliation)
b) What role can tech companies, social media platforms, or telecoms play in addressing TFVAW/G?
c) What partnerships (civil society, government, tech, legal) could be strengthened to build a more coordinated response?
d) What tools, capacity-building, or support would enhance your or your organization's ability to combat TFVAW/G?

7. CLOSING QUESTIONS (5 Minutes)

a) What are your top three recommendations for addressing TFVAW/G in Kenya/ Nigeria?
b) Is there anything else you'd like to add that we haven't covered?

Thank You!

“Thank you for your time and for sharing your expertise. Your insights are incredibly valuable in shaping effective advocacy and policy reforms to combat TFVAW/G in Kenya.”

7.3 APPENDIX C: FOCUSED GROUP DISCUSSION (FGD) GUIDE

1. INTRODUCTION (10 Minutes)

"Thank you for joining today's discussion. I'm...................... [Name], facilitating this Focus Group Discussion as part of a research study commissioned by WARDC. The Focus Group Discussion (FGD) guide is part of an exploratory research study on Technology-Facilitated Violence Against Women and Girls (TFVAWG) in Kenya and Nigeria, under a regional initiative supported by the Women Advocates Research and Documentation Centre (WARDC) and the United Nations Trust Fund (UNTF).

The objective of the FGD is to gather in-depth, qualitative insights into the lived experiences, perceptions, and responses related to TFVAWG among diverse groups of women and girls, as well as key community stakeholders. The discussions will explore the types and forms of online and digital violence, its emotional, social, and economic impacts, as well as existing community support mechanisms, legal

awareness, and barriers to justice. The findings from these discussions will inform advocacy strategies, policy recommendations, and movement-building efforts aimed at addressing TFVAWG in Kenya and across sub-Saharan Africa.

2. CONSENT

Your participation is voluntary, and you may choose not to answer any question or to leave the discussion at any time without any consequences. The discussion will be audio-recorded (if you agree) to help with accurate documentation. However, your name and any identifying information will not be recorded or included in the report. Your responses will remain anonymous and confidential. There are no risks in participating beyond the potential discomfort of recalling difficult experiences. We will provide referrals for support services if needed. By participating, you agree that the information you share may be used in a research report, but your identity will not be revealed.

Do you consent to participate in this Focus Group Discussion?

- Yes, I consent to participate.
- No, I do not consent to participate (The participant is allowed to leave)

3. BACKGROUND INFORMATION (5 Minutes)

The participant registration form will be filled with Name (Optional) or Alias/nickname will be used to provide the demographics of the FGD participants that will include age, gender, location, occupation and education level

4. GUIDING QUESTIONS

SECTION A: Understanding TFVAW/G Experiences (30 Minutes)

1. Ice breaker – Dotti's story
2. Do women and girls in your community get experiences similar to Dotti's case story?
3. When you hear the word technology facilitated violence against women and girls (TFVAWG), what comes to your mind?
4. What does it look like in your community or online circles?
5. Have you or someone you know experienced any form of violence through technology (e.g. social media, mobile phones, messaging apps)?
6. What happened?
7. How did it affect the person emotionally, physically, socially?
8. What types of TFVAW/G are most common in your area or among your peers? (e.g. cyberbullying, doxxing, revenge porn, trolling, cyberstalking)
9. Who are the common perpetrators and what motivates them?
10. Is it strangers, acquaintances, partners, or others?
11. What digital platforms or technologies are commonly used in such violence? (e.g. WhatsApp, Facebook, TikTok, Instagram)

SECTION B: Impact and Coping Mechanisms (20 Minutes)

1. What are some of the short- and long-term effects of this kind of violence on survivors? (Mental health, education, employment, safety, relationships)
2. What actions do survivors usually take after experiencing TFVAWG? (Do they report? Who do they tell? What kind of help do they seek?)
3. What are the barriers to reporting or seeking help? (Stigma, police response, lack of knowledge, fear of backlash)

SECTION C: Legal, Policy and Institutional Responses (15 Minutes)

1. Are you aware of any laws or policies in Kenya that protect women from technology-facilitated violence?

2. If yes, which ones?
3. Do you think they are effective?
4. Have you or anyone you know tried seeking help from the police, courts, community organizations or online platforms?
5. What was the experience like?
6. What changes would you like to see in how TFVAW/G is handled legally or institutionally in Kenya?

SECTION D: Feminist Movements and Intergenerational Collaboration (20 Minutes)

1. what advocacy is your feminist movement focus on
2. What do you do to address TFV violence against women and girls?
3. what are some of the challenges in addressing TFVAWG.
4. Do you feel there is enough collaboration among diverse generation of feminists in addressing digital forms of violence?
5. If yes, Why
6. If not, why?
7. How can feminist movements build stronger, intergenerational networks to respond to TFVAW/G?
8. What are the emerging trends and how do they affect their work?
9. How has the current USAID funding freeze affecting intergenerational collaborations.
10. What kind of support would help you become more active in fighting TFVAW/G? (E.g., digital literacy, legal support, psychosocial services, funding)

4. CLOSING REMARKS (5 Minutes)
    1. Thank the participants for their insights
    2. Reassure them of confidentiality
    3. Share what next steps will be taken with the findings
    4. Provide resources for support or counseling if needed

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ISBN 978-978-68-4371-1