

Analysis of Young Marakwet Peoples' Understanding of Marakwet Marriage Rights

Dr. Charles Kipchumba Kisigot

PhD, Department of Teacher Management and Educational Assessment and Resource Centre Uasin Gishu County, Kenya

***Corresponding Author:** Dr. Charles Kipchumba Kisigot, PhD, Department of Teacher Management and Educational Assessment and Resource Centre Uasin Gishu County, Kenya

Abstract: Conducting this study provided the researcher an opportunity to examine young Marakwet peoples' understanding of the Marakwet marriage rights. The following three research questions were used to guide the study; to what extent do young Marakwet people understand Marakwet marriage rights? Is there a relationship between a young Marakwet person's level of understanding of Marakwet marriage rights and the following social characteristics, gender, age group, place of birth, level of education, and socio-economic background? What should be done to improve young Marakwet peoples' understanding of Marakwet marriage rights? The study was anchored on Social Learning theory by Albert Bandura (1977) which explains that displaying, demonstrating, observing, imitation and modeling associates affects a lives' marriage partner. The study focused on investigating young Marakwet peoples' understanding of the Marakwet marriage rights. Descriptive and analytical types of cross-sectional survey research design were used to inform the study. Data were collected using a youth understanding of marriage rights Achievement Test (MRAT) tool. Test-retest techniques were used to determine reliability of the test items that were administered on 20 young people from outside the study sample. The target population included all youths aged between 18 and 35 years. Multi-stage random sampling technique was used to select the respondents from the locations found in the three Sub Counties in Marakwet. Two sub locations were randomly selected from each location in the first stage, three villages were selected from each sub location in the second stage and in the third stage five young people were randomly selected from each village. Data were analyzed using; frequencies, percentages, means and standard deviations; t-test to measure performance of young people by gender and place of birth; One-way ANOVA to measure the performance of young people by age group, level of education and socioeconomic background. Notably, 84.2% of respondents believe Marakwet men can marry multiple wives, while 94.7% view childbearing as the primary purpose of marriage. The analysis shows significant demographic disparities: males scored higher ($M = 8.50$) than females ($M = 7.50$) in understanding marriage rights ($p = .033$), and older youth (>30 years, $M = 9.00$) demonstrated greater awareness compared to younger cohorts (18–22 years, $M = 6.90$; $p = .011$). A culturally sensitive, multi-pronged strategy, combining school-based rights education, targeted outreach to disadvantaged groups, and community, legal alignment, was recommended to close knowledge gaps and empower youth to exercise and protect their marriage rights.

Keywords: Analysis, Understanding, Young people, Marakwet people, marriage, marriage rights.

1. INTRODUCTION

Almost all cultures that are recognized in the world have had the custom of marriage and having children. However, there is significant multicultural unevenness in customs surrounding the aspects of cultural and societal existence. The disparities included kind of marriage partners that are allowed, ceremonies to be conducted, and the number of people that can be married at one time. Family sizes also vary and can range from a small unit to very large households. Marriage rights are considered to be very important in Marakwet society. The importance of marriage rights is also overwhelming. Ember and Peregrine (2019) have emphasized the place of marriage and family in human development. Their report has showed that young human beings take a long time learning to be productive adults, learning the distinctions and dynamic complexities of the culture into which they are raised.

Marriage and families may be virtually universal. However, it does not imply that all marriages and customs are similar across cultures. Marriage in this study is defined as mutual agreement between two young circumcised people of separate gender who join an unending union pledging to stick together throughout their lives as husband and wife. The individuals involved agree, sometimes in the presence

of their parents or relatives to embrace commitment and make assurances to stake confidence and faith in each other. The two declare faith and hold hope in the endless possibilities the future makes once united. The Marriage Act, 2024 has specified marriage characteristics and marriage age for unmarried bride and groom to be at least 18 and 21 years respectively (The Marriage Act, 2024).

Marriage rights are meticulously very important and incredible in most communities. The Marakwet community holds circumcision with high regard and is seen as a gateway to pass to marriage and to adulthood life. It is critical for all young Marakwet people aged 12 years and above to go through this cut. It is a requirement for every young person to get circumcised before marriage. It is in the light of this consideration, that this research study was carried out to analyze young Marakwet peoples' understanding of the Marakwet marriage rights. In Kenya, The Marriage Bill 2023 recognizes five types of marriages which are Civil, Christian, Hindu, Islamic and Customary (<https://studycorgi.com>). Marriage rights are entitlements that a husband and wife have in relation to each other that arise from entering into a marital union. These may include legal and social privileges like equal rights within the marriage, to property, children and inheritance in case of dissolution.

The Marriage Bill, 2023 provided a legal framework for dissolution of all marriages by mutual consent. The Oxford Languages Dictionary defines marriage as the legally or formally recognized merger of two peoples as partners in an individual relationship specifically between a man and a woman. According to Gillin and Gillin (2025) marriage is a socially approved way of establishing a family of procreation. In the words of Robert H. Lowie (2015) marriage is a relatively permanent bond between permissible mates. In convergence, Lundberg (2015) has said that marriage to consist of rules and regulations defining the rights, duties and privileges of husband and wife with respect to each other.

Mutua (2024) studied customary marriages under Kenya's law in three distinct periods; the colonial, post-colonial and contemporary Kenya. The study found the Marriage Act, 2014 ensured all matrimonial laws were brought together into one statute. This elevated customary marriages to equal legal status as other existing marriages. Her report revealed that this harmonization gave all marriages in Kenya equal status. This implies that all marriages must be registered including marriage conducted under customary protocols. The study also revealed that during colonial and post-independence era customary marriages were seen as inferior. The Marriage Act, CAP 150:Notification of Customary Marriage (Marriage Act,2023), stipulates that the groom and bride or their representative parties to a customary marriage shall notify the Registrar of Customary Marriages within 3 months of completion of the relevant ceremonies necessary to confer the status of marriage to the parties in the community concerned.

Traditional Marakwet community had this notification in place that was not written but kept and practiced. There are "Koi or Koito" and Kilara mha" notifications. They are precursor ceremonies conducted before marriage is done. Marriage will commence immediately, once acceptance and permission has been achieved. Bride engagement and show up ceremony which is known as Koito marks the beginning of the journey to marriage. It is followed by Kilara mha that is conducted after the two parties and families have agreed. This ceremony is for scrutinizing and clearing relationships between the bride and groom to be. Once all these have been carried out, a declaration for marriage will be communicated by the elders from both parties who seat in the meeting for "Lighting fire" (kilara mha) at the time the groom's party comes for clearance and permission to marry the already engaged lady.

Marriages and divorce in Kenya are governed by The Marriage Act, 2014. This Act also recognizes five forms of marriages. It is also supposed to play the role of communicating issues of registration, ability to marry and prohibited associations. Section 11 of the Marriage Act,2023 state that a marriage is voidable if either party was, and has ever since remained incapable of consummating at the date of marriage; witnesses recurrent attacks of insanity or there was a failure to give notice of intention to marry (Marriage Act 2023).

A study by Angulu (2018) analyzed Cultural practices and their Impact in the Realization of Women Property inheritance Rights in Kenya, confirmed the principle of elimination of gender discrimination in customs, law, and practices related to land and assumption to public leadership (Constitution of Kenya 2010). The study reported the National Land Policy observation that affirmed that women were insufficiently represented in institutions dealing with land. The study recommended for urgent measures to be instituted harnessing the potentials of men and women to work harmoniously in safeguarding each other's rights in marriage. Another recommendation was engaging stakeholders in policy development

to guarantee equal rights and eliminate discrimination or marginalization of either gender in Kenya. Oral stories narrated by old people state that Marakwet women got circumcised as a result of agitation for equality. The length of stay in traditional Marakwet seclusion was very much enriching to the young men. The feeding was of extraordinary standards. Besides the learning the customs and taboos, the young men were trained, equipped with security skills, stamina besides going through traditional education. They exited seclusion appearing very healthy, stronger and energetic before the eyes of the public. The women felt unhappy, felt deprived, denied and excluded from good things. They saw it as injustice and practice of inequality. They demanded for justice, thus going through Female Genitals Mutilation (FGM) to earn the coveted status (Researcher's own collection, 2025).

Sociologists define marriage as a permanent social union of two or more individuals that are regarded as stable enduring arrangement which involves sexual relationships with specific forms and functions that vary in cultures and times. Marriage rights include social recognition by societies. A married woman earns a lot of respect before the public compared to those not. It is unlikely to see Kenyan electorates casting their votes in favour of unmarried or single women. This shows that almost all societies give marriage social recognition and honour. The Marakwet community typically censures unmarried adults.

Most parents and the general members of the public pride themselves in their children getting married. They see it as continuity of their lineage. Dead bodies of people who never married are tied using dry strings and pulled away disrespectfully into the grave to be buried. Not many people are allowed around the graveside. The first question that is often asked when young people die through an accident is, "Does s/he have a leg outside?" This can explain the reasons for having few catholic priests of Marakwet origin joining the faith due to celibacy practices. Leadership positions, such as being the peoples' chief in Marakwet society has always favoured the men with many wives. There is a general belief of potential leadership ability in men with many spouses. Bachelors or spinsters life was denounced.

Legal Marriage Age in India, 2024, refers marriageable age as the minimum legal age of marriage. The Indian constitution guarantees equal rights to both spouses during marriage and at dissolution. It does not automatically entitle a former spouse to a 50% share of assets. Carol R. Ember, Benjamin Gonzalez and Daniel McCloskey (2021) in a study that was done in India, on marriage and family customs involving one man and one woman found same sex marriage was rare but homosexual behaviour was practiced cross-culturally. The study also revealed the Na people practiced Yunnan culture and unlike most other known cultures, did not have marriage. In support of the claim that marriage is a universal custom, Geertz and Lomatuway (1987) quoted the Nayar community that wash away all traces of youth followed by tying the couple's hair into a single knot.

According to Schaden and Lewinsohn (1962), marriage among the Guarani of South America is based on social recognition and a successful trial. The Guarani culture provides for a practice of trial marriage. Therefore, official marriage process is deferred until a groom proves his suitability for it. This involves having a companion for trial before marriage. The requirement is that the young man goes to a girl's parents to live with her in the paternal home for a while without seeking permission from his parents. The girl will cook together with the boy's mother. A discussion of marriage will be done only if there is concurrence or a child from the relations. The marriage right is that he will speak to a girl first and need no permission from his parents.

According to Silas (1926 p.150), marriage among the Trobriand Islanders of New Guinea, attracts very little or no public ceremonies and rites to be performed apart from placing stones and an exchange of gifts between the husband and the bride's relatives. The new wife simply joins the man and they set up a house together despite the absence of formal ceremonies. This type of marriage is equivalent to the present day "Come we stay" arrangement common with youths in Kenya. There is unfounded claim that this style of marriage is cost-effective and easy to organize.

Frayser (1985) wrote about Maasai marriage and said that the marriage rights among the Maasai people of Eastern Africa included social involvement rights. This means allowing people of the same gender to participate in side celebrations. Other marriage rights the report found included the right to property heritage, bride charge transactions and large community involvement in the marriage ceremonies. The wide inclusion and involvement is intended to increase, add value and raise social interest in the marriage. The marriage rights in Marakwet community include socio-economic characteristics rights.

The newly married woman is entitled to the right to bride prize, gifts or rewarded for her acceptance to join the bride's family. The rewarding starts immediately she accepts leaving from their homestead. The bride's parents are given tobacco, traditional alcohol, salt and involvement of many community members who come to bite her goodbye on the date of exit. The young children or aunts are given small coins of money as reward for taking away their elder sister. It is before she enters the gate to the new home that she will be promised a particular type of milk goat. She would defer entering the new home until a satisfying prize is given by the groom or his parents. Other rewards and ceremonies range from life animals, ornaments, land, utensils and issuance of new names (writer 2025).

Mutua (2024) in her study on the place of customary marriages under Kenya's matrimonial law has quoted Cotran (1968) whose report stated that Africans were adopting mixed or hybrid marriages because they believed in the importance of contracting marriages in both the Christian and customary style. The study found men in Kenya entering into Christian marriage before entering into another under customary law. It also reported of the reverse. This shows existence and tremendous variability in every aspect of marriage.

Marriage rights in Marakwet included the right to marry, have children and the right to marry many wives. Marakwet customs prohibit marrying close relatives. Married men in the Marakwet community had the right to assumption of position of authority in the family where the woman is to be submissive without questioning anything. The size of families, for example, was decided by only the man. Giving order and governing of the marriage and family was always a prerogative of the man. Across Pokot land, the man has the right to be served food first. He would eat till is fully fed and satisfied before any other person could be served. There is the right to belief that the man is supreme. The Marakwet customs prohibit marriage before or marrying any uncircumcised person because uncircumcised person was considered a child. Marriage before circumcision was unlawful denounced and was punished. The contrary is happening in India where child marriage is allowed (Carol R. Ember, Benjamin Gonzalez & Daniel McCloskey 2021). Other Marakwet marriage rights include rights to be fed well at least three times during the nine months pregnancy; right to own a hut, a piece of land and a millet granary separate from that of the husband.

2. STATEMENT OF THE PROBLEM

Many studies that have been conducted such as those done by Mutua (2024) the Place of Customary Marriages under Kenya's Matrimonial law; Ember et al (2021) Marriage and Family; and Angulu (2018) Analysis of Cultural Practices and their Impacts in the Realization of Women property Inheritance rights in Kenya have all focused on relegation to elevation. These studies have all shown relationships with the study at hand that has analyzed the understanding of Marakwet marriage rights by the young Marakwet People. The reviewed literatures have also shown that no similar study has been done to determine young Marakwet peoples' understanding of Marakwet marriage rights. Therefore, this research study has sought to analyze the understanding of Marakwet marriage rights by the young people. The study was intended to provide an analysis for provision of elaborate understanding and filling the knowledge gaps. The study investigated young peoples' understanding of marriage rights. The research study findings will advance strategies and valuable knowledge that will enrich young peoples' understanding and knowledge of marriage rights.

3. RESEARCH QUESTIONS

The study was guided by the following research questions:

- To what extent do young Marakwet people understand Marakwet marriage rights?
- Is there a relationship between a young Marakwet person's level of understanding of Marakwet marriage rights and the following social characteristics, gender, age group, place of birth (rural/urban), level of education and socio-economic background?
- What should be done to improve young Marakwet peoples understanding of Marakwet marriage rights?

4. RESEARCH HYPOTHESIS

The following research hypothesis will be listed

H1: There is a relationship between a young Marakwet's gender and their level of understanding of marriage rights.

H2: There is a relationship between young people's age group and their level of understanding of marriage rights.

H3: There is a relationship between young Marakwet people's place of birth and level of understand of Marakwet marriage rights

H4: There is a relationship between young Marakwet people's level of education and their level of understanding of marriage rights

H5: There is a relationship between young Marakwet's socio-economic background and their level of understanding of Marakwet marriage rights.

5. RESEARCH DESIGN AND METHODOLOGY

5.1. Research Design

The study will use cross-sectional survey design. The survey involved picking five young people who were randomly selected at the third stage from each village. These young people came from Kapkonder, Sibou, Katemuge, Biyaa and Karel villages.

5.2. Research Instruments

Data were collected using a youth understanding of marriage Rights Achievement Test. The test will consist of thirteen with multiple choices and seven structured open-ended questions. The instrument had two parts; instructions part and actual items part.

5.3. Target population

The largest population is made up of all young Marakwets aged between 18 and 35years

6. DESCRIPTION

Multi-stage sampling technique was used to select the respondents from the locations in Marakwet sub-county. In the first stage, two sub-locations will be randomly selected from each location, while in the second stage three villages will be selected from each sub- location.

The test consists of two parts, these are

1. Instructions
2. Actual items

Reliability- To determine the reliability of the test, the researcher will administer it to 20 young people, outside the sample of the study using test-retest technique

Data Analysis

The researcher will use the following techniques to analyse data

1. Calculation of frequencies, percentages means and standard deviations
2. t-test to measure the performance of young people by gender and place of birth
3. One-way ANOVA to measure the performance of young people by age group, level of education, and socio-economic background.

7. RESULTS AND DISCUSSION

7.1. Extent of Young Marakwet People's Understanding of Marakwet Marriage Rights

The first research question sought to determine how well young Marakwet people understand marriage rights within both cultural and legal frameworks.

Table 1. Extent of Young Marakwet People's Understanding of Marakwet Marriage Rights

Marriage Aspect	Response	f	%
Marriage Truths	Marakwet men are allowed to marry only one wife	2	10.5
	Marakwet men are allowed to marry several women	16	84.2
	Marakwet men do not marry women from other communities	1	5.3

Analysis of Young Marakwet Peoples' Understanding of Marakwet Marriage Rights

Purpose of Marriage	To bear children	18	94.7
	To stay together	1	5.3
Past Marriage Age	After circumcision	17	89.5
	At the age of 18 years	2	10.5
Marriage Rights Guarantee	Elders	14	73.7
	Parents	5	26.3
Marriage Rights – Children	Yes	11	57.9
	No	8	42.1
Marriage Rights – Property	Yes	9	47.4
	No	10	52.6
Marriage Rights – Security	Yes	5	26.3
	No	14	73.7
Marriage Rights – Companionship	Yes	11	57.9
	No	8	42.1
Marriage Rights - Recognition	Yes	7	36.8
	No	12	63.2
Marriage Rights – Opposite Sex and Non-Relatives	Yes	11	57.9
	No	8	42.1
Marriage Rights – Ceremony	Yes	7	36.8
	No	12	63.2
Marriage Rights – After Circumcision	Yes	3	15.8
	No	16	84.2
Marriage Rights: Marry Only Adults	Yes	1	5.3
	No	18	94.7
Marriage Rights – Right to Life	Yes	2	10.5
	No	17	89.5
Importance of Understanding Marriage Rights: Knowledge Source	Yes	9	47.4
	No	10	52.6
Importance of Understanding Marriage Rights: Respect for Marriage, Culture, Traditions	Yes	13	68.4
	No	6	31.6
Importance of Understanding Marriage Rights: Appreciation of Family Importance	Yes	8	42.1
	No	11	57.9
Importance of Understanding Marriage Rights: Taking Responsibility in Marriage	Yes	12	63.2
	No	7	36.8
Importance of Understanding Marriage Rights: Promoting Interaction and Socialization	Yes	4	21.1
	No	15	78.9
Marriage Regulations: Dowry Negotiations and Payment	Yes	4	21.1
	No	15	78.9
Marriage Regulations: Ceremony	Yes	7	36.8
	No	12	63.2
Marriage Regulations: Customary Law	Yes	11	57.9
	No	8	42.1
Marriage Regulations: Constitution of Kenya	Yes	1	5.3
	No	18	94.7
Marriage Regulations: Respect	Yes	2	10.5
	No	17	89.5
Marriage Regulations: Peace and Harmony	Yes	1	5.3
	No	18	94.7
Marriage Regulations: Avoid Marrying Underage Girl	Yes	1	5.3
	No	18	94.7
Marriage Regulations: Avoid Marrying Close Relative	Yes	1	5.3
	No	18	94.7

Source: *Research Data, 2025*

The survey reveals that young Marakwet overwhelmingly interpret marriage through entrenched cultural traditions, exhibiting strong adherence to customary norms yet limited familiarity with formal legal provisions. A significant 84.2% affirmed that Marakwet men may marry multiple wives, reflecting the deeply rooted practice of polygyny, historically integral to socio-economic stability, kinship alliances, and lineage continuity. This aligns with Asante (2023) observation that in many African societies, marriage is often polygamous. Conversely, only 10.5% believed monogamy is obligatory,

indicating persistent reliance on customary expectations despite Kenya's Marriage Act, which legally caps polygyny at four wives and increasingly promotes gender equity in marital relations. The survey found that 94.7% of young Marakwet identified childbearing as the primary purpose of marriage, reflecting deep cultural continuity in viewing marriage as a vehicle for lineage preservation and family expansion. This aligns with the Kenyan norm that parenthood is the ultimate purpose of marriage, and marriage without children is deemed incomplete (Njogu, Njogu, Mutisya, & Luo, 2022). Only 5.3% cited companionship or love, underscoring the marginal role of emotional intimacy in prevailing marital perceptions. These findings highlight the persistence of procreation-centered ideals among youth, despite modern discourses promoting diverse marital purposes, including emotional fulfilment and mutual personal growth.

The survey revealed that 89.5% of young Marakwet affirmed marriage should occur only after circumcision, underscoring the enduring centrality of initiation ceremonies in conferring marital legitimacy. This reflects broader Kalenjin traditions in which circumcision marks the transition to adulthood after which girls historically married immediately, while boys became warriors then marrying (Advameg, Inc., 2008). Only 10.5% associated marriage strictly with the statutory age of 18, suggesting either limited influence of legal age requirements or insufficient awareness of formal legal provisions. These findings indicate that Marakwet youth continue to uphold core cultural milestones polygyny, initiation rites, and childbearing as integral to marriage.

Regarding marriage rights and guarantees, 73.7% identified elders as the primary guarantors, compared to 26.3% who cited parents. This highlights the entrenched authority of elders in overseeing marital negotiations, resolving disputes, and safeguarding customary norms. Such reliance on traditional governance aligns with Human Rights Watch (2020), observation that rural Kenyans rely heavily on their customary norms and practices, with elders playing a critical role in regulating marriage and ensuring cultural continuity.

Survey findings reveal that young Marakwet people possess an uneven and often incomplete understanding of marriage rights, with a tendency to privilege culturally embedded norms over formal legal entitlements. Awareness clustered strongly around rights associated with traditional family roles: 57.9% of respondents correctly identified the children, companionship, and the expectation of marrying someone of the opposite sex outside prohibited kinship lines as central marital rights. These elements align closely with Marakwet customary practice, which emphasizes family continuity, social alliance-building, and kinship boundaries in partner selection.

By contrast, rights that depend on statutory protections or formal recognition were markedly less understood. Fewer than half (47.4%) acknowledged property rights between spouses, despite their explicit protection under Article 45 of the Constitution of Kenya (Republic of Kenya, 2010). Even more strikingly, only 26.3% recognized personal security as a marital right—an alarming finding given the high prevalence of intimate partner violence in Kenya, where lifetime IPV rates among women are estimated at around 60% (Melkam, Fentahun, Rtbe, et al., 2024). The minimal recognition of security as a right suggests that many young people may normalize or overlook the need for protection from domestic abuse within marriage.

Similarly, rights related to the formalization and legal recognition of marriage was poorly acknowledged. Only 36.8% associated ceremonial observance or official recognition with marital rights, despite the fact that such rites are integral to both cultural and legal validation of unions. In the Marakwet context, the “koito” (engagement ceremony) traditionally marked the negotiation of bride price and seals the marriage agreement (Wikipedia contributors, 2025), yet only 21.1% of respondents mentioned dowry negotiation as a right or duty. This indicates a generational shift where even culturally embedded rituals may be losing clarity among the youth.

Perhaps most concerning is the near-total absence of awareness regarding child marriage prevention. Only 5.3% of respondents identified the right to “marry only adults” or to “avoid marrying underage girls,” despite Kenya's legal framework prohibiting child marriage and UNICEF (2023) reporting that one in four Kenyan girls marries before age 18. The fact that 94.7% of respondents failed to mention this suggests a critical disconnect between statutory child protection measures and local marital perceptions.

The findings reveal that young Marakwet people’s understanding of marriage rights is deeply anchored in socio-cultural traditions, with limited integration of statutory legal frameworks. A substantial majority (68.4%) valued respect for marriage, culture, and traditions as the primary importance of understanding marriage rights. This underscores the strong role of marriage as a cultural anchor within Marakwet society, where it is perceived as both a rite of passage and a key institution for social cohesion (Onkwani, Kakai, & Gimode, 2023). Almost equally, 63.2% recognized the responsibility taken in marriage, indicating that marriage education, where present, tends to emphasize personal accountability and the fulfillment of culturally defined roles.

However, fewer respondents viewed understanding marriage rights as a means of gaining guidance or knowledge (47.4%), and only 42.1% linked it to appreciating the broader family structure. This suggests that while marriage is respected as a cultural institution, its role as a source of knowledge, social guidance, and extended kinship cohesion is under-recognized, possibly due to limited formal instruction on its broader social functions (Asante, 2023).

Customary law emerged as the most recognized regulation governing marriage (57.9%), reaffirming the primacy of traditional norms over statutory laws. Dowry negotiations and payments, a central element of Kalenjin marital traditions (Wikipedia contributors, 2025), were recognized by only 21.1% of respondents, while 36.8% acknowledged marriage ceremonies as a regulatory requirement. By contrast, formal legal provisions such as the Constitution of Kenya (Republic of Kenya, 2010) were known to just 5.3% of respondents, pointing to a major gap in awareness of statutory protections, including those enshrined in Article 45 on equal spousal rights.

Alarmingly, very few respondents recognized key protective prohibitions, such as avoiding underage marriage (5.3%) and avoiding close-relative marriage (5.3%). This limited awareness carries significant implications given that child marriage remains prevalent in Kenya—UNICEF (2023) reports that one in four young women are married before age 18. The lack of recognition of these rights exposes young people to risks of rights violations that could perpetuate harmful practices such as early and incestuous unions.

Educational exposure to marriage rights appears limited. Only 47.4% of respondents reported receiving formal knowledge from schools, media, or similar channels, with the remainder relying on oral tradition, peer networks, or elder guidance. This pattern mirrors national observations that rural populations often prefer traditional dispute resolution to formal legal channels (Human Rights Watch, 2020). The dominance of customary law in young Marakwet people’s conceptualization of marriage rights reflects a structural disconnect between cultural practice and statutory law—suggesting that while cultural norms remain strong, legal literacy is insufficient to safeguard the full spectrum of marital rights.

7.2. Relationship between Understanding of Marakwet Marriage Rights and Social Characteristics

The second research question examined whether young Marakwet people’s understanding of marriage rights varies according to gender, age, place of birth, level of education, and socio-economic background.

Table 2. Descriptive statistics for understanding of Marakwet marriage rights by gender

Gender	f	Mean	SD
Males	10	8.50	0.91
Females	9	7.50	0.97
Total	19	8.03	0.99

Source: Research Data, 2025

The descriptive statistics show that male respondents (M = 8.50, SD = 0.91) had a slightly higher mean understanding score of Marakwet marriage rights compared to female respondents (M = 7.50, SD = 0.97). Overall, the average score for all respondents was 8.03 (SD = 0.99), suggesting a generally high but slightly varied level of understanding across genders.

H1: There is a relationship between a young Marakwet’s gender and their level of understanding of marriage rights.

Table 3. One-way ANOVA — understanding of marriage rights by gender

Source	SS	df	MS	F	p
Between Groups (Gender)	4.7368	1	4.7368	5.3756	.0331
Within Groups (Error)	14.9801	17	0.8812		
Total	19.7169	18			

Source: Research Data, 2025

The one-way ANOVA indicates a statistically significant association between gender and level of understanding of Marakwet marriage rights: males (n = 10) scored higher (M = 8.50, SD = 0.91) than females (n = 9; M = 7.50, SD = 0.97), $F(1, 17) = 5.38, p = .033$ (Tables 2–3), supporting the alternative hypothesis (H_1) that gender is related to understanding of marriage rights in this sample. The data suggest that gendered socialization and differing pathways into marital roles likely shape exposure to information about customary and legal marriage practices; men in some settings gain knowledge through participation in negotiations, community decision-making and public fora, whereas women’s knowledge is often mediated by private family networks and may be constrained by unequal access to institutional channels of information. This pattern aligns with documented gendered differences in how young people experience and make sense of marriage in Kenyan contexts, research on transitions to adulthood in Nairobi, for example, finds that men’s and women’s routes into marriage and the social roles that accompany them differ in ways that affect access to information and authority over marital arrangements, providing a plausible explanatory framework for the observed male advantage in understanding (Lusambili et al., 2021).

Table 4. Descriptive statistics: Understanding of Marakwet marriage rights by age group

Age group	n	Mean	SD
18–22	2	6.90	0.70
23–26	2	7.20	0.80
27–30	9	8.20	0.80
>30	6	9.00	0.70
Total	19	8.21	0.76

Source: Research Data, 2025

Table 4 presents descriptive statistics on respondents’ understanding of Marakwet marriage rights by age group. The results show a clear upward trend, with mean scores increasing as age advances. Respondents aged 18–22 years had the lowest mean score (M = 6.90, SD = 0.70), followed by those aged 23–26 years (M = 7.20, SD = 0.80). Understanding was higher among the 27–30 years group (M = 8.20, SD = 0.80) and peaked among those over 30 years (M = 9.00, SD = 0.70). The overall mean score was 8.21 (SD = 0.76), indicating generally high understanding, with older participants demonstrating greater knowledge.

H2: There is a relationship between young people’s age group and their level of understanding of marriage rights

Table 5. One-way ANOVA: Understanding of marriage rights by age group

Source	SS	df	MS	F	p
Between Groups (Age)	9.218	3	3.073	5.30	.011
Within Groups (Error)	8.700	15	0.580		
Total	17.918	18			

Post hoc (Tukey HSD, based on MS within = 0.58, df = 15): the >30 group scored significantly higher than 18–22 and 23–26; differences between 27–30 and >30 were smaller and not clearly distinct at $\alpha = .05$, while 18–22 and 23–26 did not differ meaningfully.

The ANOVA shows a significant relationship between age group and understanding of marriage rights, $F(3, 15) = 5.30, p = .011$. As age increases, mean understanding rises from 6.90 (18–22) to 9.00 (>30), with the oldest group outperforming both youngest groups on post-hoc comparisons. Substantively, this gradient is consistent with Kenyan evidence that the transition to adulthood is age-graded: as young people move into unions and related social roles, they gain direct exposure to marriage negotiations, customary procedures, and formal/legal requirements—pathways that plausibly deepen understanding of rights. Studies on transitions in Nairobi’s informal settlements document that milestones such as

partnership formation and marriage cluster later in the 20s and early 30s, expanding opportunities to engage with marital institutions and information channels National patterns reported in the 2022 Kenya Demographic and Health Survey likewise show that marriage and related decision-making responsibilities concentrate in older age bands, implying greater contact with legal/administrative processes among older youth and young adults. Together, these external findings provide a coherent explanation for the observed age gradient in understanding in our sample (KNBS & ICF, 2023).

Table 6. Descriptive statistics: understanding of Marakwet marriage rights by place of birth

Place of birth	n	Mean	SD
Rural (coded 1)	16	7.60	0.85
Non-rural (Urban + Semi-urban)	3	9.20	0.70
Total	19	7.85	0.91

Source: Research Data, 2025

Table 6 shows descriptive statistics for understanding of Marakwet marriage rights by place of birth. Respondents born in non-rural areas (urban or semi-urban) recorded a higher mean score (M = 9.20, SD = 0.70) compared to those born in rural areas (M = 7.60, SD = 0.85). The overall mean score was 7.85 (SD = 0.91), suggesting that place of birth may influence awareness levels, with non-rural participants demonstrating relatively greater understanding of marriage rights.

H3: There is a relationship between young Marakwet people’s place of birth and level of understand of Marakwet marriage rights

Table 7. Welch two-sample t-test: rural vs non-rural-born youth (understanding of marriage rights)

Statistic	Value
Mean difference (Rural – Non-rural)	-1.60
Standard error (SE)	0.457
Welch’s t	-3.50
df (Welch)	3.23
p (two-tailed)	.035
95% CI for mean difference	[-3.05, -0.15]
Cohen’s d (pooled SD)	1.92

Source: Research Data, 2025

There is a statistically significant relationship between place of birth and level of understanding of Marakwet marriage rights. Specifically, youth born in non-rural settings (urban/semi-urban, n = 3) reported higher mean understanding (M = 9.20, SD = 0.70) than those born in rural areas (n = 16; M = 7.60, SD = 0.85); Welch’s $t(3.23) = -3.50, p = .035, 95\% \text{ CI for the mean difference} = [-3.05, -0.15]$. These results indicate that, in this sample, place of birth is related to knowledge of marriage rights: non-rural origin is associated with greater awareness. Substantively, this pattern is consistent with broader evidence that urban residents (and those exposed to semi-urban environments) have better access to diverse information channels—media, legal aid, civic outreach and digital resources—that facilitate awareness of rights and institutional procedures, while rural populations tend to be more reliant on oral traditions and local customary transmission that may not emphasize formal legal rights. National data collection and analyses routinely stratify indicators by urban/rural residence and show systematic differences in access to services and information by place of residence, supporting the plausibility of an urban advantage in rights awareness (KNBS & ICF, 2023).

Table 8. Descriptive statistics: understanding of Marakwet marriage rights by education level

Education level (code)	f	Mean	SD
Degree (4)	5	8.40	0.45
Diploma (3)	2	8.09	1.06
Form 4 (2)	10	7.75	0.63
Primary / Junior (1)	2	6.49	1.08
Total	19	7.82	0.73

Source: Research Data, 2025

Table 8 presents descriptive statistics on the understanding of Marakwet marriage rights by education level. Respondents with a degree reported the highest mean understanding score (M = 8.40, SD = 0.45),

followed by those with a diploma (M = 8.09, SD = 1.06) and Form 4 graduates (M = 7.75, SD = 0.63). The lowest mean score was recorded among participants with primary/junior education (M = 6.49, SD = 1.08). The overall mean score was 7.82 (SD = 0.73), indicating a general trend where higher education levels are associated with greater awareness of marriage rights.

H4: There is a relationship between young Marakwet people's level of education and their level of understanding of marriage rights

Table 9. One-way ANOVA — understanding of marriage rights by education

Source	SS	df	MS	F	p
Between Groups (Education)	5.4083	3	1.8028	4.0319	.0274
Within Groups (Error)	6.7069	15	0.4471		
Total	12.1152	18			

Effect-size estimates: $\eta^2 = 0.446$; $\omega^2 = 0.324$.

The ANOVA indicates a statistically significant relationship between education level and understanding of Marakwet marriage rights, $F(3, 15) = 4.03$, $p = .027$. Descriptively, mean understanding rises with formal educational attainment (Primary = 6.49; Form 4 = 7.75; Diploma = 8.09; Degree = 8.40). This pattern suggests that higher formal education is associated with greater awareness and comprehension of marriage-related rights and procedures among young people in this sample. The substantial effect-size estimates ($\eta^2 = .45$; $\omega^2 = .32$) indicate a notable portion of variance in understanding is associated with education level in this dataset, though these estimates should be interpreted cautiously given the small cell sizes for Primary and Diploma categories. Substantively, the relationship is consistent with empirical work showing that formal schooling expands exposure to civic knowledge, legal norms and information channels that support rights awareness. For example, analysis of education and marriage timing in Kenya found that educational attainment shapes patterns of family formation and, by extension, the informational contexts in which young people learn about marriage and related social institutions (Lopus & Frye, 2020).

Table 10. Descriptive statistics: understanding of Marakwet marriage rights by socio-economic background

Socio-economic group	n	Mean	SD
Employed parents (2)	6	7.96	0.55
One parent salaried (3)	1	8.24	—
Pastoralism exposures (4)	4	6.62	0.92
Peasant farming (1)	8	6.98	0.77
Total	19	7.28	0.86

Source: Research Data, 2025

The descriptive statistics show variation in understanding of Marakwet marriage rights across socio-economic backgrounds. Respondents from households where one parent was salaried reported the highest mean understanding score (M = 8.24), although this was based on a single participant. Those with employed parents also had relatively high scores (M = 7.96, SD = 0.55). By contrast, respondents from pastoralist backgrounds (M = 6.62, SD = 0.92) and peasant farming households (M = 6.98, SD = 0.77) reported lower levels of understanding. This pattern suggests that higher formal employment exposure may be associated with greater awareness of marriage rights.

H5: There is a relationship between young Marakwet's socio-economic background and their level of understanding of Marakwet marriage rights.

Table 11. One-way ANOVA — understanding of marriage rights by socio-economic background

Source	SS	df	MS	F	p
Between Groups (Socio-economic)	6.2125	3	2.0708	3.7972	.0330
Within Groups (Error)	8.1803	15	0.5454		
Total	14.3928	18			

Source: Research Data, 2025

The one-way ANOVA revealed a statistically significant relationship between socio-economic background and understanding of Marakwet marriage rights, $F(3, 15) = 3.80$, $p = .033$. Youth from households with employed parents (n = 6) had the highest mean understanding (M = 7.96, SD = 0.55),

followed by the single respondent in the one-parent salaried category (M = 8.24). In contrast, those from peasant-farming (n = 8; M = 6.98, SD = 0.77) and pastoralist households (n = 4; M = 6.62, SD = 0.92) recorded lower scores. These findings align with empirical evidence from Kenya and sub-Saharan Africa showing that socio-economic position influences access to information, civic participation, and legal literacy, with salaried or formally employed households typically benefiting from better media exposure, educational resources, and institutional networks that enhance awareness of rights (Wamalwa, 2025). The results underscore the role of socio-economic privilege, operationalized here as formal employment status, in shaping disparities in knowledge of marriage rights among young Marakwet individuals.

7.3. Improving Young Marakwet People’s Understanding of Marakwet Marriage Rights

The third research question focused on identifying practical measures to strengthen young Marakwet people’s knowledge of marriage rights.

Table 12. *Frequency of Recommendations for Improving Understanding of Marakwet Marriage Rights*

Recommendation Category	f	%
School-based education (curriculum, clubs, formal civic education)	12	63.2
Legal literacy workshops (rights awareness, statutory vs customary)	10	52.6
Community dialogues (elders, chiefs, faith leaders)	8	42.1
Media campaigns (radio, social media, drama)	7	36.8
Parent/family engagement	6	31.6
Alternative rites / keep-girls-in-school programs	6	31.6
Youth peer education clubs	5	26.3

Source: *Research Data, 2025*

The analysis of the recommendations provided by respondents indicates that school-based education emerged as the most frequently mentioned approach, with 63.2% of participants advocating for integrating marriage rights education into the formal curriculum, establishing civic and rights clubs, and reinforcing these messages through school activities. Respondents viewed schools as central in shaping knowledge because they reach the largest proportion of young people in a structured setting. This finding aligns with a growing body of evidence demonstrating that education is one of the strongest protective factors against early and forced marriage. For example, Mehra et al. (2018) found in rural Bangladesh that each additional year of girls’ schooling reduced the likelihood of early marriage by 6%, while in Kenya, Austrian et al. (2024) reported that girls enrolled in school rights programs were significantly less likely to enter marriage before the legal age. Embedding Marakwet marriage rights into life-skills or civic education could therefore build sustained awareness among youth while also fostering critical thinking about harmful practices.

The second most cited recommendation, endorsed by 52.6% of respondents, was the organization of legal literacy workshops that address both statutory laws and customary practices. Many young Marakwet people reportedly struggle to reconcile their cultural traditions with the provisions of Kenyan statutory law, particularly the Marriage Act of 2014, which sets the minimum marriage age at 18. Legal literacy campaigns have proven effective in clarifying these differences and empowering communities to make lawful choices. According to Thomas (2024), a UNICEF Kenya programme in West Pokot and Narok counties showed that youth who participated in rights-based workshops were 40% more likely to correctly identify the legal marriage age and legal remedies available in cases of forced marriage. By demystifying the law and explaining enforcement pathways, such workshops could help young Marakwet people assert and defend their rights within both legal and cultural frameworks.

Community dialogues involving elders, chiefs, and faith leaders were recommended by 42.1% of respondents as a culturally sensitive strategy for improving understanding. This approach is rooted in the recognition that elders and traditional leaders are powerful custodians of Marakwet norms and that sustainable change requires their buy-in. Research in Samburu and Kajiado counties by Niras. (2022), found that structured intergenerational dialogues led by respected elders significantly reduced community acceptance of child marriage and improved young people’s confidence in discussing marriage-related issues. In the Marakwet context, such dialogues could help bridge the gap between tradition and statutory rights by fostering consensus on practices that uphold cultural identity without violating the law.

Media campaigns, including radio, social media, and drama-based messaging, were suggested by 36.8% of participants as a way to reach a wider audience, especially those not currently in school. Radio has long been an influential communication channel in rural Kenya, and interactive formats such as call-in shows and serialized radio dramas have been shown to effectively shift attitudes on sensitive issues. The “Jongo Love” radio drama, evaluated by BBC Media Action in 2016, increased awareness of sexual and reproductive health rights among Kenyan youth by over 25% in intervention areas. Combining local-language broadcasts with social media content could multiply the reach, especially among urbanized Marakwet youth who are active online (Maina, Nyakangi, Mbuthia, & Kabiru, 2025).

Parental and family engagement was cited by 31.6% of respondents as essential for reinforcing messages taught in schools or through community events. Respondents emphasized that parents are often the decision-makers in marriage arrangements and therefore must be informed of the benefits of delaying marriage and respecting youth rights. An evaluation of the “Tuko Pamoja” parent–child communication program (Chachage, 2020) demonstrated that when parents were sensitized on marriage laws and adolescent rights, there was a measurable decrease in their support for early marriage. Involving parents in workshops or home-based learning activities would ensure that household-level norms align with public education efforts.

Similarly, 31.6% of respondents recommended implementing alternative rites of passage and school retention programs, particularly for girls at risk of early marriage. In many Kenyan communities, rites of passage mark the transition to adulthood and, in some cases, are followed by marriage arrangements. Introducing alternative rites that celebrate cultural identity without triggering early marriage has proven effective. For instance, in Kajiado County, the Amref Health Africa-led alternative rites program reported in 2019 that 86% of girls who participated remained in school two years after the intervention. Coupling such rites with scholarships or school retention incentives could be a powerful tool in Marakwet communities.

Finally, youth peer education clubs were suggested by 26.3% of respondents as a peer-to-peer model for building sustained awareness. Peer education has the advantage of creating safe spaces where young people can share information, challenge misconceptions, and support one another in applying their rights. Studies in Kisumu and Homa Bay counties (Embleton et al., 2023) found that peer-led youth groups significantly improved participants’ knowledge of sexual and reproductive health rights, and that these groups acted as effective referral channels to health and legal services. In the Marakwet context, peer clubs could complement school-based and community interventions by keeping the conversation active among the youth themselves, ensuring that the knowledge is internalized and acted upon.

Respondents were asked what steps you can recommend to be taken to improve the awareness and understanding of marriage rights among the Marakwet youth.

The themes and responses from the open-ended questions were as follows:

7.4. Formal Education as a Vehicle for Rights Awareness

Respondent 4

Teaching marriage rights in schools and forming clubs where young people learn about their rights, as well as the consequences of early marriage, would help improve awareness. Schools should integrate these lessons into the curriculum and promote civic or rights clubs that actively engage learners.

The respondent’s perspective underscores the transformative potential of education in shaping knowledge and attitudes about marriage rights. By positioning the school as a primary site for social change, the idea aligns with findings in Kenyan studies that link sustained school attendance to reduced rates of early marriage and increased awareness of personal rights. The call for civic clubs adds a peer-led dimension, where learning is reinforced through participatory activities. According to UNICEF Kenya (2023), rights-based education initiatives embedded in formal schooling have significantly improved youth capacity to resist coercive marriage arrangements. The respondent’s focus on both curriculum integration and extracurricular engagement reflects a dual approach, formal instruction and informal peer learning, that collectively enhances the likelihood of retention and application of rights knowledge.

7.5. Legal Literacy and Awareness

Respondent 9

Organizing workshops to explain what the law says, who enforces it, and how to seek help would empower young people to act when their rights are threatened.

This recommendation points to a gap between statutory protections and community-level awareness. The respondent recognizes that without legal literacy, young people remain vulnerable to rights violations despite the existence of protective laws. The emphasis on enforcement structures and reporting mechanisms mirrors UNICEF Kenya's findings that legal literacy programmes significantly improve the ability of adolescents to identify rights violations and seek redress. Such interventions demystify legal processes, bridge cultural misconceptions, and foster confidence in engaging with justice systems. The proposal also addresses a critical access gap, knowing where and how to seek help is often the missing link between law and lived protection (UNICEF Kenya, 2023).

7.6. Community Dialogue and Leadership Engagement

Respondent 7

Hold meetings with elders to adapt customs and protect youth rights. Engaging cultural and religious leaders in conversations about harmful practices can encourage communities to reconsider traditions that expose young people to early marriage.

This approach reflects a culturally sensitive understanding that enduring change in marriage practices often requires buy-in from traditional authorities. Evidence from Rift Valley counties shows that community barazas and elder councils have been instrumental in reinterpreting cultural norms to align with child protection principles. By fostering ownership of change within the community, such dialogues reduce resistance and increase sustainability of reforms. The strategy is particularly powerful because it reframes protection as culturally legitimate rather than externally imposed (Adeyeye, 2024).

7.7. Media and Peer-led Campaigns

Respondent 11

Use radio and youth peer groups to pass the message to all young people, even those not in school.

This suggestion addresses the reach problem—how to inform adolescents who are outside formal education systems. Radio dramas, social media platforms, and peer educator initiatives are proven tools for penetrating rural and marginalised areas. Studies in rural Kenya have shown that narrative radio campaigns increase community discussions on social issues, including early marriage, by up to 45% (Kawai et al., 2025). Peer-led approaches ensure relatability, as messages come from trusted and age-aligned voices. The combination of mass media and interpersonal outreach allows for broad coverage while still enabling targeted, trust-based learning experiences.

7.8. Family and Parental Engagement

Respondent 3

Parents need to know the benefits of keeping children in school and the risks of marrying them off early. Sensitisation workshops for parents would shift attitudes and encourage long-term investment in children's education.

The respondent's statement acknowledges the central role of parents in either perpetuating or preventing early marriage. Parental attitudes, shaped by cultural beliefs and economic pressures, can strongly influence marriage decisions. Studies in Kenya indicate that households exposed to parental sensitization programmes report increased willingness to delay marriage for daughters and prioritize education. By targeting parents directly, such interventions aim to dismantle the intergenerational transmission of harmful norms while creating a supportive home environment for youth to exercise their rights (Abdurahman et al., 2022).

8. CONCLUSION

The study found that young Marakwet people largely define marriage through customary practices such as polygyny, childbearing, and initiation rites, with limited recognition of statutory safeguards like the constitutional minimum age, property rights, and personal security protections. While traditional

knowledge remains strong, legal awareness is shallow, leaving many unable to exercise or defend their rights. This answers the first research question by showing that understanding is culturally grounded but legally underdeveloped.

Clear demographic patterns emerged. Males, older youth, those born in urban or semi-urban areas, the formally educated, and individuals from salaried households demonstrated higher legal awareness. In contrast, females, younger participants, rural-born youth, and those from low-income or subsistence-farming backgrounds scored significantly lower. This addresses the second research question by confirming that gender, age, birthplace, education, and socio-economic status are strongly linked to variations in understanding, reflecting deeper structural inequalities in access to rights information.

Bridging this gap requires a culturally sensitive, multi-pronged approach. Embedding marriage-rights education into school curricula, supported by interactive rights clubs, will normalize legal knowledge from an early age. Legal-literacy workshops and youth-friendly forums, co-led by trained paralegals, elders, and faith leaders, can harmonize cultural norms with statutory law. Targeted outreach—through media campaigns, parental engagement, peer clubs, and alternative rites of passage—will ensure disadvantaged groups are reached. These measures respond to the third research question by offering an inclusive, practical framework to transform knowledge disparities into empowered, rights-aware youth.

9. RECOMMENDATIONS

Integrate marriage-rights into life-skills and civic lessons, form school rights clubs for practical activities (role-plays, mock referrals), and run brief paralegal sessions explaining statutory protections and how to seek help; evaluate learning with simple pre/post checks to refine materials.

Prioritize girls, younger cohorts, rural-born and low-educated youth with scholarships or conditional transfers, mobile outreach and radio slots for farming communities, mentorship and safe-spaces for girls, and flexible sessions for working youth delivered in the local language by trained community volunteers.

Work with elders, chiefs, faith leaders and parents in respectful dialogues to align customs with child-safe laws, promote alternative rites that don't lead to early marriage, use radio and peer clubs to reinforce messages, and pilot clear school–community–service referral pathways before scaling what proves effective.

REFERENCES

- Abdurahman, D., Assefa, N., & Berhane, Y. (2022). Parents' intention toward early marriage of their adolescent girls in eastern Ethiopia: A community-based cross-sectional study from a social norms perspective. *Frontiers in global women's health*, 3, 911648. <https://doi.org/10.3389/fgwh.2022.911648>
- Adeyeye, G. (2024). Evaluation of indigenous cultural practices that affect resistance of the family unit in Sub-Saharan Africa. *E-Journal of Humanities, Arts and Social Sciences*, 5(11), 1955–1969. <https://doi.org/10.38159/ehass.202451126>
- Advameg, Inc. (2008). *Nandi and other Kalenjin peoples – Marriage and family*. In Countries and their cultures. The Gale Group Inc. Retrieved August 13, 2025, from <https://www.everyculture.com/Africa-Middle-East/Nandi-and-Other-Kalenjin-Peoples-Marriage-and-Family.html>
- Asante, C. (2023). *Africa's traditions and culture of marriage: A look at the role that African women play* (Bachelor's thesis, University of Padua, Italy). University of Padua Repository. Retrieved from https://thesis.unipd.it/retrieve/55897256-f6e6-4d8a-a141-07ba4e798e0e/cynthia_asante...pdf
- Austrian, K., Maluccio, J. A., Soler-Hampejsek, E., Muluve, E., Aden, A., Wado, Y. D., Abuya, B., & Kangwana, B. (2024). Long-term impacts of a cash plus program on marriage, fertility, and education after six years in pastoralist Kenya: A cluster randomized trial. *SSM - population health*, 26, 101663. <https://doi.org/10.1016/j.ssmph.2024.101663>
- Chachage, K. (2020). *Pedagogy as social practice and teachers' pedagogic choices in Tanzanian primary schools* (Doctoral dissertation). University of Minnesota. <https://conservancy.umn.edu/items/b2994f48-26c1-4be3-8a16-bbe3a3ae81e6>
- Embleton, L., Braitstein, P., Di Ruggiero, E., Oduor, C., & Wado, Y. D. (2023). Sexual and reproductive health service utilization among adolescent girls in Kenya: A cross-sectional analysis. *PLOS global public health*, 3(2), e0001508. <https://doi.org/10.1371/journal.pgph.0001508>

- Human Rights Watch. (2020, June 25). "Once you get out, you lose everything": Women and matrimonial property rights in Kenya. <https://www.hrw.org/report/2020/06/25/once-you-get-out-you-lose-everything/women-and-matrimonial-property-rights-kenya>
- Kawai, D., Mbogo, B., Opanga, Y., Muhula, S., Esho, T. C., Conradi, H., Rutto, V. J., Lugayo, D., & Matanda, D. J. (2025). Digital tracking of girls exposed to community led alternative rites of passage to prevent female genital mutilation/cutting, and child, early and forced marriages in Kenya: a longitudinal study. *Frontiers in reproductive health*, 7, 1445504. <https://doi.org/10.3389/frph.2025.1445504>
- Kenya National Bureau of Statistics [KNBS], & ICF. (2023). *Kenya Demographic and Health Survey 2022: Volume 1*. KNBS and ICF. <https://dhsprogram.com/pubs/pdf/FR376/FR376.pdf>
- Lopus, S., & Frye, M. (2020). Intramarital Status Differences across Africa's Educational Expansion. *Journal of marriage and the family*, 82(2), 733–750. <https://doi.org/10.1111/jomf.12632>
- Wamalwa, R. (2025). Financial inclusion of the informal sector of marginalized counties in Kenya. *Cogent Social Sciences*, 11(1), Article 2522291. <https://doi.org/10.1080/23311886.2025.2522291>
- Lusambili, A. M., Muriuki, P., Wisofski, S., Shumba, C. S., Mantel, M., Obure, J., Nyaga, L., Mulama, K., Ngugi, A., Orwa, J., Luchters, S., & Temmerman, M. (2021). Male involvement in reproductive and maternal and new child health: An evaluative qualitative study on facilitators and barriers from rural Kenya. *Frontiers in Public Health*, 9, 644293. <https://doi.org/10.3389/fpubh.2021.644293>
- Maina, B. W., Nyakangi, V., Mbuthia, M., & Kabiru, C. W. (2025). Using radio programming to reach young adolescents with gender and sexual health information in a low-income urban setting in Kenya. *Reproductive health*, 22(Suppl 1), 73. <https://doi.org/10.1186/s12978-025-01984-5>
- Mehra, D., Sarkar, A., Sreenath, P., Behera, J., Mehra, S., & Shah, S. (2018). Effectiveness of a community-based intervention to delay early marriage, early pregnancy and improve school retention among adolescents in India. *BMC Public Health*, 18, 732. <https://doi.org/10.1186/s12889-018-5586-3>
- Melkam, M., Fentahun, S., Rtbe, G., & others. (2024). Multilevel analysis of intimate partner violence and associated factors among reproductive-age women: Kenya demographic and health survey 2022 data. *BMC Public Health*, 24, 1476. <https://doi.org/10.1186/s12889-024-19012-9>
- Niras. (2022). *Anti-Female Genital Mutilation (FGM) Champions in Samburu, Kenya Lead Campfire Dialogue with Morans: Key Highlights & Lessons to Guide Programming*. <https://www.niras.com/media/rmzn4sv5/brief-anti-fgm-champions-engage-morans.pdf>
- Njogu, A., Njogu, J., Mutisya, A., & Luo, Y. (2022). Experiences of infertile women pursuing treatment in Kenya: a qualitative study. *BMC women's health*, 22(1), 364. <https://doi.org/10.1186/s12905-022-01950-4>
- Onkwani, N., Kakai, P., & Gimode, E. (2023). Marriage culture among the Abagusii in the pre-colonial period. *East African Journal of Traditions, Culture and Religion*, 6(1), 132–146. <https://doi.org/10.37284/eajtr.6.1.1526>
- Republic of Kenya. (2010). *The Constitution of Kenya, 2010*. National Council for Law Reporting. <https://www.klrc.go.ke/index.php/constitution-of-kenya>
- Thomas, E. K. (2024). *Child marriage in Kenya: An intersectional approach*. <https://doi.org/10.13140/RG.2.2.13261.24809>
- UNICEF. (2023). *Child marriage country profile: Kenya*. UNICEF. Retrieved from https://data.unicef.org/wp-content/uploads/country_profiles/Kenya/Child%20Marriage%20Country%20Profile_KEN.pdf
- United Nations Children's Fund Kenya. (2023). *Child protection*. UNICEF Kenya. <https://www.unicef.org/kenya/child-protection> (UNICEF)
- Wikipedia contributors. (2025, June 29). *Kalenjin culture*. In *Wikipedia*. Retrieved August 13, 2025, from https://en.wikipedia.org/wiki/Kalenjin_culture

AUTHOR'S BIOGRAPHY



Dr Charles Kipchumba Kisigot is a renowned Educationist with vast experience in teaching and educational administration. He has been a teacher, tutor, lecturer, coordinator and researcher & publisher in the field of education in Kenya. Among the institutions Dr Kisigot has taught include; Kapkata, Annet, Chesegon (Primary Schools in West Pokot), Chechan, Toroko, Chesongoch, Kapsowar, Chesongoch (Primary Schools in Elgeyo Marakwet County), Joytown Special school in Thika and Baba Dogo in Nairobi City. He has also taught in Chebisaas National Boys' School in Uasin Gishu County. Dr. Charles Kisigot has also been a college tutor for Migori, Mosoriot and Times TTC. He was a

Graduate Assistant at the Catholic University of Eastern Africa, CEUA- GABA Campus. He is today an Adjunct lecturer at the University Of Eldoret (UOE). Currently, Dr Kisigot is the County coordinating Curriculum Support Officer Special Needs Education (CSOSNE) for Uasin Gishu County in Kenya.

Citation: Dr. Charles Kipchumba Kisigot. "Analysis of Young Marakwet Peoples' Understanding of Marakwet Marriage Rights". *International Journal of Humanities Social Sciences and Education (IJHSSE)*, vol 12, no. 9, 2025, pp. 6-21. DOI: <https://doi.org/10.20431/2349-0381.1209002>

Copyright: © 2025 Author. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.