analyses were restricted to women in union, the women’s community-level variable attained significance for Senegal, but not for Kenya (not shown). In the third model that added the men’s community-level variable, neither the male nor the female community-level variable was significant in either country.

In Nigeria, however, the women’s community-level variable was positively associated with modern contraceptive use in model 2 (odds ratio, 1.4). The addition of the men’s community-level variable in model 3 increased the magnitude of the women’s variable (1.6); the men’s variable itself was negatively associated with modern method use (0.6). Yet, when we ran a model with the men’s community-level variable alone and controlled for women’s individual-level myths, the association lost significance (not shown).

The results for Nigeria suggested the need for a more in-depth examination, so we conducted city-level analyses (Table 5). Model 1 included the women’s individual-level belief variable, model 2 added the women’s community-level belief variable to model 1, model 3 added the men’s community-level variable to model 1, and model 4 included all three variables; we controlled for women’s demographic characteristics in all models. The women’s individual-level variable was negatively associated with modern method use in all models for the four Nigerian cities (odds ratios, 0.2–0.4). As for the community-level variables, in Kaduna, belief in myths among women was positively associated with modern contraceptive use in both the model with the individual-level variable and the full model (1.6 and 1.9, respectively); the men’s community-level variable was also significant, but the association was negative (0.4–0.5). In Ilorin, women’s and men’s community-level variables were not significant in models 2 and 3, respectively; however, both became significant in the full model, and the associations were in the same directions as found in Kaduna (3.3 for women and 0.3 for men). In Abuja and Ibadan, the women’s and men’s community-level variables were not significant in any model.

### DISCUSSION

The main objective of this study was to examine associations between modern contraceptive use and individual- and community-level agreement with myths about family planning in urban Kenya, Nigeria and Senegal. As expected, we found that at the individual level, women’s belief in such myths was negatively associated with use of a modern contraceptive method. Previous studies have demonstrated this relationship.13,14,24

As for the community level, we found important country-specific differences. In Kenya, women’s and men’s belief in myths at the community level were not associated with modern contraceptive use, which may reflect Kenya’s higher overall contraceptive use. Interestingly, Kenya had the highest proportions of women and men reporting agreement with family planning myths. This suggests that educational activities are needed in Kenya to address these myths.

In Senegal, as in Kenya, there was no association between women’s and men’s agreement with myths at the community level and modern contraceptive use among all women; however, our results suggest that agreement with myths at the individual level and community level is negatively associated with contraceptive use among women in union. Given that most contraceptive use in Senegal is among women in union, it is not surprising that a community-level association was found for this specific group.

We found unexpected associations between community-level belief in family planning myths and women’s modern contraceptive use in Nigeria. Increased community-level belief in myths among women was positively associated with contraceptive use, whereas increased community-level belief in myths among men was negatively associated with the outcome. When we examined these results at the city level, we found that Kaduna and Ilorin seem to be driving the relationships. One possible explanation of the positive associations among women in Kaduna and in Ilorin may be that these cities are rather conservative and Muslim, of the Hausa and Yoruba tribes,