

Title: The Role of Bride Price in Sustaining Gender Inequality in Sub-Saharan Africa: A Critical Analysis

Akiah. P. Glay-Dormoh-Ph.D
Adjunct Professor-Cuttington University Liberia
ag.precious1969@outlook.com / seneway1@gmail.com

Abstract:

In sub-Saharan societies, the payment of bride prices has long been an entrenched traditional practice that shapes and perpetuates gender inequality. These customs, deeply rooted in cultural and social norms, assign value and authority based on gender and reinforce patriarchal structures and power dynamics within families and communities. This study examines the concept of bride prices within the African context and concludes that it contributes significantly to gender inequality. While there is growing recognition of the imperative to challenge these entrenched gender norms and practices in African societies, the discourse surrounding this issue remains multifaceted and ongoing, with limited definitive recommendations for actionable change. This research employed a meta-analysis method to provide substantive recommendations for the study of tradition and gender.

Word count: 4,142 words, excluding references

The authors declare no conflicts of interest regarding the publication of this article.

Ethical Compliance: All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki Declaration and its later amendments or comparable ethical standards.

Key Words: Gender Equality, African Society, Traditional Practice

Definition-Oxford

- A Bride Price is a sum of money or quantity of goods given to a bride family by the grooms in tribal society.

Introduction.

The specifics of these practices vary widely among different ethnic groups, regions, and countries (Emmers-Sommer, 2023). In Liberia, Ghana, and Nigeria, it is referred to as "Bride Price," while in East Africa; it is called "Bride Wealth." The concept of bride price, also known as bride wealth or bride tokens, has been analyzed through various theoretical lenses in anthropology, sociology, and economics. (Lawrence-Hart, 2022) Emphasized that in societies like the Nuer of

¹South Sudan, bride prices function to establish and maintain social bonds and obligations. In cultural ecology, it is viewed as a system that reflects the economic adaptations of society.

While the practice of bride prices is culturally significant in many societies, it has complex implications for gender inequality. This article argues that placing monetary value on a bride can reinforce the perception of women as property or commodities to be bought. This practice undermines women's intrinsic values as individuals, which can lead to reduced autonomy and agency. In sub-Saharan Africa, the central purpose of bride price is to create alliances between kinship groups², and it is often the responsibility of the groom's extended lineage group, with principal contributions coming from the father, grandfather, and other members of the groom's lineage (Sommer, 2023). In this setting, the entire lineage had rights to women.(Mubaiwa, 2020), regards dowry payment as subordination not just to the husband but also to all his relatives because they are the ones who negotiate the bride price.

Feminist theories analyze the concept of patriarchal institutions that commodify women and perpetuate gender inequality (Harefa, 2022). Many traditional practices, particularly those rooted in, justified by, or excused by customs, perpetuate inequality. Once gender relations, identities, roles, and responsibilities are viewed through the interrelated prism of customs, traditions, and religion, it becomes clear that they represent key pillars of patriarchy (MICKIEWICZ, 2021). Moreover, to achieve women's equal rights to decision making and justice, entrenched customs and traditions must be revised³.

This paper is organized into four sections. The first section addresses the historical and cultural context of bride price in the African context, considering the origins and evolution of the practice. The second section highlights the impact of price on equality within marriage and society, making specific references to economic challenges and single parenthood and the reinforcement of the already existing patriarchal system. Finally, it examines the countries that have succeeded in reducing the payment of high prices. According to the understanding that bride prices are a positive cultural practice, this document discusses a range of adverse consequences, including women's rights violations, and concludes with strategies to address this harmful tradition.

This research seeks to inform academicians, scholars, and policymakers on the Elimination of Discrimination against Women through traditional practices. Human rights violations against

¹ Bride Price, payment made by a groom or his [kin](#) to the kin of the bride in order to ratify a [marriage](#). In such [cultures](#), a marriage is not reckoned to have ended until the return of bridewealth has been acknowledged, signifying [divorce](#). The payment of bridewealth is most often a matter of social and symbolic as well as economic [reciprocity](#), being part of a long series of exchanges between the two intermarrying families.

² According to Siwan Anderson: Payments between families at the time of marriage existed during the history of most developed countries and are currently pervasive in many areas of the developing world. These payments can be substantial enough to affect the welfare of women and a society's distribution of wealth. Recent estimates document transfers per marriage amounting to six times the annual household income in South Asia (Rao, 1993), and four times in sub-Saharan Africa.

³ See "BRIDE VALUE: A FEMINIST READING OF BUCHI EMECHETA'S THE BRIDE PRICE" written by: *Zanyar Kareem Abdul*: <https://jurnal.uisu.ac.id/index.php/languageliteracy/article/view/1993>

women are the outcomes of several harmful traditions, of which the bride price is one, and it should be unacceptable that the terms "tradition, culture, and/or religion" are used as justifications for practices that violate the principles of equality and non-discrimination, as laid down in core international human rights documents.

I. Historical and Cultural Context

Bride price payments have been a significant traditional component of marriage in sub-Saharan Africa for decades. According to (Sophia Chae, 2022), it functions as a contract between two families, formalizing and solemnizing a marriage, and recognizing partners as husbands and wives. Typically, bride prices involve the exchange of material gifts, such as livestock, cash, goats, and sheep, although the specifics can vary by community. Recently, modern influences and Westernization have introduced new and 'modern' gifts, including land titles, electronics, furniture, cars, and other items, into the process alongside traditional offerings (SPECIOSE, 2023)⁴.

As early as 3000 BCE, records show that ancient Egyptian and Mesopotamian civilizations practiced bride prices (Anderson, 2007). The Hebrews, Incas, and Aztecs also engaged in this tradition, as did various Germanic tribes ruling Europe from 600 CE to 1000 CE. In contrast, ancient Greek city-states and Romans practiced dowries where the bride's family provided an inheritance upon her wedding (Anderson, 2007). This custom remains prevalent in some parts of the world, particularly in India and other regions of Asia and Europe, where dowry is considered an inheritance from the bride's family, differing from the bride price paid by the groom's family.

In the African context, both dowry and bride prices are essentially the same and are expected to be paid by the groom's family to the bride (Chitu Womehoma Princewill T. W.-R., 2019). This practice is particularly prevalent in societies in which women play a strong role in agriculture and childbearing (Wagner, 2017). Bride price societies are typically patrilocal and patrilineal; upon marriage, women move to live with their husbands' kin, and their children belong to the father's lineage (Hakola, 2024). In this system, the bride's price is considered compensation to the bride's family for the loss of their daughter's and her future children's labor force (Marriage, Family, Gender, and Sexuality, 2022). Specifically, in Liberia, it compensates the bride's family for years of nurturing the girl's child, including her education and achievements (Anne-Birgitte & Joshua Liswood, 2019). Thus, the higher the education level of a woman, the higher the bride price expected. In addition, it serves to strengthen the ties between two kinship groups (Oniyangi, 2020). In many post-colonial African societies, polygamy is associated with customary marriage, which is legal under customary law, unlike the civil marriage adopted from the West. Polygyny, the

⁴ Read further_6 Bride Price and the Well-Being of Women: The bride price is an official custom that expresses the love a husband has for his wife. For the parents of the wife, the bride price symbolizes a reward and an honor.' Without payment of the bride price, marriages are not recognized. In fact, some women believe it is better to live with a friend than to live with a man that does not want to pay the bride price: <https://doi.org/10.1093/oso/9780198829591.003.0006>

practice of men having multiple wives⁵, is common in bride-price-practicing societies (Bwire, 2019). However, this practice is often linked to social status, with multiple wives being a sign of wealth. The richest men typically seek to acquire many wives, sometimes facilitated by significant age differences between spouses, with women generally marrying at a younger age than men (Mbatha, 2011).

From a sociological perspective, customary marriage encompasses social norms, traditions, and legal frameworks that govern matrimonial unions within specific cultural or ethnic groups. These marriages are deeply rooted in the social fabric of the community and are pivotal in maintaining cultural identity and social cohesion. They also reinforce traditional gender roles and relations, dictating the division of labor, responsibilities, and rights within the household. Bride prices can significantly influence perceptions of gender and power dynamics within marriages. Conversely, bride prices are also prominent in Europe. However, over time, particularly with the rise of Christianity and the spread of feudalism, bride price payments began to decline in Western Europe but continued to flourish in Africa⁶.

In both Europe and sub-Saharan Africa, bride prices served to forge alliances between families, consolidate social status, and redistribute wealth. However, the specific customs, traditions, and practices associated with bride prices vary widely between the two regions. This article delves into the African context by examining the historical, cultural, and social dimensions of bride prices and their implications for gender inequality (Emmers-Sommer, 2023).

II. Impact of Bride Price on Gender Equality

Bride prices perpetuate gender inequality by reinforcing patriarchal norms, limiting women's autonomy and agency, and contributing to gender-based violence and economic dependency (Eves, 2019). According to the World Bank Gender Data Portal, sub-Saharan Africa accounts for the lowest gender equality achievement (60.88 %), followed by South Asia (65.21%). Some hindrance to Africa's slowness in closing the gender gap is the entrenched cultural practices adopted over time⁷. In Europe, the Gender Equality index is 97.8%, which is the highest in the world for achieving equality. For Africa to contribute immensely to the Sustainable Development Goal (SDG)5, the African government and societies need stringent measures. Gender equality refers to equal rights, opportunities, and treatment of an individual regardless of gender (GENDER EQUALITY, 2013). This involves ensuring that both men and women have the same access to resources, opportunities, and decision-making processes, and that they are not discriminated against based on their gender. In addition, SDG 5 focused on pursuing real and sustained gender equality in all aspects of women and girls' lives, which includes ending gender disparities, eliminating violence against women and girls, eliminating earlier and forced marriage, and others. Drawing conclusions from this, it is clear that charging huge amounts from a groom's family in exchange for a wife not only contradicts

⁵ Polygamy in the Recognition of Customary Marriages Act: [Louise Vincent Agenda: Empowering Women for Gender Equity](#), No. 82, GENDER AND THE LEGAL SYSTEM (2009), pp. 58-65 (8 pages) <https://www.jstor.org/stable/41321368>

⁶ Sociologists study families on both the macro and micro level to examine this important and universal social institution. Sociologists may use a variety of theoretical perspectives to explain events that occur within and outside of the family.

⁷ By the time they are 19 years old, roughly 1 in 4 adolescent girls from Sub-Saharan Africa who have been in a relationship will have ever been physically or sexually abused by a current or former partner: <https://genderdata.worldbank.org/en/regions/sub-saharan-africa>

⁸ Further Reading visit the 'World Bank Gender Data Portal' <https://genderdata.worldbank.org/en/home>

the concept of gender equality but also perpetuates gender-based discrimination and reinforces traditional gender roles and power dynamics. This practice treats women as commodities to be exchanged. This often reinforces the idea that women are subordinate to men, and that their value is determined by their marital status. Bride prices can limit women's autonomy and agency, as they may be seen as possessions of their husbands rather than equal partners and perpetuate economic disparities and domestic violence in the home.

Report on findings from the World Health Organization on multi-country study on women's health and domestic violence, Abramsky and colleagues found that the payment of dowry and bride price (compared to no such exchange) was associated with intimate partner violence (IPV) in some sites, but that the patterns of risk were difficult to interpret (Abramsky et al. 2011). They found that, in six sites where dowry was paid, this was associated with higher levels of IPV at four sites (three significant) and lower IPV at one site (not significant). In cases of bride price exchange, this was associated with decreased IPV at four sites (two significant) and increased violence at two sites (neither significant) (What factors are associated with recent intimate, 2011)

In addition, a qualitative study in Uganda found that payment of the bride price was one of the factors associated with IPV. It was perceived to worsen existing gender inequalities and inequities, especially concerning decisions on reproductive health (Kaye et al. 2005a, 302). Based on these studies, (Hague, Thiara and Turner 2011, 557) concluded that the bride price itself exponentially multiplies the types of abuse that wives experience and the reasons why violence occurs. It cements women's inferior position in the family and the likelihood of their husbands feeling that they have an undisputed right to dominate and control their wives through violence.

The gender equality index is a composite indicator that measures the distance a society must achieve full equality among women and men. The objective is to reflect the reality of gender equality in the important aspects of welfare and people's development. From all indications, sub-Saharan Africa has not done much to curtail inequality in its society. According to the UNICEF Report, 44% of women aged 20-24 were married before the age of 15 years. According to the report, approximately two out of three married girls were married to a partner at least ten years older in Gambia, Guinea, and Senegal. This rationale can be explained by the importance of social norms and traditional norms without rooting out the concept of bride price. UNICEF, 2020, Report on Child Marriage shows that 76% of girls in Niger aged 20-24 married before 18, and 61% Chadian women married before the same age. In addition, 61 %, 54 %, and 53% of women age 20-24 in the Central African Republic, Mali, and Mozambique were married before 18 years of age. However, the gender equality index showed that the performance of these countries was relatively poor. With the Gambia, Niger, and Mali scoring 0.61 each. With Chad a slightly higher value of 0.65 (Statista, 2021). According to (UNESCO, 2013) the Education Report, girls who married young have between 5-6 fewer years of schooling and 50% and 22.2% lower probability of being illiterate in Sub-Saharan Africa and South Asia, respectively.

There are clear drivers of child marriage around the world, but none is larger than gender inequality. In cases of child marriage, girls are seen as having little importance outside their roles as wives, while boys are given preference in the belief that they will look after their parents in the future. Girls are viewed as a financial burden, which may increase when marriage is delayed since a larger bride price needs to be paid.

In sub-Saharan Africa and South and West Asia, where there are nearly 2.9 million child brides, only 4% and 8% of literate girls are married by the age of 15, compared to around 20% and 25% of those who are not literate, respectively (Minh Cong Nguyen and Quentin Wodon, 2004). The sooner Sub-Saharan Africa restructures and enforces laws and policies that govern customary marriage, the better for the continent. While it is important to have unique traditions and norms, they must be beneficial to all. Bride price is more harmful to women than the family, who gladly accept the token.

a. Economic challenge single parenthood-and Patriarchal Norms

The practice of bride prices can indeed pose significant challenges for the groom's family, which may lead some men to avoid marriage altogether and engage in sexual relationships outside of wedlock. This dynamic can have profound implications for women, particularly in sub-Saharan Africa, where cultural norms and economic realities intersect to shape social behaviors and family structures (Stith, 2015). First, the financial burden associated with bride prices can deter men from pursuing marriages. In many communities where bride prices are practiced, the groom's family is expected to provide substantial payment or dowry to the bride's family as a precondition for marriage. This financial obligation can be daunting, especially for families already struggling to meet ends. Consequently, some men may choose to forego marriage altogether, opting instead of informal or non-committal relationships (Onyango, 2016).

When men seek alternative avenues for fulfilling their social and emotional needs through engaging in extramarital relationships, without the constraints and responsibilities of marriage, the phenomenon can have particular dire consequences for women. Women may find themselves withstanding the worst societal judgment and stigma associated with being unmarried (Marriage, bridewealth and power: critical reflections on women's autonomy across settings in Africa, 2022). In many cultures, single motherhood is frowned upon, and women may face social ostracization, discrimination, and economic hardship as a result (Hamplová, 2013). Moreover, the proposed bride price is another factor contributing to the prevalence of single motherhood. The absence of a committed partner to provide emotional, financial, and practical support can exacerbate the challenges of single parenthood. Additionally, the transient nature of many extramarital relationships may make women vulnerable to abandonment or neglect by their partners. Men who engage in casual relationships may not feel a sense of obligation or responsibility towards their partners or any children they may father outside of wedlock (Sambe & Avanger, 2013). Consequently, women may find themselves left to navigate the complexities of single parenthood without adequate support or resources. This is one fundamental reasons why the idea of bride price overall does more harm to a woman another issue is it reinforces patriarchal norms within many societies, particularly in Sub-Saharan Africa, where gender roles are often deeply entrenched and traditional customs hold significant influence.

Bride price by its very nature commodifies women and reinforces the idea that women are objects to be exchanged between families, rather than autonomous individuals with inherent worth and agency (Sambe, Avanger, & Agba, November, 2020)). This commodification of women perpetuates power imbalances and reinforces traditional gender hierarchies where men hold dominant positions of authority and control within the family unit. The payment of bride price often signifies the transfer of ownership of the woman from her natal family to her husband's family, further solidifying patriarchal control over women's lives and bodies (Chitu Womehoma Princewill, 2018). In addition, the practice makes the bride's family feel indebted to the groom's family, reinforcing women's subservience. Even when there is any form of domestic violence, the family would prefer to console women and demand that she stay with the man. This economic transaction limits the woman's autonomy and power within the marriage, making her more vulnerable to control and domination by her husband and in-law (Constance Awinpoka Akurugu I. D., 2022). This contributes immensely to domestic violence, which is why the practice should be revisited. This can be used to justify domestic violence in some cultures. If the bride does not fulfill her perceived obligations, the groom and his family may feel justified using physical or emotional abuse to enforce compliance (Walker, 1989).

III. Legal and Policy Framework

Although bride price payment is a social practice in almost all cultures in the world, it is time to redefine the concept and practice. Though still practicing bride price payments, some countries have endeavored to have women protected by laws and policies in conjunction with tradition. For instance, in Liberia, although the 1973 Domestic Relations Law speaks against exploitation of women in marriage, especially customary marriage, the National Gender Policy is a supplementary tool that enforces and addresses harmful

customary practices. It advocates for legal reforms and educational programs to raise awareness of the negative impacts of excessive bride price demands. The reform is simple, not to abolish the bride price, but to make it optional with a lower amount. The same example can be seen in Kenya's 2014 Marriage Act⁹. While the Act acknowledges the cultural significance of bride prices, it also includes provisions to ensure that they do not become a barrier to marriage¹⁰. The Act stipulates that the absence of a bride price does not invalidate marriage, thereby reducing the financial burden on the groom's family and promoting more equitable marital relationships. Although African countries are striving to ensure women's rights in marriage, some are still finding it difficult. For example, Nigeria is one of the largest countries in Africa and is rich in oil; yet, they struggle to achieve gender equality. According to the 2023 gender equality index, Nigeria is 0.64 lower than Liberia (0.76), South Africa (0.79), and Namibia (0.8), the highest in Africa¹¹.

Uganda is also a classic example of a country that has managed to curtail violence against women through the Bride Price Reform Act of 2005¹². Uganda is one of the few African nations with no refund rules for bride prices. In addition, the Marriage and Divorce Act of 2000 includes provisions that prohibit demanding a refund of bride prices in the event of a marriage breakdown in Uganda. This helped protect women from divorce without panicking on the refunding bride price. The Law on Matrimonial Regimes, Liberalities, and Successions (Law No. 27/2016) of Rwanda emphasizes equality in marriage and inheritance. While the law does not explicitly address bride prices, it creates a framework for more equitable marital relationships by ensuring equal rights for men and women in marriage, thereby indirectly challenging practices that may undermine women's rights. Two communities are used as case studies for the best way forward to minimize inequality through bride prices.

b. Case Studies and Success Stories

First, the Nubi Community Reform in Uganda and the Maasia Community Education Initiative contributed immensely to the perception and concept of bride prices. According to (262626), and (12345), these communities traditionally practiced high bride payments, which often placed financial strain on the groom's family and commodified the woman. However, through community dialogue facilitated by local NGOs and supported by international agencies, these communities agreed to cap bride prices at a reasonable amount. This reform aimed to reduce the financial burden on the groom's family and shift the focus from material transactions to mutual respect and partnerships.

These scenarios offer a valuable case study on the effective reform of the reduction of bride prices to reduce financial burdens and women as commodification, and promote gender equality. Some fundamental steps, such as Community Engagement and Dialogue, are relevant. The success of the communities' reform was largely due to open dialogue facilitated by local NGOs and supported by international agencies. This approach fostered community buy-in and acceptance of reforms. Another key aspect is education. To achieve this, families must be educated on the financial strain and inequality associated with high-commoditizing women.

IV. Conclusion

⁹ Kenya Marriage Act 2014 can be found on - <https://help.unhcr.org/kenya/helpful-services/marriage-and-divorce/>

¹⁰ You can read Liberia Domestic Relations Law on Africa-laws-or.: <https://www.africa-laws.org/Liberia/Family%20law/Domestic%20Relations%20Law.pdf>

¹¹ 2023 Gender Equality Index can be found on the European Union Website at: <https://eige.europa.eu/gender-equality-index/2023/country>

¹² See more information on Uganda Marriage Act- <https://www.ugandalaws.com/statutes/principle-legislation/marriage-act>.

Bride price, while deeply entrenched in the cultural and social fabrics of many sub-Saharan African societies, plays a substantial role in sustaining gender inequality. This practice, which ostensibly serves to formalize marital unions and strengthen familial bonds, often results in the commodification of women, reinforcing their subordinate status within patriarchal structures. The economic burden of bride prices can perpetuate cycles of poverty, placing undue pressure on men, and limiting women's autonomy and access to education and economic opportunities.

As demonstrated, the historical and cultural contexts of bride prices reveal their evolution and the deep-rooted justifications for their continuation. However, these traditions must be critically examined and reformed in light of the contemporary understanding of gender equality and human rights. Efforts to mitigate the negative impacts of bride prices should include comprehensive legal reforms, public awareness campaigns, and community dialogue aimed at shifting perceptions and practices. Addressing the issue of bride prices is not merely about altering a single cultural practice; it is about challenging and transforming the underlying norms and values that sustain gender inequality. By doing so, societies in Sub-Saharan Africa can move towards greater gender parity, ensuring that both men and women can participate equally in all aspects of life. The path to gender equality is complex and multifaceted, but addressing the practice of bride prices is a critical step in the right direction.

V. References

- Anderson, S. (2007). The Economics of Dowry and. *Journal of Economic Perspectives—Volume 21, Number 4—Fall*, 151-174.
- Anne-Birgitte & Joshua Liswood. (2019). *Plan International WorldWide Annual Review* . Plan International.
- Becker, M. (1999). Patriarchy and Inequality: Towards a Substantive. *Chicago Bound*, 12-15.
- Chitu Womehoma Princewill, T. W.-R. (2018). Bride price payment and women's autonomy: Findings from qualitative interviews from Nigeria. *Talior and Francis*, 10-15.
- Chitu Womehoma Princewill, T. W.-R. (2019). Bride price payment and women's autonomy: Findings from qualitative interviews from Nigeria. *Research Gate*, 17-21.
- Constance Awinpoka Akurugu, I. D. (2022). Marriage, bridewealth and power: critical reflections on women's autonomy across settings in Africa. *Google Scholar*, 10-15.
- Constance Awinpoka Akurugu, I. D. (2022). Marriage, bridewealth and power: critical reflections on women's autonomy across settings in Africa. *National Library of Medicine* , 20-38.
- Emmers-Sommer, T. (2023). The Price of Bride Price? Considerations. *Research Gate*, 10-15.
- Emmers-Sommer, T. (2023). The Price of Bride Price? Considerations. *Research Gate*, 15-19.
- Eves, R. (2019). 'Full price, full body': norms, brideprice and intimate partner violence in highlands Papua New Guinea. *Tailor & Francis Group*, 10-15.
- Eves, R. (2019). Full price, full body': norms, brideprice and intimate partner violence in highlands Papua New Guinea. *Research Gate*, 31-40.
- GOLDBLATT, S. F. (2013). *GENDER EQUALITY*. Oxford, University: UN Women.

- Hague, G. T. (2011). *Bride-price and its links to domestic violence and poverty in Uganda : a participatory action research study*. Uganda: Women's Studies International Forum.
- Hakola, A. (2024). Role of Bride Price in Africa:. *Aalto-Yliopisto*, 30-31.
- Hamplová, S. C. (2013). *Single Motherhood and Child Mortality in Sub-Saharan Africa: A Life Course*. 1521-1549: Springer.
- Mbatha, T. (2011). In and out of polygyny: A case of black South African women's experiences of marriage. *Talior & Francis*, 29-37.
- MICKIEWICZ, A. (2021). Gender and Power. *Journal of Gender and Power is published by Faculty of Educational Studies*, 100-160.
- Minh Cong Nguyen and Quentin Wodon, W. B. (2004). *Out of School Children Initiative*. Global Partner for Education.
- Mubaiwa, O. (2020). *The Dynamics of Bride Price in Zimbabwe and the UK Diaspora* . Delaware : Series in Sociology Vernon Press.
- Mubaiwa, O. (2020). *The Dynamics of Bride Price in Zimbabwe and the UK Diaspora*. Zambibwa: Vernon Press.
- Onyango, R. D. (2016). The Negative Consequences of Dowry Payment. *Google Scholar*, 15-21.
- Pritchard, E. E. (2013). An Alternative Term for “Bride-Price. *opensourceguinea.org*, 10-15.
- Sambe, N., & Avanger, M. A. (2013). The Effects of High Bride-Price on Marital Stability . *IOSR Journal Of Humanities And Social Science*, 65-70.
- Sambe, N., Avanger, M. Y., & Agba, S. A. (November, 2020). The Effects of High Bride-Price on Marital Stability. *OSR Journal Of Humanities And Social Science (IOSR-JHSS)*, 60-70.
- Sommer, T. E. (2023). The Price of Bride Price: Consideration. *Research Gate*, 10-15.
- Sophia Chae, V. A. (2022). Bridewealth Marriage in the 21st Century: A Case Study from Rural Mozambique. *Nitional Libery of Medicine*, 409-421.
- SPECIOSE, K. (2023). BRIDE PRICE IN A RWANDAN MARRIAGE. *International Institute of Social Studies* , 50-61.
- Statista. (2021). *Gender inequality index (GII) in Africa in 2021, by country*. Retrieved from Statista: [tatista.com/statistics/1410747/gender-inequality-index-in-africa-by-country/#:~:text=Nigeria%20registered%20the%20highest%20gender,scores%20on%20the%20African%20continent](https://www.statista.com/statistics/1410747/gender-inequality-index-in-africa-by-country/#:~:text=Nigeria%20registered%20the%20highest%20gender,scores%20on%20the%20African%20continent).
- Stith, J. (2015). *Child Brides to the Patriarchy: Unveiling the Appropriation of the Missing Girl Child*. Indiana University Press, 83-103.
- Tanya Abramsky1, C. H.-M. (2011). What factors are associated with recent intimate. *BMC Public Health*, 13-17.
- UNESCO. (2013). *Arning Lessens Early Marriage and Birth* . Retrieved from UNESCO: <https://world-education-blog.org/2015/11/18/education-can-break-the-bonds-of-child->

