

# Strategies for Widow Inheritance and Peaceful Coexistence among the Luo Community in HomaBay Town Sub-County, HomaBay County, Kenya

Onyango Anthony Owuor, Dr. Wilkister S. Milimu, Sr. Dr. Veronica Jemanyur Rop

The Catholic University of Eastern Africa, Centre for Social Justice and Ethics, Nairobi, Kenya.

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## ABSTRACT

The study examined possible strategies that can make widow inheritance create peaceful coexistence among families of the Luo community in HomaBay Town Sub-County, HomaBay County, Kenya. The study was informed by Cultural Relativism Theory and Social Functionalist Theory and adopted a mixed-method approach using a descriptive research design. The target population was drawn from HomaBay Town Sub-County. Simple random sampling was used for the quantitative component, while purposive sampling was used for key informants comprising widows, widow support group leaders, village elders and chiefs. A total of 399 questionnaires were issued and 311 were returned, representing a 77.9% response rate. Qualitative information was collected through interviews with selected widows, chiefs, village elders and leaders of widow support groups. Quantitative data were analyzed using frequencies, percentages and multiple regression analysis, while qualitative data were analyzed thematically. The findings showed that 43% of respondents strongly agreed and 38% agreed that respect for widows' rights and promotion of widow empowerment in the community could contribute to peaceful coexistence among families. Similarly, 43% strongly agreed and 35% agreed that encouraging participation of widows in family decision-making forums with their male counterparts could promote peaceful coexistence. Qualitative findings further identified consultation with widows, economic empowerment, protection of property rights, community dialogue and government and legal support as possible strategies. The regression results showed a positive coefficient for strategies ( $B = 0.173$ ) with a significance value of 0.078. Thus, the coefficient was positive, although it was not statistically significant at the 5% level. The findings suggest that peaceful coexistence in the context of widow inheritance requires attention to widows' rights, participation, economic security, property ownership and appropriate mechanisms for resolving family disputes.

**Keywords:** Widow Inheritance, Peaceful Coexistence, Luo Community, Widow Empowerment, Freedom of Choice, HomaBay.

## INTRODUCTION

Today in every society, there are widows and widowers in existence due to inevitability of deaths experienced by people. So widowhood is still a truth that we should be reminded of by the fact that death is a part of human experience. Globally the practice of widow inheritance is a significant social phenomenon (Dube, 2023). Widow inheritance is also known to some communities as levirate marriage which is a union between a widow and a brother of the late husband. Levirate comes from the Latin word 'levir' meaning 'husband's brother'. This marriage is connected to the practice of widow inheritance that is found in many cultures. For example, Jewish tradition in the Bible (Deuteronomy 25:5-10) has it that it was a well-known custom in ancient Israel, where if a man dies without offspring a brother was instructed to marry his brother's widow and have children with her, in particular a son. Based on his studies, (Ogolla, 2014) argues that widow inheritance or levirate marriage is an age old phenomenon in the world and that its effects vary within communities from different regions or countries.

There are studies in Asia that corroborate that the levirate custom exists within communities. It has been

observed that levirate marriages occurred in Asia particularly in India (Agarwal, 1984). For example, the wife inheritance was practiced among the Punjabis and the Haryanais in Pakistan and more than one community of Pakistan and Bangladesh had practiced wife inheritance. It is recorded that in the Punjab and Haryana in India the brother of a deceased man must marry the widow of his brother (Manchanda, 2014).

Likewise, widow inheritance or levirate custom itself is still alive today in Africa in different communities. Among African communities, widow inheritance has traditionally been associated with the continuation of family responsibilities, lineage and care for widows and children. Among the Luo community, widow inheritance was connected with family continuity and the responsibilities of the deceased husband. The inheriting brother or relative was expected to provide for the widow and her children and perpetuate the duties and responsibilities of the dead husband (Owino, 2000).

It is important to note that; on one hand, it creates networks of support among families and strengthening community ties, but on the other hand, it fuels tensions and conflicts over resources and inheritance rights that do lead to divisions among families. This study therefore aims to explore these complexities in HomaBay Town Sub-county, HomaBay County, Kenya; examining how widow inheritance affects widows 'rights to freedom of choice' and ultimately the impact on peaceful coexistence among families. Hence, while widow inheritance or levirate marriage may serve as a traditional solution to ensure enabling environment for the welfare of widows and their children, it is essential that we critically examine its implications on women's rights to freedom of choice, family dynamics, and community relationships among culturally rich Luo people in HomaBay Town Sub-county, HomaBay County, Kenya.

Widow inheritance as a cultural practice therefore remains an important issue for peaceful coexistence among families in HomaBay Town Sub-county. While the practice may provide family support, continuity and care for widows and children, contemporary challenges arise where widows are coerced, excluded from decisions or denied rights to property ownership and freedom of choice. The study therefore seeks to identify possible strategies that can make widow inheritance contribute to peaceful coexistence among the Luo community in HomaBay Town Sub-county, HomaBay County, Kenya..

### **Statement of the Problem**

Widow inheritance as a custom had to fulfill primary expectations and crucial duties of continuity of the deceased man's lineage, where the inheriting brother or relative is expected to provide for the widow and her children. Thus, it was meant to perpetuate the duties and responsibilities of the dead husband (Owino, 2000). Among the Luo community, property rights is often tied to male lineage, therefore, widow inheritance ensures that property remains within the family of the deceased and not to outsiders or strangers. Such duties by the new husband were to provide emotional support, financial stability, and fulfilling familial obligations towards building and ensuring peace in the family after the death of a husband.

However, despite its historical significance, today widow inheritance faces criticism due to the abuses and violation of widow's 'rights to freedom of choice' and 'rights to property ownership' that are associated with it. Widows are coerced and treated like properties, where they are subjected to several strenuous and dehumanizing widowhood rites which violate their own rights. Thus, the widows are losing autonomy over their own lives and decisions in the family property ownership rights; have little regarding their future and of their children. In this context then, widows become economically vulnerable and marginalized due to pressure to conform to this practice without weighing the consequences of rights violation.

Therefore, as this practice is still persistent among the Luo community in HomaBay Town Sub-county, Kenya; where widows are still being coerced into this practice against their will under pressure from clan members, especially the in-laws who wish to have a voice over the property or resources of the deceased. Hence, this study deeply and critically explores complex connection between widow inheritance and desired peaceful coexistence among families within Luo community in HomaBay Town Sub-county, HomaBay County, Kenya.

## Research Objectives

To propose possible strategies that can make widow inheritance create a peaceful coexistence among Luo community in HomaBay Town Sub-county, HomaBay County, Kenya.

## LITERATURE REVIEW

### THEORETICAL REVIEW

#### Cultural Relativism Theory

This study was based on two theories: Cultural Relativism Theory and Social Functionalist Theory. The study examined widow inheritance through the lens of Cultural Relativism Theory, which posits that the culture of a people depends on the circumstances they face as a community. The theory is useful in this study because widow inheritance cannot be understood adequately without considering the cultural meanings attached to marriage, family continuity, lineage and communal responsibility among the Luo community. The study document indicates that the Luo community has a rich cultural heritage involving customs governing marriage, inheritance and family relations, and that widow inheritance has a deeper meaning within this cultural context. Ngore (2014) observed that the practice commonly referred to as widow inheritance among the Luo is more appropriately understood as a levirate custom, while Potash (1986) maintained that Luo widows were not simply “inherited” as property but were taken over within a levirate union.

The cultural interpretation of the practice is further demonstrated by Owino (2000), who explained that the original Luo practice was not simply “wife inheritance” but a levirate custom intended to facilitate widow care through guardianship within the community. Similarly, Ojore (2017) found that, in the traditional arrangement described in his study, widows could identify men who would take responsibility for their households, with the names subsequently communicated to the elders. The elders also had a role in guiding the process and ensuring that inappropriate or socially unacceptable individuals were not selected.

Cultural Relativism Theory therefore provides an important framework for this study because it allows widow inheritance to be examined according to the cultural circumstances and meanings within the Luo community rather than judging the practice outside its social context. At the same time, the study document recognizes that the practice has been corrupted or abused in some circumstances. From his study, Abuya (2002) argued that the abuse and corruption of the traditional practice of ‘ter’ has a demeaning effect on the dignity of widows. This creates an important distinction between understanding the cultural purpose of the practice and examining contemporary forms of the practice that may interfere with widows’ freedom of choice and dignity.

The theory is therefore relevant to the present study because the objective is not simply to reject widow inheritance as a Luo cultural practice, but to examine possible strategies through which aspects of the practice can coexist with respect for widows’ rights, freedom of choice and property ownership. Understanding the cultural foundations of widow inheritance provides a basis for identifying ways through which family responsibility, care and continuity can be maintained without creating unnecessary conflict or undermining the dignity and autonomy of widows.

#### Social Functionalist Theory

However, the perception of peaceful coexistence among families was anchored in Social Functionalist Theory, which explains how values, norms, and social institutions contribute to the overall well-being of society by maintaining social order and promoting peace. These theories provided the foundational frameworks for analyzing the complexities surrounding widow inheritance and peaceful coexistence among families and facilitated an insightful examination of these social phenomena. The theory is particularly relevant because marriage and family institutions occupy an important position within Luo social organization. Kirwen (1979) observed that marriage rites constitute a central institution through which social life is entered, controlled, shaped and lived. Similarly, Mbiti (1981) explained that African marriage is not merely an arrangement between two individuals but also involves their families and relatives.

Within this framework, widow inheritance historically performed particular social functions within the Luo community. Mbiti (1969) observed that levirate arrangements in Africa were associated with continuation of the deceased man's genealogy and inheritance of property by children. Kirwen (1979) further observed that levirate unions in Africa functioned as institutions for the care of widows rather than simply as new marriages, with the inheritor assuming responsibilities associated with the deceased husband and children. These observations help explain why widow inheritance persisted as a social institution within communities where family continuity, lineage and responsibility were strongly emphasized.

Within the Luo context, Owino (2000) similarly associated the original levirate custom with widow care through guardianship. Ojore (2017) also demonstrated that elders had a role in facilitating the traditional arrangement while widows could identify men who would take care of their households. Such arrangements illustrate the social function of the institution in providing support to widows and children and maintaining links between the widow's household and the deceased husband's family.

Social Functionalist Theory is therefore relevant to this study because peaceful coexistence depends on the capacity of family and community institutions to perform their expected functions without generating unnecessary tensions. Where widow inheritance provides care, responsibility and continuity, it may serve functions that strengthen family relationships. However, where the practice involves coercion, exclusion of widows from decision making, property disputes or violation of freedom of choice, the same institution may produce tensions that undermine the social harmony it was traditionally expected to support. The theory consequently provides a framework for examining how widow inheritance can be modified or implemented in ways that preserve family and community functions while addressing practices that may contribute to conflicts in the family.

## **EMPIRICAL REVIEW**

### **LUO Widow Inheritance and Peaceful Coexistence among Families**

While it is not our intention to repeat for granted, the many great works that have been done in the past on Widow inheritance or Levirate custom, but to acknowledge the findings by different researchers; however, it is clear that these researches have not translated into improving widows lives and their children. Moreover, in HomaBay Town Sub-county, HomaBay County, the practice still exists. However, little has been done to contribute to the debate on how best possible ways to carry out widow care that can protect their rights and their children in order to enhance family welfare for promotion of peaceful coexistence among families in society today.

In order to address these issues, this study hopes to concentrate on identifying the traditional practices involving widow inheritance or levirate custom for Luo widows and their families, the implications of these practices on peaceful coexistence among families; and then to suggest possible preventative measures that will control the practice among Luo community in HomaBay Town Sub-County and other communities where the custom is still being practiced in Kenya. The study therefore, is not to condemn frankly the present and the old traditions of the Luo practice of Widow Inheritance that have negative impacts, but then to identify some of the amicable ways by which it can be implemented without interfering with the widows' rights to freedom of choice and property ownership in order to promote peaceful coexistence among families.

Ngore (2014), in his study on wife inheritance and the fate of widows in Luo society in Kenya, observed that the term widow inheritance is often used in a generic sense, while strictly speaking it is different from the levirate union. Potash (1986) similarly asserted that Luo widows are not inherited but are taken over in a levirate union. Abuya (2002) attributed the use of the term widow inheritance partly to the corruption and abuse of the traditional practice of 'ter' (inheritance), which can have a demeaning effect on the dignity of widows as human persons. Owino (2000) further explained that, in its original context, the Luo practice was a levirate custom intended to facilitate widow care through guardianship within the Luo community.

Ojore (2017), in his study on a New Model of Pastoral care for Luo widows in Kisumu Archdiocese, explained that widows could choose men to take care of their houses during the gathering of elders, with the first wife

announcing the names of guardians to the elders as given by the respective widows. The study further indicated that women were not necessarily forced to have a particular man and that the role of the clan elders was to guide the process. This finding is important to the present study because it suggests that consultation and participation of widows were aspects of some traditional arrangements and can provide a basis for considering strategies that promote peaceful coexistence. However widows are not free to choose not to be inherited but must adhere to cultural practice even if it interferes with her peace within the family.

The issue of property and economic security is also central to widowhood and inheritance. Peterman (2012), on a study of Widowhood and Asset inheritance in Sub-Saharan Africa using evidence from 15 countries, examined the relationship between widowhood, inheritance and women's access to assets. The study is relevant to the present research because control over property and productive assets can influence the welfare and security of widows and their children. Such finding similarly really identifies property grabbing and disputes over family resources as challenges associated with widow inheritance.

The empirical literature therefore indicates that possible strategies for making widow inheritance contribute to peaceful coexistence should pay attention to the cultural meaning of the practice while protecting the rights and dignity of widows. The literature particularly points to the importance of widow participation in decisions, family consultation, economic empowerment, protection of property rights, community guidance and appropriate legal or institutional support. These issues provide the basis for examining possible strategies that can make widow inheritance create peaceful coexistence among the Luo community in HomaBay Town Sub-County, HomaBay County, Kenya.

## **METHODOLOGY**

### **Research Design**

This study used a descriptive research design which is non-experimental, that gave authentic responses without manipulations. The mixed method approach used here that offered more detailed findings on the study about Widow Inheritance and its impact on Peaceful Coexistence among families in HomaBay Town Sub-County, HomaBay County, Kenya. Therefore, the researcher utilized mixed-method design because it leverages the complementary strengths of both quantitative and qualitative research methods in data collections. While quantitative method provided statistical rigor and generalizability, but then qualitative method offered depth, richness, and contextual understanding in this research study..

### **Target Population**

According to the Kenya National Bureau of Statistics (KNBS, 2019), HomaBay Town Sub-county has a population of 117,439. The researcher established that the four wards had an adequate number of widows affected by the customary practice of widow inheritance, whose lived experiences provided valuable information for the study. Accordingly, the target population comprised inherited widows, uninherited widows, widow inheritors, chiefs and clan elders, county officials from the Department of Gender and the Department of Culture, and leaders of widow support groups. These categories of respondents were considered appropriate because of their knowledge, experiences, and involvement in matters relating to widow inheritance and peaceful coexistence among families..

### **Sample Size and Sampling Design**

The research focuses on inherited widows within HomaBay Town Sub-county. They are the main rich respondents for the study on the information regarding the experiences and consequences of being inherited and its impact on peaceful coexistence among families. Therefore, Sample size in a research refers to a definite number of individuals included in a research study to represent a population (Kibuacha, 2021). The sample size was determined by Yamane's formula (1967) and very useful for the study. This formula is meant to help in ensuring that the sample size represents the entire population of the four (4) Administrative Wards within HomaBay Town Sub-County, HomaBay County, Kenya.

Yamane's formula is given below;-

$$n = \frac{N}{1 + N(e)^2}$$

n= sample size required

N= population

e=allowable margin error (%)

Let e=0.05

Then,

$$n = 117439 / [1 + 117439(0.05)^2]$$

$$n = 399$$

Sample size was 399

In addition, the researcher interviewed key informants who were considered knowledgeable about widow inheritance and its implications for peaceful coexistence among families. The key informants comprised four (4) widows, two (2) chiefs, two (2) village elders, and two (2) leaders of widow support groups, giving a total of ten (10) key informants. Consequently, the sample size comprised 409 respondents.

### Data Collection Tools

The study used questionnaires and interview guides as the research instruments for collecting data. The questionnaires were issued to the 399 sampled respondents, while the interview guides were administered to 10 key informants, comprising four widows, two chiefs, two village elders, and two leaders of widow support groups who were women.

### Validity of Research Instruments

To enhance the content validity of the study, expert opinions from the field, particularly the supervisor, were sought. The questionnaire used in this study is evaluated for two types of validity: face validity and content validity. Face validity concerns the likelihood of a question being misunderstood or misinterpreted by respondents. On the other hand, content validity assesses how well a measure encompasses all aspects of a particular social phenomenon. Validity captures the intended information, minimizing potential ambiguities and enhancing the overall quality of the data collected. This approach aligns with best practices in research methodology, facilitating more robust and reliable research findings.

### Reliability of Research Instruments

The research's reliability was enhanced by the use of a pre-test for the questionnaire, which included using a distinct sample that was not part of the main study. The internal consistency technique used Cronbach's Alpha. Reliability pertains to the degree to which the regular use of a research instrument yields consistent results or data (Kothari, 2004). Reliability improves the researcher's ability to detect and rectify any potential errors. An inverse correlation exists between mistake and reliability..

### Data Analysis and Presentation

After the data analysis the results were interpreted to give insight on the situation of widow inheritance, the factors associated with its persistence within the Luo community and its implication to the right to freedom of choice for the widows. This analysis also looked into the effects of widow inheritance on peaceful relationship among the families of Luo community in HomaBay Town Sub-county, HomaBay County, Kenya

## FINDINGS & DISCUSSIONS

### Strategies for Widow Inheritance and Peaceful Coexistence among Families

The respondents were asked to indicate their level of agreement on possible strategies that can make widow inheritance create peaceful coexistence among families in the Luo community in HomaBay Town Sub-County. The findings were as indicated in Table 1.

**Table 1** Strategies for Widow Inheritance and Peaceful Coexistence among Families

| Strategies                                                                                        | SD       | D        | U        | A          | SA         |
|---------------------------------------------------------------------------------------------------|----------|----------|----------|------------|------------|
| Frequency                                                                                         | F %      | F %      | F %      | F %        | F %        |
| Percentage (%)                                                                                    |          |          |          |            |            |
| Respect for widows' rights and Promotion of widow empowerment in the community                    | 26<br>8% | 20<br>6% | 12<br>4% | 120<br>38% | 133<br>43% |
| Encouraging participation of widows in family decision making forums with their male counterparts | 27<br>9% | 23<br>7% | 17<br>5% | 109<br>35% | 135<br>43% |

The findings indicate that majority of the respondents (43%) strongly agreed that respect for widow's rights and promotion of widow empowerment in the community can contribute to peaceful co-existence among families, while 38% agreed on the statement. Meanwhile, 4% of the respondents were undecided, while 6% disagreed and 8% strongly disagreed. These findings suggest that respecting the rights of widows and empowering them are significant strategies to contribute to peaceful co-existence within families. The degree of consensus implies that safeguarding widows' freedom, dignity and capacity for life decision making can minimize tensions over widow inheritance and enhance relationships in the family and larger community.

The results also show that 35% of the respondents agreed and 43% strongly agreed that encouraging the involvement of widows in family decision making process with their in-laws can foster peaceful co-existence in the families. Meanwhile, 5% of the respondents were undecided, while 7% disagreed and 9% strongly disagreed. The results suggest that when widows are engaged in decision making within families, there is a possibility of improving equality and understanding within families. The high degree of consensus indicates that providing widows the opportunity to sit with men and make decisions that will impact on their families could help to decrease male dominance and take their opinion and interest into account. This can help minimize conflicts that result from widow inheritance that look down upon widows and create peacefulness in Luo families.

These findings were supported by key respondents who stated that promoting peaceful coexistence among families requires respect for widows' rights, empowerment of widows and their meaningful involvement in decisions affecting their families. One respondent (Respondent 3, 26/07/2026) emphasized the importance of respecting the widow's wishes, stating that, "Families should sit down and consult the widow what she wants concerning inheritance. The decision should involve her. They should not decide for her because she is a widow. She should be allowed to explain whether she wants to be inherited or not and the family should respect her decision." This suggests that consultation and respect for the widow's preferences are important in reducing disagreements and ensuring that decisions concerning widow inheritance are made collectively rather than imposed on the widow.

The respondents further emphasized the importance of respecting women's freedom of choice. One respondent (Respondent 5, 27/07/2026) stated that, "Widow inheritance cannot bring peace, but some understanding if they are involved in decision making and all their rights of freedom are respected. When the widow is listened

to and her rights are protected, there can be understanding between her and the family.” This indicates that peaceful coexistence is more likely to be achieved where widows are treated as autonomous members of the family and are allowed to participate in decisions concerning their relationships, property and children.

The respondents also emphasized the importance of protecting widows' property rights. One respondent recommended that widows should be provided with “land title deeds so that the property can be protected in their names. They should also be given financial support to educate their children and support themselves,” (Respondent 14, 02/08/2026). Another respondent (Respondent 17, 02/08/2026) recommended that, “Women should be given the right to own land and their property should be protected from interference by the in-laws. If the widow has her own land and property, she will not be forced to depend on the inheritor.” These views demonstrate that secure ownership of property is an important component of widow empowerment and family stability.

These findings agree with Ojore (2017), who found that in some traditional Luo arrangements, widows participated in selecting the men who would take responsibility for their households, indicating the importance of involving widows in decisions concerning their lives. The findings also agree with Abuya's, (Abuya, 2002) argued that the abuse and corruption of the traditional practice of ter can undermine the dignity of widows, thereby highlighting the importance of protecting their rights and ensuring that widow inheritance is practiced with respect for women's autonomy

### Regression Model Summary

The study conducted a regression analysis to find out the strength of the relationship between independent and dependent variables.

**Table 2** Regression Model Summary

| Model | R     | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|-------|----------|-------------------|----------------------------|
| 1     | 0.888 | 0.789    | 0.787             | 0.53665                    |

The regression results showed a positive relationship between the strategies for widow inheritance and peaceful coexistence, with a regression coefficient of  $B = 0.173$  and a significance value of  $p = 0.078$ . The positive coefficient indicates that improvements in strategies such as respect for widows' rights, widow empowerment, participation in family decision making, protection of property rights and community support were associated with improved peaceful coexistence among families. However, the significance value of 0.078 was above the conventional 5% significance level. Therefore, the relationship was not statistically significant at the 5% level. This finding suggests that although the strategies showed a positive association with peaceful coexistence, the evidence was not sufficiently strong to establish a statistically significant relationship at the 5% threshold. The result may also reflect the influence of other factors affecting peaceful coexistence that were not captured by the regression model. The model summary showed that the study variables collectively explained 78.9% of the variation in peaceful coexistence, while 21.1% was attributable to other factors not included in the study..

## CONCLUSIONS & RECOMMENDATIONS

### Conclusions

The study concluded that widow inheritance can help facilitate peaceful coexistence, harmony and unity among families if it continues to perform its original traditional roles of supporting the family of the deceased, continuity and care for the widow and children by the new husband. This positive contribution is however, dependent on the manner in which the practice can be implemented today. If widow inheritance is voluntary and consensual, and occurs with the advice of the family, it can reinforce family bonds and unity. On the other

hand, when it comes to the use of force, property conflicts, exclusion or infringement of widow's rights, it can lead to conflict and hinder peaceful coexistence among the families.

## Recommendations

Since the study finding shows forced inheritance that abuses widows' right to freedom of choice and property disputes which undermine peaceful coexistence; therefore, the study recommends County Government of HomaBay, in collaboration with the National Land Commission and local AJS mechanisms, should strengthen awareness and enforcement of widows' property rights under the Matrimonial Property Act and facilitate community dialogues that promote voluntary, consultative arrangements. Through economic empowerment by both local and national governments can elevate widows economically and this will liberate them from dependency syndrome on the relatives or in-laws of the deceased husbands who in many occasions manipulate widows. Such programs should include access to women's savings and lending organizations, livelihood opportunities, and education support for children for a better future for widows and their families.

The National Land Commission can strengthen protection of widows' property rights by supporting mechanisms that safeguard land ownership and prevent unlawful interference with property belonging to widows as anchored in article 159(2) of the Constitution of Kenya 2010. This can include supporting awareness of widows' rights to land and property, strengthening community sensitization on property ownership, and working with relevant local administrative structures to address disputes involving land. The protection of land and property rights can reduce the economic vulnerability of widows and reduce their dependence on relatives or in laws. The study findings specifically emphasized the importance of providing widows with land title deeds and protecting their property from interference by in laws as stipulated in Kenyan Constitution 2010 article 40.

These measures should operate alongside community dialogues that promote voluntary and consultative arrangements in matters concerning widow inheritance. By combining community based dispute resolution, participation of widows in family decisions and stronger protection of property rights, local AJS mechanisms and the National Land Commission can contribute to reducing property related disputes and pressures associated with widow inheritance. The study therefore recommends collaboration between the County Government of HomaBay, the National Land Commission and local AJS mechanisms in strengthening awareness and enforcement of widows' property rights that will help curb the widow inheritance driven by land grabs, forced evictions, or secret title-deed tempering by in-laws and protect their right to matrimonial property as stipulated in Matrimonial Property act 2013.

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