

**AN ANALYSIS OF THE ROLE OF EDUCATION IN DOWRY PRACTICE IN
DISTRICT SWAT**

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ABSTRACT

This study aimed at finding the association of dowry practices in Pakhtun culture (dependent variable) with violence (independent variable). The study was conducted in three villages of District Swat, Khyber Pakhtunkhwa. A sample size of 331 respondents was selected through simple random sampling. Data was collected on a three level likert scale interview schedule. The association of study variables was tested by using chi-square test statistics. The association of dowry practices in Pakhtun culture was found significant with dowry is the role of literacy ($p=0.000$) was established between lack of literacy has been the major pushing force of dowry practices and dowry practice in pakhtun culture. ($p=0.000$) was confirmed between marriage between educated male and female can reduce the quantity of dowry due to this understanding. ($p=0.000$) was detected between Education has played no significant role in curtailing dowry practice. ($p=0.000$) was established between employment through education reduces the chances of paying dowry to both bride and bridegroom and dowry practices in pakhtun culture.

Keywords: Dowry, Culture, Literacy, Practice, Pakhtun Culture

INTRODUCTION

Dowry seems as the currency, gifts, things, goods, or estate that a wave of marriage will bring with her in interchange to her wedding with the bridegroom (Nithya, 2013). It might comprise dresses, clothes, gold, car, and utensil etc., which will ultimately choose her position among her affine kinship. Dowry system is a practice very deep-rooted in our society that has taken the shape of a culture. It mentions to a lump amount of currency or physical properties that constitute a necessary portion of the marriage and is shifted to the wife's home prior the real celebration of wedding (Singh, 2005).

Nowadays dowry is not merely confined to property or cash but it also included the transfer from bride's family to that of bridegroom family in the form of jewelry, household items, appliances and vehicles i.e. car, motorbike etc. (Puri, 1999) & Van, Willigen & Channa, 1991). Dissimilarity, in the offspring, where the femininity or female gender could determine the various venues of life like educational outlays- the emphasis on dowries will permit us estimate the daughter expenses in terms of monies at the household level or family (Becker and Lewis, 1973).

Various relevant studies show that in South Asia, compared to male females are expected to be remain inside the house or in the informal zone, rather than sent to school. In light of the widespread existence of the organization of dowry, i.e., expenditures from the wife's family to that of the groom, this unwillingness looks baffling. Patrilocal wedding performs and cultural norms dominant in greatest portions of south Asia would appeared to suggest that it is her husband's family which viewpoints to hold the foremost portion of any additional profits an educated female would produce. Thus parents themselves may have slight direct encouragement to spend in daughters. Nevertheless, for precisely the similar reason, parents would seem to have a solid motivation to favor educated females as wives for their sons. The education of women has got importance in family and in marketplace in the last fifty years in south Asia (Deolalikar and Rao, 1998), while the more educated a female become the more limited her wedding choices become. In this regard, she will needs a greater dowry to marry somebody with equivalent or greater ranks of education, since more educated grooms can request for a greater dowry from the wife's family (Jejeebhoy and Halli, 2006).

We deal an economy where the labor bazaar for male staffs is segmented into great income and little income professions. In this context, majority of parents desire to marry daughters to males employed in the great income segment, and are agreeable to pay a greater price dowry for such grooms. Later on, wedding pair desires to form their own homes in order to consume in agreement with their own favorites, once their profits reaches a serious level. Parents also desire to avoid such household dividing wall and thus, select well-educated or, more commonly, educated wives, and are agreeable to receive little costs for them. Nevertheless, parents of males working in the little income part have a preference unqualified wives. This is so because, by selecting only such wives, they can stop their own sons from segregation. In stable nation balance, the segment of females who are educated is commonly determined by the amount of male service in the great incomes sector. An expansion in man great income employment delivers encouragements to parents, through family member actions in dowry duties, to well educate daughters. This decreases the range of girl youth work (Mukherjee et al., 2003).

The fact that education will support to decrease the social problem like dowry or cancer is showed incorrect by the statistics as the knowledgeable people are more on giving and receiving dowry. We can see the affirmative association between the education and dowry demand or request. Greater the level of education of bridegroom, greater or higher will be his dowry wish or demand. Doctors, engineers and bank employees are given much dowry as compare to other people. In a family and have a singleton son is doctor. He will be getting or receiving more or higher dowry as compare to other or another son who is just an ordinary worker. The parents are giving the best or ideal education to their sons in instruction to get good amount or quantity of dowry. During the wedding confirmation or verification they will wish dowry amount or quantity to meet the expenses or overhead that have incurred or acquired in educating their sons. They can't consider two times in order to spend in their son's education or schooling thoughtful that it is just investment which will be recovered or improved at the time of the wedding in the shape of dowry. In case of girls or daughters who collect higher or greater education has to pay or give more dowry as they have to get wedded at the elder age and so more dowry is requested by the groom's side to demand to get wedded with older females. Due to this cause several parents do not afford higher or advanced level education to their daughters (Karki, 2014).

The payment of a wife price may affect decisions about females' education or schooling if bride prices differ by females' educational or schooling level. In Sudan, for instance, "the more education a girl or daughter has, the low-grade her bride price, which creates important chance of female's educational or scholastic issues costs for parents" (Aikman and Unterhalter, 2007). In these circumstances, "bride wealth can foster or adoptive primary wedding because it's when a girl or daughter is young or fresh that her productive or creative labor and generative capacities are seen as best or greatest' in exchange or interchange for valued cattle or others goods"(Mathur, 2003). In another instance, however, in South Africa, educated girls or daughters get more attractive bride prices (UNFPA, 2003).

LITERATURE REVIEW

The literature review or study, proposes that the quantity of the bride price is little affected by the family's socioeconomic level than by the characteristics or features of the bride: parents can demand or crave a higher or greater price for more educated daughters, because they are allowed to compensation or repayment for their savings in their daughters. This, then, might interact with age of wedding, since families might postpone wedding or marriage for girls or females in order to increase or extend their education or schooling and, thus, the fiancée price they can negotiate or exchange. More currently, researchers or scholars have been proposing and suggesting that the payment of a bride price is becoming more of a load for the groom and the wife or bride themselves, rather than the groom's family (Anderson, 2007) so that fiancées with some education and a credential or testimonial, especially in urban or city areas where females are becoming more involved in the wage economy, are more valuable or great worth, thus certainly contributing to delay wedding of girls or daughters. High or great dowry prices also inspire decisions or position about whether to delay marriage for girls. In Bangladesh, for instance, "dowry growths in cycle with age at a wedding" which enhances anxiety of parents to get married their daughters as primary as probable (Mathur, 2003). Dowries in Bangladesh increase or expand each year that a girl's wedding is postponed or suspended because of the higher worth placed on fresher spouses (Field & Ambrus, 2008).

This economic pressure to cover dowry prices affect decisions, especially in poor families, about whether to send daughters to school, since limited resources mean that parents might cut back on educational overheads or expenses in order to enhance their daughter's dowry. In additional words, parents often have to select between educating their girls or providing an excessive amount dowry since, more often than not, they can't do both (Teays, 1991). Also, the highly educated female becomes the more limited to her wedding choices because; she wants a higher dowry to marry somebody with equivalent or higher levels of education or qualification, since more educated bridegrooms can request for a more amount of dowry from the spouse's family (Jejeebhoy & Halli, 2006).

The practice of dowry is also related to males job standard enhanced and parents desire to marry their daughter's to more salaried and specific payment job or profession. Hence, government employer demand increases to marry daughters or it have straight connection, to demand of government job and dowry amount. Traditions and customs are unbroken; hence, in developing country education system did not aid to make change mentality of the people. Education is not actual factor in Mena tribe to make change their mentality or leave social badness consequently it would create terrors to give birth to a daughter. It would deduce people to do feticide or of girls because this amount will be enhanced constantly in future. Surely it is a big problem for the society and state. Dowry would affect the education of females because it will protect money for their wedding to pay the amount of dowry because in India marriage an obligatory task for girls to alive in society (Meena, 2015). In this regard, spouse education and income influence the dowry, affect parents spending or invest in their daughters. Should the partner's education be significantly or importantly positive for the dowry, families need to select between continuing to educate their daughters or for their dowries. But in the other perspective, if the spouse's education has negative effect, families will have incentives to carry on to educate their daughters since that lowers the degree of the dowry (Murat, 2013). Education upgrades the rate of the dowry: If a female is greatly educated, she costs more. Traditionally, woman was regarded as an asset she could aid with her work. Nowadays, the more education she has, the bigger will be her worth or value.

MATERIALS AND METHODS

This study was conducted in three villages namely Hazara, Guljaba and Maloch in District Swat, Khyber Pakhtunkhwa, Pakistan. Total population (House hold heads) of potential respondents came out to be 2400. For a population size of 2400 a sample size of 331 suffices as per criterion devised by Sekaran (2003). The study design was single-shot and data was collected through interview schedule covering both the variables. A conceptual framework was devised comprising of two study variables i.e. dowry practice in Pakhtun culture (Dependent Variable) and role of literacy (Independent Variable) (Table 1). For the measurement of study variables the attitudinal statements were pooled from the existing literature and three level likert Scale was constituted for each study variable. The indexed dependent variable (dowry practice in Pakhtun culture) was cross tabulated with independent variable (role of literacy) to measure the association between study variables. Chi-square test was used to test the level of association between these variables at bi-variate Level.

$$\chi^2 = \sum_{i=1}^r \sum_{j=1}^c \frac{(O_{ij} - e_{ij})^2}{e_{ij}}$$

Table 1 Conceptual Frame Work

Independent Variable	Dependent Variable
Role of Education	Dowry Practice in Pakhtun Culture

OBJECTIVES OF THE STUDY

- To ascertain the role of education in offering more dowry during marriage
- To ascertain the various practices of dowry in Pakhtun culture
- To measure the association between role of education and practices of dowry

RESULTS AND DISCUSSION

1.1 FREQUENCY AND PERCENTAGE DISTRIBUTION ON THE BASIS OF ROLE OF EDUCATION IN DOWRY PRACTICE

Education play a crucial in molding the human behavior by diverting is it on with paths of human life. However, education as an institution badly failed to delivered both informal and religious lives. Dowry an act of marriage, has neither explained in religion manifestation nor has formal education contributed towards mitigation of the distress of this important issue. This is taking turn from social cultural aspect towards economic considerations.

Table. No. 1. The Role of Education in Dowry Practice

S. No	Attribute	Yes	No	Uncertain	Total
1	Education play vital roles make understand the practice of dowry	276(80.7)	57(17.2)	7(2.1)	331(100)
2	Lack of education has been the major pushing force of dowry practices.	246(74.3)	75(22.7)	10(3.0)	331(100)
3	High level of education reduces the chances of offering dowry.	238(71.9)	78(23.6)	15(4.5)	331(100)
4	Marriage between educated male and female can reduce the quantity of dowry due to this understanding	242(73.1)	81(24.5)	8(2.4)	331(100)
5	Educationally backward communities prefer high dowry is amongst themselves	205(61.9)	110(33.2)	16(4.8)	331(100)
6	Education has played no significant role in curtailing dowry practice	211(63.7)	106(32.0)	14(4.2)	331(100)
7	Less educated persons have strong faith in paying dowry	224(67.7)	100(30.2)	7(2.1)	331(100)
8	Employment through education reduces the chances of paying dowry to both bride and bridegroom	246(74.3)	62(18.7)	23(6.9)	331(100)

Table 1.1 show that majority of the respondents 80.7% underpinned the statement that education play a vital role in the in the practice of dowry. Whereas, 17.2% negated the statement while 2.1% were neutral in response. These findings were indicates that education alone is not responsible for dowry practices; rather dowry is also practiced as a cultural

attribute and obligation. These findings were in line with Karki (2014), which show that educated people had not played a vital role in has sense. Their role was crucial, which might here led to the curtailment of evil practices of dowry. Moreover, majority of the respondents 74.3% were agreed to the statement that lack of education has been the major pushing force of dowry practices. While, 17.2 negated the statement and 2.1% were uncertain. These findings are underpinned by Meena, (2015). The more evil practices of dowry in uneducated areas are in prevalence because those people had no knowledge and they wish giving more dowries to their daughters. If they were educated might be that they were not giving the high level dowry.

Likewise, majority of the respondents 71.9% were endorsed the statement that high level of education reduces the chances of offering dowry. On the other hand, 23.6% did not support to and 4.5% were neutral. These findings had strong resemblance converging meaning to the fore mentioned results. Education has to play a vital role in addressing the various social problems, including the dowry. Education could reduce the level of distress of dowry in social and economic terms. These economic burdens involve the selling of properties to marry their daughters (Karki, 2014) Similarly, majority of the respondents 73.1% were agreed to the statement that Marriage between educated male and female can reduce the quantity of dowry While, 24.5% did not favor the statement and 2.4% had neutral views about it. These findings were in consonance to Aikman and Unterhalter (2007). Further, educated couples couldn't focus for the high level of dowry because they better known evil intensity of practices of dowry. They cannot put the burden of excessive sending's on their parents shoulders. Both sides, could reach into is point of consensus, where low expenses could be settled down for sitting them married.

In support to findings of table 1.1 majority of the respondents 61.9% agreed the statement that educational backward communities prefer higher dowry is amongst them. In contrast, 33.2% were opposed it and 4.8% did not express these views. These findings were in lines to the findings of Meena, (2015), who found that then the evil practices of dowry couldn't have strong prevalence amongst the educated people. However, it is true that large number of educated people had not played any role against the evil practice of dowry. In addition majority of the respondents 63.7% had shown agreement to the statement that education has played no significant role in curtailing dowry practice while, 32.0% negated

the statement and 4.2% had neutral views about it. These results were in line to the proceeding findings of Karki (2014), which found that well educated people had not played a roll against the evil practice of dowry for last several decades. They had given high level dowry for their daughters at the time of wedding ceremony to doctors, engineers, lawyers, and professors as well.

Also, majority of the respondents 67.7% supported the statement that less educated persons have strong faith in paying dowry. Whereas, 30.2% educated have strong faith in it and 2.1% were uncertain about it. These findings of the study are supported by Meena (2015). Less educated people had strong faith, the practices the dowry in the marriage rituals. Sometime they even go for taking debts due to lack of awareness. However, the educated people even did not pay leads to the heavy cost of dowry. It could be linked to the prevalence of strong social system, where dowry, as a cultural obligation is taken as essential take other aspect of life. Majority of respondents 74.3% acknowledged the statement that employment through education reduces the chances of paying dowry to both bride and bridegroom. While on the contrary, 18.7% negated the statement and 6.9% did not oppose it. It could be attributed to out limited resources of educated and employed person, most self-reliant and have settled the issue, confronted to them within the preview of than own considerations. Educated people and well-paid jobs with employment cannot pay high amount of dowry as it. is perceived to be a huge burden for them to pay Karki, (2014).

ASSOCIATION BETWEEN ROLE OF LITERACY AND DOWRY PRACTICES IN PAKHTUN CULTURE

In Pashtun culture dowry in marriage has been an essential condition and ingredients for materializing the marriage. This phenomenon has been influenced by multiplicity social, economic and cultural factors in our society. The practice of dowry on one hand is considered as a basic tool of social equilibrium and has been given as a guarantee to the relationship of a new couple, but on the other hand it has also led to a surge in crime rate, high theft and robbery and sometimes disturbs intimate relationship at household family and community level.

Table No. 1.2. Role of Literacy in Dowry Practice

Role of literacy	Perception	Dowry Practices in Pakhtun Culture			Total	Chi-Square (P-Value)
		Yes	No	Uncertain		
Education plays a vital role in understanding economic burden of dowry	Yes	215(80.5)	51(19.1)	1(0.4)	267(100)	X ² =6.824 (0.145)
	No	54(94.7)	3(5.3)	00(0.00)	57(100)	
	Uncertain	6(85.7)	1(14.3)	00(0.00)	7(100)	
Lack of education has been a major pushing force of dowry practices	Yes	201(81.7)	45(18.3)	00(0.00)	246(100)	X ² =34.797 (0.000)
	No	67(89.3)	10(10.7)	00(0.00)	75(100)	
	Uncertain	7(70.0)	2(20.0)	1(10.0)	10(100)	
High level of education reduces the chances of offering dowry	Yes	197(82.8)	40(16.8)	1(0.4)	238(100)	X ² =5.102 (0.531)
	No	68(87.2)	10(12.8)	00(0.00)	78(100)	
	Uncertain	9(64.3)	5(35.7)	00(0.00)	14(100)	
Marriage between educated male and female can reduce the quantity of dowry due to this understanding	Yes	196(81.0)	46(19.0)	00(0.00)	242(100)	X ² =44.178 (0.000)
	No	73(90.1)	8(9.9)	00(0.00)	81(100)	
	Uncertain	6(75.0)	1(12.5)	1(12.5)	8(100)	
Educationally backward communities prefer higher dowry is amongst themselves	Yes	178(86.8)	27(13.2)	00(0.00)	205(100)	X ² =18.810 (0.004)
	No	89(80.9)	20(18.2)	1(0.9)	110(100)	
	Uncertain	8(50.0)	8(50.0)	00(0.00)	16(100)	
Education has played no significant role in curtailing dowry practice	Yes	189(89.6)	21(10.0)	1(0.5)	211(100.0)	X ² =21.489 (0.000)
	No	78(73.6)	28(26.4)	00(0.00)	106(100.0)	
	Uncertain	8(57.1)	6(42.9)	00(0.00)	14(100)	
Less educated persons have strong faith in paying dowry	Yes	185(82.6)	39(17.4)	00(0.00)	224(100.0)	X ² =2.598 (0.627)
	No	84(84.0)	15(15.0)	1(1.0)	100(100.0)	
	Uncertain	6(85.7)	1(14.3)	00(0.00)	7(100.0)	
Employment through education reduces the chances of paying dowry to both bride and bridegroom	Yes	209(85.0)	37(15.0)	00(0.00)	246(100.0)	X ² =21.156 (0.000)

Table 1.2 indicated a non-significant association ($p=0.145$) between education and its role to understand the economic burden of dowry and dowry practice in pakhtun culture. These findings indicated the role of education in reducing the frequency of dowry practices. These findings were in negative to the findings of Field and Ambrus, (2008), found that education is essential in making awareness regarding the evil practices like dowry. Contrary to the above, a high and significant association ($p=0.000$) was established between lack of literacy and dowry practices in pakhtun culture. More education had the virtue to realize the people

about the ill effects of dowry. These reports were supported by Babur (2007) and Meena (2015), who found that number of families was giving more dowries at the period of her marriage due to of illiteracy and ignorance. Sometime they were taking loan from different people for the marriage of their daughters. This trend has multiplied the agonies of lower to middle class people in society. Education as a catalyst could not bring changes in the prevalent traditions, and of course as a factor failed to deliver in awareness, against the evil practice of dowry. In contrast, non-significant association ($p=0.531$) was found between High level of education reduces the chances of offering dowry and dowry practice in pakhtun culture. Education has the power to change the ideas and practices pertaining to every aspect of life. This change is often the resultants aspect of providing, results in practicality. The results were also supported by (Karki (2014), who found that if the whole culture of Pashtun has educated it might have the high chances of dowry reduction education can change the thinking of people regarding that their daughters. In fact education has the power to mitigate any kind social problem including dowry. In some instance educated and rich people opt for dowry to enjoy a long lasting relationship with married sons and not to taste the bitter reality of social exclusion from their sons. As an alternative they enjoy their son's income for a longer period of time. In addition to above a high-significant association ($p=0.000$) was confirmed between marriage between educated male and female can reduce the quantity of dowry due to this understanding and dowry practice in pakhtun culture. These findings of the study were that alike Mukherjee et, al (2003), who suggested that educated spouse is agreeable to receive little costs for them due to well understanding between them and they do not want to put more, burden in their families.

In addition, a significant association ($p=0.004$) was established between educationally backward communities prefer higher dowry practice in pakhtun culture. The report was in consonance to Babur (2007), who suggested that most of backward areas people were giving more dowry on account of illiteracy level, when uneducated bride, do not, bring sufficient dowry to their newly home, she becomes unacceptable in most of cases. Further, high amount of dowry has been regarded as the only option for her protection and continuity in marital life. Similarly, a high significant association ($p=0.000$) was detected that education has played no significant role in curtailing dowry practice and dowry practice in pakhtun culture. It could be the resultant factor of a strong influence of culture over the role of education people considered the attainment of education as imperatives but paying

dowry as meeting and culture obligation. These results were also supported by Teays (1991), who concluded that high qualified societies had given or offered abundant dowry due to bride for getting recognition from the society. They did not play a pivotal role in the mitigation of dowries. A high level of education of groom signifies high amount of dowry like doctor, engineer etc. In contrast, low level of education is reflecting a low amount of dowry demand from the bride family (Karki, 2014). While on the contrary, a non-significant association ($p=0.627$) was confirmed between less educated persons have strong faith in paying dowry and dowry practices in pashtun culture. Ignorant people tend to offering high dowry for their daughters as they were thinking enough dowries, as a land to great protection of her newly married. The results were support in to Meena (2015), findings that female education is improved but the dowry amount is not decrease do acquisition of jobs in government and private sectors make them to earn in society. High earning of man forces in getting more dowry from educated female upon marrying them. Contrary, a high significant association ($p=0.000$) was established between employment through education reduces the chances of paying dowry to both bride and bridegroom and dowry practice in pakhtun culture. Acquiring employment and earning can enhance the negative to dowry practices. It could be attributed to awareness and the establishment of thinking about using the dowry costs to address other needs and requirements of both marriage based union families. These findings of the study were also supported by Karki (2014) and Murat (2013). That both employed male and female want to marry with each other by convincing their families and not focusing in amount of dowry. Education this could gear up the chance of reducing the payment of dowry by suppressing that the traditional mechanism of dowry costs.

CONCLUSION

It has been concluded from the study findings and discussion that education could play a positive role against the evil practice of dowry. Education in dowry could also mitigate the associated distress and violence related to non-payment of dowry. Further, the study concluded that dowry has very serious and unexpected consequences. Education was one of the pushing elements in highlighting the dowry practices. Highly educated persons were more prone to dowry practices sans employment. Educated leaders failed to deliver as they did not aware on true paths due to their personal willing, which made the dowry a more socio-economic activity although the prevalent culture was reluctant towards it.

RECOMMENDATIONS

On the basis of study findings it is recommended that society needs to assume the matter very seriously that how the practice of paying dowry is immoral for poor families. Also government must have to pass act or law to eliminate the so-called practice of dowry. Local elders and religious leaders shall rationally condemn huge particularly referring to religious basis of dowry. Further, lawyers are obliged to explain the practice of dowry in the light of legal principles in order to halt the practice of dowry. Education persons could play a significant role in mitigating the adoption and subsequent practice of dowry. Attainment through education could serve harbinger in reducing the distress of dowry. Education had a crucial role in capturing all the evil practices by substituting them with healthy and viable social norms. All educated segments' need to come forward, disseminate about the negative consequences and opt to marry women with lesser dowry possessions.

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