POTENTIAL OF COMMUNICATION IN ADDRESSING CHALLENGES AFFECTING WIDOWS: A CASE STUDY OF NYANAM INTERNATIONAL IN KENYA

K59/102438/2017

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DECLARATION

I, Evelyn Achieng Odhiambo, hereby declare that this study project is my original work and has not been presented for award of degree in any other University.

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Evelyn Achieng Odhiambo   **Date**

REG. No: K59/102438/2017

This research project has been submitted under my approval as the University supervisor

_____   _____

Lec. Samuel Ngigi   **Date**

DEDICATION

I dedicate this research project to my mother, Rebecca Auma Dero a widow and strong woman who ensured we got quality education despite the widowhood challenges and struggles and for wishing me this achievement.

ACKNOWLEDGEMENT

ABSTRACT

This study will investigate the potential of communications in addressing the self and social perception of widows who are part of Nyanam International (Nyanam). Nyanam is a grassroots non-governmental organization that builds the capacity of widows to be leaders of positive social changes in their communities. The objective of the study is to evaluate Nyanam's communications strategies in addressing widows' challenges. The specifically objectives are to highlight widowhood challenges; assess Nyanam communications channels both offline and online; state the position of culture in widowhood, highlight a widows' story .This is a brief statement of the problem, objectives of the study, target population, sampling technique and sample size, instruments, data collection, data processing and analysis, key findings and major recommendations.

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ABREVIATIONS AND ACRONYMS

AIDS   -   Acquired Immunodeficiency Syndrome

BCC   –   Behavior Change Communication

CEWAD   -   The Convention on the Elimination of All Forms of Discrimination against
                  Women

COVID19 –   Corona Virus Disease 2019

FGD   - Focus Group Discussion

HIV   - Human Immunodeficiency Virus

TPB   - Theory of Planned Behavior

TRA   - Theory of Reasoned Action

KDHS   - Kenya Demographic Health Survey

KNBS   - Kenya National Bureau of Statistics

SPSS   - Statistical Package for Social Science\

WHO   - World Health Organization

UN   - United Nations

DEFINITION OF TERMS

Term	Definition
Nyanam	Daughter of the Lake
Leadership circles	These are widow to widow support groups which serve as the operational unit of Nyanam. The Leadership circles consists of 15-45 members each, and facilitates peer-to-peer support
Communications	The exchange of opinions, ideas and information through writing, speaking or using other mediums.
Attitudes	This is a set of emotions, beliefs, and behaviors toward a particular object, person, thing, or event.
Perception	The way in which something is regarded, understood, or interpreted
Widow	A woman who has lost her spouse by death and not remarried
Widowhood	1. the fact or state of being a widow 2: the period during which a woman remains a widow

CHAPTER 1: INTRODUCTION

1.1 Background

Globally, widowhood disproportionately affects women. For most African women, widowhood is also a lifetime experience of extreme vulnerability and marginalization. According to (Owen 2011), the United Nations has described widows as invisible voiceless women. This invisibility arises from the neglect widow's experiences at the global development agenda. Most development reports on women's rights and advancement do not mention widows as a category of women deserving of specific concern and treatment. This is despite the fact that there are 258 million widows globally, an estimated 8 million of which live in Kenya.

This neglect of widows exacerbates their discrimination. In Kenya, widows experience twice as much violence as married women (KNBS 2014). Widows also experience property disinheritance and suffer various mental health issues such as depression and anxiety as well as other physical health challenges. For example, HIV/AIDS is more prevalent among widowed women. A lot of the issues widows face are driven by patriarchal norms and how these norms shape attitudes towards widows in their social context.

Further, government statistics hardly report on the data on widowhood. This omission of widows in national reports and statistics is pronounced in Kenya where the 2017 report by the Kenya National Bureau of Statistics did not mention widows. In 2019, data on the country's widows was collected but is yet to be released by the National census report. The fact that widows miss in government statistics and reports shows a lack of interest and consideration for the suffering of widows. As a result, widows do not enjoy their fundamental rights and inclusion in development issues including census. They are also discriminated against in national policies, for example, Kenya's Succession Law allows remarried widowers full rights to wealth created with their dead spouse but denies remarried widows similar access.

Nyanam International is a national non-governmental organization in Kenya which empowers widows to be visible change leaders in their communities. Nyanam implements projects in economic empowerment, community engagement and leadership development for widows. Among its objectives is to improve how widows are perceived in their communities thus creating

a positive social identity for widows. This research will look at the role Nyanam's communication has played in addressing issues of perception and participation of widows' development projects.

1.2 Statement of the problem

The power of communications in addressing participatory developmental issues is undebatable. (REF). Communication is central in enabling planners to identify and formulate development programmes while in consultation with the people in order to take into account their needs, attitude, and traditional knowledge (Chorney 2007) . Despite this knowledge, effective communication with vulnerable populations in the design and implementation of development projects is still limited. As such, the needs of the vulnerable populations are inaccurately captured, ineffectively addressed and their priorities ignored. Further, evaluation of the impact of communication on populations served and development projects is limited, especially for populations in rural and hard-to-reach areas.

Participation and inclusion of widows in their communities and national policies requires raising awareness on their challenges, implementing projects to address their needs, and creating a positive perception of widows. The current gap in communication messaging about widows limits the representation of widows' issues. This study is, therefore, focused on understanding how Nyanam International uses communication to address widows' challenges and improve the perception of widows in their communities. The study will assess how communication can be used to change the negative perception of widows and increase widows' participation in development projects. It will also highlight the impact communication has had on widows' development.

1.3 Objectives

The objective of this study is to analyze the potential of communication in addressing widows' challenges using Nyanam International, an organization currently based in Kisumu Kenya, as a case study.

1.3.1 Specific objectives

1. To identify communications channels Nyanam International is using in highlighting and addressing widows' challenges.

2. To identify how communication can promote projects to help bring change in the lives of widows that Nyanam serves in Kisumu County in Kenya.

3. To identify how communication influences self and social perception of widows in Kisumu County in Kenya using Nyanam International as a case study.

1.4 Research Questions

1. What are the channels of communications the organization is using in highlighting and addressing widows' challenges?

2. How does communication help to promote projects in bringing about change to the lives of widows?

3. How does communication influence widows' self and social perception?

1.5 Justification

In its organizational profile, Nyanam states facilitating social reforms to improve perception and treatment of widows as one of the objectives of organization. This objective aims to create a positive social identity for widows and concerns itself with the perception of widows and the attitudes communities have towards widows. This research topic addresses the concern as to whether Nyanam is making headways in achieving this objective and the role communication is playing in addressing this objective. Nyanam International serves as a good case for this study

because of its focus on widows, community-driven nature of its work, and its use of interpersonal and digital communication to advocate for widows.

This study will explore the role of Nyanam's communication in influencing the self and social perception of widows in their communities. Has the self and social perception of widows in the communities where Nyanam operates changed and what role has communication played. This study will establish the importance of communication in shaping the self and social perception of the vulnerable and marginalized. The findings of the study will demonstrate communications channels that work best with widows as a vulnerable population and help project implementers appreciate gaps in their communication and the importance of choosing the right communication channels to reach their target audiences in times of implementing projects.

1.6 Scope

As a case study, this study is limited to only 40 widows served by Nyanam International in Kisumu County in Kenya and 3 selected members of the organization. Only widows who have benefited from the interventions of Nyanam can respond to the question on how their self and social perceptions have changed since being part of Nyanam. The study on potential of communication in addressing widows' challenges, focuses on understanding effects of communication in addressing critical widowhood challenges especially for windows on how they relate, interact with themselves and also members of the community.

1.7 Limitation

This study sought to evaluate potential of communication in addressing widow's challenges case study of Nyanam International. Being that the study was conducted during the period of COVID19, The Ministry of health measures restricting travels especially to seeing the elders limited the study scope to only one area Nyanam International works in (Kisumu) compared to having gotten opportunity to travel to other parts of their program location like Siaya to also understand what issues affect the widows there and how Nyanam's communication addressed some.

The major challenge experienced during the study is target group literacy levels. Most of the widows lacked basic primary education and this is due to poverty resulting many of them not attending school. This made it challenging for some of them to understand what communication is/what it's about.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

According to the (UN 2011), the world has an approximate population 258 million widows with nearly one in ten facing myriads of challenges. Most of the widows are affected by the incessant societal norms around sexual behaviors that remain detrimental with extreme poverty as a catalyst of 'exchange sex' and 'survival sex' relationships and substandard quality healthcare. Most widows in western and developed countries are also prone to increased insecurity coupled with cutbacks in social welfare. In Sub Saharan countries, widows are still subjected to primordial customary beliefs and cultures where they are required to have sex with a close husband's relatives and drink water remnants with which their husband's body has been washed. These practices are in violation of the ethics and dignity of the widows and continue to spread diseases in many sub-Saharan countries. By 2015 widows total to a population of 258,481,056 represented in the figure below showing a global increase in the number of widows.(Kim et al. 2017)
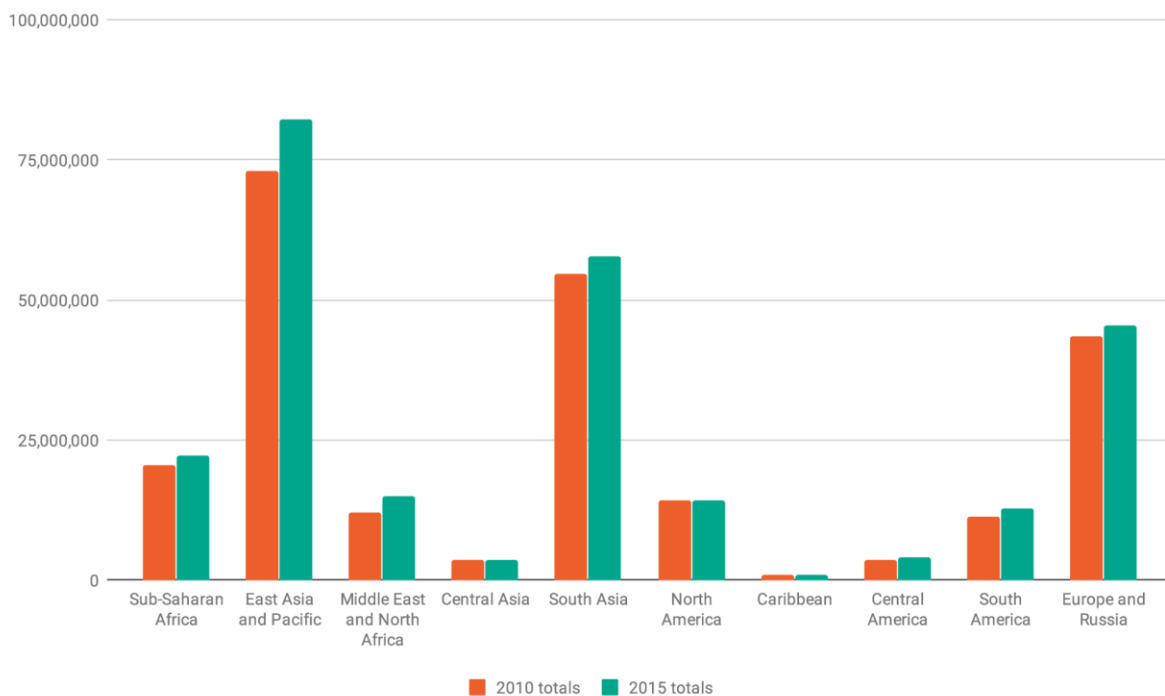

FIGURE 1: WORLD WIDOWS' POPULATION

In sub-Saharan Africa

In Sub Saharan African countries, widowhood has been regarded as a serious social problem with most widows battling the various forms of discrimination, stigmatization, deprivation and oppression. These has proved to be jeopardizing the women's general well-being. (Ude and Njoku 2017).

According to (Stein 2011), in most West African countries, before the introduction of pension schemes and widows benefits, widows were historically among the poorest and most vulnerable individuals. African widows have remained sidelined and disproportionately destitute. The major blow of widowhood strikes hard when there is an ultimate loss of economic means that are conditional on marriage and family of the late husband's such as access to productive assets e.g. land and loss of protection and status as formerly derived from the husband. This has imposed an extended periods of seclusion, accusations as the root cause of the husband's death and a universal degrade to the personal dignity.

With an increasing population of widowhood around the world, as a result of HIV, Ebola Widows are often accused of killing their husbands either purposefully or through neglect – including by transmitting HIV/AIDS – in India, Nepal, Papua New Guinea and Sub-Saharan Africa. Many of the widows in sub-Saharan Africa face eviction or further aggravated by ritual cleansings. (Diala 2014)

In most African Countries like Angola, , Malawi, Bangladesh, Uganda, Botswana, Republic of Congo, DR Congo, India, Ivory Coast, Ghana, Kenya, Lesotho, Namibia, Nigeria, Rwanda, Senegal, Swaziland, Tanzania, Zambia and Zimbabwe, evictions and systematic confiscations of properties and misappropriations of assets by the late husband's relatives still remain a pervasive challenge to most widows. Worth noting is widows with few and young children of below 18 years or only female children who face severe discrimination and stigmatization within the society. (Peterman 2012).

In Mali, most of the poorest households are held by the widows with lower levels nutritional status as compared to women of other marital statuses. As result, these challenges endures and spread through remarriage and subtends to their children's health and academics outcomes. On the other

hand, Nigeria's worsening nutritional status for widows can be attributed to inheritance practices and societal norms towards widows of various ethnic and religious groups. Elsewhere like Senegal, widows seek protection through remarriage. In the societal context where women's rights and access to factors of production remain linked to men, remarriage can be life saver. Out of the proportion who remarry, almost half marry a relative of their deceased husband. (Walle 2016)

2.2: The Issue of Perception and How It Affects Wellbeing

Human perception is described as the ability to see, hear, or become aware of something through the senses. Everyone has their own unique version of the visual world and there has been growing interest in understanding the way that one's perception shapes one's wellbeing. This is based on how we interpret different sensations. Perception influences navigation of thoughts and enable people to make decisions about everything. The perceptual process is a sequence of steps that begins with stimuli in the environment and ends with our interpretation of those stimuli. This process is typically unconscious (Qiong 2017).

Self-perception has an innate tendency of affecting the **wellbeing** of a person which is described as the outcome that is meaningful and positive for people. Good living conditions (e.g., housing, employment, food and clothing) are fundamental to well-being. Tracking these conditions is important however what people think and feel about their lives, such as the quality of their relationships, their positive emotions and resilience, the realization of their potential, or their overall satisfaction with life that are often sidelined. Happy people are characterized by high personal competence and self-esteem; critical adaptive purpose of positive self-perception helps one preparation for future challenges (Morina 2021).

Studies suggest that people experiencing positive emotions take advantage of their time free from immediate danger and unmarked by recent loss and to seek new goals that they have not yet attained and improve their quality of life. Furthermore, people who perceive themselves as happy tend to have a more positive attitude toward others, studies reveal that happy and satisfied people engage in a greater frequency of activities, which in turn impacts their general wellbeing positively including being healthier relative to their less happy peers.(Winter Plumb et al. 2019)

Social cognition a build up from perception in humans is distinguished by psychological processes that allow people to make inferences about what is going on inside other people-their intentions, feelings, and thoughts. These processes account for aspects of human social behavior that are unique, such as culture. How we perceive and judge other people are competence and warmth much of it is rapid and fraught with biases and stereotypes of which we may be unaware, consistent with automatic processing. People who are perceived as happy often reap greater social reward as a result of being rated as energetic and active by their families and friends. Happier people also appear to be not only more social. A study of men and women over 60 years old, indicates happiness as being related to the desire to learn a new skill or take a class, need for a larger number of cultural and educational activities, and being informed about politics in their community.(Du, Basyouni, and Parkinson 2020)

2.3 Perception of African Widows and Case Study On the Luo Widows of Kenya

Widows and their children are the least fortunate in the world social and economic systems. The 2015 global widow report draws attention to the overlooked and poorly understood widows' problems. Widows in many cultures and tradition are perceived to be responsible for their husbands' death. This often results to cleansing of the widows who are perceived to being responsible for their husband's death, because of their own misdeed in their previous lives (Saunders and Groh 2020).

Widowhood and Effects

According to (Jadhav and Weir 2018), world widows report all regions of the world showed a 9.0 percent global increase in the number of widows between 2010 and 2015. It's often hard to separate widows' discussion from religion, culture, traditions, and attitudes, in many societies across the world women are often perceived as people with status and entitlement that is directly dependent on the existence of their husbands. Despite the existence and ratification of global instruments such as the convention on the elimination of all forms of discrimination against women (CEDAW) which prohibits discrimination against women. [1] Widows continue to face divestment of their possessions and their dignity, subjected to degrading treatment, and excluded or marginalized in the community even in countries that have laws and policies to protect them.

A high number of premature deaths in developing countries contributed by high levels of poverty, preventable disease and conflict remain a major contributor to widowhood in developing countries whereas differing life expectancy between men and women in developed countries remains the main cause of widowhood (Perkins et al. 2016).

The plight of widows is a moral issue in that offends fundamental standards of human rights. In many African communities upon the death of a man, everything from clothes to other property, including that which was acquired in marriage, and sometimes even children are taken away from the widow, this is often perpetuated by the deceased family. Dehumanizing practices such as being 'forced to drink the water that their husbands' corpses have been washed violates widows' rights and poses serious health risks/ consequences. These retrogressive acts are still practiced in some communities within sub-Saharan Africa including Kenya where the situation of widows in particular communities is often further complicated by social expectations and requirements(Andersen and Brünner 2020) .

According to (The Luo Care for Widows (Lako) and Contemporary Challenges 2012) among the Luo communities in Kenya, a widow may have to stay within the husband's family to ensure continuity of land possession, depending on the level of exposure to modernity some still hold the culture that requires the widow to marry the husband's brother, and/or to perform ritual 'cleansing' involving sexual intercourse. Some studies have linked such indigenous s to a high rate of Sexually Transmitted Infections including HIV infections which currently stands at practice exposes the widow and even the man involved in the sexual cleansing act to the risk of sexually transmitted infections (STI) including HIV infection, The counties of Homa Bay, Kisumu, Siaya, Migori where Luo communities live are categorized among the top five with high HIV prevalence of more than 9%, important to note is also the gender disparities of the burden which stands at (27.4%) among women, higher than that of men (23.7%) in Homabay and Kisumu County (20.6%) being higher than that of men (17.8%). The social perception leading to Isolation, stigmatization that comes after the loss of a male spouse often instills into the widows a feeling of imprisonment especially as a result of being shunned by their community in the name of cultural beliefs associated with widowhood. Their children are neither spared as collateral or deliberate moves by relatives some many kids that remain under the care of windows do forego education and are forced to support themselves and their families through child labor, begging, and even prostitution.

(International Monetary Fund 2014), identifies the issue of landlessness as a major contributor to poverty spearheaded by the patrilineal mode of inheritance and many local cultures.

2.4: What can communication do to address perception

Communications is a development issues running through all human factors that can either be used in advancing and increasing individual participation. A development process of change is determined by peoples' knowledge, participation and engagement in the process and skill shares as human resource towards any development project (Sima et al. 2020).

Communications is always the central thread that brings all involved stakeholders together. Most often deliberate communications provide avenues for tons of possibilities that opens up spaces for sharing of interesting social and economic interventions. ***"A development strategy that uses communication approaches can reveal people's underlying attitudes and traditional wisdom, help people to adapt their views and to acquire new knowledge and skills, and spread new social messages to large audiences."***

"understanding and awareness of the problems and opportunities of rural people at all levels and improving the interaction between development personnel and the masses through an efficient communication system are prerequisites for the success of rural development strategy ..." "The Peasant's Charter"(Cox et al. 2003)

Public health advocates often use positive message framing to motive individuals to adopt positive health behaviors and abandon the unhealthy ones. Communication is a powerful tool that can change how an individual perceives themselves regardless of beliefs and norms existing in the community. It can also foster a transformation and change of an individual attitude and behavior (Wakefield, Loken, and Hornik 2010).

2.2 Theoretical Framework

2.2.1 Theory of Planned Behavior (TPB)

According to (Ajzen 2020), the theory of planned behavior (TPB) and the associated theory of reasoned actions (TRA) explores relation between behavior, beliefs attitudes and intentions. This theory assumes that behavioral intentions are critical in determining one's behavior. The theory as elaborated by (Ajzen 2020), states that behavioral intention of an individual is influenced by their attitudes towards that behavior and beliefs about whether individual who are important to that person approve or disapprove of the behavior. Although Ajzen go further to explain that for situation in which people's behavior or intentions are influenced by factors beyond their controls, however they will tend to perform these behaviors if the feel to be in control and have high degree power over the behavior.

The Theory of Planned Behavior (TPB) is an expansion of the Theory of Reasoned Action (TRA) proposed by (Sparks 2019). The theory argument is that individuals make logical and reasoned decisions specific to behaviors evaluating the information available to them.

On the other hand, Theory of Reasoned Action emphasizes of the role of attitudes, intentions (beliefs about behaviors) and subjective norms (belief about others attitudes towards a behavior) It goes ahead to share that the concept of behavioral control can be defined as an individual's perception on the ease and difficulty of performing a particular behavior as expanded in model of TPB (Xiao 2020).

TABLE 1: 1THEORY OF PLANNED BEHAVIOR

Concept	Definition	Measurement Approach
Behavioral Intention	Perceived likelihood of performing behavior	Are you likely or unlikely to (perform the behavior)
Attitude	Personal evaluation of the behavior	Do you see (the behavior) as good, neutral or bad?
Subjective norm	Beliefs about whether key people approve or disapprove of the behavior; motivation to behave in a way that gains their approval	Do you agree or disagree that most people approve or disapprove of (the behavior)
Perceived behavioral control	Beliefs that one has and can exercise control over performing the behavior	Do you believe (performing the behavior) is up to you or not up to you?

TPB model emphasizes need for knowledge and awareness creation in reinforcement of individual's attitudes and intentions to performing desirable behaviors. Additionally, the theory adds a role of social support towards behavior adoption by individuals (Tanguay 2020).

According to (Fang et al. 2017),human action is guided by three key elements; behavioral belief (belief about the likely consequences), Normative beliefs (beliefs about normative expectation of others), Control Beliefs (belief about the presence of external factors to perform of the behavior).

(Bandura 1977), proposed the construct of self-efficacy in connection to social cognitive theory stating that an individual's expectation or confidence that he or she can accomplish a goal and master a behavior has different efficacy levels depending on the behavior in question. He goes further to define self-efficacy as a conviction that one can successfully execute a behavior and produce an outcome.

Previous studies have also indicated that a persons' behavior is strongly influenced by their confidence and ability to control/perform the behavior.
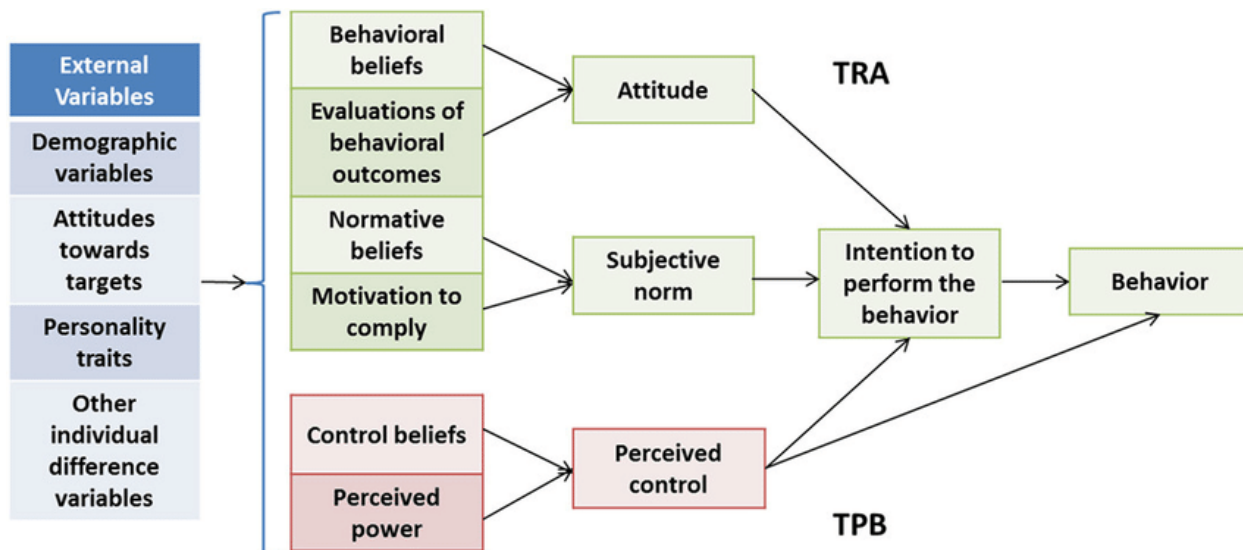
FIGURE 2: SHOWING THE TRIAD OF THEORY OF RESONED ACTION/THEORY OF PLANNED BEHAVIOUR

2.2.2 Conceptual Framework

(I)Perceived behavior vs self-efficacy

(Ajzen and Fishbein 1977) wrote that theory of planned behavior was derive from Bandura concept of self-efficacy stating that perceived behavioral control can be examined by helpful items from self-efficacy scale. The conviction that one can execute a behavior, requires an attainment of desired goals. This means that self-efficacy is used compared to planned behavior which means the perception on a behavior being easy or difficult is linked to control of beliefs.

(II) Attitudes towards behavior vs. Outcome Expectancy

TPB specifies the nature of relationships between beliefs and attitudes. According to the theory, an individual's behavior is determined by the accessible beliefs about the behavior. The outcome expectancy can be a belief, attitude, opinion, or expectation and as per the theory, planned

behavior, an individual's positive evaluation of his/her performance is perceived by benefits (Watkins 2015).

(III) Social Influence

While most models conceptualization are within individual cognitive space theory of planned behavior considers social influence in terms of social norms and normative beliefs. The concept of social influence states that individuals elaborate their thoughts on subjective norms and perceptions of they are expected by their friends, their family, and society in general to perform a particular behavior.

2.3 Critique of the existing literature relevant to the study.

One major limitation of TPB is that it fails to integrate an individual emotion during decision making. More scholars have come out and critized the theory arguing that it ignores individuals needs prior to engaging in certain actions, and the needs that would affect the behavior. For example, a widow may have a negative attitude towards her in laws based on how they treat her but still continue to work hard to gain their approval seeking to live peaceful with them.

According to (Norberg and Horne 2007) behavioral intention does not normally lead to an individual actual behavior. They argue that behavioral intention cannot be exclusive determinant where individual's control over is incomplete. This justify why Ajzen introduced TPB by adding to TRA the component "perceived behavioral control" to better predict an individual actual behavior.

Some experimental studies challenged the belief that behavior and intentions are consequences of; attitudes, perceived behavior control and social norms. To illustrate this further, (Adler et al. 2019) prompted participants to form an intention to support a specific environmental organization an example to sign petition. After an intention was formed and perceived behavioral control, attitudes, and social norms shifted, most of the participants assumed that members of their social groups shared comparable attitudes thus reporting positive attitudes towards the organization. Although these findings imply that association between; attitudes, social norms, perceived behavior and intentions may be bi-directional.

2.4 Summary

In line with communications, the TPB explains how individuals adopting a behavior is affected by external forces although expected outcome, goes back to an individual's having control over their behavior.

2.5 Research gaps

Even though widowhood issues have presently gained international attention, it is more of empirical research. There is still a yearning dearth of research from a theoretical perspective. This entails encompassing empowerment theory with the required capacity to lift widows out of the shadows and motivate them to proactively take more the best control of their lives and situations.(Ranmuthugala 2019).

It is therefore evidenced that widowhood is a topic not widely discussed and with widows still remaining an invisible lot even on the development issues.

CHAPTER 3: STUDY METHODOLOGY

3.1 Research design

This study will use a mixed method approach that is descriptive and uses both qualitative and quantitative methods for data collection. A mixed methods approach on data collection inclined more to the descriptive research design that provides accurate account on individuals, situations or group characteristics leading to discovering new meaning on how people respond and react or adopt a behavior (Dulock 1993).

This mixed method study reinforces the transformative paradigm that focuses on marginalized communities rooted in the recognition of injustice and inequality, includes analysis of power differentials and utilizes research as a tool for addressing disparities (Alan B. Krueger 2018).

Transformative paradigm argues for the strength of combining qualitative and quantitative Methodological and believes in mixed studies qualitative dimensions is necessary for gathering community perspectives while a quantitative dimension provides the opportunity to demonstrate outcomes that have credibility for study participants and scholars (et al. 2018).Transformative mixed methods provide opportunity to address research complexities in a culturally complex setting.

This is relevant in the study seeking to determine the potential of communication on self and social perspective of widows working and being served by Nyanam International as it also understands Behavior Change Communications within the selected group, thus the study will use both qualitative and qualitative data collection methods in gathering both frequency and possible explanation of findings to be explored.

TABLE 1: 2 PRIMARY DATA COLLECTION METHOD

No	Qualitative	Quantitative	Why the method
1.	Key Informants Interviews		Interviews are normally effective in collecting qualitative data as it helps explain, and better explore subjects: opinions, experiences and behaviors. The questions are usually open-ended providing opportunity for collecting in depth information. Interviews are particularly useful and used by researchers for getting the stories behind participant's experiences. The interviewer can always pursue in-depth Information around the topic. His also provides room for follow-up to Certain respondents to questionnaires to further investigate them responses. (McNamara,1999)
2.	Focused group discussions FGD		FGDs are effective in collecting data that cannot be explained statistically. It provides insights to a range of different opinions and views from a wide variety of local communications from the widows. I will also use FGD to explore and explain some of the survey findings. An FGD enables for a rapid collection of multiple perspectives on the subject under investigation, thus generating more information faster than in individual interviews. Interaction among FGD participants provides rich insights, and checks and balances, thus Minimizing unique or outlying opinions. FGDs are an excellent method for obtaining information from, and hearing the concerns and ideas of, communities that cannot read or written. (Catholic Relief service 2018) FGDs also help explore sensitive issues and bring shame and discomfort to participants yet they find opportunity to talk about them.
3		Structured questionnaire	With the existing standard procedure for communication for behavior change, this method allows me to better understand communication between the widows (beneficiaries) and the organizational communication in cultivating participation. Questionnaires are very practical and one can collect large amounts of information from a large number of people in a short period of time and in a relatively cost effective way. (K. Popper, The Logic of Scientific Discovery (1959), reprinted (2004) by Routledge, Taylor & Francis)

This is a case study of Nyanam International, used to explore the potential of its communication on the self and social perception of widows in Kisumu County. Case study is appropriate for addressing this research question as it gives the space to explore the what, why, how and when of Nyanam's communication tools and methods and how the widows interact with the messaging. Case study offers the opportunity to explore in-depth the process and gaps of Nyanam's communication with several widows. The case study will be accomplished through in-depth interviews with 3 key informants working at Nyanam, focused group discussion and structured questionnaires with widows who have been part of Nyanam between 2017 and 2020 and a structured questionnaire for reviewing their websites and digital platforms.

Research questions 3.1.1

For research question 1:

What are the channels of communications the organization is using in highlighting and addressing widows' challenges?

I will interview Bethany Dixon who communicates at Nyanam International based in Canada.

I will share questionnaires of 20 to widows in Nyanam.

For research question 2:

How does communication help to promote projects in bringing about change to the lives of widows?

I will interview Beryl Ochieng, the primary liaison between widows and Nyanam, with the key role of bridging communication between the two.

For research question 3:

How does communication influence widows' self and social perception?

I will conduct a FGD with 6-10 participants in the two counties (Kisumu and Siaya) for the two widows group with Nyanam.

3.2 Population

This study was carried out in Kisumu County with a specific focus in Kisumu west sub-county and Rarieda sub-county and the large population being widows from the age of 18 years and above. Kisumu County has a population of 1,155,574 (Male- 560,942 Female- 594,609 intersex-23) as of the 2019 census.

The world has an estimation of 258 million and in Kenya, an estimated 8 million widows comprise nearly 15% of the population, and are living in the rural and disadvantaged areas of patriarchy, harmful cultural practices and poverty.9 in 10 widows are illiterate in Kenyan national language and 7 in 10 experiencing economic and sexual exploitation through inheritance.

The study population will include between 12-20 for the FGD and 20 widows for survey served by Nyanam in Kisumu County and three key informants working with Nyanam to measure the impact on self and social perceptions, as influenced by Nyanam's communication whether publications, websites, multimedia, press media and blogs, social media, newsletters, and or events.

The choice of geographical area and population was informed by the fact that widowhood continues to be an understudied area and a population often forgotten and neglected on matters of development. Practices such as social discrimination, physical and mental abuse and sexual widow-cleansing continue in most parts of Kenya and Widows land and property rights, enshrined in law, and are often a mirage. In development communication, the fight to end injustices and inequalities, is rooted in behavioral change from individual level with a scale up to the community. A complete transformative approach on retrogressive culture, norms and practices can be effectively eradicated with effective communication.

People's participation is becoming the central issue of our time," says UNDP in its Human Development Report 1993, to which we add, "and participation requires communication".

3.3 Sampling frame

Widows who participate in this study were selected from Nyanam's register of widows. This register is updated and has the details of widows including their ages and when they joined Nyanam. The study will only include widows who have been part of Nyanam for a maximum of 6 months and above as this is an effective time frame for a widow to experience the benefit of Nyanam and have worked with the organization in the implementation of widows related projects.

TABLE 1: 3 NYANAM LEADERSHIP CIRCLE GROUP TOTALS

Leadership Circles	Membership	<60 years	>60 years
A	43	1	1
B	23	1	1
C	28	1	1
D	15	1	1

3.4 Sample and sampling technique

A goal of 35-40 widows will be purposively selected for the study. They will be selected based on their age, and their widow-to-widow support group, also known as leadership circles. Nyanam's digital content will also be reviewed, especially their website and social media handles to assess the perception of widows that they portray on social media. Three key informants will also be interviewed to give an in-depth on Nyanam's communications; all respondents will be selected for interviews, and widows from each leadership circle.

Widows' selection will be voluntary through an invite after a random widow-widow group (leadership circle) selection has taken place. I will write down the four leadership circles on pieces of paper, fold and put them inside a bowl. I will shake the bowl continuously as I pick the first three groups to take part in the focused group discussion. The remaining group will be invited for the questionnaires. Having in mind Kisumu County has three leadership circles, I will intentionally ensure that Siaya county leadership circle is among the three for FGD leaving one group in Kisumu for questionnaires.

3.5 Instruments.

Topic guides for the interviews and focus group discussions are included as tools 1, 2 and 3 to this document. The topic guides have a list of questions that the participants will be asked during the interview and FGD.

3.6 Data collection procedure.

Data collection method has an important role in the research outcome (Mugenda 2003). In this study, key informants' interviews, questionnaires and survey method were used as the main data collection methods.

Given the COVID-19 context and limitations, in person meringue are bi restricted although telephone or online interviews will not be possible due to poor reception and the inadequate technological access and literacy amongst the widows thus, all interviews and FGDs will in person/group and audio recorded in line with the provided Ministry of health physical meeting guidelines by the government of Kenya and the World Health Organization WHO.

Each interview will be up to 30 minutes' longs. Widows will be requested to provide oral consent for participation to enroll, to agree to the voice recording of their responses and also a sign-up sheet to have all the widows involved in the study names recorded with their consent.

The questionnaires (Tool 3) were open ended and sought to gather information on the extent at which Nyanam Communications has been valuable in the lives of the widows they are serving to addressing the widows' needs. The questionnaire was administered to 15 widows who have been in Nyanam Internationals for a duration of 1-4 years. Being that the questionnaire was in English, the researcher had to administered the questions to the participants one by one, translating the

questions in Luo and recorded participants' response in the questionnaire sheet. Most of these participants' ages ranged from 40-70 years where the youngest was 41 years and the oldest 72 years. Up to this end, questionnaires were instrumental in gathering data in an easy manner. The use of questionnaire as one of the data collection method is significant since it gives valid results (Kothari, 2004).

The main qualitative data collection methods were Focus Group Discussions and Key Informant Interviews. Data was collected using key informant interview guide (Tool1) and focus group interview guides (Tool 2)

The study held 2 focused group discussion with a total of 36 participants. The participants were widows from leadership circles (Karuamati and Mond Ruoth Mok Nyal). The entire discussion was done in Luo where the study research, translated all the questions in Luo and directed the conversation in Luo ensuring adequate responses per questions. Plans were made through Nyanam liaison manager communicating with the leadership circles leads to communicate with the widows, identify best day and time for the discussion.

1 key informant interview was done with Nyanam widows' liaison person and part of the organization admin.

Qualitative data from focus group discussions (FGDs) were voice recorded upon seeking the consent of participants and later translated then transcribed. In addition, field notes in respect of all the interview and focused group discussion were prepared. Using the voice recorded data and field notes a data summary sheet data was classified in themes based on the research questions, study objective and reported in narrative form.

3.7 Pilot test-depends on the instrument being used.

The topic guide will be tested with 1 widows and improved. As relevant, the responses from this topic guide testing can also be used in the analysis depending on the depth of the content. The pilot done by a widows from Osiri, explores all the questionnaire and focused group discussion questions. The participant's response and ease with the tool.

3.8 Data Processing and analysis.

The qualitative data will be analyzed thematically.

The study employed descriptive analysis method. This type of analysis is effective both for qualitative and quantitative techniques applied in the study research.

Quantitative data from the questionnaires was first keyed into the computer in a software Enkote Smart Paper for Ona for the computation of a statistical description. The results presented in form of tables, bar graphs and charts.

Qualitative data generated for the open-ended focused group discussion questions were keyed an excel sheet and SPSS used to analysis.

Findings from the analyzed data were arranged into themes and information presented in prose form connected to the literature review findings and discussions. The study also ensured that the results/findings were aligned to the study objectives.

3.9 Research ethics

The study obtained institutional approval from the University of Nairobi and assigned supervisor Lec. Samuel Ngigi.

Research ethical consideration are critical especially in social and health related research. The nature of this communications study required an approach with great sensitivity, since it explored the most delicate life crisis of an individuals that often tend to bring up sadness and reliving of long traumatic life moments.

The participants prior to the actual data collection day were informed about the aim of the study by Nyanam International with an assurance that the study will ensuring complete unanimity to those not willing to be known to have taken part in the study, available benefits, and assured that participation in the study will not cause any harm, denial of services or access to resources in with their affiliation to Nyanam as an organization. Also participants were informed that participation in the research was voluntary.

At the beginning of each focus group discussion, participants were assured of confidentiality, informed of their responses to be recorded and requested consent to record the interview should there be need. In cases where the participants felt uncomfortable with recording, the recorder was not used and hand-written notes taken and recorded in a notebook.

Participants were reassured that they could choose not to respond to any of the questions provided at any point they wanted and also they could request for their comment to be retrieved at any point that they wanted to. The importance of maintaining confidentiality was emphasized during the assessment process. Consent forms were written and explained in the English and Luo languages and a participants list signed before the start of the FGD.

3.10 Chapter summary

On this chapter, the study lays down necessary data collection methods in ensuring effective collection of the study data**.**

CHAPTER 4: RESEARCH FINDINGS AND DISCUSSION

This study which was conducted, in January 2021, covered 6 geographical areas of Osiri, Kamwanda, Kanyijowi, Karabok, Katuk and Konyango all from Kisumu west constituency, South west ward and sought to understand the potential of communication in addressing the self and social perception of widows, a case study of Nyanam International. The finding of this study are thematically captured in this chapter, and in line with the study objectives as highlighted in the objectives section.

Geographical Distribution of the Respondents

The study collected responses from the villages of South West ward. Sampling across the 36 regions also indicate that majority of the sampled population were from Kanyijowi, at 37.50%, 25% from Karabok, 12.50% were both from Kamwanda and Katuk while only 6.25% were both from Konyango and Osiri village.
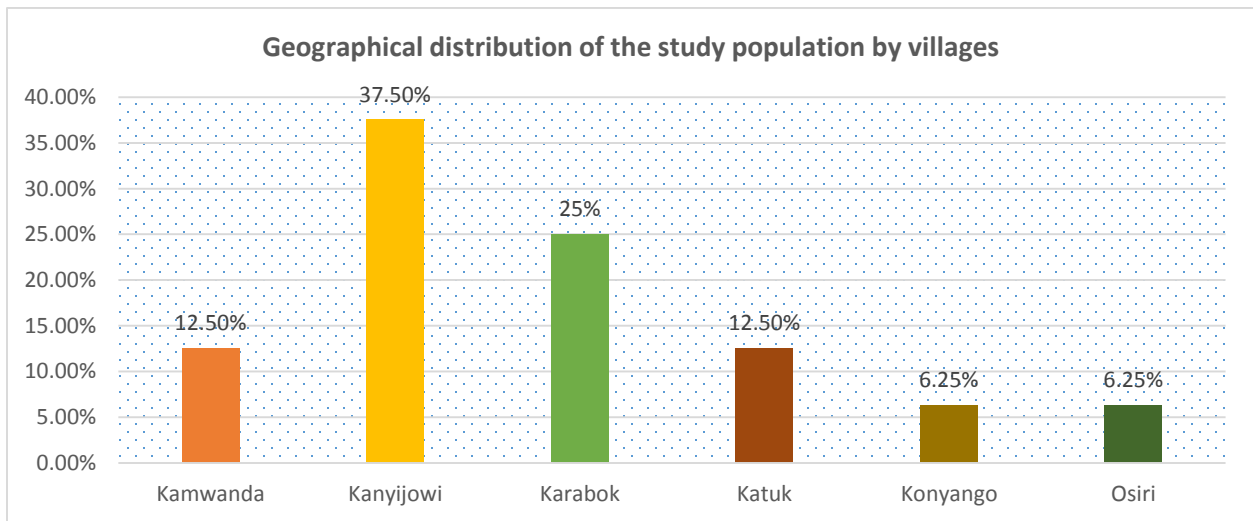
FIGURE 3: GEOGRAPHICAL DISTRIBUTION OF THE STUDY POPULATION

Age Distribution of the Respondents

Assessing the age distribution of the respondents establishes that majority of the respondents reached (18.75%), were widows aged 57 years, with 12.5% aged 50 years and 67 respectively. 18.75 % were aged 57 years, 6.25% were aged 41, 58,59,68,70 and 72 years.
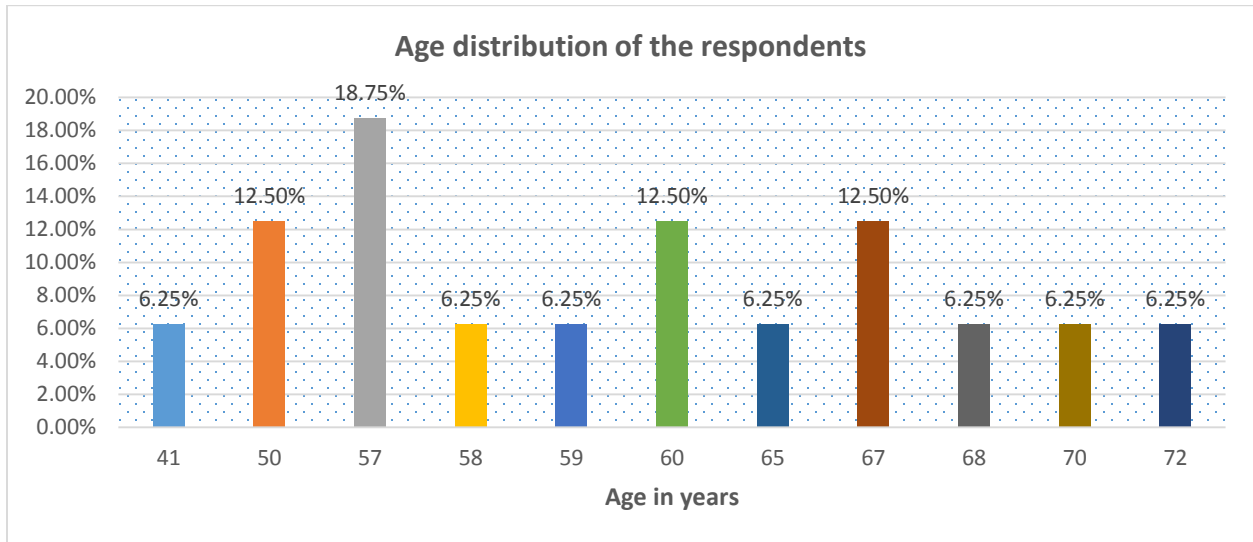
FIGURE 4: **AGE DISTRIBUTION OF RESPONDENTS**

Years spent with Nyanam

The study assessed the number of years the widows have spent at Nyanam and established that the majority, 81.25% of the respondents had spent 3 years, 12.50% had spent 4 years while only 6.25% of respondents revealed to have spent a year at the time of the study.

TABLE 1: 4 YEARS SPENT AT NYANAM INTERNATIONAL BY RESPONDENTS
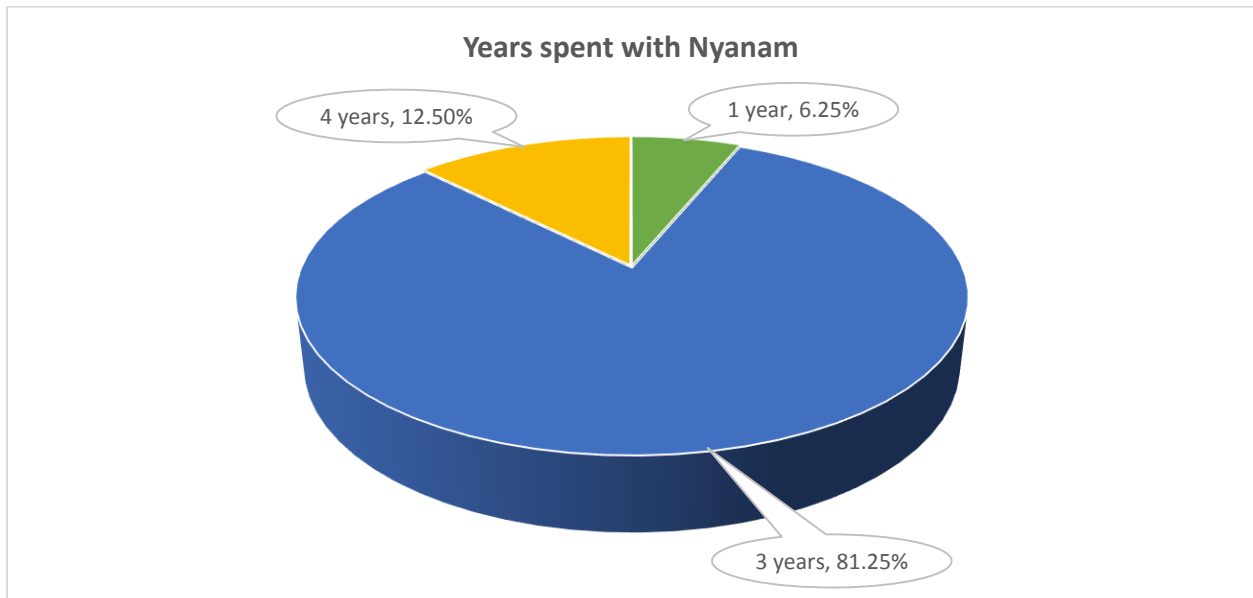
FIGURE 5: YEARS SPENT AT NYANAM INTERNATIONAL BY RESPONDENTS

Level of education of the respondents

In assessing the respondent's education level completion, majority of them 50% had primary level of education. Almost a third of the respondents at 37.50% had no education while secondary school was completed by 12.50% of the respondents.

Level of education of the respondents

Secondary level	12.50%
Primary level	50%
Never in school	37.50%
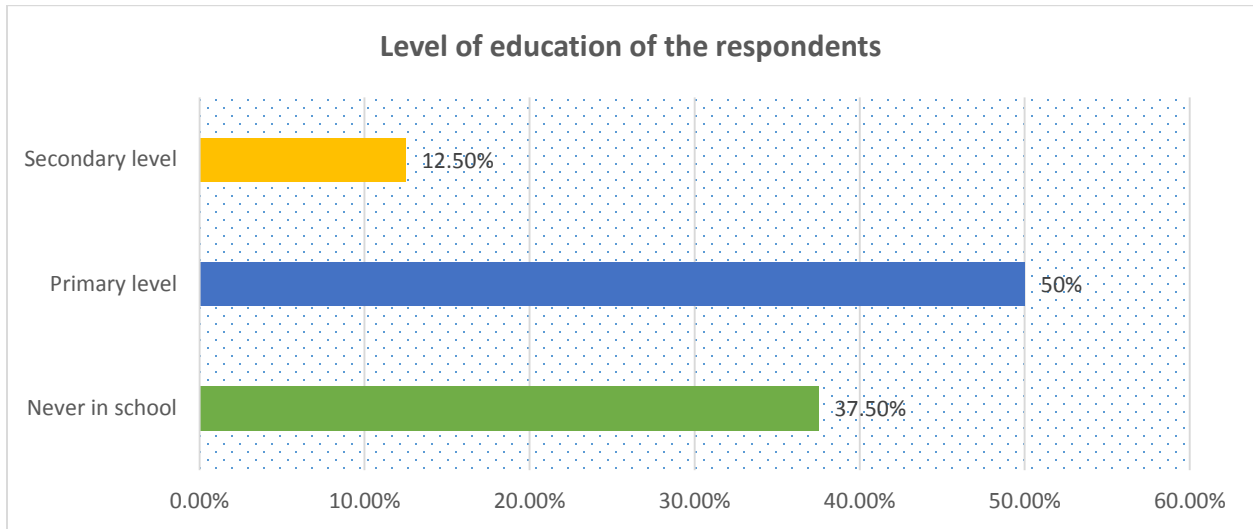
FIGURE 6: LEVEL OF EDUCATION OF THE RESPONDENTS

Socio-Economic status of respondents

A majority, 43.75% of the respondents reported that they were Casual labors, 43.75% were Unemployed while 12.5% reported to have been delving in Micro-businesses. Most of the widows were not into formal employments but reported to that they were selling their seeds and vegetables in the market centers.

TABLE 1: 5 SOCIAL ECONOMIC STATUS OF THE RESPONDENTS

Economic status	Frequency	Percent
Casual labor	7	43.75%
Micro business	2	12.50%
Unemployed	7	43.75%
Total	16	100%

Channels used to communicate with the widows

This study assessed the prevalence of the forms of communication media that are likely to be used as a channel of communication in highlighting and addressing the widow's challenges in these six villages. These channels of communication were listed in the study questionnaire upon which the respondents were asked to indicate the likeliness of using the channel of communication, while the study acknowledging that more than one channel of communication is likely to be used in a given community set up. The specific channels of communication assessed in this study included; Calls, Text/SMS, word of mouth, Radio, TV etc. As indicated in the chart graph below, the study established that the use of the word of mouth and Text/SMS were the most likely channel of communication in identifying and addressing the challenges faced by the widows at Nyanam International with a prevalence rate of 43.75%% and 31.25% respectively. This study understands that communication contextually happens frequently when a need arises. The study also sought the frequency at which the communication does occur and established that most communications occurs weekly and monthly at 37.5% respectively while only 25% of the respondents reported that

it fluctuates. However, there was a perception that by having each and every widow's number and calling them when need arises and convening meetings majorly at church to converse with them through the word of the mouth could be a great solution in preventing delays in disseminating the information due to their lack of credit cards/airtime. A number from the focus group discussions conducted also indicated to be getting information from the chief barazas, church meetings and face to face interviews. The frequency of conveying the information to the widows however varied for the discussions held with members noting that the chairlady of the groups has been the pivot point in disaggregating the information to the group members.
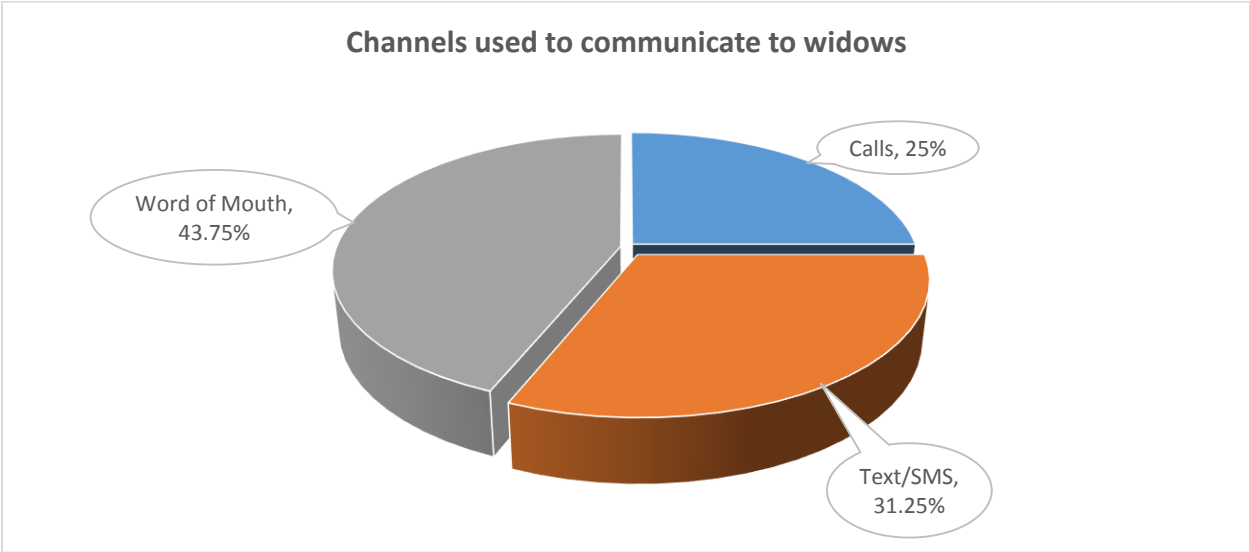

Channels used to communicate to widows

- Calls, 25%
- Word of Mouth, 43.75%
- Text/SMS, 31.25%

FIGURE 7: CHANNELS USED TO COMMUNICATE TO WIDOWS AT NYANAM

Perception on effectiveness of Nyanam Communications

How one perceives something is a combination of factors, such as self-esteem, self-concept, and learned values. Our perceptions are shaped by who we are and what experiences we have had. Thus, interpersonal perceptions reflect both what is inside of us and what is outside of us (Bohg et al. 2017). In the quest to assess the widow's perception on knowledge on the effectiveness of Nyanam Communications established that 93.75% of the widows perceived that indeed the communications by Nyanam were effective, while only 6.25% did not have a good stand on whether it was effective. Some of the respondents who had knowledge on its effectiveness also elaborated that it has successfully aided in forming of groups within them that has fostered unity, improved their livelihood through agriculture, nourished them spiritually, and even enriched their mindsets by nurturing the leadership skills embedded in them. Others with the alternative opinions differed that challenges in accessing phone airtime and lack of mobile phones has been a key challenge to those residing in furthest places since the commonly used mode of communication is the word of the mouth.
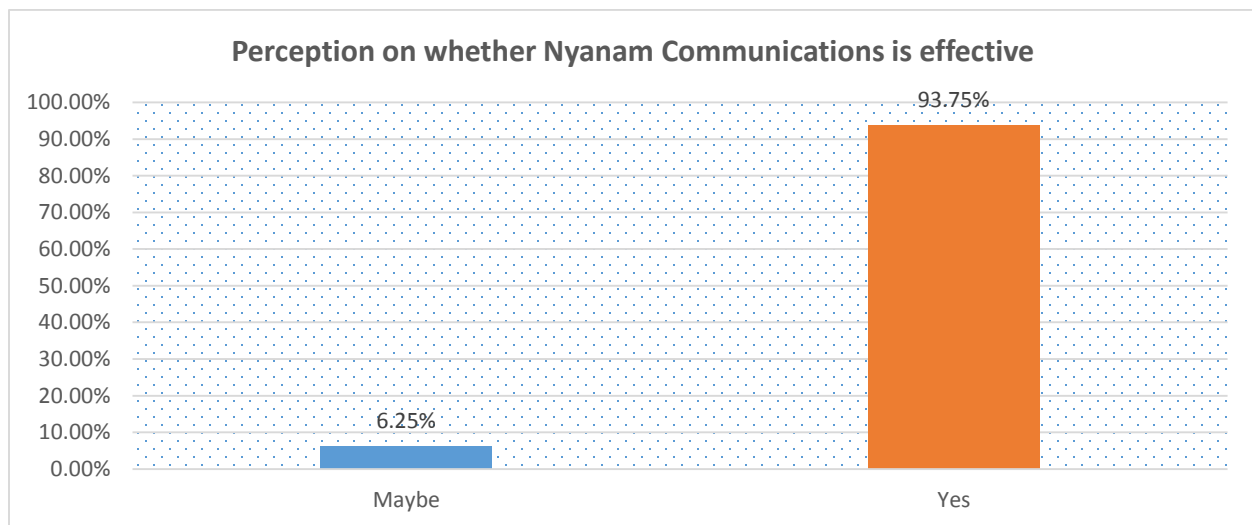

FIGURE 8: RESPONDENTS PERCEPTION OF EFFECTIVENESS OF COMMUNICATIONS AT NYANAM

On the contrary, a number however noted that the communication by Nyanam wasn't that effective. The use of phone calls proved to be fast and efficient but also expensive on the side of widows.

"No because sometimes they may call but I am not available and that forces me to use my own credit to call them back and also to call other members to inform them on what I was advised to do I think they should alert us prior like a week on the major announcements to be able to also alert others in time''. - **FGD with Mond Ruodhi Group**

Perception on Nyanam's communication improving self-perception

The evaluation conducted an assessment on the widow's perception on whether communications by Nyanam has improved self-perception, and words/ thoughts behind the distinct modes of communication informed this study that, word of mouth, being the most prevalent, is attributed to the fact that most of the communications are done face to face hence a majority of the widows find it easy in sharing their burdens and challenges with others with similar burdens and seeking solutions to the challenges together. This in return has united most of them.

"My heart has been disturbed for quite some time but Nyanam has provided us with education especially by providing us with the Bibles. It is a great thing to me. I have plenty of love and was able to stay in my home even after losing both my husband and my children, my land was grabbed and had lots of family conflicts". - **FGD with a widow, Karuamati.**

On the other, the trainings conducted by Nyanam has not only nurtured the widows into leaders' in their circles of women but also instilled micro-economic plans in business and kitchen gardening. The provision of Bibles by Nyanam to the widows and conducting Bible study sessions has enabled the widows to experience the lost love and compassion even after most of them losing their husbands and children coupled with tough economic times.

*"I have been crying since the death of my spouse because immediately he passed away, I had hard time even with my own children who resorted to drugs and unsupportive relatives. Life was difficult that all I could do was to cry all night and day long. Although since I joined Nyanam, I found a place of comfort , while sharing with fellow widows, I got peace and felt safe again"- **FGD with a widow, Mond Ruth Mok Nyal** .*

Perception on whether Nyanam's communications has improved community perception on Widows.

*"My grandchild always reminds me of our widows meeting and he says, mom you are still asleep, isn't today the day for Nyanam? Today is the day you attend the meeting aren't you going to get us food**" FGD with a widows – Mond Routh Mok Nyal.***

Widowhood has psychological implications on its victims. Widowhood has been called the exemplar of a stressful life event, perhaps requiring more adjustment than any other life transition (Pudrovska and Carr 2008). The death of a spouse sets off a series of adjustments in which the surviving spouse must not only cope with the grief and emotional distress caused by the loss of a meaningful relationship but also redefine a social reality that reflects their new status as a widowed person. How people and the society deal with widowhood varies.

The study assessed the presence of stigmas attached and associated to contemporary widowhood and the general feelings as expressed by the widows in the society. A majority of the widows felt that Nyanam has created a good platform where most of them could come out and be seen as real agents of change. The trainings conducted and attended by most of the widows has been the hallmark of growth and development to most of them. The platform has successfully dealt with the previous cultural barriers where widowhood was marginalized in the societal set up. Most widows are self-reliant and felt that there is an improvement in their well-being.

*"I have had widowers approach me and as if they could join the group mentioning that my appearances have change, my health improved and I was looking great, thus wanting also to be in the team and be served by Nyanam"- **Questionnaire with widow.***

Trainings have been conducted to review the community's perception on the role of widows in the society. Before, the widows faced exemption from engagements, exploitation, abuse and/or violence and were perpetually ignored by public opinion and power-holders, and so their needs are discussed without them at the table. They were marginalized and exempted from key projects of the society. The respondents indicated that through Nyanam, the youths, their children and other children have been enrolled into the programs to do away with the stigmatization on widows for the future generation. The community has embraced them and have been involved in an open and inclusive engagements in all the developmental projects of the community.

The communication by Nyanam has therefore envisioned these rights holders group whose identity and context leaves them economically, socially, and politically marginalized; denied equal access to information, power, and influence; getting back at the very Centre of decision making.

"I have heard a couple of married women approach me asking how they can join the group. They mention of their suffering and desire to be widows and enjoy the benefits like us being served by Nyanam Internationals" – **FGD with a widow, Karuamati.**

Ways used to elevate the voices of widows

The respondents were then asked on the ways used by Nyanam to elevate their voices. Majority of the widows embraced the formation of the groups and the activities carried by the various groups for the widows at Nyanam. Some of the key areas noted to have been impressively done were; Training programmes on farming methods, business orientations and frequent Bible sharing sessions has fostered unity among them, elevated their self-growth and made them self-reliant. The groups have been the best platform to share their experiences, pray over them and raise a concern whenever there is a challenge. The gap left by their late husbands who have been the head of the households is not much felt as most widows feel they've been nurtured through the trainings and can lead their families with ease. The seminars conducted through the assistant chief has also enlightened the general public on the roles and responsibilities of widows in the societal set up. Announcement done through the local radio channels had also encompassed most of them who were not members of the group but had a chance to benefit.

CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The study was set to primary investigate communications potential in addressing challenges facing widows a case study of Nyanam Internationals an organization serving widows in the western part of Kenya. The primary objective was to analyze the potential of communication in addressing widows' challenges using Nyaman International, an organization currently based in Kisumu Kenya, as a case study.

5.2 SUMMARY

The study found out that majority of widows preferred word of mouth as means of communication 43.5% appreciating that word of mouth is most effective this is also due to lack of mobile phones. The major gap was most of the widows did not have even the basic primary education an also elderly making technological adaptation and use as a mode of communication difficult.

While a life crisis such as a death of spouse is traumatic, many widows find it difficult to adjust to the new way of life. Most of their communications changes from an individual with capability to self-support to a mere beggar. Consequently, potential importance of social interactions and relations between the bereaved and other is often overlooked (MacConnell et al. 2013)

5.3 CONCLUSIONS

The main objective of the need assessment was to establish the potential of communication in addressing the self and social perception of widows at Nyanam International, Kisumu County, as well as the response strategies within the study scope. In light of study scope and above findings, below are the main conclusions and recommendations based on key issues that emerged from the respondent's perception and needs assessment study.

Overall, findings from this study present strong evidence for the positive perception, normalization and acceptance of the mode of communications in the target study areas. The study found out that the three channels of communications i.e. word of mouth through groups, SMS texts and phone calls has a greater impact on the widows in identifying and addressing the challenges being faced by the widows. The effectiveness of these channels is compounded by the weekly and monthly

frequency of communication, formation of groups, frequent Bible discussion sessions, and meetings and trainings on leadership and micro-business enterprises for self-reliance. Adoption of phone calls to widows whenever there is an issue to be addressed should be enhanced.

Fast and efficient delivery of the information is still limited, more trainings on stigmatizations, inclusive and open engagements and communicating on the need of the voices of the widows to be heard should be addressed. There is a need for investment in continued awareness-raising efforts on how the community perceive widows to enable them feel safe and confident.

5.4 RECOMMENDATIONS

The priority areas identified by the respondents were;

I.   There was a need for more trainings on the business opportunities, ready and accessible markets for their produce.

II.   Admission of more members and provision of Bibles to the widows had a positive impact on their lives.

III.   An open and inclusive participation to the widows who aren't part of the group through use of chief barazas and local radio channels to disseminate the information. Instead of using a single person to inform others.

IV.   Since Nyanam has all the contacts of the widows, they should use the SMS to disseminate information as it saves time

V.   Based on this study findings, it is recommended that Nyanam in its bid to implement the effective communication channel should develop a project log frame that will promptly capture the widows concerns and needs.

Recommendation from the study

VI. Based on the study, it was evident that many widows experienced psychological difficult in adjusting to new life with loss of their spouses that pushed most to anger, loneliness, self-exclusion thus it's important for Nyanam to structure a mental health support program for widows.

VII. Widows Centered communication especially depending on their year of loss of spouse is effective in ensuring a widows physical and mental health.

VIII. This study recommends that further scientific inquiries be done at on widows in evaluating how communications is used in addressing challenges faced by widows in Africa.

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APPENDIX

Tool 1: Key Informant Interviews

This tool will be applied through interviews to three members of Nyanam International involved in both interpersonal and digital communication with and about widows.

What are the channels of communications the organization is using in highlighting and addressing widows' challenges?

Key Informant Interview Guide:

Selection Criteria: The 2 key informants to be selected on virtue of availability and years of experience working for Nyanam**.**

Goal: For these interviews I hope to learn more on how Nyanam uses communication as a tool in fostering participatory development among the widows they serve.

READ CONSENT SCRIPT

- Are there any questions about what I have just explained?

- Are you willing to participate in this interview?

1. Introductions

2. Demographics - age, position, years with Nyanam

3. What channels does Nyanam use to communicate with/about widows?

4. Which of these channels do you find effective and why?

5. What other channels can Nyanam adopt in communicating with / about widows?

6. How did widows talk about/perceive themselves before Nyanam?

7. How did your community talk about/perceive widows before Nyanam?

8. How do widows talk about/perceive themselves since Nyanam?

9. How does your community talk about/perceive widows since Nyanam?

10. How does Nyanam communicate about widows?

11. How does Nyanam's communication impact widows' self / social perception

12. How does Nyanam's communication impact the community's perception of widows?

13. How has Nyanam used communication to foster participatory development among widows? E.g. in elevating the voices of widows

Wrap-up

- Is there anything else that you would like to add or discuss here that you think would be relevant to the issue?

- Do you have any questions or concerns?

- Thank you very much for your time.

Tool 2:6-12 widows from Kisumu County

How does communication influence widows' self and social perception?

Focused Group Discussion

Selection criteria: I will use a random method to select 1 widow's groups from the four widows' leadership circles, proceed to invite available 6-12 widows from the group who will participate in the study.

Goal: To explore and understand the impact of Nyanam's communication on windows self and social perception.

READ CONSENT SCRIPT

- Are there any questions about what I have just explained?

- Are you willing to participate in this FGD?

1. Introductions

2. Demographics - age, leadership circles, county of residence, years with Nyanam

3. What channels does Nyanam use to communicate with you widows?

4. What other channels can Nyanam adopt in communicating with you widows?

5. How do widows talk about/perceive yourself since Nyanam?

6. How does Nyanam's communication impact your self-perception?

7. How does Nyanam's communication impact the community's perception of widows?

8. In what ways has Nyanam used communication to elevate the voices of widows?

Wrap-up

- Is there anything else that you would like to add or discuss here that you think would be relevant to the issue?

- Do you have any questions or concerns?

- Thank you very much for your time.

TOOL 3: 16-10 Widows Kisumu County

QUESTIONNAIRES

Selection Criteria: Nyanam has 3 widows' leadership circles in Kisumu county, being that the FGD will cover one group in the county, for questionnaires, I will invite widows 10-20 widows from each group to participate.

This questionnaire will be implemented with 45 widows from two of the leadership circles widows in Kisumu County to gather more perspectives on Nyanam's communication with, for and about widows.

Goal: To gather more perspectives on Nyanam's communication with, for and about widows.

PRELIMINARIES

- Introductions

- Read consent script

- Are there any questions about what I have just explained?

- Are you willing to participate in this questionnaire?

1.   Demographics

Age: _____   leadership circle: _____

Years with Nyanam _____ Village _____

2.   What is our education level?

University level / college ☐   Secondary ☐   Primary ☐   Never in school ☐

3.   **What is your economic status?**

Employed ☐   Micro Business ☐   Casual labor ☐   Unemployed ☐

4.   What channels does Nyanam use to communicate with you widows?

Text/ SMS ☐   Calls ☐   Letters ☐   Word of

Mouth ☐

5.   How many times does Nyanam Communicate with you?

Daily   ☐   Weekly   ☐   Monthly ☐

What is the frequency:

_____?

6.   What other channels can Nyanam adopt in communicating with you widows?

_____

_____

_____

7.   Do you find Nyanam's communications effective?

Yes ☐   No ☐   Maybe ☐

Explain why: _____

8.   Has Nyanam's communication helped better your self-perception?

Yes ☐   No ☐   Maybe ☐

Explain why: _____

9.   Has Nyanam's communication helped improve how the community perceives widows?

Yes ☐   No ☐   Maybe ☐

Explain why: _____

10.   In what ways has Nyanam used communication to elevate the voices of widows?

_____

_____

_____

Wrap-up

- Is there anything else that you would like to add or discuss here that you think would be relevant to the issue?

  _____

  _____

  _____

  _____

- Do you have any questions or concerns?

  _____

  _____

  _____

- **Thank you very much for your time.**

Wrap-up

- Is there anything else that you would like to add or discuss here that you think would be relevant to the issue?

- Do you have any questions or concerns?

- Thank you very much for your time.

CONSENT FORM

PARTICIPANT INFORMATION AND CONSENT FORM

CONSENT FOR THE STUDY

(To be administered in English or any other appropriate language e.g. Kiswahili or LUO translation)

Title of Study: Potential of communications in addressing widows' challenges a case study of Nyanam Internationals.

Principal Investigator: Evelyn Odhiambo- University of Nairobi

Introduction: I would like to invite you, to take part in this researcher study I am conducing. The purpose of this consent form is to give you the information you will need to help you decide whether or not to be a participant in the study. Feel free to ask any questions about the purpose of the research, what happens if you participate in the study, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. When we have answered all your questions to your satisfaction, you may decide to be in the study or not. Once you understand and agree to be in the study, I will request you to sign your name on this form or do a verbal consenting which I will record.

Your decision to participate is entirely voluntary, you may withdraw from the study at any time without necessarily giving a reason for your withdrawal and refusal to participate in the research will not affect your engagement with Nyanam, or stay in the community. I will share with Nyanam a copy of consent form for your data security and protection.

May I continue? YES / NO

What is this study about?

The study is about understanding communications potential in addressing challenges facing widows' especially in Kisumu County working with Nyanam international. The study also seeks to explore and understand how can communication foster participatory development in addressing widows' challenges, and understanding how communications helps impact on widows' self and social perception.

Participants in this research study will be asked questions about their interaction with Nyanam Internationals.

There will be approximately 60 participants in this study randomly chosen. I am asking for your consent to consider participating in this study.

What will happen if you choose to take part in the study?

If you agree to take part in the stud, you will be interviewed in a place you feel most comfortable, the interview or FGD will take approximately 45-60 minutes longest**.**

I may ask for our contact details if necessary and the reason being if I may need clarifications on the data or information you will provide in the study.

Are here any risks, harms, discomforts associated with the study?

One potential risk in the study is loss of privacy, although I assure you confidentiality. I will use code words to identify you, store the data in a password protected computer and your files in a lock and key cabinet.

What are the benefits of participating in the study?

There are no benefits as at now. Although the information you provide will be used in securing better communications systems for, with and by widows serving organizations.

Will being in the study cost me?

NO

What if I have questions in eh future?

In case of questions or concerns about the study, kindly rely them to Nyanam who will reach out and have your concerns addressed.

What are our choices?

Participation in the study is purely on voluntary basis and you can opt out at any given time without a reason or explanation.

Participant's statement

CONSENT FORM (STATEMENT OF CONSENT)

I have read this consent form and had the information read to me. I have had the chance to discuss this research study with the study investigator. I have had my questions answered in a language that I understand. The risks and benefits have been explained to me. I understand that my participation in this study is voluntary and that I may choose to withdraw any time. I freely agree to participate in this research study. I understand that all efforts will be made to keep information regarding my personal identity confidential.

I agree to participate in this research study: **Yes** **No**

I agree to provide contact information for follow-up: Yes No

Date:

	Participant Name	Leadership Circle	Contact	Signature
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				

Research Participant Name_____

Nyanam International statement

We at Nyanam International, duly appointed to serving widows in Kisumu and Siaya county, and he above-named participant. We have read and understood the purpose and relevant details of the research study to which upon he widows are agreeing to be part of the focus group discussions and interviews has agreed to be part of the study. By signing this consent form, I hereby agree to our widows to being part of the study and will ensure that our widows will honor their obligations

I agree to widows' participation in this research study: **Yes**   **No**

I agree to provide contact information for follow-up: Yes   No

Executive Director printed name: _____

Executive Director Signature _____ Date _____

Phone _____   Email_____

Researcher's statement

I, the undersigned, have fully explained the relevant details of this research study to the participant named above and believe that the participant has understood and has willingly and freely given his/her consent.

Researcher 's Name: _____ Date: _____

Signature

_____

Address_____