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Experiences of Women in Arranged Marriages, in Wajir East Sub County, Wajir County, Kenya

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Abstract

This study set out to explore experiences of women in arranged marriages and their coping strategies, in Wajir- East Sub-County in Kenya. The study was guided by the research which stated as: what are the experiences of women in arranged marriages, in Wajir East Sub-County in Kenya? The study adopted a phenomenological research design while the social exchange theory developed by sociologist George Homans in 1958 and structural family therapy by Salvador Minuchin in 1960 formed the theoretical framework upon which the study was anchored. The target population of the study was married, widowed and divorced women in Wajir East Sub-County from whom a sample of 40 respondents was drawn using non probability purposive sampling method. Data was collected from respondents using interviews schedules and Focus Group Discussions. The worthiness and credibility of the study instruments was checked by the supervisors and other experts in Psychology. Data was analyzed thematically. The findings of the study show that, parents of the arranged marriages are more involved in the process than their own children. There are significant incidences of divorce in these marriages. Bad experiences are encountered in the marriages especially violence. The study recommends that parents should involve their daughters in the process and allow them more say and independence. Better coping mechanisms should be encouraged in these marriages and better modern methods should be embraced to strengthen these marriages.

Key Words: Explore, Experiences, Arranged Marriages, Coping, Strategies, Kenya, Wajir County

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Introduction

Communities worldwide value marriage as an important institution since it is seen as a religious obligation through which human life is preserved. Historically, the Couples were linked to each other through other people. Batabyal (2018) echoes that arranged marriages comprise of more than half of the marriages around the world.

An arranged marriage is one that is planned and agreed upon by the families or guardians of the bride and groom. Khandpur (2017), in an article on Arranged Marriage in Village & Middle Class India, adds that the spouses have little or no influence in the matter themselves. Some cultures have professional match makers who find spouses for individual either male or female. Arranged marriages are habitual in countries which follow Sharia or Islamic law as the basis of their legal system. Khandpur further establishes that from as early as the Roman times arranged marriage was common. Powerful military positions were exchanged for daughters as currency. This formed strong solid alliances.

Ciren, Liang, Luo, Xia, Yan and Yang (2016), explain that there is no a thing like love in ancient India. Hinduism greatly influences marriage, which shapes the social opinion about marriage and especially the discriminatory view on women. In Korea rural villages, arranged marriages have a strong holding. There exists "marriage brokers" to help arrange marriages, of the intended spouses in question. Pakistan is another country which arranged marriages have been practiced for a long time. Chinese culture incorporates arranged marriages. Ciren et al (2016), affirm that Chinese people believe that a bride and a groom should be matched in ranks. Despite the spouses being unfamiliar with each other, Khandpur brings to our attention that the success of arranged marriages cannot be overlooked given that marriages which end in divorce in India being less than 1.1 percent.

According to a June 2018 article by Land info on Somalia about Marriage and divorce, it is echoed that marriage is seen as a social commitment rather than individual choice. The report further indicates that in Somalia the family has a significant role to influence on the eligibility of the partners to be married. As such arranged marriages are common in Somalia. According to an article published in Owlcation by Seabastian, on Arranged marriages past and present, arranged marriage is not the same as a forced marriage, nor is it necessarily an involuntary union foisted upon unwilling participants by their families. However, some may have elements of forced marriage and child marriage. The two of which are violation of human rights. A Special Rapporteur on Violence by the UN states that forced marriages 'must be distinguished from arranged marriages, which operate successfully within many communities. This study shall concentrate on arranged marriages in which despite women not having a clear knowledge of who their husband is accepted the union. This could be because of culture, religion, family honor or

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” protecting” wealth.

In 2015, Kadam conducted a study on the impact of arranged marital customs on women's autonomy in rural India explains that while carrying on a study on arranged marriage from a western perspective, the question of autonomy on why women are not given the freedom to choose their marital partners emerges which makes the phenomenon a problem. Buriro & Endut (2016) conducted a research on matchmaking and traditionally arranged marriages and domestic violence in rural Sindh, Pakistan. They affirm that in traditional and customary marriages where arranged marriages is practiced, women don't have any type of autonomy in term of the economy or in decision making due to the socio-cultural restrictions of their society. Women also face beatings and domestic violence.

Pande (2014) examined the extant literature on marriage and migration with reference to the South Asian populations in Britain (Indian, Pakistani and Bangladeshi). He reveals that there is a noticeable gap in literature that examines ways in which arranged marriages are practiced.

Patel (2017) carried out a qualitative study on “an exploration into women choice and premarital experiences of arranged marriages within a South Asian community in Britain”. He notes that arranged marriage is problematic as there is a lack of research which focuses on the psychological implications of arranged marriages, considering there is a varying degree of consent and pressure experienced.

The scenario of arranged marriages in Kenya and Africa at large is relatively low. This could be due to the fact that most African traditional cultures have been eroded and replaced with western cultures. Marriage is no longer a communal affair but an individual affair. The situation of women living in Wajir being in arranged marriages exists. This is because of the dominant Islam and Somali culture. Khali (2018) affirms that Wajir County is one of the areas driven by cultural beliefs where parents of the girls, negotiate for dowry with would be suitors. The non-locals living in the locality come in search of jobs. Due to the poor transport system and distance to other parts of the country, these non-locals rarely visit their homes. Some of their parents find suitable spouses for them and arrange for their travel to join their sons who stay and work in Wajir. This study sought to establish the experiences of such women who travel all the way to come start marital union in a place far away from their homes.

The researcher noticed that most studies in Africa and Kenya has focused on early and forced marriages and not arranged marriage of a woman who is of marriage age (18 years and above). There is inadequate literature that has been done and availed on experiences of women in arranged marriages or their coping strategy has been done in Africa and Kenya.

Statement of the Problem

Marital issues are a subject that has been on the increase not only in Kenya but the world at large. Media reports have aired alarming increasing cases on divorce, suicide and homicide due to irreconcilable differences in marriage. Spouses are complaining of their partners they once knew very well and agreed to commit to a marital union to have turned out to be strangers. What of strangers who tied the knot through arranged marriages? Arranged marriage can be a violation of the dignity of a woman as the women in such unions find themselves in the faces of marriages that they never thought, imagined nor dreamt of in this contemporary world. In the interest of this study, arranged marriage is operationalized as marriage in which parents or relatives act as matchmakers. Parents or elders often make

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matches for their daughters without much or a single input from the women who are getting married.

The spouses may know little or nothing about each other. A woman in an arranged marriage may be forced to conform to a lot of social norms, cultural practices and event traditions thus can be quite a challenge to an individual who cherishes being independent and liberal since parents and even in-laws will always be meddling in her life. A couple might have similar characteristics in terms of education, social status and ownership of wealth but this does not show any likelihood of being compatible in terms of marriage. In many cases, if a marital union does not work or spouses are not compatible, the better option is for them to seek divorce. However in an arranged marriage this may be war with your family or community. It will also be a big shame. No research has been done with reference to arranged marriages in Kenya. This study attempted to fill this knowledge gap as well as propose possible counseling intervention for women in them in Wajir East Sub-County, Wajir County, Kenya.

Significance of the study

Women in arranged marriages do not realize their full potential in all aspects of their life. It is important to understand if these women are coping silently and how they are resilient in their marital union and also counseling interventions that can be put in place for them. This can be established from an empirical research. This study on arranged marriage is thus significant taking into consideration that despite the presence of this type of marriage, information on their dilemma unique problems, challenges operations, functionality is very little. The study sought to explore experiences of women in arranged marriages and their coping strategies, in Wajir East sub-county, Wajir County. The study findings will prepare women getting into arranged marriage on what to expect and how to go about. It will also help marital counselors in intervention of arranged marriage education classes for spouses. In addition, it will also enlighten people's knowledge of and understanding of arranged marriage in a broader context. The study will contribute to the literature on arranged marriages. The study will also reveal other gaps that exist within the field and prompt more investigations by other scholars.

1.5 Research Objective.

To examine the indicators of the experiences of women in arranged marriages in Wajir- East sub -county, Wajir County, Kenya.

Research Question

What are the experiences of women in arranged marriages in Wajir- East Sub-County, Wajir County, Kenya?

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Theoretical framework

The study was anchored by Social Exchange Theory and Structural Family therapy from which key concepts was examined and contextualized for the study at hand. In this study Social exchange theory helped to describe the differences women in arranged marriage perceive their unions to be based on rewards and costs of the relationship. In an arranged marriage rewards are what a woman feels positive about her marriage while costs are what a woman feels negative about her marriage. The structural family therapy guided the researcher to understand how a woman in an arranged marriage can develop and be resilience in her marriage progressively despite getting married to a stranger. Social Exchange Theory

Social exchange theory developed by sociologist George Homans in 1958 examines interpersonal exchanges occurring within relationships using cost-benefit analyses. Costs are the factors that inhibit or deter a performance of a sequence of behaviors within a marriage, whereas rewards are the pleasures, satisfactions, and gratifications that a person enjoys within a marriage (Thibaut & Kelley, 1959). In marriage there are rewards that a woman expects which include: companionship, being provided for and sex. The woman will have to incur its costs which include effort in taking care of her house by cleaning, cooking, taking care of her husband, and her in-laws at times and also spending vacations with her mother in-law which might be very unpleasant to some. She can also use her finances in boosting her husband or buying gifts in addition to providing needs. This requires her to invest her time as well. In this study, a woman can commit in her arranged marriage because of the gains she gets from her husband and his family. In his research on Exchange and power on social life, Blau (1964), emphasizes that the social exchange is voluntary and has to be differentiated from being bullied like robbery with violence. Homans (1974) affirms that when both spouses in marriage view social exchanges within the relationship as profitable, it will result to marital satisfaction.

The theory helped to understand that no one stays in a relationship where they are not receiving anything back. The theory explains that if the woman in an arranged marriage perceives that the rewards outweigh the costs they will stay in that relationship. The woman feels some sort of reward that she is not willing to give up. She may dislike her marriage because parents in -laws being involved, compatibility issues and unclear expectations but feels that the benefits like provision from in-laws and being honored as a married woman outweigh the costs. Rusbult and Martz (1995) argue that when investments are high like children and financial security) and alternatives are low which can be similar like situations of nowhere else to live and nor money to take care of herself and children. This could still be considered a profit situation and a woman might choose to remain in such a relationship.

The theory fails to explain the unselfishness and human action. It portrays that people are only motivated to maintain relationships out of concerns. It does not put into account that people are different and so the costs and benefits are determined by individual perception. In addition, the theory does not offer explanation of why some people leave relationships despite having no alternative.

Review of Related Literature

Review of Related Theories

The study reviewed the Structural Family therapy Theory

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Structural Family Therapy Theory

Structural Family Therapy was started in 1960 by Salvador Minuchin. This theory considers family as a unit which grows and evolves with the passage of time and goes on to form the culture and community. However, problems in the family system cause it to stop evolving. For example, psychological problems faced by a member of the family can often disrupt the family's evolution process. SFT places more importance on the structure of a family instead of focusing on the individuals problems. It signifies that the problems of an individual get amplified because of the structure and communication within a family.

According to Minuchin, a family is functional or dysfunctional based upon its ability to adapt to various stressors (extra-familial, developmental), which, in turn, rests upon the clarity and suitability of its subsystem boundaries. SFT focuses on resolving the flaws in the family structure and communications in order to restore the normal function of the family system.

One concept of SFT is the family structure. In this concept the interactions among different families vary depending on their inherent family rules. Each family member adjusts their behavior in accordance to the rules to make sure that the family system operates without issues. In regard to this research, a woman in an arranged marriage can get a general idea about the family structure by observing actions of family members like who says what, to whom, the way of communication and the result of the talk and hence be resilient in the marriage.

SFT focuses on the entire family rather than individuals. Minuch (1974) affirms that it is essential look at "man in his social context". Some families experience difficulties as a result of the entire family dynamic rather than one person's issues. Individuals are encouraged to talk through their frustrations. SFT tries to retain a focus on the strengths of the family. Its goal is to make better interaction between members of a family and to highlight appropriate boundaries to create a healthier family structure. SFT requires individuals to openly discuss their feelings in front of their family which is uncomfortable for some people. In this study a woman in an arranged marriage may not open up her feelings to her husband or in-laws

Experiences of women in arranged marriage.

Experiences of women in arranged marriages range from helpful to depressing. The experiences may include: much parental involvement, compatibility issues and unclear expectations.

a. Over involvement of parents

A study by Qiu (2013) on Chinese Marriage Traditions: Exploring Contemporary Changes examined the new phenomena for marriage concepts. Social exchange theory and Marriage squeeze theory were used. Secondary sources were employed to gather and analyze data. It was depicted that most of the Chinese entered to "blind marriage" which indicates that their parents decided for them. They knew the person they were going to marry on the wedding day. The parents do the planning of the dates and how the marriage ceremony is carried out. The bride cannot even choose her outfit. Qui recommends further studies on Social changes and development in China that have changed some of Chinese people's marriage concepts a lot like left-over women and high rates of divorce and increasing the values of bride price which have no proof to show if those new marriage phenomena are good. This study will employ in-depth interview as a tool. The use of social exchange theory and structural family therapy will enable the researcher establish why women in arranged

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marriages accept and stay in the union despite the social changes that everyone advocates for liberal rights.

Nayak (2017) carried out a study in the Greater Lisbon area, Portugal and used micro-ethnographic methods, to understand the practice of transnational arranged marriages among the Hindu-Gujarati diaspora. A sample of eight married women between the ages of 32 to 52 years was interviewed to understand the experience of women who participated in arranged marriages. It was revealed that young brides-to-be had limited role to play in deciding about their own marriage; however, in most cases they did not think that they were being ‘forced’ into it. He believed that this maybe because the young girls were prepared and schooled from childhood into accepting the marriage norms like parents arranging marriage for their daughters. The study recommended transnational arranged marriages to be explored more. This research shall not only interview married women but also those widowed and divorced and explore their experiences when married. It will establish if the reason for divorce was due to the arranged marriage and if the divorced woman is willing to get into another arranged marriage.

Pande (2014) conducted a research on ‘Geographies of marriage and migration: arranged marriages and South Asians in Britain.’ *Geography compass*. He describes arranged marriages as involving matchmaking by parents and family. The research identified a gap in the literature when it comes to theorizing and revealing the contemporary lived experience arranged marriage among South Asians in Britain through lenses other than that of forced marriage. This study will explore lived experiences of arranged marriages among women not through forced marriage but in a way that the bride did not have the courage to say no in Wajir East sub-county, Wajir County, Kenya.

There are benefits of being close to family members. However this may lead to some uncomfortable situations. Some in-laws will want to dictate everything that a spouse does given that they heavily contributed to their marriage. They also want to come in terms of a little argument. Some marital arguments and conflicts are settled better when only the spouses are involved. When the in-laws interfere and impose their views, this can cause stress to the marriage. In an arranged marriage where parents did all the negotiations and wedding plans, the couples may continue involving their parents in times of misunderstanding. A relationship between two people comes to an end when one party seeks for a third person to talk to.

b. Compatibility difficulties.

Hsieh & Hawkey (2019) in their article on Loneliness in Marriage affirm that not all marriages protect people against loneliness equally. People who feel that their marriages are “all pain with no gain” feel much lonelier than those in supportive marriages. An essential need of humanity is the passion of being able to form a relationship with another person. Being in marriage is one of the relationships. However being married is no guarantee of being free from loneliness. Loneliness of a spouse is a red light that the marriage is in trouble. Some partners may never let know their spouses know. A woman who did not date her husband may not be able to know how the husband wishes to be approached and might choose to keep quiet to issues that may not be pleasant to her. When issues are bottled up, it can lead to pent up frustration and explosions later on that can permanently damage relationships.

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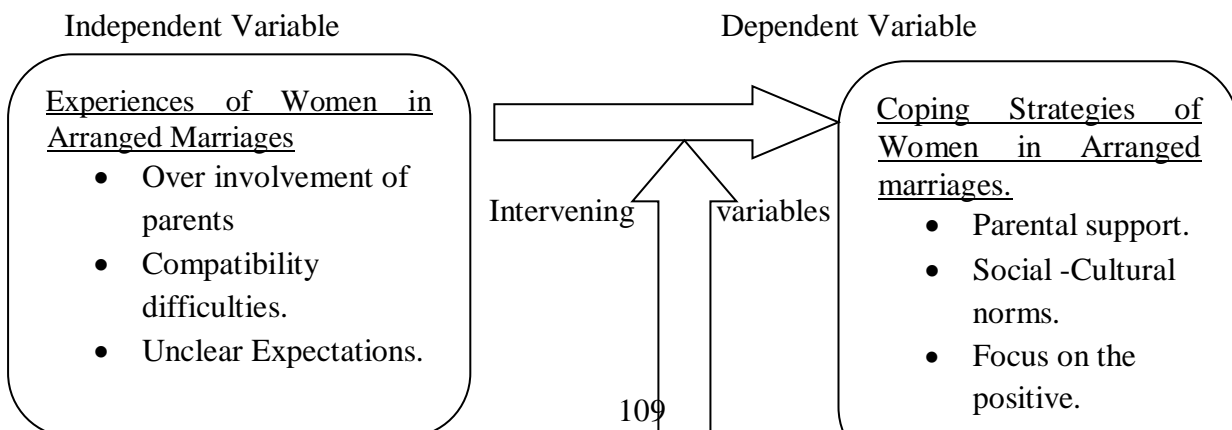
c. Unknown expectations.

Partners in arranged marriages may not have strong emotional connections hence having low expectations of each other. (Allendorf & Pandian, 2016). Johnson (2015) employed a non-experimental, co relational research design to determine the strength of the relationship between a marital expectation fulfillment and its relationship to height of marital expectations, optimism, and relationship self-efficacy among married individuals using structural equation modeling. Participants who were over eighteen years and married for a minimum of two years were sampled using convenience sampling. Participants were recruited via QuestionPro. Over 300 responses were attained. He asserts that marital expectations are preconceptions about what behaviors should or should not take place within the marriage. People get into marriage with expectations. The spouses in arranged marriage get into the union both with different and unspoken expectations. They have separate ideas of what their sex life was. They have different dreams for what their future family was. They also have different expectations of how the spouse will handle him/her. In real sense they are in an imaginary world.

Munshi (2014) also states that the quantity of information that can be accrued about the potential spouse in arranged marriage is limited compared to couples who meet each other before marriage. He portrays that in arranged marriage due to incomplete information about the groom, true qualities of the groom remains unobservable to the bride. Relatives cannot say that they are familiar with the behavior of each other. Everybody knows them only from outside. It is a risk if one of the two is too egoistic, a psycho, has impotency, is highly possessive, has anger issues, is suspicious or is a sex maniac.

Conceptual Framework

A conceptual framework assists the researcher in identifying and constructing his/her worldview on the phenomenon to be investigated (Grant & Osanloo, 2014). It highlights the relationship and interaction between independent, dependent and intervening variables. Latham (2017) argues that the entire methodology must agree with the variables, as well as their relationships and context. In this study, the independent variable is experiences of women in arranged marriage which are measured by over involvement of parents, compatibility difficulties and unclear expectations. Coping strategies is measured by the parental support, social - cultural norms and focus on the positive which represent the dependent variables. These strategies come alongside the experiences of arranged marriages and enable a woman to be resilient in her union. The two variables are moderated by intervening variables as shown in the diagram.



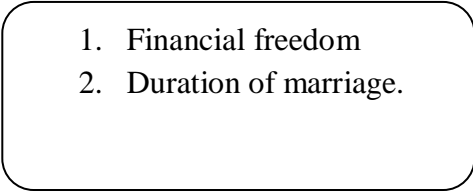
- 
1. Financial freedom
 2. Duration of marriage.

Figure 1: Conceptual Frameworks

Source: Researcher

Research Methodology

Research Design

The study adopted a qualitative research approach. Specifically, a phenomenological research design was used which enabled the researcher to gain an understanding of underlying reasons, opinions and motivations of arranged marriages. A phenomenological research approach is a qualitative design where the researcher uses a phenomenological design to conduct interviews in order to obtain in-depth information from the relevant participants on the issue of arranged marriages in the Wajir East Sub County. Phenomenological Research is an approach in qualitative research inquiry that focuses on the commonality of a lived experience within a particular group. The fundamental goal of the approach is to arrive at a description of the nature of the particular phenomenon (Creswell, 2013).

Study Population.

According to the Kenya National Bureau of Statistics (2019) census report, Wajir east Sub County had an estimated total of 102,333 female. The target population was women who are married, divorced or widowed and are able to express their views as well as reflect on their experiences using English or Kiswahili. The reason why the study concentrated on women is due to the fact that in most circumstances women leave their families to stay in their husband's home where everyone is a stranger to them and they may find it difficult to open up, unlike for a man who will always stay with his people who he is familiar with since he was young. The population was found from the offices of Wajir women association for peace, and Maendeleo ya Wanawake Wajir County. These offices are located at Wajir town and serve the county at large. The researcher was able to reach many respondents by finding their contact from the membership registers.

Sample size and Sampling Techniques

The size of the women population given by KNBS being an estimate denotes that the accurate population of women who are married, widowed or divorced in the sub county is not established. The study sampled 40 informants from which 20 were married, 10 widowed and 10 divorced. This sample size was within Dworkin recommendation. Dworkin (2012) puts forward that large number of articles, book chapters, and books recommend guidance and suggest anywhere from 5-50 participants as adequate in an in-depth interview for phenomenological studies. The researcher employed purposive and snowballing sampling techniques. Patton (2015) explains that purposeful sampling involves selecting information

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rich cases. The eligible participants were those who have been in arranged marriages within the last ten years.

Data Collection Instruments

The researcher collected data through in depth interview and FGD. Use of different instruments allowed for triangulation of data (Creswell, 2003).

In-depth interview

In-depth interviews were conducted using an in-depth interview schedule. The respondents were expected to give their views, opinions, perceptions and experiences on arranged marriage. The questions were not compulsory and all the informants had an option of choosing to respond or not to. The respondents were asked similar questions in the same order, thus making it easy to compare the responses. This has an advantage of increasing reliability. The method necessitated direct interaction between the respondents and the researcher.

Focus group discussions

The researcher sampled out an FGD that comprised seven women, three married, two widowed and two divorced in arranged marriages. The FGD had a moderator. The FGDs had general questions to collect information on content of experiences of women in arranged marriage and coping marriages. The responses supplemented the data that was collected during the in-depth interviews.

Trustworthiness of the instruments

Creswell, Vicki and Clark (2011) outlined credibility, transferability, dependability, and conformability as components inherent to trustworthiness in qualitative research: Trustworthiness and credibility fundamental features in the evaluation of any measurement instrument or tool for a good qualitative research.

In qualitative study, the researcher can determine the credibility of research instruments through member checking, peer review and research journaling. In this study the researcher employed member checking to assure credibility. The researcher got in touch with the participants after analysis of their responses to verify if what the researcher captured is a true statement of what the informants meant.

Data Analysis Procedures

Silverman (2016), concludes that as much as there could be a difference in the technique used to describe the process of data analysis and conclusion, the researcher ought to give clear information for a reader to go through the process of data analysis and reach his/her own conclusion if the process that was used to analyze the data was fair. The researcher will analyze the collected data through a thematic process.

Finally, the data was interpreted in the light of the available literature to bring meaning to readers on “Experiences of women in arranged marriages and their coping strategies in Wajir- East sub county, Wajir County, Kenya.

Ethical considerations

This research dealt with human beings and their experiences, thus ethical considerations are obligatory. Ethical considerations serve as standards and as such, a basis on which each

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researcher ought to evaluate hi/her own conduct (De Vos, Strydom Fouche, Delport, 2011). The ethical issues that were considered include: Participants freely gave consent to be interviewed without being forced or unjustly demanded. The research objective was clearly explained to the informants. Participants were made aware that they have the freedom to withdraw at any point if they wished to. Interviews were done in private places with only the researcher and a participant. Information was not made public or shared with anyone else. The researchers did not humiliate or irritate any informant. Nicholas (2010) states that the participants are to be treated with respect and information obtained remains confidential. The research was safe and not harmful to the informants psychologically, emotionally or in any other way. De Vos et al (2005) stated that, the subjects can be harmed in a physical or emotional manner. It is therefore the researcher who has to guard against such harm to his participants. In this study embarrassing information was not revealed, it is the responsibility of the researcher to protect them from any harm. In the event that some of the information revealed lead to emotional distress, the researcher was always available to provide emotional support and counseling to participants. Pseudonyms of respondents were used so that no identification can be done based on information provided. In the event that real names and contacts of the informants were necessary, the researcher did not use the details in the final report. Independent booklets were used in the field and report writing. Babbie (2009) states that, confidentiality implies that only the researcher and possibly a few members of his staff should be aware of the identity of the participants. Lastly, the researcher avoided plagiarism by acknowledging all sources quoted in the reference section of this thesis.

Findings

Indicators of the experiences of women in arranged marriages

This study sought data regarding the indicators of the experiences of women in arranged marriages. In gathering this information, the researcher asked the respondents to explain their opinion regarding what the experiences of women in arranged marriages was like. In order to safeguard the privacy and confidentiality of the respondents, the researcher used Pseudonym of informants which included Amira, Rayya Bushra, Jamilla and Hiyyam. The data that was obtained was analyzed and presented next. According to Amira and in regard to her opinion regarding what the experiences of women in arranged marriages were like, her response was:

In arranged marriages majority of the parents especially those of the girls, do not ask their children for their opinion when they consider it appropriate for them to get married. Parents consider marriage a social act that is a matter for the nuclear or extended family and even the community, and they consider it their duty to have their children marry. The girl may be informed of the plan at the beginning, along the way or only when the wedding is scheduled.

The study findings concur with Nayak (2017) who carried out a study in the Greater Lisbon area, Portugal and used micro-ethnographic methods, to understand the practice of transnational arranged marriages among the Hindu-Gujarati diaspora. In this study by Nayak (2017) a sample of eight married women between the ages of 32 to 52 years was interviewed to understand the experience of women who participated in arranged marriages. Nayak (2017) study revealed that young brides-to-be had limited role to play in deciding about their own marriage; however, in most cases they did not think that they were being ‘forced’ into it.

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He believed that this maybe because the young girls were prepared and schooled from childhood into accepting the marriage norms like parents arranging marriage for their daughters. It recommended transnational arranged marriages to be explored more.

The same question was presented to the other women who were asked to respond and explain their views in regard to their opinion regarding what the indicators of the experiences of women in arranged marriages were like, their response were:

According to Rayya, if I may add, there are parents who are really strict and feel no matter what ages their children are, they are their subjects. They use their authority as parents to select a suitor who they consider to be the best for their daughter. If parents give their daughter to family friends, they trust that their daughter shall be safe and protected. And on her part Latifa stated that: Most women do not oppose the arranged marriages. They always feel that their parents made the correct choice especially if the man is financially well off. The women believe they will be taken well care of.

These results concur with Munshi (2014) also states that the quantity of information that can be accrued about the potential spouse in arranged marriage is limited compared to couples who meet each other before marriage. He portrays that in arranged marriage due to incomplete information about the groom, true qualities of the groom remains unobservable to the bride. Relatives cannot say that they are familiar with the behavior of each other. Everybody knows them only from outside. It is a risk if one of the two is too egoistic, a psycho, has impotency, is highly possessive, has anger issues, is suspicious or is a sex maniac.

The remaining ladies were asked on whether they had anything that can be added about indicators of the experiences of women in arranged marriages and the views that were presented by Amira, Rayya and Latifa, were captured and presented as follows:

Bushra being the moderator had asked Jamilla to respond and she said that: Most parents arrange their children's marriages without consulting them. Actually the women go in to marriage totally not prepared. In most instances, such do not include consent. This creates create marriage problems later and the woman becomes lonely and isolated.

The findings for this study further agree with Pande (2014) who conducted a research on 'Geographies of marriage and migration: arranged marriages and South Asians in Britain-Geography compass. He describes arranged marriages as involving matchmaking by parents and family. The research identified a gap in the literature when it comes to theorizing and revealing the contemporary lived experience of arranged marriage among South Asians in Britain through lenses other that of forced marriage.

Hiyyam stated that:

You know most people of this town practice Islam. And they believe that arranging their daughters' marriages is a religious guideline. There is a surah that says if a father takes good care of the daughter, he makes his way to paradise. This makes fathers want to give their daughters to suitable suitors who they feel are the best.

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In addition to what Jamilla and Hiyyam said Amira added that:

Women have different experiences, some are happy in their marriages, some are not while Rayya argued that: What I have observed is that majority of the wealthy people want their children to be in arranged marriage so that they know you they can entrust the wealth to in future.at times they force the new spouses to live with them in the same compound or even house .in the event of a problem the spouses will easily be assisted. If the woman has babies and is working or needs to run errands, she has someone to leave her kids with. Further, Jamila said that: There are women who have never been happy or contented in their arranged marriages.

In order to elucidate further debate and engage the respondents, the researcher propped further and asked the women whether they could tell us more about the experiences in arranged marriages. Their further contributions were:

Jamila said that:

In most arranged marriages, the man has already gotten wealth before marriage and when the wife comes in the union she has little say. Actually most men in arranged marriages do not even allow their wives to work or further education and Some do not even allow them to leave the compound. Rayya on her part said that, Women in arranged marriages cannot tell their future. A woman may have plans of working and even enhancing her education, but once married the husband shuts down her dreams. Most women in arranged marriages have to leave their career path and become homestay mothers with many children.

And Hamdi stated that, a woman in an arranged marriage will always get the support of her in-laws even if the husband is away. Personally, am a widow and not working but my parents in-law are supporting me; nothing has changed since my husband passed on.

In this study the researcher sought data regarding the experiences of women in arranged Marriage. To capture the information, the researcher asked the respondents on how were/are your parents and/or parents' in-law involved in your marriage? Their views were varied and one stated that:

After my primary education I stayed at home looking after my father's livestock. When my father got a suitor for me, I couldn't wait but was eager to go start my own home. The researcher propped further and asked the respondent to state whether since you were introduced to your spouse, how did/do you get along? One of the women said that, all I wanted was a husband. This did not trouble me.

The findings deviate from Ranjan (2017) who conducted a study to explore the marital adjustment between love marriage couples and arranged marriage couples. He sampled 25 arranged marriage couples and 25 love marriage couples. The findings revealed that love marriage couples have good marital adjustment compared to arranged marriage couples.

On another item the research sought to know on what were the women's expectations when they got into marriage and whether the expectations have come to pass. Further, the

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researcher wanted to know more about the women do in the event that the expectations are/were not met. One of the respondents stated that:

I was looking forward to be the boss of my house but unfortunately my mother in law was the decision maker. My husband was very violent and a drug addict. Something I didn't expect. No one told me about it. Since I couldn't go back home, I decided to be patient a little. Unfortunately he was very abusive and I had to seek for divorce.

The findings agree with Johnson (2015) who employed a non-experimental, co relational research design to determine the strength of the relationship between a marital expectation fulfillment and its relationship to height of marital expectations, optimism, and relationship self-efficacy among married individuals using structural equation modeling. He asserts that marital expectations are preconceptions about what behaviors should or should not take place within the marriage. People get into marriage with expectations. The spouses in arranged marriage get into the union both with different and unspoken expectations. They have separate ideas of what their sex life was. They have different dreams for what their future family was. They also have different expectations of how the spouse will handle him/her. In real sense they are in an imaginary world.

Finally the researcher wanted to know and asked the participants to kindly respond and explain any experience/s in their arranged marriage. One of them stated that:

My marriage was full of violence but the worst was my husband's harsh words. On my divorce day he threw me out of the house and said to his mother "take this rubbish back to where you picked it from". Maybe if he could have met me seduced me and proposed to me, these words could have been different. It was obvious he did not appreciate me. He didn't even clear my dowry when divorcing me.

The findings agree with Hsieh & Hawkley (2019) who in their work on Loneliness in Marriage affirm that not all marriages protect people against loneliness equally. People who feel that their marriages are "all pain with no gain" feel much lonelier than those in supportive marriages. An essential need of humanity is the passion of being able to form a relationship with another person. Being in marriage is one of the relationships. However being married is no guarantee of being free from loneliness. Loneliness of a spouse is a red light that the marriage is in trouble. Some partners may never let know their spouses know. A woman who did not date her husband may not be able to know how the husband wishes to be approached and might choose to keep quiet to issues that may not be pleasant to her. When issues are bottled up, it can lead to pent up frustration and explosions later on that can permanently damage relationships. The results also agree with Allendorf & Pandian, (2016) who observed that partners in arranged marriages may not have strong emotional connections hence having low expectations of each other.

The researcher sought information regarding indicators of the experiences of women in arranged marriages using an FGD and on how parents or parents in-law are involved in their marriage using an FGD. Some of their responses were captured analyzed and presented as follows:

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I did not join secondary school because my parents couldn't afford. After my primary education I stayed at home looking after my father's goats. When my dad got a suitor for me, I couldn't wait but was eager to go start my own home/

I travelled with my aunt to visit an old man in the next village. I did not know it was to showcase me as a potential bride to his son. I came to learn about it from my elder sister in law. No one talked to me about what was going to happen. Though I was pained I did nothing but sit inside and cry. My family travelled to meet the man who would become my husband, but I never met him – not until we were married.

On whether they got along with their husbands in the arranged marriages, the participants gave various views and some that were captured include: "We never got along. We fought on our first and second nights. I felt sexually assaulted. My husband gave me a divorce on the third day." Regarding their expectations in the arranged marriages, the participants gave different opinion among them:

I was looking forward to be the boss of my house but unfortunately my mother in law was the decision maker. My husband was very violent and a drug addict. Something I didn't expect. No one told me about it. Since I couldn't go back home, I decided to be patient a little. Unfortunately he was very abusive and I had to seek for divorce.

When requested to kindly give any experience/s in their arranged marriage, the participants had a various expressions such as:

Marriage can be full drama and full of violence but the worst was my husband's harsh words. On my divorce day he threw me out of the house and said to his mother "take this rubbish back to where you picked it from". Maybe if he could have met me seduced me and proposed to me, these words could have been different. It was obvious he did not appreciate me.

Data regarding the indicators of the experiences of women in arranged marriages was also analyzed, summarized and presented in Table 5.

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Table 5; Indicators of the experiences of women in arranged marriages

Statement	Response
How parents or parent in-laws are involved in the marriage	-Parents don't educate their daughter. Lack of education especially secondary school because of poverty since parents couldn't afford to take the girls to secondary school. -The prolonged stay at home after primary education. After primary education the girls stayed at home looking after their father's goats. -Full of surprise. No one talked to me about what was going to happen. Though I was pained I did nothing but sit inside and cry. My family travelled to meet the man who would become my husband, but I never met him. –Not until we were married.
How the marriage get along since introduction	-Violence was a major challenge. Some husbands are very violent both verbally and physically -Drugs also cause problems. Some of the husbands are drug addicts and no girl expects that and No one tells them about it. -There are no procedures for reversing the marriages. Since they couldn't go back home, they decided to be patient. Some never got along at all. We never got along and we fought on our first and second nights. I felt sexually assaulted. My husband gave me a divorce on the third day.
What were your expectations when you got into marriage	-Eager to get married "All I wanted was a husband. This did not trouble me". -Eager for marriage, when a suitor is found, the girls couldn't wait but was eager to go start my own home.
Whether expectations are met	In most cases expectation were not met and one woman stated that: <i>I was looking forward to be the boss of my house but unfortunately my mother in law was the decision maker.</i>
What one does if expectations are not met	Divorce -Unfortunately the men get very abusive and the women have to seek for divorce.
Any experience/s in your arranged marriage	The marriages are prone to drama. One participant explained: <i>My marriage was full of violence but the worst was my husband's harsh words. On my divorce day he threw me out of the house and said to his mother "take this rubbish back to where you picked it from". Maybe if he could have met me seduced me and proposed to me, these words could have been different. It was obvious he did not appreciate me.</i>

Source: Researcher

Discussion

One of the questions of this study was to find out the Indicators of the experiences of women in arranged marriages. According to the analysis of the data regarding the indicators of the experiences of women in arranged marriages, it can be summarized as follows:

In arranged marriages majority of the parents especially those of the girls, do not ask their children for their opinion when they consider it appropriate for them to get married. Parents consider marriage a social act that is a matter for the nuclear or extended family and even the community, and they consider it their duty to have their children marry. The girl may be informed of the plan at the beginning, along the way or only when the wedding is scheduled.

Some parents are very strict and feel no matter what ages their children are, they are their subjects. They use their authority as parents to select a suitor who they consider to be the best for their daughter. If parents give their daughter to family friends, they trust that their daughter shall be safe and protected. Most women do not oppose the arranged marriages. They always feel that their parents made the correct choice especially if the man is financially well off. The women believe they will be taken well care of. Most parents arrange their children's marriages without consulting them. Actually the women go in to marriage totally not prepared. In most instances, such do not include consent. Most people of the area of study practice Islam and they believe that arranging their daughters' marriages is a religious guideline. There is a surah that says if a father takes good care of the daughter, he makes his way to paradise. This makes fathers want to give their daughters to suitable suitors who they feel are the best.

Women have different experiences, some are happy in their marriages, some are not while other are. Majority of the wealthy people want their children to be in arranged marriage so that they know they can entrust the wealth to in future. at times they force the new spouses to live with them in the same compound or even house .in the event of a problem the spouses will easily be assisted. If the woman has babies and is working or needs to run errands, she has someone to leave her kids with. There are also women who have never been happy or contented in their arranged marriages. In most arranged marriages, the man has already gotten wealth before marriage and when the wife comes in the union she has little say. Actually most men in arranged marriages do not even allow their wives to work or further education and Some do not even allow them to leave the compound.

Women in arranged marriages cannot tell their future. A woman may have plans of working and even enhancing her education, but once married the husband shuts down her dreams. Most women in arranged marriages have to leave their career path and become homestay mothers with many children.

On whether the women's expectations when they got into marriage the expectations have come to pass, majority of the women indicated that, their expectations were not met. Most marriages were full of bad experiences such as violence and harsh treatment and ended up in divorce.

Conclusions

Based on the data analysis and summary of the findings of the study, the following conclusions are drawn: On the Indicators of the experiences of women in arranged marriages, parents of the concerned girls and men are more involved and in most cases the women don't have much say regarding the entire process. In arranged marriages majority of the parents especially those of the girls, do not ask their children for their opinion when they consider it

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appropriate for them to get married. Parents consider marriage a social act that is a matter for the nuclear or extended family and even the community, and they consider it their duty to have their children marry. Actually the women go in to marriage totally not prepared. In most instances, such do not include consent.

It can also be concluded that, since most people of the area of study practice Islam and they believe that arranging their daughters' marriages is a religious guideline. There is a surah that says if a father takes good care of the daughter, he makes his way to paradise. This makes fathers want to give their daughters to suitable suitors who they feel are the best.

From the study findings, it can also be concluded that women have different experiences, some are happy in their marriages, some are not while other are. Majority of the wealthy people want their children to be in arranged marriage so that they know they can entrust the wealth to in future. at times they force the new spouses to live with them in the same compound or even house. in the event of a problem the spouses will easily be assisted. If the woman has babies and is working or needs to run errands, she has someone to leave her kids with.

On whether the women's expectations when they got into marriage the expectations have come to pass, it can be concluded that, majority of the women indicated that, their expectations were not met. Most marriages were full of bad experiences such as violence and harsh treatment and ended up in divorce.

Recommendations

Finally, based on the data analysis, summary and the conclusions of the findings of the study, the following recommendations are proposed: On the Indicators of the experiences of women in arranged marriages, parents of the concerned girls and men are more involved than their daughters and in most cases the women don't have much say regarding the entire process. This is not a favorable procedure and process in modern times. Despite the strong beliefs, religion and culture, more friendly arrangements should be adopted. Even typical Islamic countries such as Pakistan, Saudi Arabia and Lebanon among others, they are allowing women more fundamental say in determining their lives and this should be done in Wajir East Sub-County.

The study also recommends that, better systems be put in place to mitigate and resolve the marriages that are in a crisis. From the study, it emerged that, there were high divorce rates in the area, and therefor better, Islamic religious modalities be put in place to help young and newly married families to resolve marital issues.

The study further recommends that, parents should allow for returning daughter to settle back in their own original home. It appears that, once a daughter has been married out, there is no room for coming back regardless whether the marriage works or not. This is rather punitive and in modern society it should not be allowed to continue. It is imaginable that, if the women are allowed back in their homes or are taken care of by their parent in-laws, it can help deter men from being draconian.

It can also be recommended that, Islam is a modern religion; it should embrace more accommodative methods of advising couples and ensure that men respect family. The Islamic religious leaders like the Imams should help to deter men from mistreating their women. They should put Sharia laws that prohibit men from mistreating their women especially laws against violence.

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