



The Culture of Poverty in an Agrarian Community in the Sri Lankan Context (with Special Reference to Ampara District)

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ABSTRACT

Poverty can be an individual issue and an increasing problem in society. This circumstance within a specific community over an extended period will further shape their culture. Lewis (1966) interprets the culture of poverty as a cultural idea constructed around the concept of poverty. Even though local farmers have been engaged in agriculture for many years, this research examines their lack of access to social and economic development, highlighting poverty as a research problem. The general objective of the study was to identify how the culture of poverty is structured within an agrarian community in Sri Lanka. The applied anthropological study surveyed 60 farmers. The research sample was selected under the judgmental sampling method from Uhana, Dehiattakandiya and Sammanthure divisional secretariats. The study examined anthropological phenomena among sixty respondents from two distinct religious and social cultures: Sinhala-Buddhists from Dehiattakandiya, and Uhana divisions and Muslims from Sammanthurai divisional Secretariat Division. Based on the information provided by respondents, it appears that the younger generation was generally uninterested in farming. Farmers struggle with inadequate income from agriculture, relying on loans and mortgages from Samurdhi Bank or any rural banks. Only 21.1% cultivate vegetables, leaving them far from self-sufficient lifestyles. This economic crisis leads to unemployment and poverty, deeply ingrained in their culture. It should be taken into account that, although the Mahaweli Development Project aims to provide year-round water for agricultural activities and support farmers in maintaining their lands, the culture of poverty persists. Existing financial problems, as well as land that is not properly maintained, further reinforce the dependency mentality among farmers. This has contributed to the perpetuation of poverty. Accordingly, it appears that structural interventions alone are not sufficient to break the vicious cycle of poverty that has been entrenched in the community for a long time and its culture. In the study, 42% of the farmers still demonstrate traits of poverty's culture despite attempts to improve their situation. The fact that a large portion of the population maintains a dependency mentality, despite declining poverty, illustrates how deeply poverty persists.

KEYWORDS: Agriculture, Culture of poverty, Farmers, Poverty, Oscar Lewis, Subculture

1. INTRODUCTION

Poverty is an individual concern and a broader social problem. Poverty is said to be existent when the population lacks a way to satisfy their basic needs (Sen, 1999). In this context, the detection of a poor population major necessitates a purpose of what constitutes basic needs. These may be stated as narrowly as those necessary for survival or as broadly as those reflecting the prevalent standard of living in the community. This condition is prevalent around the world, including the Sri Lankan society today. Poverty is the main or one of the prominent social problems. Having this circumstance within a certain community over an extended period will further shape their culture. Lewis (1966) interprets the culture of poverty as a cultural idea constructed around the concept of poverty. At present, poverty is a serious problem in Sri Lankan society. As a result, this research expected to perform an experimental applied anthropological investigation of the culture of poverty among Sri Lankan farmers. According to the Department of Census and Statistics (2020/2021), the estimated number of households with agrarian operators in the country was 2.1 million and the estimated population of these households was 8.1 million (DCS, 2020/2021). Local studies on poverty (mentioned below) have revealed many economic, social, and cultural problems among farmers who make a living from agriculture. Anthropologists who study poverty have identified culture as an important factor in the occurrence of poverty and believe that the

culture of poverty or the attitudes passed down from generation to generation have a direct bearing on the cause of poverty.

The general objective of the research was to identify how the culture of poverty has been structured among the agrarian community in Sri Lanka. The Specific objectives were to explore how the culture of poverty operates within the socio-cultural domain of the agrarian community and to identify the cultural diversity of poverty, as well as the social and cultural variables that influence it. The research addressed the problem that the majority of people lack access to social and economic development, and that poverty is deeply embedded in their lives, despite the reality that the community of the local farmers has been engaged in agriculture for numerous years.

1.1 THE CONCEPT OF CULTURE IN ANTHROPOLOGY

The Latin term '*cultura*' has an obvious derivation. It is a derivation of the verb '*colo*', which also means 'to tend', 'to cultivate,' and 'to till' (Tucker, 1931). *Agricultura*, which literally translates to 'field tilling,' can include items like *ager*. Character, or *animus*, is another word for the verb '*colo*'s' potential object. In that situation, the phrase would apply to developing one's character. The Latin word for 'culture' can, therefore be linked to learning and sophistication. Anthropologists have long debated how to define culture. Edward Tylor, a 19th-century British anthropologist, provided the first anthropological definition of culture; 'Culture is that complex whole that includes

knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by (a human) as a member of society' (Tylor, 1871, p.1). Malinowski (1944) defined culture as an instrumental reality, and apparatus for the satisfaction of biological and derived needs. It is the integral whole consisting of implements in consumers' goods, of constitutional characters for the various social groupings, of human ideas and crafts, beliefs and customs. Every society has a culture, according to anthropology, yet it may be simple in certain societies and complicated in others. Similarly, every human has a culture, which is a characteristic of the genus Homo. Culture is a way of life.

1.2 THE CONCEPT OF POVERTY

Poverty and economic inequality are among the most important issues of all human societies (Mohammadpur et al., 2012). Poverty, despite economic development around the world, has not decreased, but is actually increasing (Schech & Haggis, 2002). The term 'poverty' is mostly used as if its meaning is clear, but this is not the case. Poverty is a vague and value-loaded term, which differs in denotation in agreement with the culture and economic development. Poverty as an entity is brought into being through the institutions established to describe, quantify and locate it (Escobar, 1995). It is a state or condition in which a person or community lacks the financial resources and essentials for a minimum standard of living (Liu et al., 2023). Poverty is manifested in low levels of education, high

rates of mortality and poor health, factors which also contribute to poverty (World Bank, 2001). Poverty is hunger. Absence of shelter is poverty. Being unwell and unable to visit a medical professional is poverty. Being illiterate and lacking access to education are both aspects of poverty. Living day by day and not having a job are all signs of poverty. Losing a child to illness brought on by contaminated water is poverty. Poverty is the absence of freedom, representation, and power (Compassion International, 2023). According to Rathnapala (1989), the most common definition of poverty is, "If we have a good meal a day, cloth to wear, and some land to cultivate which gives an income that keeps us out of debt, then we are happy" (p. 52). This indeed is not worthwhile definition of poverty; however, it significantly defines the poverty line in the village, as conceived by the villagers. Rathnapala's seminal study, referenced above, included nine villages in Sri Lanka: Kanatholuwa, Haderawalana, Diganwila, Pothuhara, Siyambala kadawara, Mallige, Meegaspitiya and Manawa. In addition, in the data analysis and discussion also considered the national context, with special attention paid to the rural population of Sri Lanka, especially in association with these villages. The study also provides an overview of rural poverty in Sri Lanka.

1.2.1 AN ANTHROPOLOGICAL VIEW OF POVERTY

Poverty is one of the defining challenges facing the world in the 21st Century (Gweshengwe et

al., 2020). Today, the culture of poverty is a topic of discussion in the fields of sociology and anthropology. Interest in the culture of poverty gained momentum in the early 1960s when numerous anthropologists sought to study and define poverty as a distinct and separate entity. Theorists attempted to illustrate the poverty construct as an adaptive, self-sustaining system with a distinctive language and organization that sustains and perpetuates the condition. Anthropological research on poverty is different from research done by other social scientists. Currently poverty is viewed as a product of inequality that stems from global systems that affect the lives of individuals in local settings. Anthropologists can connect global impacts with community issues. L.H. Morgan and B. Malinowski demonstrate that anthropologists have enhanced our understanding of the impact of welfare reform on the lives of individuals by developing alternative explanations for “blaming the victims” of poverty. Anthropologists have made attempts to expand research and policy agendas relevant to increasing economic security by decreasing poverty, income disparities, and social inequality in the U.S. and around the world (Frerer & Catherine, 2007).

1.2.2 THE CONCEPT OF CULTURE OF POVERTY BY OSCAR LEWIS

According to Oscar Lewis (1966), the Culture of Poverty is defined by: ‘An unplanned economy, loans or mortgages, a lack of focus on learning, a short childhood, a lack of a sense of personal life, and a huge number of broken families’ (p. 21). Proposed a century later,

Lewis’ definition of culture is somewhat consistent with Tylor’s definition - though slanted in a more psychological direction. As Lewis put it: ‘The culture of poverty is not just a matter of deprivation or disorganization, a term signifying the absence of something. It is a culture in the traditional anthropological sense in that it provides human beings with a design for living, with a readymade set of solutions for human problems, and so serves a significant adaptive function’ (Lewis, 1966).

1.2.3 POVERTY IN SRI LANKA

Mariella (2002) concluded his research ‘Investigations into livelihoods can promote an appreciation of the sort of activities that people engage in and the resources they are able or would like to access with the associated conflicts over entitlements. In a village setting the hierarchical nature of these approaches may highlight people's vulnerability. This has further effects for improvement in Sri Lanka where decisions over the allocation of agricultural assistance, notoriously at a local level, are often biased towards those who focus exclusively on agriculture and thus are considered to be ‘real’ farmers (Mariella, 2002). Mariella’s study reflected more than simple ignorance, and the cultural and ideological conventions and aspirations of local society. There had been a lot of research around the world on poverty and the culture of poverty. Sociological and anthropological research on the culture of poverty had been conducted worldwide as well as in Sri Lanka.

In 2011, Romeshun and Mayadunne examined the likely magnitude of the under-estimation of poverty and this research presented some social and economic features of Sri Lanka's urban sector overall, as a prelude to the discussion of urban poverty in Sri Lanka and focus on the Colombo administrative district. This was the most urbanized district of the country, containing over 86 per cent of Sri Lanka's urban population (Romeshun & Mayadunne, 2011).

Jayathilaka (2015) provided an overview of global trends in poverty and poverty in Sri Lanka. Despite a global drop in the overall rate of poverty, South Asia and Sub-Saharan Africa saw a rise in the population of the poor. Sri Lanka had superior living circumstances and a falling trend in poverty when compared to the other South Asian nations. But like the rest of South Asia, Sri Lanka had seen an increase in income disparity in recent years. Additionally, Sri Lanka's overall poverty rate had decreased recently, while inequality has increased.

S. Santhirasegaram (2013) found in his study how military expansion in Sri Lanka contributed to achieve this macroeconomic goal, reduction of unemployment and poverty and the war made employment and income to poor families and reduced overall poverty. Post war economic development also has been moving toward the military expansion without political solution to ethnic conflict in Sri Lanka. It generates employment and income to majority people in Sri Lanka. Minority in Sri Lanka has been migrating abroad and getting

foreign remittances and reducing poverty themselves. Military employment and income to the majority and foreign employment and remittance income to the minority mostly helped to reduce poverty in Sri Lanka. It implies that poverty reduction in Sri Lanka had not been made by efficient and sustainable economic activities (Santhirasegaram, 2013).

Narayan & Yoshida (2005) provide some clues about what characteristics are associated with the wide differences in poverty incidence in Sri Lanka, although a more detailed analysis is necessary to understand the processes that determine how these factors act as constraints to income opportunities. While employment in agriculture, particularly as wage labor, is associated with lower incomes, a key question was what explains persistent low productivity and incomes (and holds down agricultural wages) in the agricultural sector. Evidence also suggested that lack of access to markets acts as an important obstacle to income opportunities in remote rural areas, but the critical question that remains was what would be the optimal way to improve links with urban centers and markets in lagging regions and provinces.

It should be noted that the researches done through the anthropological approach so far had been carried out quantitatively. Moreover, to my knowledge, no anthropological studies have been undertaken in Sri Lanka utilizing Oscar Lewis' concept of the culture of poverty as a theoretical framework. This study reflects the initial anthropological examination of the local peasants' poverty, concentrating on their

culture, livelihood, the evolution of poverty, and the cultural aspects associated with it. It can therefore be concluded that this research, conducted in conjunction with the local peasant culture, is able to fill the local research gap mentioned above.

2. RESEARCH METHODOLOGY

The research design of the study is one of analytical study. It studied the culture of a distinct group within society. This analytical study on cultural diversity and factors that affected poverty seeks to observe a culturally common problem constantly present in society. The conceptual framework of this research, prepared based on "Culture of Poverty" theory by Oscar Lewis, was as follows.

Poverty was the dependent variable and it had a correlation with culture, the primary independent variable. These two dependent and independent variables were then constructed using the idea of the culture of poverty. The notion of a culture of poverty then included a wide range of dependent variables (Lewis, 1966), including (figure 1);

- i. A huge number of broken families
- ii. A lack of a sense of personal life
- iii. A short childhood
- iv. A lack of focus on learning
- v. Loans or mortgages
- vi. An unplanned economy

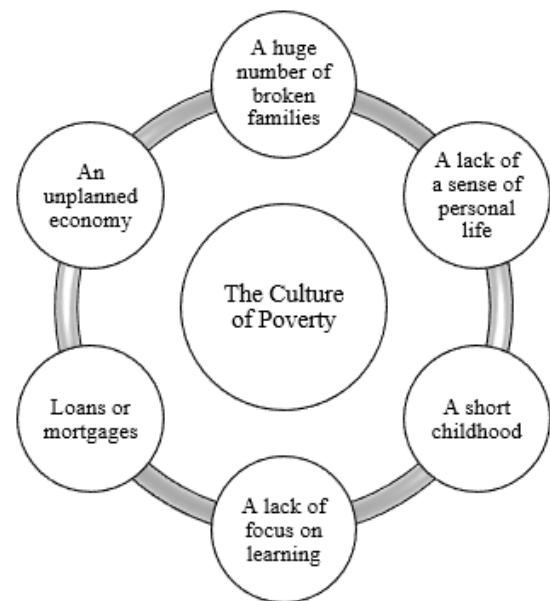


Figure 1. Conceptual Framework of the Research

Following the above design, an applied anthropological study was conducted in Sri Lanka. Primary data for this study was gathered from the farmers. The data collected from the agrarian community in this study focused on the crops cultivated in Sri Lanka. The sample was selected based on to the Agriculture and Environmental Statistics published by the Department of Census and Statistics in Sri Lanka in the year 2021. Further, Sri Lanka's highest paddy extent and harvested average yield and production are 17 499 (gross extent sown (acres)) have reported by the Ampara District (DCS, 2020/2021). Accordingly, the researcher selected the Ampara district situated in Eastern Province. The area where farmers, who were the respondents to the research, lived in large numbers. From random sampling method Dehiaththakandiya, Uhana and Sammanthurei divisional secretariats in Ampara district were selected. Then 20 farming households were selected under judgmental

sampling method; and observation and interviewing were used as methods for primary data collection. The distribution of the selected sample across the three divisions is presented in Table 1. Data were collected using model interviews, observation, participant observation, and case studies. This research utilized a combination of methods for data analysis. In quantitative data analysis, factors such as the number of family members,

education level, and age group were considered. Statistical tables, graphs, and diagrams were used for analysis through basic statistical methods, and computer software Microsoft Excel used for quantitative data analysis. Qualitative data from various sources cannot always be analyzed with statistical methods. In these instances, qualitative data were examined using analytical techniques, including sketches, photographs, and models.

Table 1. Distribution of the Sample

<i>Province</i>	<i>District</i>	<i>Selected Divisional Secretariat</i>	<i>Selected Grama Niladari Division</i>	<i>Sample</i>	
<i>Eastern Province</i>	Ampara	Dehiattakandiya	Lihiniyagama	10	20
			Nagasthalawa	10	
		Uhana	Udayagiriya	10	20
			Galahitiyagoda	10	
		Sammanthurei	Sammanthurei 03-78D	10	20
			Sammanthurei 04-78A	10	
		<i>Total Sample Size</i>			60

3. RESULTS AND DISCUSSION

The results and data analysis of this anthropological study conducted on a culture of poverty in an agrarian community in Sri Lankan context, are presented under results and discussion. Accordingly, information about the demographic profile of the respondents provided here.

During the study, a diverse group of respondents was engaged, representing different religious and social cultures. Out of the 60 respondents, 40 identified themselves as Sinhala-Buddhists from Dehiattakandiya and

Uhana Divisional Secretariat Divisions. The remaining 20 respondents identified as Muslims from Sammanthurai Divisional Secretariat Division. This representation of two distinct religious and social cultures was treated as suitable for the research, allowing for an insightful exploration of the anthropological phenomena under study.

The total sample size was 60, the total number of members of the study sample was 230, and all respondents were male. Regarding the types of families during the study area as follows (Figure 2),

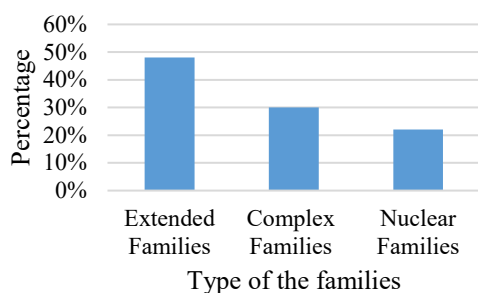


Figure 2. The Type of the Families

Considering the type of families during the study area, 48.3% were extended families. In contrast, 21.6% were nuclear families, and 30% were complex nuclear families. In addition to parents and children in nuclear families, families in which there is only one other member living together fall under the complex nuclear families.

The family with the largest number of members had a total of seven members. There were eleven such families, all of them Muslim Households in Sammanthurai. It was 18.33%. The percentage of households with a minimal number of members was 13.33%, and there were 8 of them. Additionally, there were 30%, 20%, and 18.33% of families with six, five, or three members, respectively. There were no broken families among the agrarian communities in the study area. This showed that families were not the cause of poverty in this society. The families in the study sample did not include any separate families; therefore, it should be mentioned that the independent variable of separate families or broken families had no impact on the culture of poverty, the study's dependent variable.

All of the respondents were farmers, and by taking into account their ages, it is possible to

better appreciate their experiences. The ages of the respondents were as follows (Figure 3).

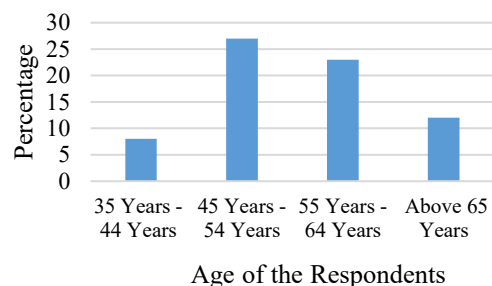


Figure 3. The Age of the Respondents

27 of the 60 respondents were in the 45 to 54 age range. The 35 to 44 age range was represented by eight individuals. Additionally, not a single farmer under the age of 35 was identified in this study, and, based on the information provided by respondents, it appeared that the younger generation was uninterested in farming. 20 farmers over the age of 65 were included in the study. These older farmers felt that despite their age, they still had the strength to work their fields, showing that the older members of the agrarian community were strong and committed to protecting their traditional livelihoods.

The residency information of the respondents can be specified as follows (Figure 4).

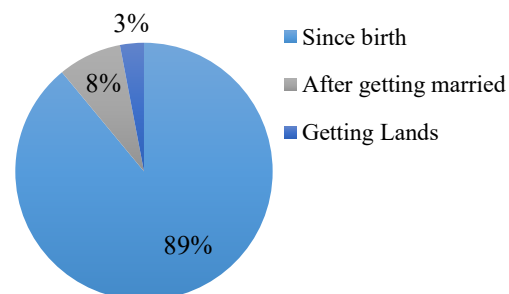


Figure 4. The Residency Information

89% of respondents had lived there since they were born, and 8% said they moved to Ampara after getting married. In addition, 3% of those

who had migrated for various reasons likewise resided in the study area.

Paddy cultivation was the main plantation crop for all of the sixty households, and the quantity of families that cultivated residual plantation crops in addition to paddy cultivation was 79%. Only 21% of the study sample was purely dependent on paddy cultivation. This showed that contemporary farmers were gradually moving away from a self-sufficient lifestyle. Accordingly, they had to buy some essential food items. But today, they do not have a sufficient income and are struggling with various hardships. As they reasoned, this was due to the lack of stable income from agriculture. As a result, they seemed to have applied for loans and mortgages. The majority of farmers became reliant on loans from Samurdhi bank, as asserted by the Samurdhi officers of these villages. Many also supposed that without Samurdhi loans, they would be unable to subsist on day-to-day activities.

Additionally, it was discovered that, at present, the farmers had to sell their crops at a very cheap price due to the declining demand for paddy. As a result, these people's income was declining daily. The farmers offered this idea as justification for their lack of saving or investing. However, the fact that 91% of them said they would not employ any other tactics to increase their income when questioned, suggests that they did not desire to increase the harvest or turn to other sources of income.

According to Oscar Lewis's concept of the "Culture of Poverty", characteristics such as

low production, low income, low demand, lack of capital and limited investment were also seen in the farming population of Sri Lanka, which was the basis of this research. All these features have led to the persistence of poverty over time. In addition, the fact that these characteristics are rooted in this society shows that the characteristics of the culture of poverty are seen in this society. 78% of family members did not have stable occupations. Since agriculture did not provide a steady income, if other family members had chosen an occupation, the situation was slightly improved. 21% of individuals were employed in military service and private factories. The lack of adequate education might be a significant factor in this regard, as 78% of workers were employed as laborers. However, these were not permanent jobs and they were getting poorer day by day.

Demonstrated below are the information related to food, nutrition, and health of members of the family unit, while purchasing consumables such as food items and sanitary ware, respondents were first asked about how often they purchased required quantities and the factors affecting them. Accordingly, the times that they bought food items could be stated as follows (Figure 5).

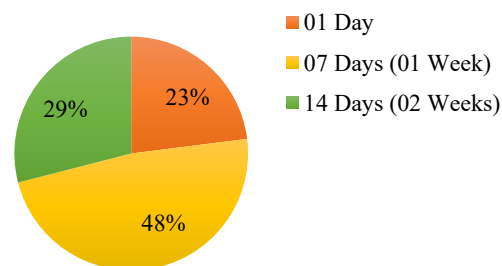


Figure 5. Number of days of purchase consumables (food items and sanitary wares)

48% of respondents indicated that they buy essential items on average once a week. Meanwhile, 29% reported purchasing enough consumables for fourteen days (two weeks). The remaining 23% had no particular opinion on financial management, indicating that even if they had money, they habitually bought essentials daily or a lot for several days. They specifically mentioned that they often prepared whatever was available and did not plan meals in advance. However, they did plan and prepare food in advance for the days of alms-giving, paddy sowing and harvesting. Additionally, the study found that they prepared rice for their major meals rather than relying on fast-food like flour-based meals. Notably, no one in the research area, including infants and adults, exhibited any nutrition deficiencies. They seemed to consume a nutritional and balanced diet. However, non-communicable illnesses were discovered in this group. In particular, six renal patients were identified throughout the research area, all of whom were older than 60. There were also three elderly

women and two children who had asthma. It was informed that they receive medical care for these illnesses at government hospitals.

The total population of the study sample was classified by educational level. In the sample of the study, the number of members of the households under the age of 18, and children still in school, was 44. The number of adult members were 186.

Three out of the 161 adult participants in the study sample who were between the ages of 18-25, had had higher education. Participants from no other age group had ever attempted higher education. Between the ages of eighteen and twenty-five, the proportion of people who have studied at the GCE Advanced Level was 09.67%, and between the ages of 25-55, it was 05.37%. Additionally, 09.67% of people over 55 had not completed high school. The percentage chart that follows further illustrates the level of education attained by each age group.

Table 2 Educational Level of Adult Members

Educational level of adult members	Below 25 years (100%)	Between 25-55 years (100%)	Above 55 years (100%)
Uneducated	00 %	00 %	09.67 %
Up to Grade 05	00 %	10.21 %	11.29 %
Up to GCE Ordinary Level	04.83 %	43.54 %	03.76 %
Up to GCE Advanced Level	09.67 %	05.37 %	00 %
Followed or currently undergoing higher education	1.61 %	00 %	00 %

The average education level of those over the age of 55 is low, while that of those between the ages of 25 and 55 was higher. However, taken as a whole, these individuals did not have a favorable outlook on education, and it was discovered through the field study that many women got married soon after the GCE Ordinary Level examination. It was clear from the table number 3.1 that only 31 people in the study sample had completed high school and higher education. There were 40 children in the entire population (19.13%), including 11 under the age of five. 75% of the children were students. The total number of students studying for the Advanced-Level examination appeared to be low.

The field research revealed that women in the study area married at an early age. This is further confirmed by the fact that a minority of 1.61% go for higher education (Table 02). Because of this, their education will also be at a low level. As a result, it can be concluded that cultural characteristics associated with poverty, such as poor education and short childhood, were well intensified for these people.

Various development projects and proposals have been launched over a period of time to help the people of Sri Lanka out of poverty. Currently, due to the Mahaweli development project, the study area has been provided with year-round water supply and agricultural activities were being carried out. The most extensive development program in Sri Lanka has been the multifaceted, long-term Mahaweli development program. This way, the current

generation continued to live on the land that their ancestors owned. As part of this development plan, fields were also handed over to these people. Some residents in this area who neglected their properties. 43% of those had sold their land to others on account of financial crisis. Free land distribution, subsidized loans and prosperity grants, various subsidies by politicians over the years had all succeeded in instilling a dependency mentality in the farmers. This was clearly evident in the comments of the respondents during the field study.

In addition, because of this dependency mentality, people were increasingly impoverished. Since these individuals expect the government to provide them with various forms of assistance, they live up to that expectation. 51% expressed the view that it was the government's responsibility to keep them alive. When asked about their goals for the future, 42% of this community had nothing to say. They had no desire to increase their income, to invest in their children's future, or to expand their households. They did not need to earn enough to save. They indicate that daily earnings are used daily. This suggests that they did nothing to improve the economy.

Dependency mentality also seemed to prevent them from farming on their own. Among the participants, only 58% expressed some positive views regarding future plans, such as leaving some assets for children, protecting one's property, teaching children, etc. However, 42% would definitely capture the characteristics of

poverty in their culture of poverty. They have no thought for the future; their sole concern being for the present moment.

4. CONCLUSION

The data analysis and discussion indicate that the agricultural community in the studied district of Ampara exhibits cultural characteristics of poverty. The main objective of the research was to examine how the culture of poverty was structured in the peasant community in Sri Lanka, and this was successfully achieved. The research found that the size of extended families remained large even at the time of the study and that this community was facing severe economic crises due to the large number of people living in single household. It appeared that, from the past to the present, extended peasant families had developed with large numbers of members. The research revealed the absence of broken families in the farming culture, and participant's statements further confirmed that this means that the farming people understand the social and cultural value of their marriage and strive to protect it.

Additionally, the youngest farmer found during the study was a 35-year-old man, and it was observed that the younger generation was not turning to farming. Compared to beforehand, the focus was now more on education, but the number of people dropping out of education was also high. Because of this, it seemed that in this region there was a generation of young people who did not receive proper education. Therefore, poor education as well as the representative of poverty such as short

childhood remained well known to the new generation. Correspondingly, a self-sufficient farming society is not seen today; what exists is a farming society with a subsistence mindset. When explored through Oscar Lewis' (1966) concept of the culture of poverty, this society exhibited many of its traits. These included an unorganized economy, debt from loans or mortgages, a lack of focus on education, and a short childhood. It could be deduced from the research findings that traits as that made up the culture of poverty was shared by these individuals, indicating that these farmers did indeed share this culture. Additionally, it could be deduced from the findings that the local farmers' long-standing economic crisis had now become part of their culture and did not need to be eradicated. According to Lewis (1966), this nature could be described as the culture of poverty. Unemployment and a lack of permanent jobs were further reasons that made these people poor. An important cause of this situation was the lack of proper education. Research had shown that this nature persists. But at present it seems that young people were more likely to be educated than older people.

A notable feature was that this context of poverty did not pose a problem for these people economically, socially, culturally and educationally. That is, it showed that this situation had become their culture. When viewed as a whole, the modern farming society tried to improve day by day, while a significant group 42% of the study sample still showed the cultural characteristics of poverty. However, through the evidence that 85% of the total was moving away from the dependency mentality

and lived by managing their income properly, it was clear that poverty was slowly disappearing in the farming society today.

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